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ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

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A NEW LEAF.

He came to my desk with a quivering lip--
The lesson was done--
"Dear teacher, I want a new leaf," he said;
"I have spoiled this one."
In place of the leaf, so stained and blotted,
I gave him a new one, all unspotted,
And into his sad eyes smiled--
"Do better now, my child."

I went to the throne with a quivering soul--
The old year was done--
"Dear Father, hast thou a new leaf for me?
I have spoiled this one."
He took the old leaf, stained and blotted,
And gave me a new one, all unspotted,
And into my sad heart smiled--

"Do better now, my child." --Selected.

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A HAPPY NEW YEAR, 1894.

Dear Readers, we wish you all a very happy and prosperous new year. Although the times are unfavorable, money scarce, etc., we trust that He that feedeth the fowl of the air and clotheth the grass of the field will provide for our necessities in food and clothing;--giving us the needful strength and opportunity to "provide things honest in the sight of all men." Let us "seek first [chiefly] the Kingdom," and make our calling and election sure, remembering that "All things work together for good to them that love God, that are called according to his purpose."

Although you know it, we will put you in remembrance of the fact that joy comes not with temporal abundance, but that godliness with contentment is great gain. The happy and the holy are more often the poor of this world, rich in faith, and heirs of the Kingdom.

Therefore let us pray:--

"Give me a calm, a thankful heart,
From every murmur free."

Let us not envy those more prosperous. Let us count and recount our own blessings, and then our hearts will overflow with thankfulness to the Giver of every good and every perfect gift.

"Truth, how precious is the treasure!
Teach us, Lord, its worth to know.
Vain the hope and short the pleasure
Which from other sources flow."

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OUR ANSWER TO YOUR WELCOME LETTERS.

We are rejoiced by the promptness of a large number of our readers this year, in the matter of renewals of WATCH TOWER subscriptions;--not only those responses which contain payment, but also those which ask a continuance on our List as the "Lord's Poor." To these last we would say, You are very welcome to the TOWER, dear friends. We rejoice that the Lord's bounty permits us as his stewards to continue to serve you and all with "meat in due season," from his storehouse.

To all we would say: Your kind words of appreciation are very refreshing and encouraging. Not that we labor for human approval, --for we seek only the "well done" of the heavenly Master,--but if in the path of duty we have the encouragement of fellow servants of the Royal Priesthood our joy is complete; for thus the coldness and opposition of others is much more than offset.

Aside from those letters which contain questions requiring answers, we hope that our eight thousand correspondents will accept this as a reply to their welcome letters--together with the change of date upon the address tag, which will indicate the renewal of their subscription. Your letters are attentively read and greatly appreciated by us; and the many requests for prayer are remembered by name at our family gathering around the throne of grace. "Brethren, pray for us."

Many TOWERS will stop with this issue, if subscribers are not heard from; for we do not wish them to go where not wanted, and a postal card is surely within the reach of all.

OLD THEOLOGY TRACTS.

Our mailing-privilege for our tracts has been temporarily suspended by the Post Office Department.

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VOL. XV. JANUARY 1, 1894. NO. 1.

VIEW FROM THE TOWER.

EVEN the dullest minds are becoming convinced that there is something peculiar about our day; that the civilization of competition --a selfish civilization--has been tried in the balances of experience and is found wanting; that the more general the intelligence on that line, the sharper the competition between the classes whose selfish interests oppose each other; and that, as iron sharpens iron, so the selfish energy of each class sharpens the opposing class, and makes ready for the great "day of slaughter"--the utter wreck of the present social structure.

Worldly people not only see the great "battle" approaching, but they see that the skirmishing is already beginning all along the line --in every civilized country and on every imaginable issue. Their attitude is well described by our Lord's words;--"Men's hearts failing them for fear and for looking after those things which are coming on the earth."--Luke 21:26.

The child of God sees the same things; but, being forewarned of them, he knows their import, their foreordained blessed results. Therefore he can lift up his head and rejoice, realizing that these dark clouds are the harbingers of coming Millennial blessings--that they mark the approach of the deliverance of God's saints, their exaltation to power as God's Kingdom, and the blessing of all the families of the earth through that Kingdom.

It may be claimed with truth that the world as a whole never was so rich as to-day; that the masses never lived so comfortably as to-day --never were so well housed, clothed and fed as to-day. But we answer: (1) The taste of luxury which the masses have had has only whetted their appetites for more; and (2) the things considered luxuries thirty years ago are esteemed necessities of life under the higher intelligence to which "the day of the Lord's preparation" has awakened the world.

When the world was generally asleep, the aristocratic class ruled it with comparative ease; for not only ignorance, but superstition also, assisted. If the people began to awaken religiously, and to question the power of pope and clergy, the aristocracy reproved them for their ignorance on religious subjects and awed them into submission to one or another party. If the people began to get awake on political questions, and to doubt the propriety of submitting themselves to the rule of some particular family--if they questioned the greater ability of some "royal" family to rule, or its right to perpetuate its control through unworthy members--aristocracy, always fearing some abridgment of its "vested rights," has upheld even insane royalty, lest, if the principle were overthrown, the people should get awake, and aristocracy should suffer directly or indirectly.

Hence, royalty and aristocracy appealed to pope and clergy--expecting from them the favor, co-operation and support which they received: the ecclesiastics assured the people that their kings and emperors ruled them by divine appointment, and that to oppose their rule would be to fight against God.

But now all this is changed: the people are awake on every issue--political, religious and financial--and are challenging everything and everybody; and financial, political and religious rulers are willing to sacrifice each other for self-interest, and are kept busy guarding their own peculiar interests, often opposing each other to gain popular support.

Look at Papacy: note her attitude toward the French Republic--her praise of and friendship for republican principles. Who does not know that Papacy has been more insulted and opposed by France than by any other nation--by the present Republic, too? Who cannot see that the policy of Rome is to-day, as it always has been, hierarchical and monarchical, and opposed to the liberties of the people? Yet now Papacy extols the Republics of France and the United States to win the sympathies of the people and to hide the records of history. Her design is to draw to herself the opposing classes, deceiving both.

The German government has felt the influence of the pope's smiles and kind words for its enemy, France. The growth of socialism, too, bids it beware of overthrow at home, and in dire necessity the German government appeals to the Roman Catholic party for aid in legislation to checkmate the Socialist party. The price of the support is: the repeal of laws framed some years ago expelling Jesuits, a class of Romish intriguers and clerical politicians which has been expelled or restrained by nearly every civilized nation. And now it seems that Germany must take back the Jesuits to restrain the Socialist influence.

On the other hand, Italy, Mexico, Brazil and other strongly Roman Catholic nations are awaking to the fact that the Jesuits had drained their treasuries and were the real rulers and owners of everything, and now they are removing their yokes and confiscating their wealth to the use of the despoiled people.

It is only a question of time, place and expediency --this matter of Church and State fellowship. Each is for itself, and tolerates the other only for use. It is a selfish union, and not a benevolent one for the improvement of the people.

The union between money and politics is of a closer sort, because, if the rulers be not wealthy, they hope to be so soon. Vested rights

must support government; for, without government vested rights would soon be divested.

And governments must support vested rights for similar reasons. Indeed, there is great force in the argument that the poorest government is very much better than no government.

All can see as quite probable, that which the Bible declares will soon be; viz., that although wealth and religion will unite with the governments for their mutual protection, all will by and by fall together before the poor and discontented masses.

Already the power is in the hands of the masses in Europe; already they see that their condition is an almost hopeless one, so far as any rise above present conditions is concerned: the few have the power, the honor, the wealth, and the brains and education to hold on to these. They see no hope under present social regulations, and they want a change. Some hope for the change by moderate means; as, for instance, the Belgian general strike, which stagnated all business, to secure political privileges. The success of that strike has encouraged the masses of Austria-Hungary to hope for similar political privileges by a similar method; and such a strike is now threatened there.

Others seem to realize that in any mental struggle the educated and wealthy classes have the advantage; and that, in the end, only a revolution of force will succeed. These are as yet a small minority, but very active. In Spain, France, England, Germany and Austria, as well as in Russia, crazy anarchists fruitlessly dash themselves to pieces against the ramparts of society. Why do not the masses overturn the present social order and establish a new and more equitable one?

Because as yet they are only half awake, and do not realize their power; because they are yet held by the chains of reverence--true and superstitious; and because they lack competent leaders in whom they can have confidence. Reverse the order of the classes and their numbers--put the educated and wealthy ones

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in the place of the poor, and the poor of to-day in the place and power of the rich, and there would be a world-wide revolution within a week.

It will probably be some twelve years or so future; but sooner or later the masses will get

thoroughly awake, the chains of reverence, true and false, will break, the fit leaders will arise, and the great revolution will be a fact.

In the United States the case differs considerably from what it is in Europe. Place the masses here upon the same footing with those in Europe, and there would be a revolution immediately; because the masses here are more intelligent--more awake. The restraining power here is a different one. Here, not only has prosperity been great, but opportunities to rise to competency or even wealth have been so general that selfishness has kept the masses in line,--in support of vested rights, etc., under the present social arrangement.

But the present financial depression shows how quickly the sweets of the present arrangement might become the bitter of a social revolution, if once the hopes and opportunities of accumulating wealth were taken out of the question.

The farmers of the West, who eagerly mortgaged their farms and promised a large interest for the favor, and who in some instances speculated with the money, are now many times angered almost to anarchism when the mortgages on their farms are foreclosed according to contract.

Miners, artisans and laborers are embittered in soul as they see wages drop and their hopes of owning little homes of their own vanish. They realize that somehow they must forever be dependent upon the favored few possessed of superior brains and more money, who, with machinery, can earn daily many times what their employees, who operate their machines, can earn. Love and the grace of God are either lacking or at least none too abundant in their hearts, and selfishness in them inquires, Cannot I get at least a larger share of the results --the increase? Must the law of supply and demand bring the teeming human race increasingly into competition with each other, and above all into competition with machinery? If so, the lot of the masses must grow harder and harder, and the blessings of inventive genius and mechanical skill, while at present employing the masses in their construction, will become a curse as soon as the world's demands have been supplied--which time is not a great way off.

No wonder that the poor masses fear the power of money, brains and machinery, and seek unitedly to strike against them. The organizations and strikes, which are now so general, are not so much attempts to grasp a

larger share of the necessities and luxuries of life, as a fear of losing what they now enjoy and of being carried farther than ever from the shore of comfort and safety;--for they realize that the tide of prosperity which lifted them to their present level is already turning.

This is evidenced by the recent coal strike in England. Some years ago the miners, by a general strike, secured an advance of wages of 40 per cent; and the recent strike was against a reduction of 25 per cent of this.

The miners fought with desperation, realizing that defeated now would presently mean a still further reduction. The mining district was reduced to starvation, and many died of hunger rather than work for less pay now, and still less by and by. A London Press dispatch describes matters in few words, thus:--

"All the relief now being generously poured into Yorkshire and Lancashire will not prevent the famine there getting worse each week. Correspondents on the spot describe the condition of thousands in the West Riding as fireless, foodless, shoeless, naked, and the whole district as one seething mass of misery. The death rate has gone up to something dreadful. What a crushing blow this long suspension has dealt industries of every description can be guessed by the fact that the seven principal railways, which are coal carriers, show a diminution of receipts in the past seventeen weeks of \$9,000,000."

It should be noticed, too, that the greatest unrest prevails where there is the greatest intelligence, and where there has been the greatest prosperity for the past thirty years. As the United States and Great Britain have been the most prosperous, and the peoples of these

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have the greatest general intelligence and freedom, so these have suffered most from financial depression, and in these strikes have been most frequent.

Every one is moved to pity at the thought that in these, the two most civilized and most wealthy nations, some should starve for the very necessities of life. Yet so it is. In London there have been several deaths reported from starvation, and official reports from Chicago state that 1119 persons recently slept upon the stone floors of the public buildings, being without better provision. The same state of want prevails elsewhere, but to a less extent. Chicago got the most of this class by reason

of the prosperity enjoyed by that city during the Columbian Exposition. So the United States as a whole suffers most just now, and has the greatest number of unemployed, because until recently it has been so prosperous that millions came from less favored lands and are now stranded here.

We have mentioned one principal cause of the present and coming world-wide trouble to be, the competition of human and mechanical skill, resulting in the oversupply of the human element--hence the nonemployment of many and the reduced wages of the remainder; and we have seen that although temporary relief will soon come, and prosperity soon again prevail on a lower level, yet, the conditions remaining the same, the difficulty will become greater and greater and another spasm of depression will come which will bring wages to a yet lower level, and so on. This is, so to speak, the upper millstone.

But we might mention another important factor in this depression; viz., money. Gold and silver have been the money of the civilized from the days of Abraham (Gen. 23:16) until recently. Now gold is the only standard, silver being used as a subsidiary coin for fractional change only.

While other men were using their brains, and knowledge in general was on the increase, the wealthy men, "financiers," used theirs also, and of course in their own interest. They reasoned, truly, that the more abundant the wheat or any other commodity the cheaper it is--the less valuable--and so with money: the more there is of it the less valuable it is--the less of labor and other things each dollar will purchase. They saw that if silver should be demonetized and gold made the only standard of money value, every gold dollar would gradually become worth two, because money would then be only half as plentiful: for twice as many people would struggle for it. This scheme of the European money-lenders was forced upon the nations of Europe, because all are borrowers and were obliged to comply and make their bonds payable, with interest, in gold. The influence of this extended to the United States and compelled a similar policy here, to the injury of all except those who have money at interest.

The shrinkage of the value of labor and the produce of labor of every sort one half, to the gold standard, is making it twice as difficult to pay off mortgages and other debts previously contracted. The farm and the labor on it

shrink in value, but the mortgage does not. It increases in weight; for under the changed conditions the interest is more than twice as burdensome as when contracted. This is the lower millstone.

"The law of supply and demand" is bringing these two millstones very close together, and the masses who must pass between them

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in competition are feeling the pressure severely, and will feel it yet more.

WHAT IS THE REMEDY?

Do not people of intelligence see these matters? and will they not prevent the crushing of their fellows less favored or less skilled?

No; the majority who are favored either by fortune or skill are so busy doing for themselves --"making money"--diverting as much as possible of the grist to their own sacks, that they do not realize the true situation. They do hear the groans of the less fortunate and often give, generously, for their aid, but as the number of "unfortunate" grows rapidly larger, many get to feel that general relief is hopeless; and they get used to the present conditions and settle down to the enjoyment of their special blessings and comforts, and,

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for the time at least, forget the troubles of their fellow creatures,--their brethren after the flesh.

But there are a few who are well circumstanced and who more or less clearly see the real situation. Some of these, no doubt, are manufacturers, mine owners, etc. These can see the difficulties, but what can they do? Nothing, except to help relieve the worst cases of distress among their neighbors or relatives. They cannot change the money standard accepted by the civilized world. They cannot change the present constitution of society and destroy the competitive system in part, and they realize that the world would be injured by the total abolition of competition without some other power to take its place to compel energy on the part of the naturally indolent.

Should these few who see the difficulty and desire to curtail the operations of the law of

competition attempt to put their ideas into force in their own mills, they would soon become bankrupt. For instance, suppose that the manufacturer had in his employ fifty men at an average wage of \$2.00 per day of ten hours. Suppose that, under the present business depression, caused by "money stringency" and "overproduction," his orders decreased so that one fifth of his men were idle. Suppose, then, that instead of discharging any of them he should decrease the hours of labor two hours, and make eight hours a day's labor at the same price as before. What would be the consequence? He would lose money, lose credit, become a bankrupt, and bring upon himself the curses of the creditors injured by his failure, who would charge him with dishonesty. His influence would be lost, and even his neighbors and relatives formerly assisted by him would suffer, and reproach him.

It is evident, therefore, that no one man or company of men can change the order of society; but it can and will be changed by and by for a perfect system based, not upon selfishness, but upon love and justice, by the Lord's power and in the Lord's way, as pointed out in the Scriptures.

We have heretofore shown that the Scriptures point out a radical change of society. Not a peaceful revolution, by which the errors of the present system will be replaced by wiser and more just arrangements, but a violent removal of the present social structure and its subsequent replacement by another and satisfactory one of divine arrangement.

We do not say that there will be no patching of the present structure before its collapse. On the contrary, we assert that it will be patched in every conceivable manner. We expect many of these patchings during the next fifteen years--female suffrage, various degrees and schemes of Socialism and Nationalism, etc.; but none of these will do, the patches upon the old garment will only make its rents the more numerous, and its unfitness for patching the more apparent.

THE PROPER COURSE FOR BELIEVERS.

Shall we, then, advocate the revolution or take part in it, since we see that thus God has declared the blessings will come?

No, we should do neither. God has not revealed these things to the world, but to his

saints; and the information is not for the world, but for his consecrated people. And this class the Lord directs to "live peaceably;" not to revolutionize, but to be "subject to the powers that be;" not to avenge themselves on those who legally oppress them, but to wait for the justice which they cannot secure peaceably. "Wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth [symbol of society] shall be devoured with the fire of my zeal. For then [after the complete destruction of the present social structure or symbolic "earth"] will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." (Zeph. 3:8,9.) Let God's people trust him even while they see the waves of trouble coming closer and closer. God is both able and willing to make all things work for good to those who love him--the called ones according to his purpose.--Rom. 8:28.

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To those who are not of the saints, but who are seeking to deal justly and who are perplexed on the matter, we say: The Lord had you in mind, and has sent you a message, which reads: "Seek righteousness, seek meekness: it may be that [in consequence] ye shall be hid [protected] in the day of the Lord's anger." --Zeph. 2:3.

The probabilities are that, in harmony with the Apostle's prediction and figure (1 Thes. 5:3), the present trouble or pang of travail will gradually pass away, and be followed by another era of moderate prosperity, in which the worldly will measurably forget the lessons now somewhat impressed upon them. But let all who are awake remember that each succeeding pang may be expected to be more severe, until the new order of things is born; and let each seek, so far as possible, to live and deal according to the rules of love and justice, the principles of the new dispensation shortly to be introduced.

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ECHOES FROM THE PARLIAMENT OF RELIGIONS.

A GLIMPSE AT THE SOCIAL AND RELIGIOUS LIFE OF INDIA.

[Continued from our last.]

INDIA'S SOCIAL AND NATIONAL CURSE.

"It is an unmitigated evil and the veriest social and national curse. Much of our national and domestic degradation is due to this pernicious caste system. Young India has been fully convinced that if the Hindoo nation is once more to rise to its former glory and greatness this dogma of caste must be put down. The artificial restrictions and the unjust--nay, in many cases, inhuman and unhuman--distinctions of caste must be abolished. Therefore, the first item on the programme of social reform in India is the abolition of caste and the furtherance of free and brotherly intercourse between class and class as also between individual and individual, irrespective of the accident of his birth and parentage, but mainly on the recognition of his moral worth and goodness of heart.

"Freedom of intermarriage. Intermarriage, that is marriage between the members of two different castes, is not allowed in India. The code of caste rules does not sanction any such unions under any circumstances. Necessarily, therefore, they have been marrying and marrying for hundreds of years within the pale of their own caste. Now, many castes and their subsections are so small that they are no larger than mere handfuls of families. These marriages within such narrow circles not only prevent the natural and healthy flow of fellow-feeling between the members of different classes, but, according to the law of evolution, as now fully demonstrated, bring on the degeneration of the race. The progeny of such parents go on degenerating physically and mentally; and, therefore, there should be a certain amount of freedom for intermarriage. It is evident that this question of intermarriage is easily solved by the abolition of caste.

"Prevention of infant marriage. Among the higher castes of Hindoos it is quite customary to have their children married when they are as young as seven or eight, in cases not very infrequent as young as four and five.

CHILD MARRIAGE AS PRACTICED.

"Evidently these marriages are not real marriages--they are mere betrothals; but, so far as inviolability is concerned, they are no less binding upon the innocent parties than actual consummation of marriage. Parties thus wedded together at an age when they are utterly incapable of understanding the relations between man and woman, and without their consent, are united with each other lifelong, and cannot at any time be separated from each other even by law; for the Hindoo law does not admit of any divorce. This is hard and cruel. It often happens that infants that are thus married together do not grow in love. When they come of age they come to dislike each other, and then begins the misery of their existence. They perhaps hate each other, and yet they are expected to live together by law, by usage and by social sentiment. You can picture to yourselves the untold misery of such unhappy pairs. Happily, man is a creature of habits; and providence has so arranged that, generally speaking, we come to tolerate, if not to like, whatever our lot is cast in with. But even if it were only a question of likes and dislikes, there is a large number of young couples in India that happen to draw nothing but blanks in this lottery of infant marriage. In addition to this serious evil there are other

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evils more pernicious in their effects connected with infant marriage. They are physical and

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intellectual decay and degeneracy of the individual and the race, loss of individual independence at a very early period of life when youths of either sex should be free to acquire knowledge and work out their own place and position in the world, consequent penury and poverty of the race, and latterly the utterly hollow and unmeaning character imposed upon the sacred sacrament of marriage. These constitute only a few of the glaring evils of Hindoo infant marriage. On the score of all these the system of Hindoo infant marriage stands condemned, and it is the aim of every social reformer in India to suppress this degrading system. Along with the spread of education the public opinion of the country is being steadily educated; and, at least among the enlightened classes, infant marriages at the age of four and five are simply held up to ridicule. The

age on an average is being raised to twelve and fourteen; but nothing short of sixteen as the minimum for girls and eighteen for boys would satisfy the requirements of the case. Our highest ideal is to secure the best measure possible; but where the peculiar traditions, customs and sentiments of the people cannot give us the best, we have for the time being to be satisfied with the next best and then keep on demanding a higher standard.

MARRIAGE LAWS IN GENERAL.

"The Hindoo marriage laws and customs were formulated and systematized in the most ancient times; and, viewed under the light of modern times and western thought, they would require in many a considerable radical reform and reasoning. For instance, why should women in India be compelled to marry? Why should they not be allowed to choose or refuse matrimony just as women in western countries are? Why should bigamy or polygamy be allowed by Hindoo law? Is it not the highest piece of injustice that, while woman is allowed to marry but once, man is allowed (by law) to marry two or more than two wives at one and the same time? Why should the law in India not allow divorce under any circumstances? Why should a woman not be allowed to have (within the lifetime of her husband) her own personal property over which he should have no right or control? These, and similar to these, are the problems that relate to a thorough reform of the marriage laws in India. But, situated as we are at present, society is not ripe even for a calm and dispassionate discussion on these--much less than for any acceptance of them, even in a qualified or modified form. However, in the no distant future people in India will have to face these problems. They cannot avoid them forever. But, as my time is extremely limited, you will pardon me if I avoid them on this occasion.

"Widow marriage. You will be surprised to hear that Hindoo widows from among the higher castes are not allowed to marry again. I can understand this restriction in the case of women who have reached a certain limit of advanced age, though in this country it is considered to be in perfect accord with social usage even for a widow of three score and five to be on the lookout for a husband, especially if he can be a man of substance. But certainly you can never comprehend what diabolical offense a child widow of the tender age of ten

or twelve can have committed that she should be cut away from all marital ties and be compelled to pass the remaining days of her life, however long they may be, in perfect loneliness and seclusion. Even the very idea is sheer barbarism and inhumanity. Far be it from me to convey to you, even by implication, that the Hindoo home is necessarily a place of misery and discord, or that true happiness is a thing never to be found there. Banish all such idea if it should have unwittingly taken possession of your minds.

[Continued in our next.]

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THE BOOK OF GENESIS.

ITS ACCOUNT OF CREATION.

THE book of Genesis opens with the grandest theme that ever occupied the thoughts of created intelligences; the Work of God, in bringing into being the material universe, and peopling it with organic, conscious life. The style and manner of treatment are in harmony with the grandeur of the theme. In few and powerful strokes, the progressive stages of the work are pictured to the mind, on a scale of magnificence unparalleled in writings human or divine.

It is much to be regretted that these characteristic traits of the account of the Creation, shadowing forth its impenetrable mysteries in broad and general outlines, should have been overlooked in its interpretation. This sublime

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Epic of Creation, with its boldly figurative imagery, and poetic grandeur of conception and expression, has been subjected to a style of interpretation, suited only to a plain and literal record of the ordinary occurrences of life. Hence, not only its true spirit, but its profound teachings, have been misconceived and misinterpreted; and its exhibition of the mysteries of creative power, which science traces in its own observation of Nature, have been confounded with popular misapprehensions, irreconcilable with the well-known facts

of science.

A reconciliation of the Biblical account with the facts of Geological science has been attempted on a false theory; namely, that the several stages in the earth's formation took place in an assumed interval of time between the first and second verses; an interval of vast and indefinite length, unnoticed by the sacred writer. During this interval, the successive processes in the formation of the earth was completed, and the successive orders of vegetable and animal life, the remains of which are found imbedded in its strata, were brought into existence and perished; that the account of the present state of things on the earth's surface begins with the description in the second verse, representing the chaotic condition of its surface after the last of its great internal convulsions; and what follows, in verses 3-31, occurred in six natural days of twenty-four hours.

The objections to this theory are:

1. There is no foundation for it in the sacred writer's statement. He gives no intimation of such an interval. It is thrust in, where there is no indication that it was present to his mind, and no reason for it in the connection.
2. It assumes that the sacred writer has not given us an account of the Creator's work, but only of a part of it; that for unknown ages the earth was peopled with vegetable and animal life, of which no record is made.
3. It is without support in the facts ascertained by science. Scientific investigation shows that no such convulsion, as is assumed in this theory, occurred at the period preceding the creation of man.

Hence the latest advocates of this theory are driven to the assumption, that what is revealed in verses 3-31 has reference only to a small area of western Asia; being nothing more than the reconstruction of that little segment of the earth's surface, broken up and thrown into confusion by an internal convulsion, and the creation there of the new orders of vegetable and animal life that now occupy the globe.

On this supposition, the earth had already enjoyed the full light of the sun for ages, before the work of the first day (verse 3) began. Even then all around this little tract, the earth was in a blaze of light; but over this tract dense mists shut out the rays of the sun. God said: "Let there be light!" The mists grew thinner, letting in sufficient light for the time, though not enough to disclose the forms of the heavenly orbs, which were not seen there till

the fourth day, though visible everywhere else. Then follow, in rapid succession of single days, the formation of continents and seas, the clothing of the earth with vegetation, and the peopling of it with the various classes of irrational animals, and finally with Man.

The infinite God has not revealed his work of creation on such a scale as this; and its proportions are better suited to the conception of the timid interpreter, stumbling at minute difficulties and seeking to evade them, than to the grand and fearless exposition of his work from God's own hand.

4. It is an unworthy conception of the Creator and of his work. Why was the work of creation extended through six natural days, when a single divine volition would have brought the whole universe into being, with all its apparatus for the support of life, and its myriads of living beings? Its extension through six successive periods, of whatever duration, can be explained only by the operation of those secondary causes, which the structure of the earth itself proves to have been active in its formation, requiring ages for their accomplishment.

It is now established, beyond question, that the earth we inhabit was brought into existence many ages before man was created. During these ages it was in process of formation,

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and was gradually prepared, under the divine direction, for its future occupation by man. In those vast periods, succeeding each other in long procession, it was fitted up for his abode by accumulations of mineral wealth within its bosom. These processes required ages for their completion, as represented in the sacred narrative, and recorded by the divine hand in the successive strata enveloping the earth, and marking the progressive stages of its formation.*

*"Every great feature in the structure of the planet corresponds with the order of the events narrated in the sacred history."--Prof. Silliman, Outline of Geological Lectures, appended to Bakewell's Geology, p.67, note. "This history furnished a record important alike to philosophy and religion; and we find in the planet itself the proof that the record is true" (p.30).

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The writer has no claim to speak as a geologist, and does not profess to do so. He takes the teachings of geology as given us by eminent masters of the science, entitled to speak on its behalf. But, speaking as an interpreter of God's Word, and taking their representation of their own science, he sees no discordance between the two records, which the same divine Author has given us in his Word and in his works. The former, when rightly interpreted, is in perfect accord with the latter, when truly exhibited. And geologists themselves assert that the Word of God, so interpreted, is in harmony with the teachings of their science. This alone is sufficient to satisfy the candid and conscientious inquirer. But they assert, also, that the divine Word explains the divine work, while the divine work confirms the divine Word. Moreover, no human philosophy could have discovered, or conjectured, what is here revealed.* The divine record was made when science had not yet penetrated the mysteries of Nature; when the earth's record of its own history was still buried deep in its enveloping strata, and had been read by no human eye. As, therefore, no one witnessed the scenes described, or had read the "testimony of the rocks," the written account, if true, as science admits it to be, must have been of superhuman origin.

The successive stages in the account of the Creation are as follows:--

1. The act of bringing matter into being. Its condition as "waste and empty," and subjection to the divine influence imparting to it its active properties. Production of light, as the first effect of this imparted action.+
2. Separation of the fluid mass into waters above and waters below.
3. Separation of land and water on the earth. Vegetation, beginning with its lowest orders.
4. Sun, moon and stars.
5. Animal life, beginning with inhabitants of the waters, the lowest in the scale, and winged species on the land.
6. Terrestrial animals, in ascending grades. Man, and his dominion over all.++

These periods of creative activity, and the cessation that followed, were presented to the mind of the sacred writer under the familiar symbolism of the six days of labor and the seventh of rest. This was a natural and intelligible application of it; the word day, the

simplest and most familiar measure of time, being used in all languages for any period of duration, of greater or less extent; and it is specially appropriate in such a style of representation as we find in this chapter.

The six days of labor, and the seventh of rest, having been adopted as the symbolism under which these sublime mysteries are revealed, whatever properly belongs to it, and

*"No human mind was witness of the events; and no such mind in the early age of the world, unless gifted with superhuman intelligence, could have contrived such a scheme;--would have placed the creation of the sun, the source of light to the earth, so long after the creation of light, even on the fourth day, and, what is equally singular, between the creation of plants and that of animals, when so important to both; and none could have reached to the depths of philosophy exhibited in the whole plan."--Dana, Manual of Geology, art. Cosmogony, p.743.

+Styled cosmical in distinction from solar light.

++"In this succession," says Prof. Dana (Manual of Geology, as above, p.745), "we observe not merely an order of events, like that deduced from science; there is a system in the arrangement, and a far-reaching prophecy, to which philosophy could not have attained, however instructed."

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is essential to its full expression, is pertinent to the writer's object. Each period being represented by a "day," its beginning and end are described in terms proper to represent a day: "there was evening and there was morning." This was necessary, in order to preserve the symbolic representation.

It should be observed that the sacred writer, throughout this account, represents things under forms of expression most easily apprehended by the common mind. The narrative was given to instruct, and not to perplex and confound, the common reader, as it would have done if expressed in scientific forms, adapted to a higher stage of culture than the Bible requires, or could properly presuppose, in its readers.

Such a view of the sacred narrative exalts our conception of the divine Architect, and of his work. He who inhabits eternity has no need to be in a hurry. With him, a thousand years are as one day. It was not till ages of preparation had passed away, that his purposes

found their entire fulfilment, and his work its completed unity, in the creation of man.

According to the distinguished teachers of science--Professors Silliman, Guyot and Dana --the account of the creation recognizes two great eras, an inorganic and an organic, consisting of three days each; each era opening with the appearance of light, that of the first being cosmical, that of the second solar for the special uses of the earth.*

It need not be supposed that the sacred writer read in these wonderful revelations all the mysteries which they contain, or that they were seen by those to whom the revelations were first addressed. It was not necessary that he or they should be made wise in physical learning beyond the wants of their time; and the symbolism itself conveyed all the instruction they needed. --T. J. CONANT.

*"I. Inorganic era:

1st Day.--LIGHT cosmical.

2nd Day.--The earth divided from the fluid around, or individualized.

3rd Day.--1. Outlining of the land and water.

2. Creation of vegetation.

II. Organic era:

4th Day.--LIGHT from the sun.

5th Day.--Creation of the lower order of animals.

6th Day.--1. Creation of Mammals. 2. Creation of Man."

--Dana, Manual of Geology, p.745.

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STUDIES IN THE OLD TESTAMENT.

--INTERNATIONAL S.S. LESSONS.--

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

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THE FIRST ADAM.

LESSON I., JAN. 7, GEN. 1:26-31; 2:1-3.

Golden Text--"And God saw every thing that he had made, and, behold, it was very good."--Gen. 1:31.

VERSES 26-30. "And God said, We will make man in our image, after our likeness," etc. The plural form of the pronoun used here calls to mind the statement of John with reference to "the only begotten Son of God," "the beginning of the creation of God," "the first born of every creature," that "he was in the beginning [of creation] with God;" that "all things were made by him, and without him was not any thing made that was made"--1 John 4:9; Rev. 3:14; Col. 1:15,16; John 1:2,3.

Man was created in the image and likeness of God, having mental and moral faculties corresponding, so that he could appreciate and enjoy communion with his maker, for whose pleasure he was created. "Male and female created he them," not only for the propagation of the race, but also that the twain might find their happiness complete in their mutual adaptability to each other and to God. Their dominion was to be the whole earth, with all its products and resources and all its lower forms of life --a wide and rich domain affording ample scope for all their noble powers.

VERSES 31; 2:1,2. "And God saw all that he had made, and behold, it was very good." The physical earth was very good. It was a good storehouse of valuables for his intelligent creature, man; a good field

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for the exercise of his powers; a good place for his discipline and development; and finally a good and delightful home for his everlasting dominion and enjoyment. And so with the whole material universe, all of which was answering the ends of its creation; and so with all the laws which God had set in operation, all of which were wise and good and for the ordering, perpetuity and development of the purposes of their great designer. And so also with man, God's intelligent creature, created in his own image and likeness. Truly he was very good--morally, intellectually and physically--a likeness which God was not ashamed to own and to call his son.--Luke 3:38.

VERSE 3. "And God blessed the seventh day and hallowed it; because on it

he rested from all his work which God in making created." Here God established the order of sevens--an order of time to be observed throughout his plan subsequently. Six periods of equal length were to constitute the working days, and the seventh was the appointed period of rest. To this principle he subjected his own course in the work of creation. No special reference is here made to the seventh day of the week; but rather to the seventh period in any future division of time which his plan might indicate. In conformity with this principle the seventh day was appointed to the Jews under the law as a day of rest, a sabbath. So also their seventh week, seventh year and their culmination in the Jubilee or Sabbath year were on the same principle. (See MILLENNIAL DAWN, VOL. II., Chap. 6.) And likewise the seventh millennium or seventh thousand-year day is to be a Sabbath, a blessed and hallowed day of rest; for so God appointed in his ordering of time.

We have heretofore shown, and will in some future volume of M. DAWN again present the evidences, that the seventh day of God's rest, which began just after man's creation, has continued ever since, and is to continue one thousand years into the future --to the full end of Christ's Millennial reign --in all a seven-thousand-year day. During this long day Jehovah God rests--avoids interference with the operation of the laws under which originally he placed all his earthly creation. (See Heb. 4:3,10; John 5:17.) He rests from or ceases his direct work, in order to let Christ's work of redemption and restitution take its place and

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do its work as a part of his divine plan.

If thus the seventh day be a period of seven thousand years, it is but reasonable to say that the six days of creation preceding were also periods of seven thousand years each. Thus the entire seven days will be a period of forty-nine thousand years; and the grandly symbolic number fifty, following, speaks of everlasting bliss and perfection in full harmony with the divine plan.

It will be well to notice in connection with this lesson the general disposition of teachers and Lesson Papers toward the theory of evolution;--denying that God made man in his own image; claiming that

he was practically only a step above the orang-outang. Mark such teachings. They are misleading and contrary to the ransom. For if Adam were not created in God's image, then the account of his trial and fall (See next lesson) is nonsense; and if man did not fall a ransom would be absurd, and a restitution (Acts 3:19-21) would be a most undesirable thing.

If the Evolution theory be true, the Bible is false; if the Bible is true, the Evolution theory is false: there can be no middle ground. We affirm that the Bible is true.

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ADAM'S SIN AND GOD'S GRACE.

LESSON II., JAN. 14, GEN. 3:1-15.

Golden Text--"For as in Adam all die, even so in Christ shall all be made alive."--1 Cor. 15:22.

In the brief text of this lesson we have recorded the cause and beginning of all the woes that have afflicted humanity for the past six thousand years. It was not a gross and terrible crime that brought the penalty which involved us all, but a simple act of disobedience on the part of our first parents against the righteous and rightful authority of an all-wise and loving Creator, the penalty of which act was death.

This was the extreme penalty of the divine law, and its prompt infliction for the very first offense--an offense too, which, in comparison with other sins that have since stained the race, was a light one--is a clear declaration of the Creator that only a perfectly clean creation shall be accounted worthy to abide forever. A celebrated photographer will not permit a single picture to leave his gallery which is not up to the standard of perfection, even if the party for whom it was taken is pleased with it. Every photograph must reflect credit upon the artist. Just so it is with the divine artist:

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every creature to whom eternal life is granted must do credit to its great author; otherwise he shall not survive. God's work must be perfect, and nothing short of perfection

can find favor in his eyes.--Psa. 18:30;
Hab. 1:13; Psa. 5:4,5.

The test of character must necessarily be applied to every intelligent creature possessed of a free moral agency--in the image of God. In the case of our first parents it was a very simple test. The tempter was not necessary to the testing: the tree in the midst of the garden, and the divine prohibition of the tasting or handling of it were the test. The tempter urged the course of disloyalty; and this God permitted, since both the tempter and the tempted were free moral agents, and both were subjects of the test. In assuming that position, Satan also, as a free moral agent, was manifesting his disposition to evil--proving himself disloyal to his Creator and a traitor to his government. The serpent was an irrational, and therefore an irresponsible, instrument of the tempter, and in choosing such an instrument Satan unwittingly chose an apt symbol of his own subtle, cunning and crafty disposition. The penalty pronounced upon the serpent could make no real difference to the unreasoning creature, but in the words apparently addressed to it, in man's hearing, was couched the solemn verdict of the responsible, wilful sinner, which, for the evil purpose, had used the serpent as his agent.

VERSES 1-3. The prohibition was clearly stated and clearly understood. They were not to eat of the forbidden fruit; neither should they touch it, lest they die. So should we regard every evil thing, not exposing ourselves to temptation, but keeping as far from it as possible.

VERSE 4. The assertion--"Ye shall not surely die"--was a bold contradiction by the "father of lies" of the word of the Almighty--"Ye shall surely die." And it is marvelous what a host of defenders it has had in the world, even among professed Christians, and in the present day. Nevertheless, the penalty went into effect, and has been executed also upon all posterity ever since--"In the day thou eatest thereof, dying, thou shalt die"--i.e., in the gradual process of decay thou shalt ultimately die. The day to which the Lord referred must have been one of those days of which Peter speaks, saying that with the Lord a thousand years is as one day. (2 Pet. 3:8.) Within that first thousand-year day Adam died at the age of nine hundred and thirty years.

VERSES 5-7. The reward which the deceiver

promised was quickly and painfully realized. The offenders could no longer delight in communion and fellowship with God, and with fear and shame they dreaded to meet him; and in the absence of that holy communion with God and with each other in the innocent enjoyments of his grace, the animal nature began to substitute the pleasures of sense. The spiritual nature began to decline and the sensual to develop until they came to realize that the fig-leaf garments were a necessity to virtue and self-respect; and in these they appeared when called to an account by their Maker.

VERSES 8-11. The natural impulse of guilt was to hide from God. But God sought them out and called them to account--not, however, to let summary vengeance fall upon them, but while re-affirming the threatened penalty, to give them a ray of hope. The fig-leaf garments had spoken of penitence and an effort to establish and maintain virtue, and the Lord had a message of comfort for their despairing hearts, notwithstanding the heavy penalty must be borne until the great burden-bearer, "the seed of the woman," should come and assume their load and set them free.

VERSES 12,13. In reply to the inquiry of verse 11 Adam told the plain simple truth, without any effort either to justify himself or to blame any one else. Eve's reply was likewise truthful. Neither one tried to cover up the sin by lying about it. Nor did they ask for mercy, since they believed that what God had threatened he must of necessity execute; and no hope of a redeemer could have entered their minds.

VERSE 14 is a figurative expression of the penalty of Satan, whose flagrant, wilful sin gave evidence of deliberate and determined disloyalty to God, and that without a shadow of excuse or of subsequent repentance. No longer might he walk upright--respected and honored among the angelic sons of God, but he should be cast down in the dust of humiliation and disgrace; and although he would be permitted to bruise the heel of humanity, ultimately a mighty son of mankind, the seed of the woman, should deal the fatal blow upon his head.

Mark, it is the seed of the woman that shall do this; for he is to be the Son of God, born of a woman, and not a son of Adam,

in which case he would have been an heir of his taint and penalty, and could not have redeemed us by a spotless sacrifice in our room and stead. God was the life-giver, the father, of the immaculate Son of Mary; and therefore that "holy thing" that was born of her was called the Son of God, as well as the seed of the woman; and because thus, through her, a partaker of the human nature, he was also called a Son of man--of mankind.

This lesson should be studied in the light of its Golden Text, and in the light of the inspired words of Rom. 5:12,18-20.

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"OUT OF DARKNESS INTO HIS MARVELOUS LIGHT."

The number of Infidels heard from, converted to faith in the Bible through the instrumentality of MILLENNIAL DAWN and the WATCH TOWER is truly remarkable. Below we give communications from three prison convicts, two of whom were Infidels but a short time ago. The doctrine of everlasting torment which they had all heard for years neither drew nor drove them to the Crucified One; but the "good tidings of great joy for all people" has conquered them.

Several prisoners hope to enter the "harvest" field as "reapers" as soon as liberated. We are sure that all TOWER readers will rejoice with them. Remember them at the throne of grace.--EDITOR.

DEAR BROTHER RUSSELL:--I acknowledge at this late day the receipt of your last very kind favor, knowing that you will, in the circumstances of my incarceration, find apology for my delay. My report to you now is full of encouragement. Our chaplain recently perfected arrangements whereby all who desired (with the exception of two who were inadvertently deprived the opportunity this time) partook of the Lord's table. The number actually partaking was fifty-two. A very large percentage of these are men who have never before made any profession of Christianity. All--I know of only two exceptions--have

begun reading the Bible in prison. Many have given up idle habits and evil ways, and are pressing on to know the Lord, determined

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to become "sanctuary" Christians; and a very respectable number--say fifteen or twenty--are sanctuary Christians. The noon prayer-meeting has never faltered, but has continued to grow in grace and number until, in point of number, we have reached a limit beyond which we cannot go.

Taking every thing into consideration, Brother, do you not think the Lord is bestowing upon us blessings of a marked character? Among those who have come to the Lord are two Jews, one of whom, I believe, intends writing to you.

The two sets of DAWN and VOL. I. (which I found and which led me to correspond with you) are all continually in service. They have proved a great blessing to many. The copy of TOWER--a most invaluable help--is also on the go, and highly appreciated; and some of us in the edition containing the paper on "The Church of the Living God," were impressed to find how opposite was the teaching to our own way of worshiping. "Surely this is the house of God." I doubt not you will hear in person from several in this place who have derived great benefit from the DAWN series and TOWER; for they hold you and Sister R. in very high esteem, in Christ.

I enclose to you herewith two poems, written by one of our number. If they meet your favor, we will hope to see them in the TOWER when space affords. They are original, and the author does not object either to the use of his name, or the mention of the place from which they are written, his desire being that they may be used in the most effective manner, for the glory of our beloved Lord and Savior.

Speaking for myself, I am, by the grace of God and our Lord Jesus Christ, enabled to say that I have walked daily in close communion with him, ordering my ways by his written Word, under the guidance and teachings of the holy spirit. I am resting now in his keeping power. The conflict, in which the spirit of the old man had to be broken, was long and severe; but, thank God, I was strengthened daily by his grace, to the end that in my weakness his

strength was perfected. I love the brethren,
yet do I realize that this same love is
to be made perfect. I cannot tell you, dear
friends, how much I feel indebted to you
for a perusal of the helps which you are

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sending out into the world; but of this you
may be assured, that both yourself and Sister
R. and all of your co-laborers are carried
before the throne of grace in my prayers
night and morning; and I am confident that
my prayers are heard. God willing, I am
due to be discharged from this place next
summer, after which I may meet you; but
I lay no plans. Henceforth I belong to Jesus,
and he is not only able, but willing, to direct
my efforts, abilities and time; and to him I
am now fully and wholly committed.

Praying that you may be continued in the
service and peace of our Lord Jesus Christ
until he is ready to bestow the crown, and
the approval, "Well done, good and faithful
servant," upon you, I subscribe myself
Christ's, and yours in Christ unfailingly,
W. D. HUGHES.

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DEAR BROTHER AND SISTER RUSSELL:--
I feel I owe a debt of gratitude to you both,
and I take this opportunity to convey to
you my expressions of love and esteem, for
your fearless and noble attitude in DAWNS
and TOWERS, which I have had the good
fortune to read, through kindness of our
brother [writer of the above letter]. I had,
previous to reading them, accepted Jesus
as my Redeemer, but was beset by doubts
and fears on account of the differences in
my views from those of others I knew, and
felt I was wrong, until (Praise the Lord)
your works came to hand, and gave me fresh
courage; and now I am determined that
nothing shall separate me from Christ. This
testimony will, I hope, be all the more acceptable
because it comes from one to
whom the very name of Jesus has been one
of antipathy, from the fact that I am a Jew.
Though a young man of only twenty-four
years, I have been all but an open infidel--
a "fatalist."

I have read and re-read each page of

DAWN with increasing interest, and I thank God for leading me into his secret--that the things spoken by the prophets are now fulfilled, and that we are drawing near to that day when all things shall be revealed. I have read your article in the TOWER on Baptism, and I thank the Lord for letting me have light on that subject. I have been in doubt how I could be baptized without assenting to some of the creeds and dogmas of the day, which I never could believe, and have felt that I must always be beyond the pale of the church. But, praise the Lord, your views are approved by my judgment--reached from the same source, the Word. Then I was fearful, lest I was being led away by pride; but now I shall, at the first opportunity, be immersed into Christ. What a beautiful symbol it is of a complete surrender of self and a resurrection in Christ. It is not a mere empty form, but an actual surrender and living.

Will you kindly send me some information as to the work? also a few tracts, for here are souls hungry for the bread of life. I wish to know all about the work, that I may fully determine my attitude now; and if the Lord can use me, I am ready. There is a mighty work going on within these walls, and each day sees another soul step out into the glorious liberty of Christ Jesus.

Dear Brother, my time here is drawing to a close, and soon I shall begin the battle against the world. I wish you to keep me before the throne of grace, as I do you and your work. May the Lord bless and keep you, is the earnest prayer of

Yours in Christ, MAURICE ASHHEIM.

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HE CALLETH FOR THEE.

H. HARDIE.--A PRISONER.

There is nothing within me that ever I might
Give as reason why Jesus should wash my soul white.
I had mocked at his mercy so often before,
He might have forsaken my soul evermore.
But still in his wonderful mercy so free,
He had room in his heart for a sinner like me.

I would not attend, though so often he cried,
"Son! look at my hands and the wound in my side;
Oh, think of the love that could bring thy Lord down
To buffeting, hate and a brow-piercing crown.
I bore all that anguish to set thy soul free."
But Christ's love and mercy were nothing to me.

He bore with me long, and he followed me far
O'er the way where allurements and lusts ever are:
He brought me to bay, and he led me to think,
With my feet slipping fast o'er the terrible brink
To destruction and death, put the devil to rout.
Then I came, and he never has since cast me out.

He is ever the same; and his Bible declares,
There's rejoicing above o'er a penitent's prayers;
That sins, red as scarlet, can be white as the snow,
If o'er them the blood of the Savior but flow.
He is pleading and calling, poor sinner, for thee:
He'll not refuse you, since he saved one like me.

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ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

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age or accidents, or other adversity, are unable to pay,
will be supplied FREE, if they will send a Postal Card each
December, stating their case and requesting the paper.

1894. GOOD SHEPHERD CALENDARS. 1894.

We have quite a number of calls for these calendars for this year. Those who got them last year seem to have been pleased and profited by them. They contain excellent selections of Scripture texts, one for each day of the year. The text for each day is pulled off, showing that for the day following.

The usual retail price of these calendars is 35 cents each. We have arranged for a large quantity, and can supply them at less than half price--two calendars for twenty-five cents; postage paid by us.

PROMPT RENEWALS, TAGS, ETC.

We much appreciate the promptness of many of our readers in renewals--those who receive the WATCH TOWER free, as the Lord's poor, as well as those who send payment.

However, this promptness on the part of so many will hinder our promptness in the changing of the dates on some of the address tags. We hoped to indicate on the tag of this issue all receipts up to Jan. 1, but some must wait over until our next issue.

It seems impossible, too, for us to answer any but the most important letters--except by the WATCH TOWER articles (which frequently are designed to meet inquiries), and by a Postal-card referring you for answers to back numbers of the TOWER or to M. DAWN. Be assured that we are pleased to receive and read all of your welcome letters. It requires much less time to read than to answer them.

EXPERIENCE AND PRAYER MEETINGS.

We called attention last year to the inauguration of Experience and Prayer Meetings, in various parts of this city and Pittsburg, held every Wednesday evening, under the leadership of different brethren, who move from one meeting to another every quarter. We want to tell you that these meetings have been growing in interest and profit from the first. They average from six to eighteen in attendance, and now could not be dispensed

with. The spiritual sentiment of the Congregation of the Lord, which meets every Sunday at Bible House chapel, was never before as good as at present; and under the Lord's blessing we attribute this to these meetings.

Thus far they have been chiefly experience meetings (doctrinal questions are avoided at these meetings); but we propose that for the coming year they shall take on more of a prayer feature. All have learned to express themselves to one another, and all should learn to "draw nigh to the throne of the heavenly grace, that each may obtain mercy and find grace to help in every time of need," before the brethren, as well as privately.

Several little groups here and there have written us that they have tried the plan and have been blessed thereby. We therefore urge all groups, everywhere, to try this service faithfully, during the year beginning. And those who have no companionship and fellowship in the truth will all the more need just such an evening each week for personal inspection, and praise and worship, and thanksgiving to the Giver of every good gift. Try it!

ORDER TRACTS FREELY NOW.

Our prayers have been answered, and all hindrance to the sending forth of the Old Theology Tracts at the cheap rate of postage is removed. Order all you can use judiciously.

PRESERVE YOUR WATCH TOWERS.

Those who dispose of their TOWERS after reading them once or twice do themselves an injury. Preserved, they would often refresh your memory. A "Patent Binder" holding forty-eight copies, lasting for two years, we can supply for fifty cents; or you can keep them in order without one, or in a home-made binder. Order extra copies for loaning or giving to your friends. If you cannot afford to pay for the extra copy, say so, and we will send it upon the usual terms to "the Lord's poor"--free.

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"ARE THERE FEW THAT BE SAVED?"

EMERGING from that blackness of error called Calvinism, with its heaven of blessing for the "little flock" and its eternal torment of all others, as taught by good but sadly deceived men--John Calvin, Jonathan Edwards, Charles H. Spurgeon and others--into the glorious light of the goodness of God, shining in the face of Jesus Christ our Lord and revealed in the divine Plan of the Ages, the writer was subjected to the same attacks of Satan (the great Enemy of God and man) to which all others seem to be exposed. Coming as an angel of light, he seemed to welcome us into the light out of the gross darkness which he himself had brought upon the world. And while our heart trembled with joy, and yet with fear also, lest after all we should find some evidence that God would do some terrible and unjust thing, to at least some of his creatures, the suggestion came, God will not permit any to be lost.

At this time the word lost still had associated with it that unscriptural, wicked and awful meaning of eternal torment; for, although we had gotten rid of that misbelief, and saw that lost means dead, destroyed, the influence of that old error still gave a false coloring to the words formerly supposed to teach it. Hence the greater force in the suggestion that God would not permit any to be lost;--for surely no enlightened mind can candidly imagine the eternal misery of a solitary individual in all of God's universe.

Reason and judgment swayed for a time, first to one side and then to the other, according to circumstances and moods, until we learned that our reasoning powers are not to be relied upon to settle such questions; that they are imperfect as well as liable to be prejudiced; and that for this cause God had given us his inspired Word to guide our reasoning faculties into proper channels. Then, appealing to the Scriptures, we found abundant proof that unless God therein trifles with his children's confidence (and as men would say "bluffs" them, with suggestions and threats which he knows he will never execute) there surely will be some lost as well as some saved.

Among these Scriptures are not only those similes which speak of the salt which lost its value, and was thenceforth good for naught, but to be trodden under foot, and of the destruction

of those servants which would "not have this man to rule over" them (Matt. 5:13; Luke 19:14,27), etc., but the following plain statements:--

Some "wrest the Scriptures to their own destruction."
--2 Pet. 3:16.

"Pride goeth before destruction."
Prov. 16:18.

"The Lord preserveth [saves] the souls of his saints."--Psa. 97:10.

"The Lord preserveth all them that love him, but all the wicked [not the ignorant] will he destroy."--Psa. 145:20.

"False teachers...bring in damnable heresies,...and bring upon themselves swift destruction."--2 Pet. 2:1.

Some are "vessels of wrath fitted to destruction."
--Rom. 9:22.

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"Them that walk after the flesh...shall utterly perish in their own corruption."
2 Pet. 2:10-12.

"The destruction of the transgressors and of the [wilful] sinners shall be together, and they that forsake the Lord shall be consumed."
Isa. 1:28.

The Lord will "destroy them that corrupt the earth."
--Rev. 11:18.

"The way of the Lord is strength to the upright: but destruction shall be to the workers of iniquity."
--Prov. 10:29,30; 21:15.

Some fall into "many foolish and hurtful lusts [desires], which drown men in destruction."
--1 Tim. 6:9.

"For many walk,...the enemies of the cross of Christ, whose end is destruction."
Phil. 3:18,19.

"Who shall be punished with everlasting destruction."
--2 Thes. 1:9.

"If any man defile the temple of God, him will God destroy."
--1 Cor. 3:17.

"The judgment of God [is] that they who do such things are worthy of death." "Because that, when they knew God, they... became vain in their imaginations, and their foolish heart was darkened."
--Rom. 1:32,21.

"Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it."
--Heb. 4:1.

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the holy Spirit, if they should fall away, to renew them again unto repentance; seeing they crucify to

themselves the Son of God afresh and put him to an open shame."--Heb. 6:4-6.

"See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth [Moses, the typical teacher], much more shall not we escape, if we turn away from him that speaketh from heaven."

"Looking diligently, lest any man fail of the grace of God."--Heb. 12:25,15.

"The soul that will not hear that prophet shall be destroyed from among his people."--Acts 3:23.

"By one offering he [Christ] hath perfected forever them that are sanctified....Let us [therefore] draw near with a true heart, in full assurance of faith....Let us hold fast the profession of our faith without wavering, ...exhorting one another, and so much the more as ye see the [Millennial] Day drawing on. For if we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more [part for us in the] sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall consume the adversaries."--Heb. 10:14,22-27.

If "he who [in the typical nation] despised the law of Moses [the typical lawgiver] died without mercy, of how much sorer [more serious] punishment shall he be thought worthy who hath trodden under foot [disgraced] the Son of God, and hath counted the blood of the [New] Covenant an unholy [ordinary] thing, and hath done despite unto the spirit of grace?" Surely the wages of such conduct would be everlasting, while that in the type was not, but was covered by the great sacrifice for sins once for all. "It is a fearful thing to fall into the hands of the living God."--Heb. 10:28,29,31.

"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."--John 3:36; 1 John 5:12.

"His servants ye are to whom ye render service; whether of sin unto death, or of obedience unto righteousness."--Rom. 6:16.

"The end of those things is death."--Rom. 6:21.

"To be carnally minded is [to reap the penalty] death; but to be spiritually minded is [to reap the reward] life and peace."--Rom. 8:6.

"Sin, when it is finished, bringeth forth death."--Jas. 1:15.

"There is a [kind of] sin unto death;... and there is a [kind of] sin not unto death."--1 John 5:16.

"Fear not them which kill the body, but are not able to kill [destroy] the soul [being]: but rather fear him which is able to destroy both soul and body in Gehenna [the second death]."--Matt. 10:28.

"The wages of sin is death."--Rom. 6:23.

"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. 18:32; 33:11.

"All the wicked will God destroy."--Psa. 145:20; 147:6.

What could be more explicit than this testimony of God's Word! And how reasonable it all is. Torment might properly be objected to as unjust as well as unmerciful; but taking away the life of those who will not conform their lives to the just and holy and kind regulations of the New Covenant which God has

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opened to our race, through Christ's great atoning sacrifice, is reasonable, just and merciful.

It is reasonable: why should God continue his blessings, of which life is the chief, to those who, after knowing and being enabled to conform to his just requirements, will not do so?

It is just: because God is under no obligation to man. Man is already his debtor ten thousand times; and if he will not render loving respect to his Creator's wise and good commands, Justice would demand that those blessings be stopped.

It is merciful on God's part to destroy the incorrigibly wicked--those who, after full knowledge and opportunity have been enjoyed, refuse to be conformed to the lines of the law of God's Kingdom--the law of love. (1) Because all who will live ungodly--out of harmony with God's law of love--will always be like the restless sea, more or less discontented and unhappy. (2) Because such characters, be they ever so few, would mar the enjoyment of those who do love peace and righteousness. And to these God has promised that the time shall come when sin and its results, weeping and pain and dying, shall cease (Rev. 21:4), when he will destroy out of the earth those who corrupt it. (Rev. 11:18.) (3) Because God has promised that there shall yet be a clean world (Isa. 11:9; Rev. 21:5), in which the unholy and abominable and all who love and make lies shall have no place. (Rev. 21:8.)

"Thou shalt diligently consider his place and it shall not be."--Psa. 37:10.

Only such as have preferred their own wisdom to that of the Bible can read the foregoing words of God, and yet believe that all men will be everlastingly saved.

Only such as are puffed up with a sense of their own benevolence can hold that God never would be satisfied or happy if one of the race perished. God has gotten along very well without the sinners thus far, and could do so forever. It was not for selfish reasons that he redeemed all, and is about to restore all who will accept his favor in Christ.

But some attempt to evade the foregoing statements of Scripture with the claim that they refer to wickedness, and not to wicked people; that they mean that all wicked people will be destroyed by their conversion--by having their wickedness destroyed. We ask those who so think to read over these words of God again, carefully, and see that they could not, reasonably, be so construed. Notice that even though the Word mentioned nothing about the destruction of wicked doers, but merely mentioned the destruction of wickedness and wicked things, this would nevertheless include wicked doers; because, of all wicked things, intelligent, wilful evil-doers are the worst. But the Word does specify wicked persons; and all who are familiar with rules of grammar covering the question know that when the person is specified the destruction of his wickedness merely could not be meant.

"The lake of fire, which is the second death" (Rev. 20:14), is "prepared for the devil and his angels [messengers or servants]." (Matt. 25:41.) And all who, with Satan, serve sin are his servants or messengers. (Rom. 6:16.) For such, yes, for all such, and for such only, God has prepared the penalty of "everlasting destruction from the presence of the Lord and from the glory of his power." And from Satan their chief down to the least one of his children who, notwithstanding knowledge and opportunity to the contrary, cling to evil, and choose it rather than righteousness, this tribe will be blotted out to the praise of God's justice, to the joy and welfare of the holy and to their own real advantage.

It will not do to judge others by ourselves, in all respects. The fact that God's saints do not feel opposition to God's will, and cannot understand how others can entertain such sentiments, sometimes leads to the false conclusion that if all others enjoyed a similar knowledge

of God they too would delight in his service. That such a conclusion is false is evident, from the fact that Satan, who knew God thoroughly, "abode not in the truth," but became "the father of lies" and "a murderer." And, after six thousand years witness of sin and its results, he is still the Adversary of righteousness. After nearly two thousand years knowledge of the love and

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mercy of God manifested in Christ's sacrifice for sin, he is still as unmoved by that love as he is unmoved by pity for human woe. And more than this: God, who knows the future as well as the past, shows us, unquestionably, that after being restrained (bound) for a thousand years by the power of Christ's Kingdom, and during that time witnessing the blessings of righteousness, he will, when granted liberty at the close of the Millennium, still manifest a preference for the way of sin and opposition to God's arrangements. Surely this proves that intelligent beings, and perfect beings, too, can know God and yet choose a way of disobedience,--whether or not our minds can grasp the philosophy of their course.

But the philosophy of the matter is this: A perfect being, angel or man, is a blank page upon which character must be engraved. Knowledge and a free will are the engravers. Pride, Selfishness and Ambition may be engraved, or Love, Humility and Meekness. The latter is the blessed or God-like character; the former is the sinful or devilish character. According to which is engraved will be the character. If the will decide for sin and cultivate the wicked character, the result will be a wicked being. If the will decide for righteousness and God-likeness, the result will be a holy being.

The same principles in a general way apply also to fallen men. No matter how fallen and weak they may be, they have free-wills. They can will aright, even when they cannot do aright. And under the New Covenant God accepts, through Christ, the imperfect deeds, where the wills are perfect.

For some who are now evil doers and lovers of sin, our hope is, that they are such because of blinding of the devil (2 Cor. 4:4), which leads them to make a choice they would not make if they had a full, clear knowledge. God's guarantee to all, through Christ, is, that all shall come to an accurate knowledge of the

truth, and thus to a full opportunity to choose between righteousness and sin. We have no hope for any who, after coming to a clear knowledge, choose sin, wilfully: neither in this age nor in the next is there hope for such, according to God's Word.

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THE FUTURE--SOCIAL AND RELIGIOUS.

AS SEEN BY A CONGREGATIONAL MINISTER.

REV. Dr. C. I. Scofield, pastor of a large Congregational church in Texas, recently preached a sermon on unfulfilled prophecies as interpreted by the signs of the times. He said:

I am to speak to you to-night upon unfulfilled prophecy as interpreting the signs of the times. As pertinent to that theme, I ask you to look with me at the passage found in Luke 12:54-56: "And he said also to the people, when ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. Ye hypocrites! Ye can discern the face of the sky, and of the earth; but how is it that ye do not discern this time?"

As a matter of fact, the ancient people of God did not discern the time of their visitation, the presence of their long expected Messiah, simply and only because they did not study the signs of their own times in the light of the prophets. From Genesis to Malachi the spirit of prophecy had been painting, broadly at first, but stroke upon stroke in ever fuller detail, the portrait of a coming one. His biography, to change the figure, was written beforehand.

In due time he came, and prophecy began to be changed into history. For three years he filled the earth and air with the very marks of identity which the prophetic portrait required. To this day the absolutely unanswerable proof of the messiahship of Jesus is the unvarying literalness of his fulfillment of the prophecies. The prophets and the evangelists answer to each other as the printed page answers to the type, as the photograph answers to the negative. And these predictions, be it remembered, were so minute and specific as to

exclude the possibility of imposture. It is open to any man to say, "I am the Christ;" but it is not possible for any man to arrange his ancestry for two thousand years before his birth, and then to be born at a precise time, in a particular village, of a virgin mother.

Looking back upon all this, we marvel that the men of Christ's own time did not hit upon

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the simple expedient of testing his pretensions by the prophetic Scriptures. More than once he challenged the test, but they remained to the end discerners of the sky and of the earth, but absolutely blind to the tremendous portents of their time.

But is it not possible, at least, that we are equally blind to equally evident signs? We have the prophetic word "made more sure," says Peter, who calls it a "light shining in a dark place," and warns us that we do well to take heed to it. But are we walking in that light? Rather, is it not true that the prophetic Scriptures are precisely the portions of the sacred book least studied? Of this we may be sure: there is nothing occurring which has not been foreseen and foretold; and of this, too, that the things foretold will surely come to pass. Is it not possible, therefore, that our Lord is saying of us: "How is it that ye do not discern this time?"

Let us proceed after this manner: First, let us look at the prophecies which describe the closing events of this dispensation and usher in the next. Second, let us look about us to see if our sky holds any portent of those things.

The first great word of prophecy, solemn, repeated, emphatic, is that this age ends in catastrophe.

"In the last days perilous times shall come. There shall be signs in the sun and in the moon and in the stars, and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear and for looking after those things which are coming on the earth, for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory." (Luke 21:25-27.)

"But as the days of Noah were, so shall also the presence of the Son of Man be. For, as in the days that were before the flood, they were eating and drinking, marrying, and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came

and took them all away; so shall also the presence of the Son of Man be." (Matt. 24:37-39.)

"For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." And then, referring to

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the abundant prophetic testimony in our hands, the apostle adds, "But ye, brethren, are not in darkness, that that day should overtake you as a thief."--1 Thess. 5:3,4.

It is useless to multiply references when all are to the same purport. The notion that we are to pass, by the peaceful evolutionary processes of a broadening culture, by the achievements of discovery and inventions and by the universal acceptance of the gospel, into the golden age of millennial blessedness is, in the light of prophecy, the baseless fabric of a dream. True, the prophet's vision takes in that day; but it lies beyond the awful chasm of blood and tears and despair which yawns between. Toward that chasm this age is hastening with accelerated speed: this age ends in catastrophe.

So much for the broad and obvious prophetic testimony which he who runs may read. Now the book of the Revelation (and to some extent Second Thessalonians) takes up these prophecies of the end time, and enters into the detail of them. By this we know not merely that the end is calamitous and catastrophic, but also of what elements the calamitous catastrophe is made up. Observe, I do not say that the Revelation tells us what precedes the catastrophe, but of what the catastrophe itself consists.

And first it is war, and war such as this world has never seen, war colossal, universal and desperate. "Peace shall be taken from the earth."

Not only organized combat of nation against nation, but the murderous passions of men shall be unchained, and "they shall kill each other." The natural results of such a condition are depicted as following famine, consequent upon unsown fields, and then pestilence.

And, second, this awful condition is to be followed by bloody anarchy--the overthrow of all settled government.

Now, it is evident that if we are indeed near the end of this age, some unmistakable signs of these coming horrors must be discoverable. Wars on the apocalyptic scale require long

years of preparation. In primitive conditions, tribe springs to arms against tribe; but we are not living in primitive conditions. If, therefore, we find the nations of the earth steadily reducing their armaments, selling off their war material, sending regiments back to the forge and the plow, and dismantling fortresses, we may be sure, not indeed that the prophecies will fail, but that they will not reach their fulfillment in our time.

Similarly, anarchy in any universal sense is not the product of an hour. The conservative instincts are too strong, love of home and property and security too deep-seated. Men may, as they have, overturn a government; but it is only to establish another which they prefer. But anarchy, pure and simple, is not a spontaneous possibility. If, therefore, we find men

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everywhere growing in love of order and veneration for law; if we find lynchings and riots becoming infrequent, and discontent with the settled order disappearing, we may be sure that the end of the age is far removed from us. We may go on with our buying and selling, confident that our accumulations will represent some fleeting value for yet a few transitory years.

Nor need we be specially apprehensive if, upon a survey of the times, we find but a nation or two here and there in readiness for war; or a few anarchic socialists noisily venting their theories. But what are the facts--facts so conspicuous, so obtrusive, so inconsistent, that all the world feels itself under the shadow of impending calamity?

Take the war shadow first. Have armaments been decreasing? On the contrary, Europe, the east, everything within the sphere anciently ruled by Rome (which is the especial sphere of prophetic testimony), is filled as never before with armed men. All the nations, with feverish haste, are increasing their armaments. Practically bankrupt, they are hoarding gold and piling up material of war, though perfectly aware that the strain is simply insupportable for any long continued period; and they are doing it because they all feel that a tremendous crisis is at hand.

Within two years Bismarck and Gladstone, the most experienced and sagacious of living statesmen, have said that the situation does not admit of a peaceful solution, that the world is hastening toward the war of wars, the

outcome of which no man may predict. This is also the expressed opinion of that singular man whose only position is that of Paris correspondent of the London Times, but whose wisdom, judgment and prudence are such that he is consulted by every cabinet and trusted by every sovereign--De Blowitz. And all are agreed that the war, when it comes, must involve the earth.

Eleven millions of men are armed and drilled and ready to drench the prophetic earth in seas of blood. The Emperor William has said to his friend, Poultney Bigelow: "We live over a volcano. No man can predict the moment of the eruption. So intense is the strain that a riot the other day between French and Italian workmen at Aigues-Mortes--a mere riot--came near to precipitating the awful conflict."

So much for the war sign of the end. What of the anarchic portent? We all know that now for the first time in the history of the world is there a socialist propaganda. Socialism is a fad with dreaming doctrinaires, a desperate purpose with millions of the proletariat of Russia, France, Germany, England, Italy.

From the philosophic socialism of Bellamy and the idealists to the anarchic socialism of Spies, Schwab and Neebe may seem a far cry. How long in 1790-93 did it take France to traverse the distance from Rousseau and Diderot to Robespierre? Yes, my hearers, the anarchy sign blazes in our heavens alongside the baleful war sign. But there is more. Two groups among the sons of men are especially in the eye of prophecy--the Christian church and ancient Israel. What, let us ask, is the prophetic picture of the end of the Church age?

The answer is in large characters, and none need miss it. The Church age ends in increasing apostasy, lukewarmness, and worldliness on the part of the many; of intense activity, zeal and devotedness on the part of the few.

What now are the signs? Look into our Churches. The world has come into the Church and the Church has gone into the world, until the frontier is effaced. Moral and honorable men of the world point the finger of scorn at the life of the average professor of religion. But in all our Churches are the faithful few who do the praying, the giving, the home and foreign mission work; and these have never been excelled in any age in zeal, piety and consecration. Verily, this sign, too, of the catastrophe is here.

What of Israel? As all Bible students know, the great burden of the unfulfilled prophecy

concerning the Jew is his restoration to his own land. This does not mean that every Jew must return, but only that the nation must be reconstituted upon its own soil. Is there any sign of this? Every reader of the newspapers has his answer ready. In a word, there are more Jews in Palestine now than returned under Ezra and Zerrubabel to reconstitute the nation after the Babylonian captivity. More have returned in the last ten years than within any like period since the destruction of Jerusalem --more in the last three years than in the previous thirty. The great bulk of the Jewish people are in Russia, where now they are undergoing persecutions so infamous as to move to indignation and grief every generous soul. Moved with pity, Baron Hirsch is seeking to deport his suffering brethren to South America; but the Russian Jews themselves, moved by undying faith in the prophets, have organized the great Choveir Lion association to promote the colonization of Palestine. This will succeed; the other, in large measure, will fail.

And so, my friends, looking through the vision of the prophets on to the end-time for

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conditions, and then sweeping our own sky for signs, we find the four great portents--preparation for universal war, universal anarchy, a worldly Church and regathering Israel lifting themselves up into a significance which the world dimly apprehends, but which we, who are not of the night that that day should overtake us as a thief, know means that the end is just upon us. How glorious that this lamp of prophecy not only casts its rays into the awful abyss upon the brink of which the age hangs poised, but also lights up the fair Millennial shore just beyond, where the nations of the redeemed shall walk in light and peace under Messiah's rule, with restored Israel the manifestation of his earthly glory. And even beyond that golden age we are permitted to see the new heavens and the new earth--eternity.

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A SAVIOR AND A GREAT ONE!

A ghastly sight shows in the shivering air

On Calvary's brow:
The Savior of mankind, in love, hangs there;
While followers bow
The head low on the breast and sadly sigh,
"How can he be Messiah--if he die?"

A jeering mob surrounds the cursed knoll
And mocks the Lord;
Yet to his lips comes from his stricken soul
The precious word--
"Father, forgive; they know not what they do--"
E'er o'er his face creeps dissolution's hue.

"'Tis finished," rings in triumph through the sky;
He bows his head.
And; while the querying soldiers mark the cry,
The Lord is dead.
All anguish past, his triumph doth begin,
The world is saved, a death blow dealt to sin.

Jerusalem, amazed, hears soldiers tell
(With terror cold)
How Christ has vanquished Satan, death and hell,
As he foretold.
And feeble fishers forcefully proclaim,
"There is salvation in no other name."

A Sabbath's journey from the city gate,
With sorrow shod,
Two sad disciples bear their sorry weight
To their abode.
The Christ appears, while holden are their eyes,
And doth expound wherefor Messiah dies.

Emmaus reached, the Lord would further go.
They gently chide--
"Thou hast beguiled our weary tears, and so
With us abide."
He brake their bread,--then vanished from their sight.
Their hearts did burn with holy joy that night.

Still thus he comes; and though the faulty sight
Of clouded eyes
Perceives him not, he makes the burden light,
And stills our cries:
For, like weaned babes, we mourn, the while he would
Our hearts sustain with stronger, richer food.

The tale is old, but ever sweetly new,
Why Jesus died.
The nail prints, doubting one, he shows to you,
And in his side
A spear thrust gapes--a passage rent apart,
For easy access to your Savior's heart.

It was for you, my brother, that he shed

His life so free.
For you, for me, he bowed his godlike head
On Calvary's tree;
That, trusting in the merit of his name,
We might be saved from sorrow, sin and shame.

The past sufficeth, surely, to have spent
In sinful deeds.
Come, join our band; and be our footsteps bent
Where Jesus leads.
So in his righteousness serenely dressed
We'll meet him face to face among the blest.
--H. HARDIE.

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ECHOES FROM THE PARLIAMENT OF RELIGIONS.

A GLIMPSE AT THE SOCIAL AND RELIGIOUS LIFE OF INDIA.

[Continued from our last.]

HAPPY HINDOO MARRIAGES.

"Happiness is not to be confounded with
palatial dwellings, gorgeously fitted with soft
seats and yielding sofas, with magnificent costumes,
with gay balls or giddy dancing parties,
nor with noisy revelries or drinking bouts and
card tables; and as often, if not oftener, in
that distant lotus land, as in your own beloved
land of liberty, you will come across a young
and blooming wife in the first flush of impetuous
youth who, when suddenly smitten with
the death of the lord of her life, at once takes

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to the pure and spotless garb of a poor widow,

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and with devout resignation awaits for the call
from above to pass into the land which knows
no parting or separation. But these are cases
of those who are capable of thought and feeling.
What sentiment of devoted love can you
expect from a girl of twelve or fourteen whose
ideas are so simple and artless and whose mind
still lingers at skipping and dollmaking? What
sense and reason is there in expecting her to
remain in that condition of forced, artificial,

lifelong widowhood? Oh, the lot of such child-widows!
How shall I depict their mental misery and sufferings? Language fails and imagination is baffled at the task. Cruel fate --if there be any such power--has already reduced them to the condition of widows, and the heartless, pitiless customs of the country barbarously shave them of their beautiful hair, divest them of every ornament or adornment, confine them to loneliness and seclusion-- nay, teach people to hate and avoid them as objects indicating something supremely ominous and inauspicious. Like bats and owls, on all occasions of mirth and merriment they must confine themselves to their dark cells and close chambers. The unfortunate Hindoo widow is often the drudge in the family; every worry and all work that no one in the family will ever do is heaped on her head; and yet the terrible mother-in-law will almost four times in the hour visit her with cutting taunts and sweeping curses. No wonder that these poor forlorn and persecuted widows often drown themselves in an adjoining pool or a well, or make a quietus to their life by draining the poison-cup. After this I need hardly say that the much-needed reform in this matter is the introduction of widow marriages.

SOME HINDOO REFORMERS.

"The Hindoo social reformer seeks to introduce the practice of allowing such widows to marry again. As long ago as fifty years one of our great pundits, the late pundit V.S. of Bombay, raised this question and fought it out in central and northern India with the orthodox Brahmans. The same work, and in a similar spirit, was carried out in Bengal and Northern India, by the late Ishwar Ch. V. Sagar of Calcutta, who died only two years ago. These two brave souls were the Luther and Knox of India. Their cause has been espoused by many others, and until to-day perhaps about two hundred widow marriages have been celebrated in India. The orthodox Hindoos as yet have not begun to entertain this branch of reform with any degree of favor, and so anyone who marries a widow is put under a social ban. He is excommunicated; that is, no one would dine with him, or entertain any idea of intermarriage with his children or descendants. In spite of these difficulties the cause of widow marriage is daily gaining strength both in opinion and adherence.

"The position of woman. A great many

reforms in the Hindoo social and domestic life cannot be effected until and unless the question as to what position does a woman occupy with reference to man is solved and settled. Is she to be recognized as man's superior, his equal, or his inferior? The entire problem of Hindoo reform hinges on the position that people in India will eventually ascribe to their women. The question of her position is yet a vexed question in such advanced countries as England and Scotland. Here in your own country of the States you have, I presume to think, given her a superior place in what you call the social circle and a place of full equality in the paths and provinces of ordinary life. Thus my American sisters are free to compete with man in the race for life. Both enjoy the same, or nearly the same, rights and privileges. In India it is entirely different. The Hindoo lawgivers were all men, and, whatever others may say about them, I must say that in this one particular respect, viz., that of giving woman her own place in society, they were very partial and short-sighted men. They have given her quite a secondary place. In Indian dramas, poems and romances you may in many places find woman spoken of as the 'goddess' of the house and the 'deity of the palace,' but that is no more than a poet's conceit, and indicates a state of things that long, long ago used to be rather than at present is.

WOMEN'S BATTLE FROM BIRTH.

"For every such passage you will find the other passages in which the readers are treated with terse dissertations and scattering lampoons on the so-called innate dark character of women. The entire thought of the country one finds saturated with this idea. The Hindoo hails the birth of a son with noisy demonstrations of joy and feasting; that of a female child as the advent of something that he would most gladly avoid if he could. The bias begins here at her very birth. Whatever may be the rationale of this state of things, no part of the programme of Hindoo social reform can ever be successfully carried out until woman is recognized as man's equal, his companion and co-worker in every part of life; not his handmaid, a tool or an instrument in his hand, a puppet or a plaything, fit only for the hours of amusement and recreation. To me the work

of social reform in India means a full recognition of woman's position. The education and enlightenment of women, granting to them liberty and freedom to move about freely, to think and act for themselves, liberating them from the prisons of long-locked zenana, extending to them the same rights and privileges, are some of the grandest problems of Hindoo social reform. All these depend on the solution of the above mentioned problem of the position of woman in India.

EDUCATION OF THE MASSES.

"The masses or the common people in India are very ignorant and quite uneducated. The farmer, the laborer, the workman and the artisan do not know how to read or write. They are not able to sign their own names. They do not understand their own rights. They are custom bound and priest-ridden. From times past the priestly class has been the keeper and the custodian of the temple of knowledge, and they have sedulously kept the lower class in ignorance and intellectual slavery. Social reform does not mean the education and elevation of the upper few only: it means inspiring the whole country, men and women, high and low, from every creed and class, with right motives to live and act. The work classes need to be taught in many cases the very rudiments of knowledge. Night schools for them and day schools for their children are badly wanted.

FAILURE OF FOREIGN MISSIONS.

"Government is doing much; but how much can you expect from government, especially when that government is a foreign one, and therefore has every time to think of maintaining itself and keeping its prestige among foreign people? It is here that the active benevolence of such free people as yourselves is needed. In educating our masses and in extending enlightenment to our women you can do much. Every year you are lavishing--I shall not say wasting--mints of money on your so-called foreign missions and missionaries sent out, as you think, to carry the Bible and its salvation to the 'heathen Hindoo,' and thus to save him! Aye, to save him! Your poor peasants, your earnest women and your generous millionaires raise millions of dollars every year to be spent on foreign missions. Little, how little do you ever dream that your money

is expended in spreading abroad nothing but Christian dogmatism and Christian bigotry, Christian pride and Christian exclusiveness. I entreat you to expend at least one-tenth of all this vast fortune on sending out to our country unsectarian, broad learned missionaries that will spend their efforts and energies in educating our women, our men and our masses. Educate. Educate them first, and they will understand Christ much better than they would do by being 'converted' to the narrow creeds of canting Christendom.

"The difficulties of social reformers in India are manifold. Their work is most arduous. The work of engrafting on the rising Hindoo mind the ideals of a material civilization, such as yours, without taking in its agnostic or atheistic tendencies, is a task peculiarly difficult to accomplish. Reforms based on utilitarian and purely secular principles can never take a permanent hold on the mind of a race that has been essentially spiritual in all its career and history. Those who have tried to do so have failed. The Brahmo-Somaj, or the church of Indian Theism, has always advocated the cause of reform, and has always been the pioneer in every reform movement. In laying the foundations of a new and reformed society the Brahmo-Somaj has established every reform as a fundamental principle which must be accepted before any one can consistently belong to its organization.

"Acting on the model of ancient Hindoo society, we have so proceeded that our social institutions may secure our religious principles, while those principles regulate and establish every reform on a safe and permanent footing.

PLAN OF BRAHMO-SOMAJ.

"Social reform merely as such has no vitality in our land. It may influence here and there an individual; it cannot rear a society or sway a community. Recognizing this secret, the religion of the Brahmo-Somaj has from its very birth been the foremost to proclaim a crusade against every social evil in our country. The ruthless, heartless practice of suttee, or the burning of Hindoo widows on the funeral pile of their husbands, was abolished through the instrumentality of the great Raja Ram Rohan Roy. His successors have all been earnest social reformers as much as religious reformers. In the heart of Brahmo-Somaj you find no caste, no image worship. We have abolished early marriage, and helped the cause of widow

marriage. We have promoted intermarriage; we fought for and obtained a law from the British government to legalize marriage between the representatives of any castes and any creeds. The Brahmos have been great educationists. They have started schools and colleges, societies and seminaries, not only for

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young men, but for girls and young women. In the Brahmo community you will find hundreds

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of young ladies who combine in their education the acquirements of the east and the west; oriental reserve and modesty with occidental culture and refinement. Many of our ladies have taken degrees in arts and sciences in Indian universities. The religion of the Brahmo-Somaj is essentially a religion of life --the living and life-giving religion of love to God and love to man. Its corner-stones are the fatherhood of God, the brotherhood of man and the sisterhood of woman. We uphold reform in religion and religion in reform. While we advocate that every religion needs to be reformed, we also most firmly hold that every reform, in order that it may be a living and lasting power, needs to be based on religion.

"These are the lines of our work: we have been working out the most intricate problems of Hindoo social reform on these lines. We know our work is hard, but at the same time we know that the Almighty God, the father of nations, will not forsake us; only we must be faithful to his guiding spirit. And now, my brethren and sisters in America, God has made you a free people. Liberty, equality and fraternity are the guiding words that you have pinned on your banner of progress and advancement. In the name of that liberty of thought and action, for the sake of which your noble forefathers forsook their ancestral homes in far-off Europe, in the name of that equality of peace and position which you so much prize and which you so nobly exemplify in all your social and national institutions, I entreat you, my beloved American brothers and sisters, to grant us your blessings and good wishes, to give us your earnest advice and active cooperation in the realization of the social, political and religious aspirations of young India. God has given you a mission. Even now he is enacting, through your instrumentality,

most marvelous events. Read his holy will through these events, and extend to young India the right hand of holy fellowship and universal brotherhood."

Would that America, with all its advantages of the gospel, were able to give the needed help; but no, in common with all "Christendom," she has fallen short of her privileges, and is unable to save India from the ditch toward which she herself is blindly drifting. But, thank God! help is coming, and that right speedily, in the glorious establishment of the Kingdom of God over all the earth; and our blessed Christ, the Prince of peace, shall himself "speak peace unto the heathen; and his dominion shall be from sea to sea, and from the river to the ends of the earth."--Zech. 9:10.

A HEATHEN POEM.

[The following lines, from a recent journal of Madras, India, show what some of the best Hindoo minds are thinking at the present time.]

"Weary are we of empty creeds,
Of deafening calls to fruitless deeds;
Weary of priests who cannot pray,
Of guides who show no man the way;
Weary of rites wise men condemn,
Of worship linked with lust and shame;
Weary of custom, blind, enthroned,
Of conscience trampled, God disowned;
Weary of men in sections cleft,
And Hindoo life of love bereft,
Woman debased, no more a queen,
Nor knowing what she once hath been;
Weary of babbling about birth,
And of the mockery men call mirth;
Weary of life not understood,
A battle, not a brotherhood;
Weary of Kali yuga years,
Freighted with chaos, darkness, fears;
Life is an ill, the sea of births is wide,
And we are weary; who shall be our guide?"

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STUDIES IN THE OLD TESTAMENT.

--INTERNATIONAL S.S. LESSONS.--

SUGGESTIVE THOUGHTS DESIGNED TO ASSIST THOSE OF OUR READERS WHO ATTEND BIBLE CLASSES WHERE THESE LESSONS ARE USED; THAT THEY MAY BE ENABLED TO

LEAD OTHERS INTO THE FULNESS OF THE GOSPEL.

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THE MURDER OF ABEL.

I. QUAR., LESSON III., JAN. 21, GEN. 4:3-13.

Golden Text--"By faith Abel offered unto God a more excellent sacrifice than Cain."--Heb. 11:4.

VERSES 3-5. Coupled with the first promise of deliverance from sin and death through the seed of the woman, was the typical foreshadowing of the great sacrifice of "the Lamb of God which taketh away the sin of the world," when God substituted the garments of skin, which required the sacrifice of life, for the fig-leaf garments of Adam and Eve. Whether more plainly told them or not, we know that the idea of typical sacrifices for sin was received, and offerings were made at certain intervals of time--probably yearly, as subsequently commanded under the Jewish dispensation, and also as indicated by the sacrifices of Cain and

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Abel--Cain's offering being of the fruit of the ground, a part of his harvest, and Abel's a firstling or yearling of his flock.

The offering of Abel was, according to the divine institution, a sacrifice of life, and therefore a true type of the promised redemptive sacrifice, while Cain's offering was not. Hence the offering of Abel was acceptable to God, while that of Cain was rejected.

VERSES 6,7. "And Jehovah said unto Cain, Why art thou angry? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin croucheth at the door, and unto thee is its desire; but thou canst rule over it."

VERSE 8 shows that Cain disregarded the counsel received and allowed his anger to burn unchecked. He failed to resist the enemy Sin, here figuratively represented as a devouring beast, and it gained control of him, and drove him, first to unkind words, and finally to murder.

VERSE 9. One sin leads to another unless promptly acknowledged. Here the sin of murder was followed by those of lying and insolence--"I know not. Am I my brother's keeper?"

VERSES 10-12. The blood of Abel cried for vengeance upon the murderer. That is, Justice insists that he who takes the life of another thereby forfeits his own right to live.

VERSE 13. When Cain began to realize the deep remorse of a guilty conscience, in his agony of mind he cried out, "My punishment is greater than I can bear;" and in connection with the unbearable load he mentions regretfully the hiding from him of Jehovah's face, showing thus an appreciation of God's favor to which he would fain return. This evidence of penitence was quickly responded to by the Lord, who graciously set a mark upon Cain, that no one finding him should slay him, declaring that any such transgressor should receive sevenfold punishment. Thus the Lord guards the penitent. A bruised reed he will not break, and smoking flax he will not quench. (Isa. 42:3.) If there be even a slight disposition to penitence, he fosters and cherishes it. This merciful course with Cain foreshadowed God's similar course with the whole guilty world: when his chastisements shall have brought them to repentance, then his arm will be extended for their recovery.

The Golden Text shows that it was not by custom nor by accident that Abel chose his sacrifice, but by faith. Evidently he had been seeking the mind of the Lord, and had found it; and thus was enabled to offer acceptably. So with God's children now: it is to those who exercise faith, and who seek and knock, that the mind of the Lord is revealed, and they can see that nothing short of the great sacrifice, our Redeemer's life, could be acceptable before God.

The Apostle in speaking of Christ institutes a comparison (Heb. 12:24) which seems to imply that Abel was in some degree a type of Christ;--in that he offered an acceptable sacrifice, and was slain therefor. But while Abel's death called for vengeance, Christ's life was sacrificed for us and calls instead for mercy, not only upon those who slew him (Luke 23:34), but also upon the whole world. Not only was he slain by men, but he was slain for men; and by his stripes all may be healed who will penitently come unto the Father by him.

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GOD'S COVENANT WITH NOAH.

I. QUAR., LESSON IV., JAN. 28, GEN. 9:8-17.

Golden Text--"I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth."--Gen. 9:13.

With the deluge the Apostle Peter says the first world, the first heavens and earth, passed away--i.e., that dispensation, that order of things came to an end. (2 Pet. 2:5.) That was the dispensation in which the angels were permitted to mingle with men, assuming the human form for that purpose, the object being to influence and help mankind to retrieve their great loss by the fall. This, God knew they could not do; but in his wisdom he permitted the endeavor, foreseeing the ultimate utility of such an experiment.

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The immediate result was the corruption of some of the angels (Jude 6,7), who, leaving their first estate, took to themselves wives of the daughters of men; and by these mixed marriages a mongrel race of "giants" was produced, who, having the unimpaired vitality of their fathers and the human nature of their mothers were indeed "mighty men of renown"--"giants" in both physical and intellectual strength, especially as compared with the fallen and rapidly degenerating human race.--Jude 6,7; Gen. 6:2,4.

The account of the deluge is not merely a Bible narrative, but is corroborated by the traditions of all races of the human family

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except the black race. It is found in India, China, Japan, Persia, among the native Indians of America and the natives of the Pacific Islands. What are known as the Deluge Tablets were found not long since among the ruins of the great stone library of Nineveh. The accounts given by these harmonize in many respects with the Scriptural account.

The extreme wickedness of these men and of the world in general, as described by the inspired writer, seems indicative of almost total depravity--"And God saw that the wickedness of man was great in the earth, and that EVERY imagination of the thoughts of his heart was ONLY EVIL, CONTINUALLY. (Gen. 6:5.) So God determined to wipe them all from the face of the earth, saving Noah, who "was perfect in his generations," and his family; that is, he was not of the mixed race, but was of pure Adamic stock; and his heart was right before God. --Gen. 6:9.

With Noah, after the flood, God again established his covenant, as he had done with Adam at the beginning, giving to him dominion over the earth, as he had done with Adam. (Gen. 9:1-12.) And here again, as at the beginning, he indicates the true nature of the marriage relation--a union of one man and one woman as husband and wife, which order began to be violated very early in the world's downward history.-- Gen. 4:19.

The rainbow in the clouds was given as a sign of God's covenant with man, that the earth should never again be destroyed by a flood of waters. So ended the first dispensation, or the first world, the heavens and earth that then were, as Peter describes it (2 Pet. 3:6); and so began the second dispensation, "this present evil world" (2 Pet. 3:7; Gal. 1:4), the heavens and earth which now are, which are soon to pass away with a great noise, which are to be burned up with the fire of God's jealousy, and whose elements are to melt with fervent heat; for, like that first great dispensation, it also has become corrupt. (2 Pet. 3:10-12; Zeph. 1:18.) And when this present evil world will have thus passed away, then the new heavens and the new earth, wherein dwelleth righteousness, shall appear.--2 Pet. 3:13.

In this destruction of worlds it will be seen, as the Prophet also declares (Eccl. 1:4; Psa. 104:5; 119:90); that "the earth abideth forever." The same physical earth remains, and is the scene of all these great revolutionary changes, which so completely destroy the preceding order of things as to justify the mention of them under the significant symbols of a new heavens and a new earth. See MILLENNIAL DAWN, VOL. I., Chap. iv.

While the present world--this present

order of things--is also doomed to pass away, and will be replaced by another new dispensation, the new heavens and earth, God's promise, of which the bow in the clouds was a pledge, will be kept: he will never again destroy the world with a flood of waters; but it is written that all the earth shall be consumed with fire: not a literal fire, but the fire of God's jealousy (Zeph. 3:8) --a symbolic fire, a great calamity, which will completely destroy the present order of things, civil, social and religious.

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BEGINNING OF THE HEBREW NATION.

I. QUAR., LESSON V., FEB. 4, GEN. 12:1-9.

Golden Text--"I will bless thee, and make thy name great; and thou shalt be a blessing."--Gen. 12:2.

VERSE 1. The Lord had commanded Abraham to leave his native land, etc., while he was yet in Haran (verse 4); and later, when his father was dead, and when he arrived in the land of Canaan, God showed him the land and gave him the title to it for himself and his seed after him for an everlasting possession. (Verse 7; 17:8.) Thus we have a very important point in chronology established, viz., the date of the Abrahamic covenant. See MILLENNIAL DAWN, VOL. II., pages 44-47.

VERSES 2,3. In partial fulfilment of this promise, the nation of Israel has indeed become a great nation--a nation unique in its separation from other nations, and in its peculiar history under the divine guidance. And the promises and threatenings of verse 3 will in due time be dealt out to those who bless and to those who oppress her.

The blessing of all the families of the earth through Abraham and his seed--which seed is Christ, head and body, as the Apostle Paul explains (Gal. 3:16,29)--is a promise which few Christians have duly considered. All the families of the earth must certainly include the families that have died, as well as the families that are living. And it points forward, therefore, to the grand millennial reign of Christ, when, according to his Word, all that are in their graves will

hear the voice of the Son of Man, and shall come forth.--John 5:25,28.

Nor is God's dealing with this nation yet ended; for the gifts and callings of God are not things to be repented of or changed. In God's due time, after the full completion and glorification of the elect Gospel Church, the mercy of the Lord shall again turn toward the seed of Jacob. And so all of fleshly Israel shall be saved from present blindness, as it is written, "There shall come out of Zion the deliverer [the Gospel Church, the spiritual seed of Abraham--Gal. 3:29], and shall turn away ungodliness from Jacob;" for this is God's covenant with them. --Rom. 11:25-33.

The remaining verses of the lesson show that Abraham obediently followed the Lord's direction, walking by faith in his promise. Thus his acts attested his faith, and his faith, thus attested, was acceptable to God. --Jas. 2:22.

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ENCOURAGING WORDS FROM FAITHFUL WORKERS.

DEAR BROTHER RUSSELL:--I came into possession of the truth so recently, that I feel that I should work with might and main, day and night, for the remnant of my days. Oh, how blessed to come to the thousand three hundred thirty and five days!

I have given some lectures, and have invitations to lecture at other points; but I am sure it does not spread the truth as effectively as the blessed DAWNS have and will spread it. I am sure it was through the DAWNS that meat in due season was served to me, and I now rejoice with joy unspeakable.

My dear Brother, I pray that all the saints may make themselves ready for the glorious union with their Lord and Head, and specially for you and your helpmeet, Sister Russell, that you may be faithful in your work of labor and love.

I always receive the WATCH TOWER as a friend that has been absent and returned with joyful news.

Your brother in Christ, A. F. BINKLEY.

DEAR BROTHER RUSSELL:--The TOWER has come regularly to hand, each number filled to overflow with the "Gospel of Peace." "The poor in spirit"--the "humble" and "meek"--are indeed refreshed, yea, filled, after reading the many spiritual subjects treated in the pages of the various issues of that welcome guest. Often have I turned from the burdens, sorrows, cares and temptations of the world, and sought comfort, consolation and peace, and found them, in their pages, as the Editor, through the holy Spirit, unfolded the spiritual meaning of the different texts from the standpoint of the "Plan of the Ages." You and Sister Russell have my earnest prayers for the divine blessing in your efforts to obey the injunction --"feed my lambs," "feed my sheep"; and as each presses quietly and persistently along the narrow way to glory, honor, immortality, eternal life, may the indulgent Father tender the "helping hand"; knowing that the way is rugged, steep, difficult and beset with many dangers.

"Oh! how beautiful are the feet of them that preach the Gospel of Peace." Kindly and lovingly yours in the Master's service,
W. P. DEBOLT.

TOWER PUBLISHING CO.:--I received the Diaglott and the two Swedish DAWNS, and am exceedingly well pleased with all. I had feared that the Swedish translation would not be equal to the original; but I am indeed agreeably disappointed. The force and clearness of tone, the lucidity and charm of language, are so happily transferred as to make it a literary treat, beside its innate, inestimable worth as a help to Bible study and a luminary in the dense darkness that has so long veiled the many precious truths of God's Word. May God richly bless its author.

Very gratefully yours, C. EDLUND.

DEAR BROTHER:--I am having quite a struggle of it here, in the territory in which I have been canvassing for a few days past, running only six, seven or eight books a day. This is the hardest experience I have yet encountered for so many days at once. However, if I can

manage to meet my actual expenses through the winter, and can endure the cold weather, I shall be satisfied.

When I entered this particular phase of the harvest work, it was not with the motive of becoming wealthy. Had that been the desire, I would have taken up some more lucrative employment. At the same time, of course, I want to scatter as much of the "good seed" as is possible, in the hope that thereby some precious wheat may be found, to the glory of

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the Lord of the harvest. It has been my purpose (and I trust I have thus done) to give myself altogether to him who has bought me with his precious blood; and, if I understand aright what this giving means, it is to be his through good report and through evil report, in failure or in success, in sorrow or in joy, in the dark, or in the light, in life or in death, his only, wholly and forever. Pray that this may ever be my happy condition--kept through the "riches of grace" in Jesus Christ. If I try to do this in my own strength, I shall always fail. But if he accept me, and keep me, I shall then be kept indeed.

Yours in faith and fellowship,

J. A. MITCHELL.

DEAR BROTHER RUSSELL:--In the past few days I have succeeded in getting several persons thoroughly interested in the DAWN, and am in the hope that at least some of these will come into the light and prove wheat. One is a Methodist minister who has been not altogether satisfied with his belief. I have his promise to read the DAWN carefully, which I trust he will do.

I feel the dear Lord is using me to his honor and glory. Working for him is such a pleasure: such blessing I derive from it that meeting with opposition and taking the cross are not at all hard for me. I am again reading the DAWNS, and find more good things, and see more and more into the truth.

I have just read in the December TOWER your views in regard to the annual convention; and I fully agree with you. It seems to me your time should be given to the many rather than to the few. While I am very grateful for the opportunity of meeting you at the last one, I feel as if it had been at the expense

of others to whom you could have given your time. We who are in the faith do not need conventions as much as we need to impart to others the blessed truths. We are, I think, willing to forego convention pleasures if doing so will hasten the publishing of other volumes of the DAWN series.

Wishing you a Happy New Year, Yours in Christian love and fellowship,

J. A. BOHNET.

DEAR BROTHERS:--Enclosed find \$1.00 to continue the WATCH TOWER. The grand news received from it last year has, praise God, filled my heart with love that I cannot find words to express. May God still continue to bless you in the work.

Yours in Christ, A. SIMPSON.

DEAR BRO. RUSSELL:--This is Brother A's home, and I came here to do some "reaping." I sold forty-seven books in about two days--twenty-eight the first day.

Last Sunday by arrangement we met a few friends, to whom I explained our chart. I have not enjoyed a talk so well for many a day. Every one present was ripe for truth, and had not a word of opposition.

One had begun to read DAWN with a strong and firm determination to fight it from the beginning. So she read on and on and on, and, as a result, she began to see God as a God of love, and is now rejoicing in freedom and the truth. It did us much good to be of use to these few friends, and we hope for increased usefulness. Accept love in our Head. F. B. UTLEY.

MY DEAR BROTHER RUSSELL:--I have been confined to the house for some time, after having canvassed only one day; I am not discouraged, however, for my faith grows stronger day by day; and, if I cannot work in one way, I will try another, until convinced that the Master wants me to leave the field; and then he will surely show me what he would have me do. May the Master lead and give me strength to follow is my prayer.

Yesterday I was reading an account in

the American Baptist of St. Louis, of the trial for heresy of J. M. Carter, pastor of a Baptist church. Some of the charges are as follows: (1) He denies the immortality of the soul. (2) He denies the consciousness of the soul between death and the resurrection. (3) He holds the restoration and possible salvation of the dead and the final annihilation of the incorrigible. It seems that the major part of the church went with him, and still retains him as pastor.

Yours in Christ Jesus, A. L. TUPPER.

DEAR BROTHER RUSSELL:--What a great blessing it is to us to be able to understand the things coming to pass at present, so as not to be fretting and complaining about these hard times, but, "having necessary food and clothing, therewith to be content." "Godliness with contentment is great gain." Jesus is indeed a satisfying portion.

Pray for us, that the Lord will graciously protect us through this evil time, or as far into it as he shall in his wise pleasure permit us to live--until our change come.

Yours in the one faith, W. L. KELLEY.

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ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

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age or accidents, or other adversity, are unable to pay,
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SENATOR PEFFER'S FOREVIEW.

Speaking in the United States Senate, on
January 21st, Senator Peffer gave evidence of
having the eyes of his understanding somewhat
open, respecting what is coming. He is
reported to have used the following language:

"A day of retribution is coming--a day of
reckoning is nigh at hand. The people will
smite their enemy. In their wrath this great
crime will be avenged. Standing as I do in
the night of the Nineteenth century, and looking
toward the dawn of the Twentieth, I see
coming a wave of fire and blood. I pray
God that it may spend its force on the sea.
Behind me is Rome, and before, God alone
in his infinite wisdom knows."

THE WORK IN ENGLAND.

DEAR BROTHER RUSSELL:--In my work at S_____ (a town of 30,000 inhabitants) I found some who are likely to be greatly blessed by the truth. I put out about ninety DAWNS in the seven days I had at that place, and sold about 253 of the Old Theology tracts. While my idea in going there was principally to get a better knowledge of the smaller cities of England, the Lord perhaps brought it about in order to send the truth to some of his sheep there, who seemed to be very hungry. And I must say that the Lord's hand can be seen in so many of the movements in connection with the work here that it is very encouraging, although the results in some ways have not been quite what I expected. For instance, in a neighboring city, a little company of "holiness" people had, for a year or more, been working very earnestly in their way till a few months since, when the Lord led them to see that they were not in the right way. For two or three months they had been waiting to know the Lord's will; and about a month or six weeks since they began to feel that the Lord was going to send them the truth through "some man" as one of his messengers. Then, shortly before leaving, entirely unbeknown to these waiting ones, it was arranged to hold two meetings at the home of Brother and Sister Bivens who knew of the attitude of these friends, and afterwards invited them to the meetings.

After the first meeting two or three of these said that, as soon as they heard the voice of the speaker, they felt sure that he had what they had been waiting for. There are six of this little company in particular that I met, and they availed themselves of every opportunity to hear the message. After the second meeting I put the DAWNS in their hands, and trust that they are now entering into the joys of present truth.

I reached the great metropolis on Dec. 26th. At my request the brethren had appointed the evenings of the 28th and 29th for special prayer and communion in the interests of the harvest work in London and Great Britain generally. Together we thanked the Lord for the many favors of the past, and asked for more love and wisdom and strength, both for

ourselves and all who have entered into the secret of his presence and the knowledge of the Kingdom to which we are called. The dear brethren here seem rejoiced to see me, and I need hardly say that you and Sister Russell and all the saints in America are much spoken of in their prayers.

Could you tell all the colporteurs through the TOWER of the possibilities and privilege of disposing of the Old Theology tracts at two cents or one penny each, in many places where the DAWNS can not be sold?

With greetings of love and good wishes,
Yours in our Redeemer, S. D. ROGERS.

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VOL. XV. FEBRUARY 1, 1894. NO. 3.

"HALLELUJAH! WHAT A SAVIOR!"

CHRIST THE INSTRUCTOR, JUSTIFIER,
SANCTIFIER AND DELIVERER OF HIS CHURCH.

"Who of God is made unto us wisdom, and righteousness [justification], and sanctification, and redemption [deliverance]."--1 Cor. 1:30.

[A CANADIAN journal, The Expositor of Holiness, reached our table as we finished this article. We extract a few statements from one of its leading articles which show how blind are both the writer and the Editor respecting true holiness and a gospel faith in Christ. Ignoring the fact of the fall of the race in Adam, and of our consequent imperfection, because we are his offspring, born in sin and shapen in iniquity (Rom. 5:12; Psa. 51:5), the redemption accomplished by Jesus our Lord, and our justification, by faith in his blood, are not seen. This is the seducing spirit and tendency of our times, part of the "doctrine of devils"--no fall, no death, no ransom; Christ merely a pattern; salvation by works, following Christ's example, crucifying your own sins in your own flesh, as he crucified sin in his flesh (?)--"in whom was no sin," who was "holy, harmless, and separate from sinners." We quote:--

"Because Jesus lived right, men imagine that they can substitute his life for theirs when they come to be judged....They have carved out the beautiful fiction that God will

look only upon Jesus' life instead of upon theirs. He will see that Jesus' life was very good,--that Jesus' life pleased him, and therefore he will look only upon Jesus....

Therefore they expect to come up for judgment ...with shortcomings, with failures, with infirmities of the flesh, with sins of omission, with sins of commission, and expect God's divine favor, by this substitutionary process,-- God looking upon Jesus....The only atonement God will have anything to do with is based on righteousness,--that we should live right, act right, think right. Jesus did so.-- If a man's deeds be righteous he will escape condemnation."]

CHRIST OUR WISDOM.

Since God's dealings with his creatures recognize their wills, therefore the first step in his dealing with them, is to give them knowledge, or "wisdom," as it is translated in the above Scripture. It is for this reason that preaching was the first command of the Gospel age. To the worldly minded the preaching of forgiveness on account of faith in the crucified Jesus did not seem the wise course. To them it would have seemed better for God to have commanded something to be done by them. But, as Paul says--"It pleased God to save those who believe by [knowledge imparted through what the worldly consider] the foolishness of this preaching."--1 Cor. 1:21.

The first gift of God to our redeemed race, therefore, was knowledge.

(1) Knowledge of the greatness and absolute justice of the God with whom we have to do. This knowledge was prepared for by the Mosaic Law, which was a "schoolmaster," or pedagogue, to lead men to Christ. And Christ, by his obedience to that Law, magnified the

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Law and showed its honorableness, its worthiness; and thus honored God, the author of that Law, and showed his character.

(2) Knowledge of his own weakness, of his fallen, sinful and helpless condition, was also needful to man, that he might appreciate his need of a Savior such as God's plan had provided for him.

(3) Knowledge of how the entire race of Adam fell from divine favor and from mental,

moral and physical perfection, through him, was also necessary. Without this knowledge we could not have seen how God could be just in accepting the one life, of Christ, as the ransom price for the life of the whole world.

(4) Without knowledge as to what is the penalty for sin--that "the wages of sin is death"--we never should have been able to understand how the death of our Redeemer paid the penalty against Adam and all in him.

(5) Knowledge, in these various respects, was, therefore, absolutely necessary to us, as without it we could have had no proper faith, and could not have availed ourselves of God's provision of justification, sanctification and deliverance through Christ.

Most heartily, therefore, we thank God for knowledge or wisdom concerning his plan. And we see that this wisdom came to us through Christ; because, had it not been for the plan of salvation of which he and his cross are the center, it would have been useless to give the knowledge, useless to preach, because there would have been no salvation to offer.

CHRIST OUR JUSTIFICATION.

That Christ is made unto us righteousness or justification implies,--

(1) That we are unjust, or unrighteous, in the sight of God, and unworthy of his favor.

(2) That, in view of our unworthiness, God had in some manner arranged that Christ's righteousness should stand good for "us," and thus give "us" a standing before God which we could not otherwise have because of our imperfections--our unrighteousness.

(3) This scripture does not imply that Christ's righteousness covers every sinner, so that God now views every sinner as though he were righteous, and treats all as his children. No, it refers merely to a special class of sinners--sinners who, having come to a knowledge of sin and righteousness, and having learned the undesirableness of sin, have repented of sin, and sought to flee from it and to come into harmony with God. This is the particular class referred to in this scripture--"who of God is made unto us justification" or righteousness.

(4) How God has arranged or caused Christ to be our "righteousness," or justification, is not here explained; but what we know of divine law and character assures us that the principle of Justice, the very foundation of

divine government, must somehow have been fully satisfied in all of its claims. And other scriptures fully substantiate this conclusion. They assert that God so arranged as to have the price of man's sin paid for him; and that the price paid was an exact equivalent, a ransom or corresponding price, offsetting in every particular the original sin and just penalty, death, as it came upon the original sinner and through him by heredity upon all men. (Rom. 5:12,18-20.) He tells us that this plan of salvation was adopted because by it "God might be [or continue] just, and [yet be] the justifier of him [any sinner] that believeth in Jesus"--that comes unto God under the terms of the New Covenant, of which Christ Jesus is the mediator, having sealed it or made it a covenant by his own precious blood.--Heb. 13:20,21; 10:29.

(5) While the benefits of this gracious arrangement are only for "us," for "believers," for those who come unto God by Christ--under the provisions of the New Covenant--these benefits are, nevertheless, made applicable to all; for God's special provision for the whole world of sinners is that all shall "come to a knowledge of the truth," that they may, if then they will accept the conditions of God's covenant, be everlastingly saved. A knowledge and a rejection of error--of false doctrines which misrepresent the divine character, even though they be mixed with a little misconstrued truth--will not constitute grounds for condemnation; but a knowledge of the truth and a rejection of it will bring condemnation to the second death. The Greek text states

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this much more emphatically than our common English translation. It says, "come to an accurate knowledge of the truth."--1 Tim. 2:4.

(6) The provision made was sufficient for all men. Our Lord gave himself [in death] a ransom--a corresponding price--for all; he was a "propitiation [or sufficient satisfaction] for the sins of the whole world." (1 John 2:2.) As a consequence, he is both able and willing "to save unto the uttermost [i.e., to save from sin, and from divine disfavor, and from death, and all these everlastingly] all that come unto God by him." (Heb. 7:25.) And inasmuch as God's provision is so broad, that all shall come to an exact knowledge of the truth respecting these provisions of divine mercy under the terms of the New Covenant;--inasmuch as the provision is that all the sin and

prejudice blinded eyes shall be opened, and that the devil, who for long centuries has deceived men with his misrepresentations of the truth, is to be bound for a thousand years, so that he can deceive the nations no more; and that then a highway of holiness shall be cast up in which the most stupid cannot err or be deceived; and in view of all this provision God declares that all men will be saved from the guilt and penalty incurred through Adam's sentence. Because, when all of these blessed arrangements have been carried into effect, there will be no reason for a solitary member of the human family remaining a stranger and alien from God's family except by his own choice or preference for unrighteousness, and that with an accurate knowledge that all unrighteousness is sin. Such as, of their own preference, knowingly choose sin, when the way and means of becoming servants of God are clearly understood by them, are wilful sinners on their own account, and will receive the second-death sentence as the wages of their own opposition to God's righteous arrangements.

The world's salvation will be complete the moment all have come to an accurate knowledge of the truth concerning God's great plan of salvation; because then they will know that by accepting Christ and the New Covenant which God offers to all through Christ, they may have life everlasting--salvation to the uttermost. Whether they will hear (heed) or whether they will forbear (refuse to heed) will not alter the fact that all will thus have been saved from Adamic sin and death--will have had a full salvation tendered to them. Thus, the living God will be the Savior of all men--especially or everlastingly, however, the Savior of only those who accept his grace and become "his people" under the New Covenant.
--1 Tim. 4:10.

(7) It is only to "us" that Christ is made justification or righteousness. Though all men are to be saved in the sense of being brought to the knowledge and opportunity of salvation, none have Christ as their justification, the covering of their imperfections, imputing his righteousness to them, except "us"--the household of faith. "To you who believe he is precious." (1 Pet. 2:7.) He of God is made unto us justification, righteousness, covering and cleansing from the unintentional weaknesses and shortcomings of the present, as well as from the original sin and its sentence. Who is he who condemns us? "Will that Anointed One who died; and still more who has been raised,

who also is at the right hand of God, and who intercedes on our behalf?" Nay, he has been made our justification: it is the merit of his great sacrifice that speaks our justification.-- Rom. 8:34.

Justification signifies to make right or whole or just. And from the word "whole" comes the word "(w)holiness," signifying soundness or perfection or righteousness. None of the fallen race are either actually or reckonedly whole, sound, perfect or just by nature. "There is none righteous [just, sound, holy], no, not one; all have sinned." But all who come unto God by Christ, whom he has accepted as the justification or righteousness of all who accept the New Covenant, are from that moment accepted and treated as sound, perfect, holy.

Although we are actually unholy or imperfect, we are made "partakers of God's holiness;" first, reckonedly, in Christ, and, second, more and more actually by the eradication of our sinful tendencies and the development of the fruits and graces of the spirit, through chastisements, experience, etc. (Heb. 12:10.) God not

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only begins on the basis of holiness, imputing to us Christ's merit to cover our demerits, but he continues on the same line, and ever urges us to "be holy [to strive after actual soundness and perfection], even as he is holy." (1 Pet. 1:15,16.) And he promises the faithful strivers that they shall ultimately attain absolute holiness, soundness, perfection--in the resurrection, when they shall be made actually like Christ, as now their wills are copies of his. For "without holiness [thus attained] no man shall see the Lord." (Heb. 12:14.) Hence, "Every man that hath this hope in him purifieth himself, even as he [Christ] is pure"-- seeking to be as much like him as possible now, and by and by fully in his image.--1 John 3:3,2.

Justified persons and no others are Christians, in the proper use of that term.

CHRIST OUR SANCTIFICATION.

The term "Sanctification," used in this text, means, set apart, consecrated, devoted to, or marked out for, a holy use or purpose.

Christ by God is made unto us sanctification. That is to say, God through Christ sets apart or marks out for a special share in his

great plan "us"--the Church.

Many make the serious error of supposing that God is sanctifying the world,--sanctifying sinners. As a consequence of this error, many are seeking to copy Christ's example, and thus, be sanctified before God, while they repudiate the doctrine of the ransom, or justification by faith. They confound sanctification and justification in their minds, and suppose that if they consecrate or sanctify or set apart their lives to God's service and to deeds of kindness they are thereby justified.

This is a serious error. Justification is entirely separate and distinct from sanctification; and no one can be sanctified in God's sight, and in the Scriptural sense, unless he has first been justified or cleansed from all sin.

Consecrating a person or a thing to God's service does not cleanse that person or thing. On the contrary, God always refuses to accept anything imperfect or unclean. This is distinctly and repeatedly shown in the typical arrangements of the Law given to typical Israel. The priests were obliged to wash themselves and put on new, clean linen garments before consecration to their office and work as God's typically set apart, or sanctified, priesthood. Their cleansing and new clothing represented justification, the appropriation of Christ's righteousness instead of the filthy rags of their own unrighteousness, as members of the fallen race.

The seal or mark of their consecration was a totally different one, and followed the cleansing ceremony, as consecration should in every case follow justification. The sign or mark of consecration or sanctification was the anointing with the holy oil, which symbolized the holy spirit.

The anointing oil or symbol of consecration was poured only upon the head of the High Priest, but the under-priests were represented in the members of his body, even as Christ is the Head over the Church which is his body, and all together constitute the royal priesthood. So the holy spirit given without measure to our Lord and Head applies to us (his body) through him. The Father gave the Spirit to the Son only: all of the anointing oil was poured upon the Head. At Pentecost it ran down from the Head to the body, and has continued with the body ever since, and whoever comes into the "body" comes thereby under the consecrating influence--the spirit of holiness, the spirit of God, the spirit of Christ, the spirit of the Truth.--Acts 2:4.

But in consecrating the typical priests the blood was not ignored. It was put upon all, upon the tip of the right ear, upon the thumb of the right hand and upon the great toe of the right foot, thus showing that the hearing of faith, the work of faith and the walk of faith must all be touched and made holy by an appreciation of the precious blood of atonement --the blood of Christ--the blood of the New Covenant. And then the garments of all the priests--their clean linen garments--were sprinkled with a mixture of the blood and the oil, implying that both justification through the blood and sanctification through the possession of the spirit of holiness are necessary in our consecration.

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To what end or service are God's people, the royal priesthood, consecrated or set apart?

Some would be inclined to answer: To live without sin, to practice the graces of the spirit, to wear plain clothing and in general to live a rather gloomy life now, hoping for greater liberty and pleasure hereafter.

We reply, This is the common but mistaken view. True, God's people do seek to avoid sin; but that is not the object of their consecration. Before consecration, they learned the exceeding sinfulness and undesirableness of sin, and saw Christ Jesus as their sin-bearer and cleanser. Consequently they had fled from sin before consecration. When consecrated they will still loathe and abhor sin, and that more and more as they grow in grace and knowledge; but we repeat that to seek to live free from sin is not a proper definition of consecration or sanctification.

It is true also that all of the consecrated will seek to put on the graces of Christ's spirit and example; but neither is this the object of our call to consecration under the Gospel high-calling.

It is true, also, that our consecration may lead to plainness of dress, and bring upon us sufferings for righteousness' sake, in this present evil world (age); but, we repeat, these are not the objects of our consecration. They are merely incidental results.

The object of God in calling out the Gospel Church, providing for the consecration or sanctification of its members, is a grand and worthy one; and when once clearly seen by the eye of faith it makes all the incidentals which it will cost, such as self-denials in dress, loss

of friends and companionships, and even persecution for the truth's sake, etc., to be esteemed but light afflictions, not worthy to be compared to the glorious object of our consecration, which is that we may become "partakers of the divine nature" and "joint heirs with Christ," and together with him bless the world during its day of judgment--the Millennium --as we will show.

God in his wisdom and foreknowledge knew that sin would enter this world and bring its blight,--sorrow, pain and death. He foresaw that after their experience with sin some of his creatures would be, not only willing, but anxious, to forsake sin and return to his fellowship and love and blessing of life everlasting. It was in view of this foreknowledge that God formed his plan for human salvation.

In that plan Christ Jesus our Lord had first place, first honor. As he was the beginning of the creation of God, so he was the chief of all God's creatures thus far brought into being. But God purposed a new creation--the creation of a new order of beings different and higher than men, angels and arch angels--higher than all others, and of his own divine essence or nature. The worthiness of anyone accepted to that great honor should not only be recognized by God himself, but by all of his intelligent creatures. Hence God, who knew well the character of his first-begotten Son (our Lord Jesus), decided to prove or test his well-beloved Son in a manner that would prove to all of his intelligent creatures, what they all now recognize in the new song, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory and blessing."-- Rev. 5:12.

But the exaltation of our Lord, who already was the chief of all creation, was even less remarkable than another feature of the divine plan, foreordained before the foundation of the world (1 Pet. 1:2; Eph. 1:4); namely, that he would make to some of his human creatures (of the race sentenced as unworthy of any future life but redeemed from that sentence by Christ's sacrifice) an offer of joint-heirship and companionship with his beloved Son, in the order of the new creation (of the divine nature), of which he has made the worthy Lamb the head and chief, next to himself.

This offer is not made to all of the redeemed race, but to many--"Many are called." The called are only those who in this age are justified by faith in Christ's atoning sacrifice. Unbelievers,

and scoffers are called to repentance and faith, but none are called to this high calling of participation in the divine nature (2 Pet. 1:4) until they have forsaken sin and laid hold upon Christ as their Redeemer.

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If the worthiness of the Lamb was necessary to be shown, the worthiness of these whom he redeemed to be his joint-heirs (called also the bride, the Lamb's wife) would also need to be shown, proved, manifested, before angels as well as before men, that God's ways may be seen to be just and equitable.

It is for this reason that God calls upon those whom he does call to consecrate themselves to him; not in dress or word merely, but in every thing. It is not a consecration to preach merely, although all the consecrated will delight to use every opportunity in telling to others the good tidings of God's love. It is not a consecration to temperance reform, social reform, political reform, or any other work or reform, although we may and should feel a deep interest in anything that would benefit the fallen race. But our attention should be as that of a maid to her mistress, or of soldiers to their officers, or, better yet, as that of a dutiful child toward a beloved parent--swift to hear, quick to obey, not planning or seeking our own wills but the will of our Father in heaven. Just such an attitude is implied in the words sanctified or consecrated to God. It takes hold of the will, and therefore rules the entire being, except where uncontrollable weaknesses or insurmountable obstacles hinder. And since our call and acceptance are based upon the New Covenant, which accepts a perfect will on the part of those trusting in the precious blood, and does not demand perfection of deeds, it follows that all, no matter how degraded by the fall, may be acceptable to God, in the Beloved, and make their calling and election sure.

Nor is this arrangement of the New Covenant (by which those in Christ whose wills and efforts are right toward God are not held responsible for the full letter of God's law, but for the observance of its spirit or meaning, to the extent that they have knowledge, opportunity and ability) a violation of Justice, as some have assumed. God's law was designed for perfect creatures, and not for fallen ones; but under the New Covenant in Christ, God has adapted his law to the condition of the fallen

ones without interfering with that law itself or even with its spirit. The perfect law, dealing with the perfect man, demanded a full consecration of his will to the wisdom and will of his Creator, and an obedience to that Creator's Word to the extent of his ability. But since man was created "upright" (and not fallen), in the moral image and likeness of God (and not born in sin and shapen in iniquity), it follows that his perfect will, operating through a perfect body and under favorable conditions, could have rendered perfect obedience; and hence nothing less could be acceptable to God.

How just, how reasonable and how favorable is God's arrangement for us. Yet he assures us that, while he has made all the arrangements favorable for us, he must insist on our wills being just right,--we must be pure in heart, and in this respect exact copies of his Beloved Son, our Lord. (Rom. 8:29--Diaglott.) Of those who learn of and accept God's grace in Christ, in the forgiveness of sins under the New Covenant, all of whom are called to this high calling of joint-heirship with Christ in the divine nature and its honors, only a few will make their calling and election sure (or complete); because the testings of their wills and faith are so exacting--so crucial.

Nor should either of these God-declared facts surprise us: it is not strange, but reasonable, that God should test severely, yea, with "fiery trials" (1 Pet. 4:12), the faith and love of those invited to so high a station. If they be not loyal and trustful to the last degree, they surely are "not fit for the Kingdom," its responsibilities and its divine honors. Nor should it surprise us to be informed by God's Word that only a "few," a "little flock," will gain the prize to which many are called and for which many consecrate. Few are willing to "endure" a great fight of afflictions; partly whilst made a gazing stock, both by reproaches and afflictions, and partly as companions of those who are so abused for Christ's sake and his truth's sake.--Heb. 10:32,33.

In a word, the trial of the justified and consecrated consists in the presenting to them of opportunities to serve God and his cause in this present time, when, because of sin abounding,

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whosoever will live godly and hold up the light will suffer persecution. Those whose consecration is complete and of the proper kind will

rejoice in their privilege of serving God and his cause, and will count it all joy to be accounted worthy to suffer in such a cause, and thus to attest to God the sincerity of their love and of their consecration to him. Such consecrated ones, pure in heart (in will or intention), realizing the object of present trials, glory in tribulations brought upon them by faithfulness to Christ and his Word, realizing that their experiences are similar to those of the Master, and that thus they have evidence that they are walking in his footsteps who said, "Marvel not if the world hate you; ye know that it hated me before it hated you. If ye were of the world, the world would love its own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." "Be faithful unto death, and I will give thee a crown of life."-- 1 John 3:13; John 15:18,19; Rev. 2:10.

Furthermore, they glory in tribulations because they realize that the Lord will be near them while they endure faithfully, and that he will not permit them to be tempted above what they are able to bear, but will with every temptation provide some way of escape; because they realize the necessity of forming character, and that tribulation worketh patience, and patience experience, and experience hope--a hope that maketh not ashamed; and because they realize that all these favorable results of tribulation follow, because of a genuine consecration in which the love of God has been shed abroad in the heart, displacing the spirit of the world, the spirit of selfishness. --Rom. 5:3-5.

"He that committeth sin [wilfully] is of the devil." "He that is begotten of God cannot sin [wilfully]." (1 John 3:3-10; 5:18.) And we have seen that all of those acceptable to God in Christ were obliged to come unto him under the New Covenant, whose first condition is faith in Christ, and whose second condition is an entire consecration of their wills to God's will and service. Hence, any wilful sin would mean that they had repudiated the New Covenant and were no longer recognized as begotten of the truth, but under the influence of sin, and hence begotten of the devil--his children.

If any justified and consecrated child of God commit sin it will be, at most, only partially wilful--largely of weakness or deception. He may feel his shame and weep bitterly, as did Peter; but all such penitence would but prove that his sin was not of the wilful kind that

would mark him as "of the devil." No: so long as the seed of the Truth, and of his consecration, remains in him, he cannot sin (wilfully). But if any trespass under deception or weakness, and not wilfully, he has an advocate with the Father,--"Jesus Christ the [absolutely] righteous" one, whose merit is applicable for all such unwilful errors, of such as abide under the shadow of the New Covenant. If he confess his sin, God is just to forgive him--because Christ died. (1 John 1:7,9; 2:1.) But if we should say that we have no sin, no imperfection, we deceive ourselves, make God a liar, and disown the Advocate whom God provided; for we are weak through the fall, and liable to deception and error at the hands of the world, the flesh and the devil.--1 John 1:8,10.

Having seen what Sanctification is, its object or result and its present cost, we note that Christ by God is made unto us Sanctification --in that we could have no such call and could experience no such work of grace, under the divine plan except for Christ and the work he did for us;--justifying us before the Law of God, sealing for us the New Covenant and making us fit for this call to "glory, honor and immortality."

CHRIST OUR REDEMPTION OR DELIVERANCE.

Many readers confound the words redemption and redeem found in the New Testament, whereas they refer to different features of the work of Christ. The word redeem in its every use in the New Testament signifies to acquire by the payment of a price, while the word redemption in its every New Testament use signifies the deliverance or setting free of that which was acquired by the payment of a price. "We were redeemed [purchased] with the precious

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blood [the sacrificed life, the death] of Christ." We wait for "the redemption [the deliverance] of our body" [the Church] from present imperfections and death. We wait for "the redemption [deliverance] of the purchased possession.--1 Pet. 1:18,19; Rom. 8:23; Eph. 1:14.

In Christ is our redemption or deliverance; for so God has ordained. He who redeemed or bought us with the sacrifice of his own life gives us, as our Prophet or Teacher, wisdom

by his gospel, to see our fallen state and himself as our helper; as our Priest, he first justifies us and then sanctifies or consecrates us, as his under priesthood; and, finally, as King, he will fully deliver the faithful from the dominion of sin and death, to the glory, honor and immortality of the divine nature;--for "God will raise up [from the dead] us also, by Jesus." If faithful to our call and covenant, even unto death, we shall, at the second coming of our Redeemer, "Receive a crown of life that fadeth not away, reserved in heaven for us who are kept by the power of God [His Word and Providence] through faith unto salvation, ready to be revealed in the last time."--1 Pet. 1:5; Rom. 1:16; 2 Cor. 4:14.

"Hallelujah! What a Savior!"

Truly he is able and willing to save to the uttermost all that come unto God by him.-- Heb. 7:25.

WHOM GOD DID PREDESTINATE.

In the light of the foregoing, now read a hitherto obscure passage of Scripture: "We know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate must be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, [the class] whom he did predestinate [must be copies of his Son], he also called [or invited to that honor through the gospel]; and whom he called he also [previously] justified [because he could not consistently call to honor and glory, those who were under his own sentence of death as sinners]; and whom he justified those he also [previously] honored [by sending to them the gospel message]."-- Rom. 8:29,30.

Thus the Apostle continues his argument concerning the favor of God toward the Church, asserting that God has a purpose to fulfil, and that the call of the Church is in accordance with that purpose. (Peter declares the same thing. 1 Pet. 1:2.) And he asserts that all of God's dealings and arrangements correspond with that purpose, and co-operate for its accomplishment. God's predestination was, (1) that he would have a class of beings of the divine nature; (2) that each one of that class must have a fixed character, like that of his ever faithful, Beloved Son. To get such a

class the Apostle reasons and declares, God must call or invite some (just as we see he is doing), because "no man taketh this honor to himself." (Heb. 5:4.) But whom would God call or invite? None were worthy; all had gone out of the way; none were righteous, no not one. Hence it was necessary that God provide for the justification of those he would call. But he could justify only such as believed in Jesus; and how could they believe on him of whom they had not heard, and without a preacher sent of God? (Rom. 10:14.) Hence it was necessary that these be honored with the gospel message in this age, in advance of its general revealing, to every creature, during the Millennial age.--Rom. 1:16; 2 Cor. 4:6; 1 Cor. 15:1.

True, many more were called than will be acceptable --many more than will acquire the likeness of the Beloved Son; and many were justified who did not, after believing, consecrate themselves, and whose justification consequently lapsed; and many were honored with a hearing of the gospel who, after hearing a little of it, rejected the message of mercy and favor. But all the preaching, justifying and calling of this Gospel age has been to the intent that the foreknown class of the predestinated character might be selected and made joint-heirs with Christ.--See also 2 Tim. 1:8-10.

What shall we [who have been so highly favored by God, and for whose successful running of the race every necessary arrangement and provision has been made] say to these things?

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"If God be for us, who can be against us?"
And in view of this let each say,--"What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows [fulfil my covenant of consecration] unto the Lord, now, in the presence of all his people. [This will mean, as in our Lord's case, faithfulness (dying daily--1 Cor. 15:31), even unto death, but] Precious in the sight of the Lord is the death of his holy ones."--
Psa. 116:12-15.

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THE BOOK OF GENESIS.

II.

ITS OBJECT, AND ITS RELATION TO THE DIVINE CANON.

THE object of the book is to reveal to us the material universe; man's origin and relation to God the Creator, and the equality of all men before him; the divinely constituted relation of the sexes; the origin of moral and physical evil; the primaeval history of the human race, and the origin of nations; the selection of one as the depository of the sacred records, and of the divine purpose and method for man's redemption; the history of its ancestral founders, and their relation to its subsequent history, etc.

Of these truths, to the knowledge of which we owe the present advancement in civilization, it is the object of the book to furnish a divinely accredited record. Its value is apparent on the face of the above statement, and is attested by the history of civilization. In these truths, and the divine attestation of them, lies the only basis of popular progress, and of permanent national prosperity; and on all these we should be in the profoundest ignorance, without the revelations contained in this book.

Auberlen, in his defense of the Scriptures as a divine revelation, has the following just thoughts on the historical value of these eleven chapters: "If we had not the first eleven chapters of Genesis, if we had, on the beginnings of the world and of humanity, only the myths of the heathen, or the speculations of philosophers, or the observations of naturalists, we should be in the profoundest darkness concerning the origin and nature of the world and of man. It is with these chapters on the one side, as with the prophecies of Scripture on the other. There we get the true light on the first, here on the last things; there on the foundation principles, here on the ultimate tendencies of history; there on the first cause, here on the object of the world; without which a universal history, or a philosophy of history, is impossible. But prophecy itself also has its roots in these chapters, on which all later revelation plants itself. Happily, these primeval records of our race, far more widely than we are aware, have penetrated our whole mode of thinking, and sway even those who believe they must reject the historical character of these accounts. These chapters maintain the consciousness, in humanity, of its own God-related

nature, of its original nobility and its eternal destination."

From this results its relation to the divine canon. Its teachings are presupposed in all subsequent revelations, and are assumed to be known to the reader. Passing allusions are made to them, in which they are recognized as known; but no formal, full and connected statement of them is elsewhere made, as though it were not already done and familiar to the reader. The ground-truths, on which the whole structure of religious teaching rests, are assumed to have been already taught; such, for example, as the relation of the material world to the Supreme Being, who created it out of nothing, and who therefore controls all the forces of its elements, brought into existence by him, and hence subject to his will; the relation of man to the Being who created him, and who therefore has a sovereign right to control the use of the powers which he created; a right paramount to that of the creature himself, who possesses these powers by the gift of Him who brought them into being; the cause of the moral and physical evils that universally prevail, throughout the world and among all races and generations of men; the inviolable sanctity of human life in every individual, until forfeited by his own violation of it in another; the initiatory steps for perpetuating the knowledge of the true God, and for carrying into effect the divine plan for the redemption of the race.

These are the ground-work of all subsequent teachings, and in all of them are assumed as known.

Moreover, the histories of various personages, treated of here in their minutest details, are often referred to as already known; so that no part of subsequent revelation could be

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understood, without a familiar acquaintance with this book.

UNITY OF PLAN IN THE BOOK.

The book first reveals God's relation to the universe, and to its sentient and intelligent occupants, as the Creator and rightful Proprietor and Sovereign of all.

It then records the early history and universal corruption of man, and the interposition

of divine justice in the destruction of the guilty race.

It then proceeds with the general history of the new race of man, till it becomes manifest that the original lesson is without effect, that the tendency to evil is innate and universal, and that there is no power of self-renovation.

It then records the initiatory steps of the divine arrangement for the renovation of man, and for perpetuating the knowledge and worship of the true God.

Thenceforward it is occupied with the personal history of the family, in whom and their descendants the divine purpose was to be carried into effect. In the details of their history, as in the subsequent history of the nation, it is made evident that the wonderful truths of which they were the depository did not originate from themselves, but were divinely communicated. If an intellectual and philosophic people, such as the Greeks for example, with a capacity for acute and metaphysical speculation, had been selected as the depository of these truths, it might with more show for reason be maintained that they originated in the tendencies of the national mind. But how should the pure monotheism of the Hebrew Scriptures, the doctrine of the One Eternal God, have originated with a people ever prone to idolatry? And whence was that light which illuminated Palestine, a mere patch on the earth's surface, while all other nations, the world around, were enveloped in darkness? And whence were those conceptions of God and his attributes sung by Psalmists and Prophets, and now the ground-work of the highest civilization to which man has ever attained, while Homer and Hesiod were singing of the gods of Olympus and the mythic fables of the Theogony? He who believes that the unphilosophical and unlearned Hebrews outstripped the most intellectual and wisest nations of antiquity, put to shame their learning and philosophy, and have become the instructors of the most enlightened nations of modern times, believes a greater wonder than the divine inspiration of the Hebrew Scriptures.

In this plan of the book there is a manifest unity of design, indicating a special purpose and aim in its composition.

It should be observed of this, as of every other part of the divine volume, that it is not

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a declaration of abstract principles, or of abstract

truths, which convince without moving.
It takes hold on the life, through its details of
life, and influences action by showing the
power and tendencies of principles in action.
The minuteness of its details of every-day life
is therefore in harmony with its spirit and
purpose, as it is with all other parts of the divine
Word; and on these depend its power,
instrumentally, as an element in progressive
civilization. --T. J. Conant.

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STUDIES IN THE OLD TESTAMENT.

--INTERNATIONAL S.S. LESSONS.--

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

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GOD'S COVENANT WITH ABRAHAM.

I. QUAR., LESSON VI., FEB. 11, GEN. 17:1-9.

Golden Text--"He believed in the Lord, and he
counted it to him for righteousness."--Gen. 15:6.

God had promised to make a definite covenant
with Abram before he left his native
land, Haran. (Gen. 12:1-4.) He actually
made that covenant after Abram had complied
with the conditions and come into
the land of Canaan. (Gen. 12:6,7.) And now,
in the words of this lesson, we find God
encouraging Abram's faith by amplifying
and explaining that covenant, and counseling
him to continue to keep his heart in the
proper attitude to receive such favors, saying,
"I am the Almighty God; walk before
me, and be thou perfect. And I will
perform my covenant between me and thee,
and will multiply thee exceedingly."

The covenant was to give all "the land
of Canaan" to Abram and to his seed for
an everlasting possession. The terms of
the covenant clearly indicate an earthly inheritance,

an inheritance of that which
Abram actually saw with his natural eyes.
And Abraham (for his name was here
changed as a confirmation of the covenant)

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believed the word of the Lord, and never relaxed his faith, even to his dying day; for, says Paul, he "died in faith, not having received the promises; but, having seen them afar off, he was persuaded of them and embraced them" (Heb. 11:13), although, during his past life, as Stephen said, "God gave him none inheritance in the land; no, not so much as to set his foot on; yet he promised that he would give it to him and to his seed after him, when as yet he had no child."--Acts 7:5.

That was indeed a remarkable covenant, and a wonderful manifestation of the favor of God toward his faithful servant Abraham; and it was a remarkable faith on the part of Abraham which was able to grasp and appreciate a promise whose realization must be beyond the floods of death; and extending to a posterity so numerous as to be beyond all hope of reckoning.

But, great as was Abraham's faith, there was a feature of that covenant of which it was impossible for him to have the slightest conception; for it was to have both a literal and an anti-typical fulfilment. This we are enabled to see from subsequent divine revelations through the Apostle Paul, who shows that the seed of Abraham was to be understood in two senses: that there was to be a natural seed, an Israel after the flesh (1 Cor. 10:18), and a spiritual seed, "which seed is Christ" (Head and body): "and if ye be Christ's, then are ye Abraham's [antitypical] seed and heirs of the [antitypical] promise" (Gal. 3:7,29), which includes a much more glorious inheritance than the earthly possessions of the fleshly seed, rich indeed though their portion will be; for Christ is the heir of all things, and those who are Christ's are heirs together with him of all things. All things are yours, for ye are Christ's, and Christ is God's, who created all things by and for his well beloved Son.--Heb. 1:2; Rom. 8:17; 1 Cor. 3:21-23; Col. 1:16.

A hint of this double significance of the promise to Abraham was given for our benefit in the illustrations which God gave

of his numerous posterity. They were to be as the sand by the sea-shore and as the stars of heaven (Gen. 22:17)--the former an apt illustration of the fleshly, and the latter of the spiritual seed.

Let all those who are of the faith of Abraham mark these precious promises and follow them up until, the eyes of their understanding being opened, they see by faith the city established for which Abraham looked, the city which hath foundations, the glorious Kingdom of God in both its earthly and heavenly phases. (Heb. 11:9,10. See MILLENNIAL DAWN, VOL. I., Chap. xiv.) The prophet Micah describes its coming glory (Micah 4:1-7) and says that, when the children of Abraham do thus come into possession of the land, they shall rest there in peace; for the nations shall have beaten their swords into ploughshares and their spears into pruning hooks, and nation shall not lift up sword against nation, neither shall they have war any more. Then "they shall sit every man under his vine and under his fig tree, and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it." And we believe it, because we are of the faith of Abraham, and know that all that the Lord has promised he is able to perform.

And not only so, but to-day we stand upon the very threshold of that new dispensation --the Millennial reign of Christ, when all of these things are shortly to be fulfilled --when Abraham himself shall return from the captivity of death (Isa. 61:1; Luke 4:18), when his natural seed also shall return and possess the land; and when God will take away their stony hearts and give them a heart of flesh and enable them to keep his covenant and to walk before him with a perfect heart and make them indeed a channel of blessing to all the families of the earth. (Ezek. 11:19,20.) See MILLENNIAL DAWN, VOLS. I & II.

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GOD'S JUDGMENT ON SODOM.

I. QUAR., LESSON VII., FEB. 18, GEN. 18:22-33.

Golden Text--"Shall not the Judge of all the earth do right?"--Gen. 18:25.

The subject of this lesson is an important one, though the limits assigned do not cover the event, which includes all of chapter 18, and chapter 19:1-28. Though the narrative is familiar to every Bible reader, its lessons have been very generally overlooked.

Before considering these it is well to note, in corroboration of our observations on lesson iv., concerning the ministration of angels prior to the beginning of the law dispensation, (1) how promptly they were recognized by those to whom they appeared. Although these appeared in human form, Abraham very quickly recognized them as

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more than human, and honored them accordingly. So also Lot recognized them; and, because he honored them as the messengers of the Lord, he sought to protect them from the Sodomite mob, even at the expense of his virgin daughters if need be. But while Abraham and Lot recognized them as the angels of God, the men of Sodom thought them to be only men. Nor were Abraham and Lot excited, or in the least disconcerted by the honor of such a visit. They received their remarkable guests with becoming dignity and grace, and with great composure; not with superstitious fear, nor as if it were a thing hitherto unknown; but as a rare occurrence and a special honor.

(2) Note also the expression of one of these heavenly visitants--one of the three representatives of Jehovah, possibly his beloved Son, afterward our Savior. Speaking for Jehovah, he said, (verse 17), "Shall I conceal from Abraham what I am about to do, seeing that Abraham shall surely become a great and mighty nation," etc.?" "The secret of the Lord is with them that reverence him," says the Psalmist. (Psa. 25:14.) Thus it was in Abraham's day, and thus it is still. The Lord does not honor the world, nor the worldly wise, with a knowledge of his secret purposes.--Dan. 12:10; 1 Cor. 1:19,20; 3:18,19.

In verses 22-33 we have the account of Abraham's pleading with the Lord for the possible righteous souls that might yet remain in Sodom, and an illustration of the promise that the fervent prayer of a righteous man availeth much. (Jas. 5:16.) But

when not even ten righteous persons were found in Sodom, the four that were found were first gathered out before the visitation of wrath descended on the condemned city; for "the eyes of the Lord are upon the righteous, and his ears are open to their cry."

Coming now to consider the severe judgment upon Sodom, let us note its prominent lessons carefully--(1) We see that the city was wholly given up to wickedness and the basest immoralities. Not even a strange man was safe in coming among them. Sin had there reached that dreadful enormity to which the Apostle Paul seems to have reference in Rom. 1:18-32. See also Jude 7 and Ezek. 16:49,50. They were sinning, too, against sufficient knowledge from the light of nature, as Paul indicates, so that they were, as he affirms, "without excuse."

(3) We observe next that the penalty inflicted upon them was not eternal torment, but a cutting short of the present life with its privileges and advantages: "I took them away as I saw good, saith the Lord." (Ezek. 16:50.) And by the same prophet he declares

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his intention to bring them back, together with wayward Israel, the children of the covenant, saying, "When I shall bring again the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them....I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. Then thou shalt remember thy ways and be ashamed when thou shalt receive thy sisters, thine elder and thy younger [Samaria and Sodom--Verse 46]. And I will give them unto thee for daughters, but not by thy covenant. And I will establish my covenant with thee; and thou shalt know that I am the Lord: That thou mayest remember, and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified toward thee for all that thou hast done [which he declares to be worse than Sodom had done--Verses 47,48], saith the Lord Jehovah."

When the Lord thus declares his purposes, and that in full view and statement of all the circumstances, and signs his name to the document, there is no room left for cavil

or doubt. Wicked Sodom and Samaria and Israel and all the families of the earth shall be brought back from the captivity of death --the only captivity which could possibly be referred to here; for this was spoken long after Sodom was laid in ashes. Nor was there a single Sodomite left to perpetuate the name; for it is written that, "the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all." (Luke 17:29; Gen. 19:24,25.) Our Lord also adds his testimony saying, "Marvel not at this, for the hour is coming in which all that are in the graves shall hear the voice of the Son of man and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of judgment"*.--trial. (John 5:27-29.)

*The Greek word krisis, rendered damnation in the common version, does not mean damnation, but a trial or judgment, and is so translated thirty-nine times in the New Testament.

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And the Apostle Paul states, "There shall be a resurrection of the dead, both of the just and unjust."--Acts 24:15.

The statement of Jude 7 that "Sodom and Gomorrah are set forth for an example, suffering the vengeance of eternal fire," may be thought by some to be at variance with the above quoted scriptures. But not so. The word of the Lord spoken by prophets and apostles and by the Lord Jesus himself must of necessity be harmonious; and any interpretation which does not manifest that harmony must be erroneous. The word "fire" is here used as a symbol of destruction, and the word eternal is from the Greek word aionios, which signifies age-lasting. Thus Sodom and Gomorrah are represented as suffering the vengeance of age-lasting destruction. They were destroyed, says Luke (17:29), and they have remained so ever since, and will so remain until the appointed time for bringing them again from the captivity of death, as declared by the Prophet Ezekiel.

Mark also the statement that these were set forth for an example of God's treatment of the evil doers (See also 2 Pet. 2:6)--an

example both of his vengeance and of his mercy. His vengeance was manifested in their destruction; and his mercy is specially manifest in their promised deliverance. God will punish the evil doers, but he will have mercy also. Those who have sinned against a measure of light shall be punished accordingly (Luke 12:48); and those who, during this Gospel age, have been fully enlightened, and who have tasted of the heavenly gift of justification, and been made partakers of the holy spirit, and who have tasted of the good word of God (not its perversion), and the powers (advantages) of the coming age, and have spurned these, and counted the blood of the covenant wherewith they were sanctified a common thing (Heb. 6:4-6; 10:26-31), will be cut off from life in the second death.

However, the Sodomites and others, though great and shameful sinners, and worthy of many and severe stripes, some of which, at least, were received in their past life, as, for instance, in their fearful overthrow and destruction, were not thus fully enlightened, and consequently were not condemned to the second death, from which there will be no resurrection. And, therefore, even the wicked Sodomites will hear the voice of the Son of man and come forth in due time; for "God our Savior will have all men to be saved and to come unto the knowledge of the truth. For there is one [just and merciful] God, and one mediator between [that just and holy] God [who cannot tolerate sin] and [fallen, sinful] men, the man Christ Jesus [the only begotten and well beloved Son of God, whom God gave to redeem us, because he so loved the world even while they were yet sinners, and] who gave himself [in accordance with the Father's plan] a ransom for all [the Sodomites and all other sinners included], --to be testified in due time." (1 Tim. 2:3-6.) And while this testimony was not given to the Sodomites in their day, it is just as sure that they shall have it in the coming age under the Millennial reign of Christ, when they shall come forth to judgment-- to a shameful realization of their guilt, and to an opportunity for repentance and reformation.

Our Lord's statement with reference to their future judgment (Matt. 10:14,15) is also worthy of special note. In sending out his disciples to preach the gospel of the

Kingdom of heaven (verse 7), he said it would be more tolerable for Sodom and Gomorrah in the day of judgment than for the city or house that would not receive their message--"And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily, I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city." The implication is that it will be tolerable for both classes, but less tolerable for those who wilfully reject the light of divinely revealed truth, and thus prefer the darkness to the light, because their deeds are evil (John 3:19,20), than for those who even sinned egregiously against the dimmer and waning light of nature.

Hear again the Lord's warning to the caviling Jews who had seen his mighty works, but who wilfully refused to admit their testimony of his Messiahship--"Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more

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tolerable for Tyre and Sidon at the day of judgment than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hades [the grave]; for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment than for thee." (Matt. 11:21-24.)

Tyre and Sidon had suffered a terrible overthrow in the midst of carnage, pestilence and blood, and Sodom had perished under a deluge of fire and brimstone*; but the more guilty (because more enlightened) Judean cities remained. Why? Because the great day of judgment had not yet come, and except in a very few instances--of which those cited are in point, which were summarily judged and punished before the appointed time for the world's judgment, for examples, as stated--the punishment of

evil doers tarries until the appointed time, the Millennial age. Thus it is written, "The sins of some men are previously manifested, leading on to judgment, but in some [instances] indeed they follow after." (1 Tim. 5:24. See also Luke 13:1-5.) The Lord points forward to the day of judgment when all the guilty shall receive their just desserts, and when chastened and penitent sinners may return to God.

The judgments of that day will be tolerable for all; and the special revelations of divine truth and the helpful discipline and instruction which were not due in the days of Tyre and Sidon and Sodom, but which our Lord says would have led them to repentance, will be given in the coming day of judgment, both to those wicked cities and also to the cities of Judea.

How plainly all these scriptures point to the coming "times of restitution of all things" of which Peter speaks in Acts 3:19-21, saying, "Times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you, whom the heaven must retain until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

Then these times of restitution are the times of Christ's second presence; and this work of restitution is the grand object of his predicted thousand years reign on earth; and that must be the day of judgment to which the Lord referred as the time for the "tolerable" discipline and final settlements with Tyre and Sidon and Sodom and Chorazin and Bethsaida and all the rest of mankind --the day spoken of by the Apostle Paul (Acts 17:31), saying, "God hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained [Jesus Christ], whereof he hath given assurance unto all men in that he hath raised him from the dead."

*The whole region about Sodom abounds with slime or bitumen pits (Gen. 14:10), sulphur and salt; and the fire was probably from lightning. Thus God used the natural elements with which they were surrounded in accomplishing their destruction.

We rejoice in the blessed testimony thus assured to all men that God, who so loved the world, even while they were yet sinners, that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life, hath also appointed a day--a period of a thousand years --in which he will grant to them all a righteous judgment, trial, by him--by that same Son, now risen from the dead--who also so loved us that he freely laid down his life for us all, that thus by the merit of his vicarious sacrifice he might remove the legal disability to our restoration. And we rejoice, too, in the mercy and love and helpfulness vouchsafed to our sin-sick race by the character of the Judge who has given such ample proof of his love.

He will be a just Judge, laying "justice to the line and righteousness to the plummet;" "a merciful High Priest touched with the feeling of our infirmities;" a wise and good physician able to apply the healing balm of the tree of life which is for the healing of the nations; and indeed the blessed seed of Abraham in whom "ALL the families of the earth (from Adam to the end) shall be blessed."

With such blessed assurances, who could doubt that the Judge of all the earth will do right?

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KEEP ORDERS SEPARATE.

We are always pleased to hear from TOWER readers everything pertinent to their spiritual welfare and the progress of the truth. In fact, we are disappointed to get a mere business order, and nothing more, from personal friends. But please always keep your general letter separate from your business order. This will be to your advantage, as well as ours.

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ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

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age or accidents, or other adversity, are unable to pay,
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December, stating their case and requesting the paper.

The Memorial Supper anniversary will this
year be in April: particulars in due season.

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THE EUROPEAN OUTLOOK--YET THERE
IS TIME.

Washington Diplomats and others are calling
attention to the fact that European armies
were increased fully one hundred thousand
men during 1893. They assert that the long
feared, general European war involving all nations
is sure to begin during 1894. They expect
that a movement in Norway, looking to a
separation of that country from Sweden and
its conversion into a Republic, is likely to be
the beginning of a war between Norway and
Sweden; that this will be followed by an attempt
on the part of Russia to acquire certain
winter ports for ships of war and commerce on
the coast of Norway, said ports being desirable
because, being warmed by the Gulf Stream,
they are open the year round. This action on
the part of Russia, it is asserted, would provoke

Germany and England to opposition, and thus speedily the dreaded, greatest conflict of the old world be speedily precipitated.

All this looks probable; but we nevertheless do not expect a general war, the great trouble of Scripture, for some years yet. We feel confident that the winds of war are being held, under our Lord's direction, until the "harvest" message shall have sealed in their foreheads (intellectually) all of God's saints in those lands; be they few or many, we know not.--Rev. 7:3.

Who are ready to take the field as colporteurs amongst the Swedes, Danes and Norwegians? The Swedish edition of M. DAWN, VOL. I., is already out, and the Dano-Norwegian edition is nearly ready. These will be furnished to colporteurs at 12-1/2 cents (one-half their actual cost) per copy by freight or 15 cents by mail in packs of five or its multiples.

Here is an excellent opportunity for Brethren and Sisters of those nationalities to serve the Lord and their countrymen--in this country or in their native lands. The books sell at 35 cents, so that those who can sell only a few can cover their expenses.

All should think soberly concerning their circumstances, and all the consecrated who are unencumbered should do what they can to spread the good tidings. Every foreigner in this country who becomes deeply interested is apt to send the truth to friends abroad as well as at home. Brother Larson, a deeply interested Dane, sent an English copy of M. DAWN to a friend in Denmark, who, not being able to appreciate it himself, forwarded it to Prof. Samson, of the Morgan Park University. The latter became deeply interested, and is the translator of the Dano-Norwegian edition now on the press.

So the Truth is spread. Let each be sure that he is doing what he can do; and let all leave the general results to God. Sow the seed broadcast and liberally, wherever you have reason to surmise that it might take root; for thou knowest not which will prosper, this or that.

A CANDID CONFESSION.

On resigning his position as editor of The Review of The Churches, Archdeacon Farrar is quoted as having said--"The whole cause of the Reformation is going by default; and if the alienated laity do not awake in time, and assert their rights as sharers in the common

priesthood of all Christians, they will awake, too late, to find themselves nominal members of a church which has become widely popish in all but name."

Commenting on this, Brother Gillis remarks,-- "He thus bewails the very state of things the clergy helped to bring about by suppressing the spirit of reform on all matters of faith and doctrine. In such pitiful straits they cannot contend against popish advances, their own clerical authority being involved. His confession implies that the court is called and Protestantism fails to appear. The case goes by default, and the pride of three hundred years falls in the dust, and defendant must pay the fearful cost."--How true!

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KEEP YOUR EYES OPEN.

SINCE the Lord has so graciously led his consecrated people into the knowledge, not only of his wonderful plan of salvation, but also of its times and seasons, it is important, especially in this eventful period of transition, that we keep our eyes open to observe the accurate fulfilments of prophecy now being brought to pass. Indeed, with open eyes, one can seldom glance over a daily newspaper without seeing some verification of the sure word of prophecy in the direction of a widespread expectation of some great revolutionary change in the social and religious conditions of the whole world.

Even those who have no knowledge of the divine plan of the ages and its systematic and precise times and seasons are now reading the signs of the times so clearly as to approximate the time of their issuance in a new order of things within but a year or two of the time prophetically indicated. They see that a great revolutionary change is not only inevitable, but imminent; though they are quite at sea in their prognostications of the final outcome, believing as they do, that the shaping of the destinies of nations and individuals is in the hands of the present generation of "Christendom," instead of in the hands of him whose right it is to take the kingdom and to possess it forever,

and whose time is come.--Ezek. 21:27.

As a single illustration of this, out of many that might be adduced, we present to our readers the following able and significant address of the Rev. Dixon, of New York, on

THE PERIOD OF TRANSITION.

His text was Matt. 16:3,--"Ye can discern the face of the sky; but can ye not discern the signs of the times?" He said:--

"History seems naturally to divide itself into periods. These periods of history have characteristics which distinguish them from the centuries which precede and the centuries which follow the era of the crusades as clearly and distinctly marked in medieval history. The period of the French revolution in like manner has its special characteristics, and is clearly defined in the history of the world. So in ancient times there were centuries of development which are distinctly marked. There are, upon the other hand, the crises of transition between the great historic centuries of development. These periods of transition are the seed times, while the great centuries of revolution and construction are the harvest times of history.

"The nineteenth century is peculiarly a century of transition. It is a period of preparation. It has been one of tremendous development, and yet it is the development of a promise rather than the fulfillment of that which has gone before. The most marvelous development of the nineteenth century is the prophecy it gives of the twentieth. With all our wonderful achievements there is nothing so wonderful as the universal hope inspired in the human breast that we will do something better in the near future.

"The import of action in a period of transition is of inestimable importance. What is impressed upon the character of this age will constitute the elements of strength or of weakness in the new century that is to be born. That which is now shaping the forces that shall dominate the life of the twentieth century must

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partake of permanence. In many respects it will be decisive.

"There are certain elements in our current life which reveal to us the fact that the century before us must be constituted in its social,

economic and political life upon a new basis.

This must be so,

(1) "Because of the rapidity of material progress during the past generation and its speed in this generation. The elimination of time

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and space has been one of the most remarkable developments of our period of invention, and the period of the world's invention is the latter part of the nineteenth century.

"In the eighteenth century the world was divided into isolated continents and isolated nations. There was little intercourse, and what there was came through the slow travel by sail on water and stage on land. The facilities for gathering news and distributing the history of different nations among one another were of the most meager kind.

"All this has been changed in the latter part of the nineteenth century. The world has literally been made a great whispering gallery, and every nation gives its quota to the day's story. There is no longer isolation of any sort. England and America are to-day in closer contact than were Massachusetts and New York in the eighteenth century. It is possible for a man to leave America in one week and visit the dead civilizations of the east in the next. It is possible for a man at his breakfast table to know all the important events that happened the day before in every nation of the world. We cross the ocean in less than six days. We go round the world in two months, and we come in contact with the current of the life of all people and all nations.

"Our civilization is a symposium. The very delicacies of our table are the products of the whole earth. What we eat, what we wear, what we place in our homes are the joint product of the effort of the world.

"The problem of time and space has within a few years been practically annihilated. The use of steam and electricity has brought the world thus in close contact. But the speed with which we are making progress even in annihilating time and space is so great that it is possible within the next generation that the rate of travel will be increased from four to five-fold at least. It may be possible for the children of the next generation to have their suburban homes 500 miles from the place of their daily business. Such an achievement would mean the development of the city until it shall literally cover the whole earth.

"In mechanical developments our rate of progress has been a marvel during the past generation, but it is more marvelous to-day.

Armies of men and women now give themselves exclusively to the work of mechanical invention. Our daily life has been literally revolutionized by mechanics. What our ancestors did by hand, we do by machinery. This tremendous force, brought into play by cranks and wheels and levers, is the development of the world's life. The bureau of statistics in Berlin estimated in 1887 that the steam engines at that time at work in the world represented not less than 1,000,000,000 workingmen. That is to say, the steam engines at work in 1887 did more than three times the working force of the entire earth. Their earning capacity at that time was three times greater than the muscle power of the world.

"The advance in the application of mechanical power to the problems of life since 1887 has been most marvelous of all. Since that time electricity has taken in large measure the place of steam in a thousand avenues of life, and where the steam wheel made one revolution the electric motor makes ten. If we increase at this rate during the next generation the working force of the world, it will be possible to do all the work necessary for the production and distribution of economic goods within a few hours of every week, if society can be organized upon the co-operative rather than the competitive basis.

"It can be seen at once that it is impossible for society to receive each day this tremendous army of wheels and levers without causing a radical disturbance in the existing social order within the near future. Labor organizations in their blind ignorance have fought the introduction of machinery in the labor of the world. But as they become educated they will not be slow in seeing that the work of the world can be done by machinery in a few hours when that machinery is harnessed by a co-operative social order.

"The developments of science during the past generation have been so marvelous that we literally live in a new world because of those developments. Each day reveals new wonders. The present rate of progress, if maintained, will give a civilization in the early part of the twentieth century the very outlines of which no prophet can foretell to-day. The only problem is: Can the present rate of progress be maintained in the discovery of nature's secrets by those who are searching for them? The

probability is that it will not only be maintained, but accelerated; for where there was

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one man in search of the secrets of nature for useful ends twenty years ago, there are 1,000 men to-day searching with might and main for these secrets to give immediately to the world as a practical contribution to its social and economic life. Speculative science has everywhere given way to practical science, and the man of speculative mind cannot refrain from making the application even on the page of his philosophic speculation.

(2) "The growth of cities has been so remarkable within the past generation, and is so rapidly increasing in the present, that it presages a new life in the near future--a new life, social, economic, religious. A glance at the development of the cities within the past decade and a comparison of each decade in the century will reveal that the growth of the city has been one of the marvels of modern life.

"In 1790 the population of the United States was in round numbers 4,000,000. The population of the cities at that time was in round numbers 131,000--3.35 per cent of the whole population, leaving a rural population of 96.65 per cent. In 1890 we had a population of 62,000,000. The population of the cities had grown to 18,250,000, about 30 per cent of the entire population as contrasted with 3 per cent in 1790. The city has grown, in short, to dominate the life of the century. The rural district has lost its power. The scepter of import has been transferred to the streets of the great cities, and from the streets it has sunk to the gutters, and the dives, and the sewers.

"The domination of city life over rural life is one that cannot continue long without a radical change in the whole social order. The growth of the city means the growth of the darkest elements of our life, at the expense, for the time being, of the saving elements. The growth of the city means the growth of the active principles of our civilization. The city is the center of activity. It is the center of good and the center of evil. It means, therefore, the necessary intensification of life. It means the intensification of crime. The development of crime within this latter part of our century has been put out of all proportion to the progress of law and order. We have 7,000 murders in America and 100 legal executions.

"The daily record of our crime is something

appalling to the heart of those that love their fellow man. The generation of criminals who have served their term in penal institutions is increasing with marvelous rapidity. A penal colony within the body of civilization is something with which we have never before been confronted. The number of convicts of various degrees which are at present adding to the slum population of our cities is something beyond computation. Corruption in society, in government and in commerce has increased in geometrical proportion to the pressure of life.

"We have to-day the most corrupt civilization in some respects that the world has ever seen. If we take our own city of New York as an example in the development of political life in the close of the nineteenth century, we will have food for the philosopher and the philanthropist. In the past generation in this city corruption ruled in municipal life, but it was a corruption so manifest that public indignation could be aroused and the criminals brought to justice. The Tweed regime was routed in short order when once its rascality was made a matter of public comment and public suspicion. But this generation has reached a point of scientific development in public crime of which Mr. Tweed never dreamed. Tweed was a thief who rose from the lowest walks of life to roll in luxury, to sport his diamonds and his carriages out of public plunder. But he was a clumsy thief.

"To-day his successor in office is the boss of our political life. He is the most important factor in our American politics to-day.

"A few years ago he was a prize-fighter, a general sport, and he was poor. To-day he lives in a palace, he owns magnificent rural estates, he sports the finest blood horses in America and his wealth must be estimated by the millions. He holds no public office and has no visible means of support, save as the boss of a political club organized for plunder in a great city.

"Not only have we such corruption before our eyes and absolutely master of our municipal life, but more--they add insult to injury. The people are unmercifully taxed to fill the pockets of these thieves, and the masses of the people in the cities must bear the burdens.

"What is true of New York is true in a smaller degree in nearly all of the great cities of America to-day. This intensification of life has brought us the marvelous increase of wealth and the painful increase of poverty. Our life to-day may be termed the tropics of civilization.

It is probable that the Astor estate alone has reached \$500,000,000.

"There are single individuals in this city whose income cannot be less than \$20,000,000 a year.

"There are 1,000 men in this city whose wealth is vastly over \$1,000,000.

"There are a dozen men in this city who can, if they will, both control the financial

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development of the nation and dictate its political policies by the use of their money.

"The poverty of the poor is in like manner increasing to the degree of starvation from day to day.

"While 1,000 men in this city estimate their wealth at over \$1,000,000, it can be safely said that there are 100,000 people in this city who are hungry for bread every day in the year. The number of people who sleep on boards, and who drift about with nowhere to sleep, approximates 100,000 daily. The children of this generation of paupers seem to increase with greater rapidity than the normal rate of the increase of the average population of the world.

"While the evil elements of life have thus been intensified, we take hope from the fact that the better elements of life are also being intensified. The heroism of this life in its crying wants, its needs, is as brilliant in the individual examples as at any time in the history of the world. While crime and corruption and debauchery have increased in the city, the army of self sacrificing men and women who are willing to give their lives for the betterment of mankind daily increases.

"The number of women that have poured their lives into the current stream of active endeavor has been, within the last twenty years, increasing as never before in the history of the human race. According to the report of the census of 1880 there were in America among women who earned their daily bread outside of domestic service the following numbers in different professions: 110 lawyers, 165 ministers, 320 authors, 588 journalists, 2,061 artists, 2,136 architects, chemists, pharmacists; 2,106 stock raisers and ranchers, 5,145 government clerks, 2,438 physicians and surgeons, 13,182 professional musicians, 56,800 farmers and planters, 21,071 clerks and bookkeepers, 14,465 heads of commercial houses, 155,000 public school teachers.

"This was by the census of 1880; but by the report of the last census of 1890 there is recorded the remarkable fact that in these ten years the army of women who earn their daily bread outside of their homes now reaches the enormous total of 2,700,000.

"For the first time in the history of economics woman has entered as an active factor. Her influence in developing the history of the next generation can but be marvelous. Her influence in molding and fashioning the life of society when thus brought in active contact with its working force cannot be less than it has been in other spheres where woman's influence has been felt when woman's position is recognized as it should be in the world of economics.

"We stand upon the threshold of an economic evolution, of a new social order. It means, sooner or later, that woman will be emancipated from the slavery in which she has labored in the past, in an unequal struggle with man, and that society in its working force will be elevated, refined and humanized by her touch, her sympathies and her life.

(3) "The rise of the common people to political equality in government with the traditional ruling classes has been accomplished within this century, and is but the beginning of a revolution that is not yet accomplished. Robert Mackenzie says: 'Sixty years ago Europe was an aggregate of despotic powers, disposing at their own pleasure of the lives and property of their subjects. To-day the men of western Europe govern themselves.' Popular suffrage, more or less closely approaching universal, chooses the governing power, and by methods more or less effective dictates its policy.

"One hundred and eighty million Europeans have risen from a degraded and ever dissatisfied vassalage to the rank of free and self-governing men. This has been an accomplishment which has simply put into the hands of the common people the weapons with which they will fight their battles in the twentieth century. The battles are yet to be fought, the revolution is yet to be accomplished. They have simply been given the ballot, and the consciousness of their power has only begun to dawn upon them.

"In the early part of the twentieth century we may surely look for a sufficient diffusion of intelligence to bring this tremendous mass into the aggressive assertion of the fullest rights of manhood. Hitherto they have been dominated by bosses, by tricky politicians, and they

have followed skillful leaders blindly.

"So intense are becoming these elements that they cannot continue longer without an explosion. The lamp has been lit and has been left burning. A woman in a western home during the war sent a servant into the cellar with a lighted candle to look for some object. The servant returned without the candle. The housewife asked where she had left it. She said she had left it in a barrel of sand in the cellar. The housewife remembered that there was a barrel of powder standing open in the cellar. Without a moment's hesitation she rushed below and found that the ignorant girl had thrust the candle down into the loose powder and left it burning.

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She carefully lifted it out and extinguished it.

"The movement for universal suffrage in this century has placed the candle of knowledge, without a candlestick, in the loose powder of the common people. This light of knowledge is burning closer and closer, and the heat is becoming more and more intense with each moment. There is no power on earth, under the earth or above the earth that can remove that candle from its position. By a law as sure as the law of gravitation, the flame is approaching the powder, nearer and nearer every day. When it reaches the end, that is, the point of actual, conscious contact with their mind-- there will be an explosion that will unsettle thrones and traditions, whether occupied by the Czar of Russia or Richard Croker I. of New York.

(4) "The universality of education is a factor in the closing of the nineteenth century which must make a new world in the twentieth.

"We have now entered upon the democracy of letters. Hitherto in the history of mankind knowledge was confined to the few. The higher professions were open only to the sons of distinguished men. Now they are opened to the child of the state born and reared in obscurity and disgrace and poverty. There is no limitation to the possibilities of human endeavor, because education has been brought within the reach of all. In America we have 13,000,000 children in our public schools. This means that the next generation will be a new people. With this wide diffusion of knowledge has come the scientific spirit of inquiry.

"New blood has been brought into our world of science, our world of philosophy. Men no

longer reason by the standards of Aristotle and Plato. They do not ask what has been taught by the great men of the past and stop there. They do not seek authority for action. They search for truth itself. They refuse to be bound by the traditions of the past. The time was when knowledge was confined to a certain clique in society. They had their own peculiar ideas. They were educated in their own peculiar schools. They thought in ruts. Their minds never traveled beyond certain well-defined limitations, and in consequence they traveled in a circle continuously.

"With the universal diffusion of knowledge and the introduction of new spirits in the field of investigation all this has been changed. Nothing is now settled save that which is settled upon the basis of proved fact. Every tradition, every theory, every creed must stand the test of this investigation. Every theory of State, every notion of society, every theory of religion must be resubmitted to this court of last adjustment--the truth, the whole truth and nothing but the truth.

"For the first time in the history of the world this spirit dominates the educated mind. Hitherto we have simply clung to the past with passionate and blind devotion. Now all things are being made new. All things are being brought in question. Nothing is accepted as authoritative because it is ancient. The creeds of Christendom are all undergoing radical revision. The traditionalists may resist with all their power--they fight against the stars.

"The creeds of the world within the next generation will be fixed on facts, not fancies. Superstition and tradition are being destroyed with a rapidity that will give the world a new religion within the next twenty years, and that religion will be the Christianity of Jesus Christ in its simplicity as Jesus lived it and preached it.

"The barriers of national lines and prejudice have all been broken down. The heathen world is now in vital contact with the Christian world and the Christian world's civilization.

"A hundred years ago Japan was utterly isolated from the rest of mankind. There was a law in force providing that 'no ship or native of Japan should quit the country under pain of forfeiture and death; that any Japanese returning from a foreign country should be put to death; that no nobleman or soldier should be suffered to purchase anything from a foreigner; that any person bringing a letter from abroad should die, together with all his family and any who might presume to intercede

for him.'

"Every heathen nation has been opened to Christian influences and to the advance of the civilization of Christian nations. Not only this, but they have of necessity been compelled to study modern science. Japan stands to-day practically within the pale of modern civilization. I took my seat in the Johns Hopkins University around the seminary table, in the study of political and social science, with young Japanese students from the capital of Japan. China is studying the methods of the modern world and introducing of necessity

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modern inventions. The whole human race is thus of necessity being brought into vital contact, and this for the first time in the history of mankind.

"Thus the universal spread of education among all people ushers us immediately upon a new era in the history of mankind. We are not satisfied with the present attainment. The workingman's child who receives the same education as the millionaire will not be content

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to be his slave in the next generation, and there is no power of Church or State or society that can hold him so, for there are no traditions that can bind him.

"President Andrews, of Brown University, says: 'If anything has been made certain by the economic revolution of the last 25 years, it is that society cannot much longer get on upon the old libertarian, competitive, go-as-you-please system to which so many sensible persons seem addicted. The population of the great nations is becoming too condensed for that.'

"Bishop Westcott, of Cambridge University, says: 'On every side imperious voices trouble the repose which our indolence would wish to keep undisturbed. We can no longer dwell apart in secure isolation. The main interests of men are once again passing through a great change. They are most surely turning from the individual to the society.'

"Another writer says: 'We are now approaching a crisis. No human wisdom can predict its shaping any more than it can prevent the issue. The air is full of auguries; even our fiction has become very precisely apocalyptic. It is theoretic prophecy, anticipating the realization

of perfect scientific and social economics
--the paradise of outward comfortableness.'

"William T. Stead says: 'Everywhere the old order is changing and giving place to the new. The human race is now at one of the critical periods in its history, when the fountains of the great deep are broken up, and the flood of change submerges all the old established institutions, in the midst of which preceding generations have lived and died.'

"It is impossible to educate the human race without at the same time lifting it into the consciousness of the resistless power of numbers.

We are now about to enter upon the period of activity which will be the result of this universal consciousness of the inherent power of manhood. Who can foretell its results?

"The child of the hodcarrier to-day is better trained than kings and princes in the not very far past. All the dishes placed on the table of Louis XIV. were tasted in presence of the king before he would touch them, and each guest was supplied with a spoon for the purpose of helping himself from a common dish. Anne of Austria, the queen who was celebrated for her beautiful hands, it is said, once gave a piece of meat to her neighbor, which she had just taken from her plate with her fingers, and allowed him (and this was the point which the historian recorded) as a special favor to lick off what remained on the hand.

"The child, of the commonest workingman, that attends our public school is more cultured in all the essentials of real civilization than were kings and queens and princes in the eighteenth century. When the common herd are thus lifted to the position of kings, they will not be long in fitting themselves with a crown."

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A SERIOUS QUESTION.

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness."--2 Pet. 3:11.

IF this was a serious consideration in the Apostle's day, how much more weighty does it seem to-day, when we stand at the threshold of the new dispensation, and in the very midst

of all the disintegrating influences of the old. A few more years will wind up the present order of things, and then the chastened world will stand face to face with the actual conditions of the established Kingdom of God. And yet the course of the Church is to be finished within the brief space of time that intervenes.

Seeing, then, that all these things--present political, social, religious and financial arrangements --are to be dissolved, and that so soon, and also how apart from these things are the real interests of the saints, how comparatively unimportant should the things of this present order seem to us: they are not worthy our time or words, which should go to the things which alone will survive. And, having such hopes as are set before us, and so clear a knowledge of the grand outcome, as well as of the minutiae of the divine plan, what manner of persons ought we to be in all holy conversation and godliness? And yet with what carefulness we need to guard against being overcharged with the petty cares of this present time, and against imbibing the spirit of the world, which is all about us, and mixed with every question of the hour.

Only by constant watchfulness and prayer can we keep ourselves unspotted from the

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world. We need to keep a vigilant watch over our general character to see that it bears the divine likeness: that meekness, sincerity, moderation, temperance and truth are always manifest in us. And then we should see that all our conversation is such as becometh saints.

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FAITHFUL OVER FEW.

--MRS. F. G. BURROUGHS.--

O BLESSED Lord, how much I long
To do some noble work for thee!
To lift thee up before the world
Till every eye thy grace shall see;
But not to me didst thou intrust
The talents five or talents two,
Yet, in my round of daily tasks,
Lord, make me faithful over few.

I may not stand and break the bread
To those who hunger for thy Word,
And midst the throngs that sing thy praise
My feeble voice may ne'er be heard;
And, still, for me thou hast a place,
Some little corner I may fill,
Where I can pray, "Thy Kingdom Come!"
And seek to do thy blessed will.

A cup of water, in thy name,
May prove a comfort to the faint:
For thou wilt own each effort made
To soothe a child or aid a saint;
And thou wilt not despise, dear Lord,
My day of small things, if I try
To do the little I can do,
Nor pass the least endeavor by.

To teach the wise and mighty ones
The weak and foolish thou dost choose,
And even things despised and base
For thy great glory thou canst use:
So, Lord, tho' humble be my sphere,
In faith I bring to thee my all;
For thine own glory bless and break
My barley loaves and fishes small.

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THE WORK FOR A CONVERTED WILL.

"The hoary head is a crown of glory, if it be found in the way of righteousness. He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."--Prov. 16:31,32.

TO besiege and capture a city is a great undertaking, because every city has its massive defences of law and force, and is built with all the probable contingencies of attacks from enemies in view. In olden times the defences were walls and gates; but now they are of the improved order of governmental arrangements. Cities and communities of immense proportions are now banded together into great nations for mutual co-operation and defense, so that to attack a city now is to attack a nation, and to be withstood with all the defensive armory of the nation; and in no instance can one undertake it single-handed and alone. He who would undertake it must

be backed by other powers equal, or at least apparently equal, to the emergency. And the victory of such a general will depend on his superior skill and ingenuity in utilizing the various forces and advantages in his possession against those employed by the defenders of the city.

Such ability as is thus required in a great general is quite rare. It indicates indomitable purpose, methodical planning and skill in execution, though these good qualities are often exercised in a bad cause. Such ability has always been highly esteemed among men, and the aspirants for fame have, therefore, in times past, sought it chiefly along this line, though they gained their laurels at the expense of the blood and groans of millions of their fellow-men.

While the exercise of these successful qualities along the lines of human ambitions is required of earthly heroes, the exercise of the similar qualities along the lines of God's appointment is required of those who would be heroes in his estimation. If there were not a similarity in the kind of the effort and success, the comparison would not be instituted. Let us first notice the similarity, and then the difference, that we may see clearly what the Lord here commends.

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To rule one's spirit (mind, disposition) implies a conflict similar to that of taking a city; for, no matter when we begin, we find intrenched therein many armed and opposing powers. They have possession by heredity,-- they are there as the result of the fall. And, if we have passed the days of youth, they are the more intrenched, and require the greater skill and generalship to rout them. But, whether he begin early or late, he that would rule his own spirit must war a good warfare-- he must "fight the good fight" of faith down to the very end of the present existence. If a man would rule his own spirit, he must not only storm all the fortresses of inherited evils which seem to be almost a part of his nature, but, having gained possession and taken his seat upon the throne of this symbolic city (viz., the will), he must thereafter be continually on the defensive; for the old enemies are constantly on the alert, and ever and anon seeking to regain possession, so that he that continues to rule his own spirit is one who not only has routed the enemy, Sin, from the

throne of his being, but who continues to keep him at bay.

To rule one's own spirit is by no means an easy task; and, as in the illustration, it cannot be done single handed and alone. Consequently, the wise general will invoke all the assistance at his command, remembering the words of the Apostle--"We wrestle not against flesh and blood, but against principalities and powers, against the rulers of the powers of this world, against spiritual wickedness in high places." These powers of the world, the flesh, and the devil are all closely allied; and, therefore, he who plans for conquest and an established reign thereafter must seek alliance with another and a stronger power; which power is tendered to all who earnestly undertake the great work. This power is none other than the almighty arm of our God, who says to all who accept his strength, "Greater is he that is for you than all they that be against you;" gird yourselves like men, fear not, be strong.

The ruling of this symbolic city--one's own spirit--never will be done until first the commanding general, the Will, has decided to change his allegiance from Sin to God, and to rout the rebels who resist the change. But, in the words of a trite saying, "Where there is a will there is a way;"--for good or for evil. God will assist, through various agencies, toward good; Satan, with various agencies, toward evil. If the Will says, It must be done, it calls in the needed and available help, and forthwith it sets all the other faculties of the mind at work, first to subjugate and then to rule and regulate the entire being. The Conscience is commanded to keep a vigilant watch over all the mental operations; and the Judgment, under the influence of the Conscience, must decide as to righteousness or unrighteousness and report to the Will, which is under the same moral influence. Thus we have the three departments of government established --the legislative, which should always be the Conscience; the judicial, the Judgment; and the executive, the Will. And in every well regulated or righteously ruled mind all the other faculties must make their appeal to this Congress, and that, as the Will insists, in due and proper order. Their appeal to the Will to execute their desires before submitting them first to Conscience and Judgment should never be tolerated; but, when approved there, they may freely urge their claims upon the executive power, the Will. But the Will governs; and, if it be weak, the government is slack, and

the whole man's appetites and passions and unholy ambitions take advantage of the situation: they seek to overbalance Judgment and to silence Conscience, and loudly clamor to the Will to have their own wild way. If the Will be weak, yet striving to keep under the influence of Conscience and sound Judgment, it will be fitful and irregular in its rulings, and the government will be unstable and ultimately wholly at the mercy of the appetites, passions and ambitions. The condition of such a soul is one of anarchy, which, unless its wild course be speedily arrested, hurriedly sweeps the whole being toward destruction.

It is all important, therefore, that the Will be consecrated to God and righteousness; and, secondly, that it strengthen itself with the Lord, and in his name and strength rule with a

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firm hand, cultivating as its assistants Conscience and Judgment, in determining the good and acceptable and perfect will of God, as expressed in his Word.

The Will has the most difficult office to fill; and the Lord's commendation is to the man of resolute Will, under the influence of a divinely enlightened Conscience and Judgment. Blessed is the man who sets his house in order, and who maintains that order to the end of his days. Truly, to such a one the hoary head is a crown of glory. The warring elements of his nature having been brought into subjection, the arts of peace have been cultivated, and now they flourish and adorn his character; and as Mr. Whittier beautifully expressed it--

"All the jarring notes of life
Seem blending in a psalm;
And all the angles of the strife,
Now rounding into calm."

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THE BOOK OF GENESIS. III.

DIVINE AUTHORITY AND INSPIRATION
OF THE BOOK.

THE claim of this book, to be regarded as a

part of divine revelation, is established beyond question by the authority of Christ and his apostles. It was a part of that collection of sacred writings, the Oracles of God, which were committed to the care and guardianship of the Jewish people. (Rom. 3:2.) Of these writings, collectively, the Savior and his apostles often speak as the Word of God; recognizing, and directly asserting, their divine authority and inspiration. See such passages, for example, as Matt. 5:17-19; John 5:39; Rom. 3:2; Matt. 22:43; Mark 12:36; 2 Tim. 3:16; 1 Pet. 1:10-12; 2 Pet. 1:21. This book, was, therefore, as a part of these divine writings (called in the New Testament the Scriptures, the Holy Scriptures, the Oracles of God), expressly recognized by the Savior and his apostles as of divine authority, and was declared to be "profitable for teaching, for reproof, for correction, for instruction in righteousness." --2 Tim. 3:16.

The genuineness of the book (in other words, that it is a DIVINE BOOK; that, in this sense, it is not a spurious production) is thus established by the highest authority. It is a question of less importance by whom the book was written. In regard to many books of the Old Testament, this can not be determined with certainty. Nor is this necessary to be known; nor would it by itself prove their inspiration and divine authority, which must rest on other grounds. The authority of a writing, claimed to be divine, does not in any case rest on the particular writer or human instrumentality, but on the divine attestation given to it; and this attestation can be given, as in many cases it has been, to writings which have come to us anonymously, and of which the particular writer cannot be determined with certainty.

COMPOSITION OF THE BOOK.

The attentive reader will observe very marked peculiarities in the composition of the book.

There are striking variations of style and manner, not only in treating of subjects differing in their nature, where it might be expected, but also where the subjects are of the same general character. These variations are observable even in a translation, and still more so in the original text, where words and forms of expression, familiar to some portions, are never found in others. With these variations in the

general manner of the writer are connected certain other peculiarities, which mark the transition from one portion to another. In the first subdivision of the book, for example, embracing the first chapter and the first three verses of the second, the name of the Divine Being is uniformly GOD. In the second, extending from the fourth verse of the second chapter to the end of the third, it is uniformly JEHOVAH GOD, except in the quoted words of the tempter's address to Eve, and of her reply (chap. 3:1-5), which are not the language of the narrator. In the third, contained in the fourth chapter, it is uniformly JEHOVAH, except in the quoted language of Eve, verse 25. In the fourth, contained in the fifth chapter, it is again uniformly GOD, except in verse 29 in the words quoted from Lamech.

In the subsequent portions of the book, the alterations are more frequent and less regular, but no less distinctly marked.

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For the object of this section it is not necessary to add further illustrations on this point. But the careful reader will also observe that there are portions where the name GOD is chiefly employed, with the occasional use of the name JEHOVAH, in which the sense is complete,

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and the connection clear, without the passages containing the latter name. Take, for example, chaps. 6-10. If the reader will inclose in brackets the passages containing the name JEHOVAH, namely, verse 3 and verses 6-8 in chap. 6, verses 1-6 and the last clause of verse 16 in chap. 7, verses 20-22 in chap. 8, verses 20-29 in chap. 9, and verse 9 in chap. 10, he will find that the thread of the narrative is unbroken, and the sense complete, when this portion is read without these passages. They make additional statements which are important in themselves, but are not necessary to the coherency of the narrative.

The natural inference is, that the Book of Genesis consists of different revelations, made at different times, anterior to the age of the inspired writer to whom we owe its present form; and that he embodied them in a connected narrative, supplying what was wanting in one from the others and adding himself what was necessary for its completion. This in no degree detracts from the divine authority

of the book, which (as already remarked) depends not on the human writer, or on our knowledge of him, but on the divine attestation; and this is given to the book itself, irrespective of the human instrumentality through which it was communicated.

This conclusion is strengthened by the character of large portions of its contents, consisting of genealogies, or accounts of births and other incidents of family history, anterior to the age of Moses, the writer of the book.

Of the date of the earliest of these divine communications there is no intimation. But it would be unreasonable to suppose that the ancient patriarchs, Enoch and Noah, who "walked with God," Abraham the "Friend of God," had no authentic and divinely attested record of these truths, on which their own relation to the Divine Being depended, and without the knowledge of which it could not be understood. We have therefore reason for holding that these earliest revelations come to us from the inspiration of the remote and unknown past, beyond the date of the writings of Moses himself.

THE WRITER OF THE BOOK.

The truths recorded in the Book of Genesis are pre-supposed as known in the books which follow it in the Pentateuch, and in all the subsequent books of the Hebrew Scriptures. The Book of Exodus takes up and continues history, from the point where it is left in Genesis, with an express reference to what had been related in that book. (Compare Exodus 1:1-8.) It recognizes incidentally, as known facts, God's "covenant with Abraham, with Isaac, and with Jacob" (chap. 2:24), his relation to them as "the God of Abraham, the God of Isaac, and the God of Jacob" (ch. 3:6), and their posterity as "his people" (verse 7), styling him "the God of their fathers" (verses 13,15,16), and "Jehovah, God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob" (chap. 4:5); his "appearing to Abraham, to Isaac, and to Jacob," and his "covenant with them to give them the land of Canaan, the land of their sojournings" (chap. 6:3-5 and 8); the charge given by Joseph (Gen. 50:25) respecting his remains (chap. 13:19); the six days of creation and the rest on the seventh.--Chap. 20:11.

These are only incidental allusions to things

known, and necessarily presuppose the revelations and historical details in this book, to which they refer.

Without these revelations, the Hebrews would have had no knowledge of the God whom they were required to worship and obey, as the Creator and Supreme Lawgiver, or of the guilt of idolatry as a sin against him. Without these historical details, the frequent allusions to their connection with the early patriarchs, and with the promises made to them, would have been an unintelligible enigma.

The Book of Genesis was therefore an integral and necessary part of that divine code, which, under the name Law (Deut. 31:9,24), Law of Jehovah (Ex. 13:9), Book of the Law of God (Josh. 24:26), Book of the Law of Moses (Josh. 23:6), Law of Moses (1 Kings 2:3), is ascribed to him as the writer. This is claimed by himself, in the body of the code. It is there said, that "Moses wrote this law" (Deut. 31:9), that he "made an end of writing the words of this law in a book, until they were finished."--Deut. 31:24.

That the writings which bore this general name, including Genesis, were from the hand of Moses, is thus proved by his own assertion, and by the uniform testimony of the writers nearest to his own age.

The Book of Genesis comes to us, therefore, with the authority of the inspired Lawgiver, having the same divine attestation as the writings first communicated through him.

ITS DIVISIONS AND CONTENTS.

The general divisions and contents of the book are as follows:

First division, chapters 1-3. Account of the Creation, and of the entrance of moral evil into the world.

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Second division, chapters 4-9. Account of sinful man, and of the prevalence of irreligion and immorality, from the fall to the first universal manifestation of divine justice in the destruction of the guilty race.

Third division, chapters 10,11. Continued development of its history and proof of its alienation from the true God, and of the want of a self-renovating power.

Fourth division, chapters 12-50. Initiation,

and progressive steps, of the divine arrangement
for the renovation of the race.

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STUDIES IN THE OLD TESTAMENT.

--INTERNATIONAL S.S. LESSONS.--

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

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TRIAL OF ABRAHAM'S FAITH.

I. QUAR., LESSON VIII., FEB. 25, GEN. 22:1-13.

Golden Text--"By faith Abraham, when he was tried,
offered up Isaac."--Heb. 11:17.

VERSE 1. "God did tempt Abraham."
This statement must be considered together
with that of James 1:13,14. "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. But every
man is tempted when he is drawn away of
his own desires and enticed."

The words rendered "tempt" and "tempted"
in both cases signify to try, to prove; and
the statements seem contradictory until we
consider the full statement of the Apostle
James. He is referring to the fact that that
which makes any applied test of character
a temptation to evil is either the weakness
of an undisciplined character, or else an inherent
disposition to evil which has an affinity
for the evil alternative before him,
for neither of which things is God responsible.
If the character were established in
righteousness, no presentation of known
evil could awaken a desire for it. Thus it is
with God: he is so confirmed, so established,
in righteousness, and he so fully recognizes
the nature of evil, that "he cannot be tempted
with evil:" no presentation of any evil
could possibly induce him to turn from righteousness.

In the sense, therefore, of inclining or inducing a man to evil, God never tempts any man, although he does frequently apply the tests of character by causing or permitting the alternatives of good and evil to be placed before the individual, the results of which trial or proving makes manifest the good or evil tendencies of the man's character and their strength or weakness.

In the test applied to Abraham, God proved his servant under a fiery ordeal which manifested a character which he could approve and highly reward, and Abraham was called the friend of God.--James 2:23.

VERSES 2,3. The test which God applied to Abraham was not an arbitrary one: the whole incident was designed to be a type of a subsequent transaction in the interests of the whole world. It was a typical prophecy of God's great gift of his only begotten and well beloved Son.

To this typical feature of the transaction the Apostle refers, saying, "Abraham is the father of us all [who are of the faith of Abraham], like unto him whom he believed, even God, who...callesh those things which be not as though they were [using them as types]." (Rom. 4:17--margin.) In the type, as the Apostle suggests, Abraham represented God; and with this suggestion it is not difficult to see the significance of the whole event. If Abraham represented God, then Isaac his son represented the Son of God, and his offering up by Abraham was a symbol of God's sacrifice of his Son for the sins of the world, as the Apostle also indicates in Heb. 11:17-19, saying that Abraham offered up his only son in whom centered all his promises, and that in a figure he received him from the dead. And, looking still further, it is not difficult to see that Isaac's wife, Rebecca, was also a type of the true Church, the bride of Christ. A full consideration of these types would go beyond our present limits of space as well as lead away from the main feature of this lesson, viz., the faith of Abraham and its worthy example for our imitation.

We observe, first, that Abraham's faith was a childlike faith. He trusted God's love and believed his wisdom superior to his own, and accepted his authority as paramount to every other consideration. The severest possible test of such a faith was the command to slay his son with his own hand and to offer him upon the altar of sacrifice.

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This, too, was his only son (for Ishmael was not counted in the full sense a son, but rather a servant): the son in whom centered all the great anticipation of his life, the son

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of promise and received in a miraculous way, the son of his old age, and the one through whom all the promises of God were to be fulfilled. Doubtless, too, he was a dutiful son and well instructed in the right ways of the Lord, and a joy and comfort to Abraham and Sarah. But all these considerations of head and heart were set aside, and with unquestioning promptness Abraham prepared to fulfil the Lord's command, to sacrifice his son, Isaac.

VERSES 4-6. When they came in sight of the place of sacrifice, Abraham felt the need of renewed strength from on high that his courage might not fail; so, with Isaac, he withdrew from the servants that they might have a season of communion with God. This drawing near to God in private prayer and communion was the secret of Abraham's steady unwavering faith and obedience. He became personally acquainted with God; and the knowledge of God's works and ways and promises heretofore had been handed down through faithful patriarchs and were believed and trusted in by Abraham. And this knowledge of and acquaintance with God gave the faith and love and courage to obey. Thus it must be with all God's children who would be pleasing and acceptable to him. First let them make sure that it is God who speaks, and then let obedience be prompt and unquestioning. Then he sometimes spoke to his people by an audible voice, or by an angel, but in these last days he speaks to us through his inspired apostles and prophets; and their testimony he declares sufficient for our guidance into the doing of his will. (2 Tim. 3:17.) That upon which our faith should rest is not, therefore, voices from heaven, either real or imaginary, nor the whisperings of a diseased imagination, but the sure Word of prophecy unto which we do well to take heed, as did faithful Abraham to the voice of God as he then spoke.

A faith thus rooted and grounded in a

knowledge of God's works and ways and an intimate personal acquaintance with him is one which cannot be tossed about by every wind of doctrine, and which is pleasing and acceptable to God.

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent Word!"

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SELLING THE BIRTHRIGHT.

I. QUAR., LESSON IX., MARCH 4, GEN. 25:27-34.

Golden Text--"The life is more than meat, and the body is more than raiment."--Luke 12:23.

The incident of this lesson, which should be considered together with chapters 27 and 28, is one which is generally viewed as casting great reproach upon Jacob, while Esau is regarded with sympathy and pity. Jacob is regarded as an unprincipled sharper and deceiver, and Esau as an innocent dupe, overpowered by unfortunate circumstances and his brother's ambitious cunning. But, since the special favor of God attended the transaction, it is evidently wise to reconsider the matter, lest haply our conclusions may be found to be against God as well as against Jacob. Since God seems to approve Jacob's course, we ought to expect to find some evidence of Jacob's integrity in the matter. And so we do. We find that which God could commend and reward, and which, properly viewed, was entirely right.

The birthright, the chief inheritance in estate and authority, in patriarchal times belonged naturally to the eldest son of a family. And in the case of Isaac, the father of Jacob and Esau, it included not only personal possessions, but also the covenant blessing of God specially promised to Abraham and inherited by Isaac; and, as Isaac had reached advanced age, he began to realize that the covenant blessing was not to be realized in himself personally, but was to be transmitted to his posterity. This was also indicated to Rebekah, Isaac's wife, when she was told that "the elder should serve the younger." Thus Jacob was shown to be the divinely chosen line through whom the covenant blessings should be realized. The words of Isaac in blessing Jacob (chapter 27:28,29)

indicate the transmitting of the Abrahamic covenant blessing to him-- that in him and in his seed should all the nations of the earth be blessed;--and the blessing was further emphasized when Jacob was about to depart to seek a wife in Padan-aram, when he said, "God Almighty bless thee and make thee fruitful and multiply thee, that thou mayest be a multitude of people; and give thee the blessing of Abraham, to thee and to thy seed with thee, that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham." (Chapter 28:3,4; Heb. 11:20.) And this covenant was confirmed to Jacob by

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a special message from God, as our next lesson indicates. See Chapter 28:13-15; 1 Chron. 16:17.

Now for the integrity of Jacob's course. Observe (1) that Esau manifested but very little appreciation of his birthright, in that he was willing to sell it for the small price of a mess of pottage; (2) that he only regarded so much of it as pertained to the present life, and that its chief feature, the Abrahamic covenant, was quite overlooked, showing that he had little or no faith in it and no appreciation of it. (See verse 32.) (3) We remember the line of descent of the covenant favor was hinted to Rebekah in the promise that the elder should serve the younger (Gen. 25:23), which promise was treasured up by Rebekah, and doubtless communicated to Jacob, who was inspired by it to look for some honorable way to acquire it from his brother to whom it pertained by natural descent, he being the first-born. The occasion above referred to was such an opening; and Jacob, who had faith in the promise of God to Abraham and its future fulfilment and also in the Word of the Lord to his mother, seeing his brother's lack of faith and appreciation, embraced the opportunity to lawfully purchase the birthright at the price freely agreed upon by Esau. Thus lawfully he came into the inheritance to which God had called him.

(4) Some years after (25:27,31; 26:34,35; 27:1-10), Isaac, feeling that his course of life was nearing the end, determined to bestow his blessing, the birthright, upon Esau; or, in other words, to make or declare his last will and testament. (27:1-4.) Here

Esau should have reminded his father that he had sold his prospective birthright to Jacob; but this he evidently failed to do, as he prepared to disregard the contract entirely. But, providentially, Rebekah overheard the father's expressed intention, and, fearing that his preference for Esau would lead him also to disregard the contract, if he indeed knew of it, she planned the artifice by which Isaac was misled and caused to bestow the blessing upon Jacob.

That Jacob lied to Isaac in claiming to be Esau we do not understand, since in the lawful purchase of the birthright he stood in the place of Esau as the representative of the first-born. Even so the Levites were called the first-born of Israel because they represented the first-born. Esau, in selling his birthright, actually made Jacob his attorney in fact to receive, hold and exercise at any time and forever all of his (Esau's) rights and privileges pertaining to the birthright in every way and manner. So Jacob had a perfect right to appear as Esau, name and all; and Rebekah did no wrong in aiding in the transaction, she too being actuated by faith in the promise of God and by a due appreciation of it. And God showed his valuation of the faith which thus trusted and appreciated his promise.

In this view of the matter we see a reason for God's approval and rewarding of Jacob. Jacob was a man of faith who had respect unto the promises of God, although, like Abraham, he might have to die in faith and to wait in the grave for the realization. This great favor he earnestly sought; and, having obtained the promise, he never bartered it away, nor walked unworthy of an heir of such a hope. He loved and worshiped God, and diligently sought to know and to do his will.

Esau, on the contrary, steadily pursued a wayward course. He married heathen wives who were a cause of grief to Isaac and Rebekah (26:34,35); and he hated his brother, and determined to slay him.

But, if we read this incident as a mere scrap of history, we fail to receive the special benefit which its recital was designed to teach, as indicated by the Apostle Paul, who refers to it as a type of God's purpose as to election, the two sons of Isaac representing the Jewish and Gospel dispensations of peoples--Esau the Jewish and Jacob the Gospel dispensation and house.

The two boys were twins, and so were these two dispensations. (See MILLENNIAL DAWN, VOL. II., chap. vii.) And as it was foretold of these that the elder should serve the younger, so also the Gospel Church, though younger, is to take precedence to the Jewish house or church. The younger or Gospel house is to partake of the root and fatness of the Abrahamic covenant, while the elder is to receive mercy and favor through its mercy.--Rom. 11:31.

So God's purposes according to election stand (Rom. 9:11-16); and it is his will that all who in this acceptable day of the Lord make their calling and election sure shall have the chief blessing as the Church of the first-born (Heb. 12:23), though actually the Jewish house was first developed. The latter will constitute the earthly phase of the Kingdom, while the former will be the

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higher spiritual phase in power and authority.

Those who in the Gospel dispensation make their calling and election sure, being counted the worthy seed of Abraham and heirs of the promise of God, will be such as have too high a valuation of it to part with it for a mess of pottage. Yet many who were called to this high office, like Esau and fleshly Israel, fail to appreciate the calling and, lacking faith and perseverance, ignominiously sell their high privilege as the prospective heirs of God and joint-heirs of Jesus Christ. Israel after the flesh, the natural descendants of Abraham and heirs of the promise, fell through unbelief and through failure to appreciate the goodness of God in the gift of his Son and in the blessings offered first to them through him. They preferred, instead, to pursue the course which their own pride and self-will dictated. Thus, as Esau, they profaned their birthright. (Heb. 12:16.) And so also many of the Gentiles, since favored with the call, have likewise fallen from this grace.

Let those who appreciate their privileges in Christ take heed lest they also in some unguarded moment sell their privileges for the paltry recompenses of this present life.

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ENCOURAGING WORDS FROM FAITHFUL WORKERS.

OUR DEAR BROTHER AND SISTER RUSSELL:--

Subjoined you will find list of subscribers, so that we may have the remainder of the sheet for personal chat. First allow us to send our most affectionate greeting, and to wish you all the joy of the season. But this, as you well know, is backed by our earnest prayers on your behalf, that you may not only be preserved from all evil but led into all truth. Truly, we need to bear each other up before the throne of grace in prayer, for the powers of evil are even now most malignant and manifest; and well need we take warning and comfort from our Father's message--"if possible, they shall deceive the very elect." Ah! thank him, we know that it is impossible; for he will never leave, never forsake; and "no man is able to pluck them out of my Father's hand." We are finding it a very trying time. The wheat is being sifted, and so, instead of increasing, our numbers are getting rather less; but this brings out a point that it is more and more needful we should keep to the front, and that is, real conversion and consecration, not to a particular work, but to Christ. This is forced upon us when we see some very eager for the "truth," and who seem most promising for a time; but the novelty wears off, the trials come and they stumble because they have not realized their greatest need; i.e., that they are only sinners at best, until they are wholly given up to and begotten again of Christ. Then, too, Spiritism is spreading so rapidly as to be almost a fashion, and the church nominal is most rapidly rushing to destruction. Here we thank God and you for the help received from TOWER, both on "Higher Criticism" and Parliament of Religions.

But let us always be kept humble by remembering that we are acceptable only in Christ our Lord. I feel there is much danger of thinking that we are acceptable for our works' sake; and oh! I do pray, my dear Brother and Sister, that you, who have such a mighty responsibility upon you, may be kept from all evil.

Brother Rogers will possibly tell you of my visit to and meeting him and the dear ones in London during my Christmas holiday. But I cannot help feeling uncomfortable and somewhat grieved that the meetings in London are likely to be more disputatious than is compatible with loving and gentle helpfulness.

There are some such loving and dear souls
amongst them; but some seem to manifest
more of the contentious than the Christ-like
Spirit. Perhaps it is that they are "freshmen."
But we must pray the Lord to touch them, to
search their hearts before them, to teach them
and to keep them from divisions.

The dear ones here send most loving greeting,
and pray the Lord to keep your steps, and
to bless you ever more and more abundantly.

Ever yours in the Beloved,

A. P. AND P. C. RILEY.

DEAR BROTHER RUSSELL:--I have felt very
sorry that I could seemingly do so little, but
God knows best. Now I am going to make a
proposition to you. I own two forty-acre plots
in Orange County, Florida. The town of
Apopka lies between them, and there is a railroad
depot near each. There are no improvements
on either. Now, as I cannot do much
any other way, if you will accept them for the
Tract Fund, I thought you might sell them in
five or ten-acre lots, and make more out of them
than I could. Your Sister in Christ,

MRS. M. TURNER.

[We have accepted the Sister's kind donation,
and now offer the land in plots of five
acres each, to anyone desiring a Florida home.
Price, \$100. Five acres in Florida make a good
sized orange grove.--W.T. Tract Society.]

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ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

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THE POPE AND THE BIBLE.

THE wave of liberal sentiment which in this
country lays irreverent hands upon every
thing sacred, and which more and more tends
toward bold and open infidelity, the denial of
all divine inspiration of the Bible and the enthronement
of Reason, has also recently found
a voice within the pale of the church of Rome.
A rector in the Catholic institute of Paris,
Mgr. d'Hulst, has written a pamphlet teaching,
in harmony with Dr. Briggs and those of
his class, that the Bible as a whole is not an
inspired book, but that it contains some inspired
dogmas and moral precepts.

The pamphlet was written in defense of doctrines
already set forth by M. Loisy in the same

institute. The stir which this public teaching of prominent Catholic authorities made, necessitated some prompt action on the part of the Pope, to whom other professors of theology were anxiously looking for some decision. And in consequence Leo has issued an encyclical, declaring the Bible to be inspired in whole and in detail--a verbal inspiration in the original languages.

One cannot help remembering on reading such utterances the very different attitude of former popes toward the Bible, and how the hunting of heretics and the burning of Bibles were important features of papal policy a century or two ago. But now circumstances are changed: the Bible is in the hands of the people, and heretics are too numerous to persecute. But another fact has also become manifest; viz., that it is quite possible for men to reverently accept the Bible as a whole and as verbally inspired of God, and even to go through forms of Bible study, and still to reject or ignore its teachings, if only the mind be firmly fettered in a bondage to false creeds which pervert its solemn truths and make the Word of God seem to support false doctrines.

Only so long as the mind can be thus held in slavery to priests and clerics can the Bible be of any use to the antichristian systems which claim its support. It was because the Papacy doubted its ability to effectually blind the eyes and fetter the consciences of men, that in the days of her power, she sought to conceal the book and to keep it in the sackcloth and ashes of dead languages. But, failing to do this, her present policy is to pose as the friend of the Bible and of Bible study.

It is quite possible, however, that in the not far distant future the truths of the Bible, which now make the character of antichrist so manifest to the household of faith, will show to the world the enormity of her sins and her fitness for destruction; and that this book, which the "infallible" head of the papacy is now virtually forced to admit as inspired in every detail, will be seen to contain the most scathing denunciations of the whole antichristian system, and that it is really her death-warrant.

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MGR. SATOLLI PURCHASING CATHOLIC UNION.

Father Kolasinski, some time ago, after a very sensational trial, was "unfrocked" and removed from the Roman Catholic priesthood, for insubordination and conduct unbecoming his office. Since then he has bestirred himself amongst the Polish Catholics, and has built "one of the finest churches in the West," furnished "with the finest organ in the city of Detroit," and other matters to correspond. He began preaching in it as an "Independent Church." An agent of Mgr. Satolli, ablegate of the Pope in the United States of America, recently visited Kolasinski; and, as a result of some bargain agreed upon, Father Kolasinski announced to his congregation on February 11 that he would on next Sunday apologize in three languages before his congregation, and do a week's penance, and be received back to the priesthood. He has since done so.

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THE ANNUAL MEMORIAL SUPPER.

THIS year, Thursday, April 19th, after six o'clock P.M., will mark the anniversary of our Lord's "Last Supper," which he gave as the memorial of his death on our behalf, saying, "This do in remembrance of me."-- Luke 22:19.

In previous issues of this magazine, we have given the evidence that the Last Supper was given us to take the place of the Jewish Paschal Supper, and to be celebrated at the corresponding time, yearly. As the Paschal lamb typified Christ, the Lamb of God, so its death was typical of his death, and therefore his death was upon the same day. We have shown, also, that the Jewish method of reckoning time, as beginning the day at six P.M., was so arranged that our Lord could institute the Last Supper upon the same night in which he was betrayed (1 Cor. 11:23)--the same day in which he died.

As a Jew, under the Law Covenant, not yet supplanted by the New Covenant, it was the duty of our Lord to eat first of the typical lamb; and it was after that supper that he took bread and wine, as the symbols of his own flesh and blood, and instituted the Memorial Feast which we and all of his people since delight

to celebrate.

Taking the place of the typical lamb, our Lord could be crucified only upon the fourteenth day of the month Nisan; and the commemoration of his death, and the passing over thereby effected, taking the place of the commemoration of the Passover lamb and that typical passing over, it follows that the commemoration of the antitype should be an annual observance, as was the commemoration of the type.

This we have seen was the custom of the early Church, which adopted for centuries the Jewish method of reckoning which we follow; viz., the evening, following the thirteenth of Nisan, which was the beginning of the fourteenth. This method of reckoning was afterward changed by the Church of Rome, although the thought and custom of a yearly commemoration of our Lord's death is still observed on "Good Friday" by the Church of Rome, the Greek Church, the Syrian Church and the English Church.

Protestant Churches got the Romish doctrine of the Mass confounded with the Lord's Supper, whereas they have no correspondence (See Mass in M. DAWN, VOL. III. Pp.98-101); and as a result they adopted various times and seasons, morning, noon and night, and monthly, bi-monthly and quarterly, seeing no reason for any particular date, and supposing that the Apostle's words, "as oft as ye do it," etc., Give full license to celebrate it at any time. On the contrary, we understand the Apostle to mean, Every time (yearly) that ye do this.

Some dear Christian people have even fallen into the error of commemorating this feast every first day of the week; because they have not noticed what the supper means in connection with the type which it displaces; and because they erroneously think that they find a precedent for their course in the expression of

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the New Testament, "On the first day of the week, when the disciples were come together to break bread." This does indeed show that breaking of bread every first day was the custom of the early disciples; but it does not prove that the Memorial Supper is meant. Indeed, the fruit of the vine was as important as the bread in the memorial; but it is never mentioned in connection with these weekly meetings for breaking of bread and for prayers. These, on the contrary, celebrated, not our

Lord's death, but his resurrection. They were remembrancers, not of the Last Supper, but of the "breaking of bread" on the day of our Lord's resurrection, when their eyes were opened and they knew him, and he vanished out of their sight.

Had the Memorial Supper been meant, it surely would have been so stated. Like ourselves, the early disciples ate or brake bread every day: but they did not come together to do it except on the first day of the week, which celebrated our Lord's resurrection and not his death.

A little investigation will convince any one that these weekly gatherings were customary

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with all Jews, who, however, met on the last or seventh day and on festivals, instead of on the first day of the week for their "social" meals. On this point let us quote from McClintock and Strong's Religious Cyclopedia, Vol. 8, page 68, merely enough to corroborate our statement above, as follows:--

"In consequence of the vigorous laws about the observance of the Sabbath, it was enacted that no Israelite is to walk on the Sabbath beyond a certain distance, called a "Sabbath-day's journey," nor carry anything from one house to another. The Sadducees, or priestly party, who celebrated their meals on the Sabbath in different places, could go from one to another, and carry to and fro anything they liked, because they regarded these meals as constituting part of their priestly and sacrificial service, which set aside the sanctity of the Sabbath. But the Pharisees, who made their Sabbatic repast resemble THE PRIESTLY SOCIAL MEALS, had to encounter difficulties arising from the vigorous Sabbatic laws."

THE CELEBRATION.

Simplicity should combine with reverence in all of our worship; and our Lord's example in respect to this memorial speaks of solemnity combined with simplicity and reverence.

On Thursday evening after six o'clock, April 19th, therefore, let as many as love the Redeemer and have pledged themselves to be his followers in faith and practice, celebrate his death--"for our sins; and not for ours only, but also for the sins of the whole world."

Meet with all of like precious faith convenient to you, who would like to meet and celebrate this, the greatest event of history. It is to be a gathering of professedly consecrated believers in the Redeemer; but if others come in making such profession reject them not: remember that Judas met with the Lord and the other eleven. Remember, too, that the greatest among you is servant of all, who washes the feet; i.e., Performs even the humblest service for the cleansing of God's people from the defilements of earth.

The emblems used by our Lord were unleavened "bread" and "fruit of the vine."

Unleavened cakes can generally be had of some Jewish neighbors for a few cents; if not, water crackers are practically the same thing. It is probable that our Lord used a "light" wine; but he has merely said, "fruit of the vine": hence we may with propriety use unfermented grape juice or raisin-juice--from raisins stewed in water. This is as truly fruit of the vine as intoxicating wine would be. And we believe that our Lord would approve it, seeing how many are now addicted to the abuse of liquor, and might be misled by even a taste of such wines as are generally obtainable.

In our April 1st issue we will make a few remarks upon the meaning of these symbols.

THE ALLEGHENY MEMORIAL SERVICE.

The service here will be held, as usual, in Bible House chapel, No. 58 Arch St., at 7.30 O'clock P.M. All who trust in our Lord Jesus' death as their ransom, and who are fully consecrated to him, will be made very welcome.

But we extend no special invitation to visitors

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from a distance this year; nor are there any arrangements for other than our usual Sunday services, except as above mentioned. If there be any solitary ones in near-by towns, we shall be glad to have them attend with us; but where there are even two or three who can unite in this memorial, our suggestion is that they had best meet together at home.

On previous occasions of conventions here, we have always been rather painfully aware of the fact that the various local gatherings of believers were interfered with and impaired by the absence of those who were most needed.

This year we would like to see this matter quite reversed; and therefore advise that, wherever even two or three can meet together, they do so; and that even the solitary ones, if within reach of a larger and a smaller circle of believers, prefer to give their presence to the smaller rather than the larger gathering, and thus encourage and help those who need their presence most. Those who thus strive to do good to others will be the more blest themselves.

We request that a Postal Card Report from each little group celebrating this Memorial be made out by the one who officiates on the occasion, and sent to the TOWER office the next day.

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THE UNJUST STEWARD.

--LUKE 16:1-8.--

THIS parable furnishes a text for a discourse on the claims of God and Mammon upon Christians. (Verses 9-16.) The parable is plain, if it be borne in mind that stewards in olden times had much greater power and authority committed to them than now. They had all the authority of the master himself to make and to settle accounts. The steward of this narrative, when informed that he was about to lose his situation, used the power still vested in him to make personal friends out of his master's debtors, by treating them leniently. When the master of this worldly-wise steward heard of his course, he commended it as a stroke of worldly wisdom and prudence. Nor are we sure that the steward's course was one working injury to his employer's real interests: in view of the disproportionate reductions of twenty per cent on one account and fifty per cent on the other, it seems not improbable that the steward saw that the one never could pay more than fifty per cent of his debt, nor the other more than eighty per cent of his.

This illustration of worldly wisdom or prudent thought for his own interests in the future was our Lord's text for a little discourse to his disciples. They were each stewards of certain talents, opportunities, money, etc. Two masters claimed their allegiance; viz., Sin and Righteousness, and they must choose to which

they would be loyal; for they could not serve both. "Ye cannot serve God and Mammon."

Sin claimed them and all of Adam's race, with all their talents, as his servants, since all had been "sold under [captivity to] Sin." They knew, however, that Sin had no just, no true right of control, but merely one of force: hence in every way that they could they had a right and privilege to divert their talents from the service of Sin and to devote them to the good of others. Wealth and influence in the present time are properly reckoned as the mammon of Sin. Sin, at present the master of the world, is represented as having control, not only of the people (Rom. 6:12,14,17,18,22,23; 7:14), but also of all the wealth-talents of the present; so that he claims each individual to be merely his steward, and demands that he use his mammon in his interest, else he will dispossess him. But our Lord taught that allegiance really belonged to another Master, even God, and that they should not serve Sin; that our Lord, as God's representative, was about to set up God's Kingdom, and overthrow Sin--binding the strong Master of the present time and spoiling his arrangements. (Matt. 12:29; Mark 3:27.) In view of this knowledge, our Lord said to his disciples:--

"I say unto you, Make to yourselves friends out of [or by means of] the mammon of unrighteousness [the earthly wealth or valuables under your control now, which at one time

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were in whole or in part controlled by Sin, your long-time task-master]; that when ye fail [when the present life ends], they may receive you into lasting habitations," into heavenly conditions--the using of our talents, once active in Sin's service, in the Lord's service being counted as laying up treasures in heaven.

This is the wise, proper course, whether you have little of earthly riches--honor, money, talent--or whether you have much; for "he that is faithful in that which is least is faithful also in much: and [knowing to which master his allegiance and talents really belong] he that is unjust in the least is unjust also in much."

If, to please "the prince of this world" and to be in harmony with those who serve him, you own Sin as your master and selfishly serve him, using time and talents as his steward, for the short time of the present life, and for the small advantages which such a course would bring

you, your unfaithfulness in these respects would prove you unworthy of the share promised to you in real riches of the real kingdom soon to be set up.--Rom. 6:14-18.

As those who have deserted the service of Sin the Usurper, and who have consecrated their all to God, you have been appointed by him stewards of those consecrated talents, with a promise that if faithful he will in the world to come make you more than stewards--kings and priests unto God. But if you prove unfaithful to your stewardship, if you love and serve mammon [wealth, either honor, money or other wealth of this world, highly esteemed by all natural men], can you hope that God will give you the true Kingdom riches which are yours conditionally? Be assured, "Ye cannot serve God and Mammon."

This was our Lord's discourse to his disciples respecting their proper course in life as stewards of the manifold grace of God. "And the Pharisees who were covetous [who dearly loved the riches and honors of this present time] heard all these things; and they derided [ridiculed] him. And he said unto them, Ye are they which justify yourselves before men [you succeed in getting men to think you very holy]; but God knoweth your hearts [that much that you do is merely of outward show, mock humility and pretended self-denials]: for that which is highly esteemed among men [which deceives the natural man, which he thinks very praiseworthy] is abomination in the sight of God."--Luke 16:14,15.

The Law and the Prophets were until John, --but now a new dispensation is being ushered in; and if you were wise you would see the change at hand and begin to act accordingly. Now the Kingdom of God is preached, and every man desires to get into it. You therefore should begin at once to so dispose of the stewardship yet in your hands that you might at least be on favorable terms with those who shall so soon possess the power of the Kingdom. This, to the Jews, was not a case of deserting the Law Covenant to which they were married; the Law Covenant was fulfilled, died a natural death, which permitted them to give their allegiance to Christ and the New Covenant.-- Verse 18; Rom. 7:4.

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APPLYING TRUTH TO ONE'S SELF.

DEAR BROTHER RUSSELL:--I cannot tell you how highly I have appreciated the WATCH TOWER of 1893. I have derived much spiritual benefit from its study. Every number has been full of rich things--things which should be treasured up in the hearts of those who are running for the great prize and striving to make their calling and election sure.

Your aim has been to make the TOWER readers better men and women--more like our blessed Redeemer and Lord, and also to protect them from the snares of the adversary.

Your articles, From Glory to Glory, Taking God's Name in Vain, Unequally Yoked, and others of a similar character, must have had a transforming power over the truly consecrated--those who are anxious to have the Lord's will done in them--while your various articles on the Ransom and Pulpit Infidelity have been and will be a source of protection to those who are truly the Lord's (in this evil day). I have found out that the TOWERS have not to be read, merely, in order to be appreciated, but they have to be studied. While away from

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home I copied parts of various articles from the TOWER and sent them to Sister McPhail to copy and return to me. I changed all the pronouns to the first person singular. I consider this an excellent way to study the TOWER, and would recommend it highly to all its readers. It helps to impress it upon the memory, and it gives one the power to tell what he knows or what he has copied. I know that it has been of great benefit to me.

I enclose you parts of two articles which will explain what I mean. Remember me kindly to Sister Russell and all of your household, and may the Lord bless you in all your efforts to "send out the light and the truth."

Your brother, in Christ, M. L. McPHAIL.

The articles referred to follow.

TO BE ESTABLISHED IN THE PRESENT TRUTH SIGNIFIES

That I have carefully studied and thoroughly proved it by the law and the testimony (Isa. 8:20),

and

That as a consequence I am convinced of its verity, so

That my faith is steadfast and immovable.
--1 Peter 5:9; 1 Cor. 15:58.

That I know in whom I have believed.--
2 Tim. 1:12.

That I have tasted and seen that the Lord is good.--Psa. 34:8.

That I have partaken of the sweets of fellowship with him.--1 John 1:3-7.

That I have partaken of his spirit of meekness, faith and godliness to such an extent as to be led into a joyful realization of the fulness of his grace as manifested in the wonderful, divine "plan of the ages."--John 14:26; 16:12-15; 1 Cor. 2:10-16.

That I have been permitted to see not only the various features of that plan,--The Worlds and Ages, Permission of Evil, Ransom, Restitution, Kingdom of God with its Human and Divine Phases, Second Death, Great Time of Trouble, Times and Seasons, Chronology, Harvest and its Work, etc., but also the necessity and reasonableness of its various measures in order to the full accomplishment of its glorious outcome in the fulness of the appointed times.

This is what it is to be established in the present truth. It is indeed a most blessed condition, bringing with it such peace and joy as the world can neither give nor take away.

But though I be thus established in the present truth, there are quite a number of

THINGS WHICH I MUST REMEMBER.

That my election to the high position to which I am called is not yet made sure--the race for the prize of my high calling is still before me.

That I am yet in the enemy's country, surrounded by many subtle and powerful foes.

That if I would be successful I must fight the good fight of FAITH.

That the weapons of my warfare are not carnal, but (God's truth is) mighty to the pulling down of the strongholds of error, superstition and inbred sin.--2 Cor. 10:4.

That I wrestle not with flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."--
Eph. 6:12.

That it is in view of the warfare before me--the subtlety of my temptations, the weaknesses of the flesh--that the faithful Peter urges all

diligence in the cultivation of the Christian graces, and a continual calling to remembrance of the precious truths I have learned--that I may be strengthened for the conflict, and thereby able to make my calling and election sure.

That faith is a good thing (without which I cannot please God, I cannot be justified, I cannot maintain my justification or have access into the additional favor, I cannot be an overcomer); yet faith without virtuous works is dead; and to hold the truth in unrighteousness is worse than never to have received it.

That the truth is given to me for its sanctifying effect upon my heart and life--it should have free course and be glorified--its precious fruits should appear more and more from day to day.

That I must add to my faith, VIRTUE--true excellence of character that will mark me as separated from the world and its spirit.

That in me the world should see those moral qualities which they must approve--however they may oppose (the objects of) my faith.

That I must add sterling honesty, truth and fair dealing in all business relations; moral integrity in all social relations; manifestly clean hands and a pure heart, and a bridled tongue that works no ill to a neighbor.

That all of these the world has a right to expect from me and all others who call themselves Christians; and that all of these are indispensable features of that virtuous character which must be added to my faith.

That if my hands be clean, they will not dabble in anything that is not virtuous;--they will have nothing to do with unrighteous schemes or projects in business.

That if my heart be pure, it will not devise evil things, or harbor evil thoughts, or plot mischief.

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That if my tongue be bridled, it will not be given to evil-speaking, but will hold its peace when it cannot speak well and wisely.

That the promptings of virtue go further than merely these negative features which refuse to do anything which would work ill to a neighbor; they incite not only to passive, but also to active goodness--in benevolent charity which seeks to alleviate suffering; to sympathize with sorrow; to comfort those in distress, and to elevate and bless others; to assist "all men as" I "have opportunity."

That I must gain a KNOWLEDGE of

God's character in order that I may the more thoroughly imitate it, and of his truth, that I may more fully conform to its teachings.

That I must exercise TEMPERANCE--or self-control--in all things, letting my moderation be known unto all men, and taking care

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not to be hasty, hot-tempered, rash or thoughtless; but endeavoring to be evenly balanced, thoughtful and considerate.

That my whole manner should be characterized by that carefulness which would indicate that I am ever mindful of the Lord's pleasure, of my responsibility to him as his representative, and of my influence upon my fellow-men to see that it always be for good, never for evil.

That I must let "PATIENCE have her perfect work, that I may be perfect and entire, wanting nothing."

That this grace smooths the way for every other, because all must be acquired under the process of patient and continuous self-discipline; and that not a step of progress can be gained without the exercise of this grace.

That not one of the graces more beautifully adorns the Christian character, wins the approval of the world's conscience or glorifies the God of all grace, whose truth inspires it.

That it is long-suffering meekness earnestly striving to stem the tide of human imperfection and weakness, and endeavoring with painstaking care to regain the divine likeness.

That it is slow to wrath and plenteous in mercy; quick to perceive the paths of truth and righteousness and prompt to walk in them; mindful of its own imperfections, and sympathetic with the imperfections and shortcomings of others.

That I must add to "patience GODLINESS"--I must carefully study and imitate the divine character as presented in the Word.

That I must exercise BROTHERLY KINDNESS towards my fellowman.

That I must add to brotherly kindness LOVE.

That kindness may be manifested where but little love exists toward the subject of such kindness; but I cannot long persevere in such acts of kindness before a sympathetic interest is awakened; and by and by that interest, continually exercised, deepens into love, and even though the subject may be unlovely in character the love of sympathy for the fallen and the degraded grows, until it becomes tender

and solicitous and akin to that of a parent for an erring son.

That Peter describes a most admirable character --one which cannot be acquired in a day, nor a year, but the whole life must be devoted to it.

That day by day, if I am faithful, I will be able to realize a measure of growth in grace and development of Christian character.

That it is not enough that I know the truth --nor should I be contented to hold it in unrighteousness. I must see to it that the truth is having its legitimate and designed effect upon the character.

That if I receive the truth into a good and honest heart, I have the assurance of the Apostle that I shall never fall, and that in due time I shall be received into the Kingdom of my Lord and Savior, Jesus Christ.

That I should see the necessity of ever keeping the instructions and precepts of the Lord fresh in my mind, and of drinking deep into their inspiring spirit--although I am already established in the faith.

That to be established in the faith is one thing, and to be established in Christian character and in all the graces of the spirit is quite another.

In claiming to be a divinely recognized child of God and a follower of his dear Son, I stand before the world as God's representative; and, presumably, all my words and actions are in harmony with his indwelling Spirit.

I stand as a guide-post in the midst of the world's dark and uncertain way; and, if I am not true to my profession, I am a deceitful sign-board, causing the inquirer to lose the right way and to stumble into many a snare. Therefore, to take the name of God, claiming to be his son, a Christian, a follower of Christ, without a fixed determination and careful effort to fairly represent him, is a sin against God of which I will not be held guiltless!

I realize that to undertake the Christian life is to engage in a great warfare against iniquity; for, though the grace of God abounds to me through Christ to such an extent that my imperfections and short-comings are not imputed to me, but robed in Christ's imputed righteousness I am reckoned holy and acceptable to God, I am not, says the Apostle (Rom. 6:1,2),

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to continue in sin that grace may abound; for by my covenant with God I have declared myself dead to sin and that I have

no longer any desire to live therein. But having made such a covenant with God and having taken upon myself his holy name, if I continue in sin, or cease to strive against sin, I am proving false to my profession. (Rom. 6:1,2,11,12.) This means a great deal. It means a constant warfare against the easily besetting sins of my old nature; and the struggle will be long and constant until the power of sin is broken; and then only constant vigilance will keep it down.

If I be true to my profession, I will daily strive to realize an increasing mastery over sin in myself, and will be able from time to time to distinguish some degree of advancement in this direction. I will grow more like Christ-- more self-possessed, more meek and gentle, more disciplined and refined, more temperate in all things, and more fully possessed of the mind that was in Christ Jesus. My old temper and unlovely disposition will disappear, and my new mind will assert its presence and power. And thus the silent example of a holy life will reflect honor upon that holy name which it is my privilege to bear and to represent before the world, as a living epistle, known and read of all men with whom I come in contact. I realize that the formation of such a noble and pure character is the legitimate result of the reception of divine truth into a good and honest heart. Or, rather, such is the transforming power of divine truth upon the whole character, when it is heartily received and fully submitted to. "Sanctify them through thy truth: thy word is truth," was the Lord's petition on the Church's behalf; and may I not fall into the error of some, of presuming that the sanctifying work can go on better without the truth than with it?--2 Peter 1:4; 1 John 3:3; John 15:3; 17:17; Eph. 5:26; Rom. 12:2; 2 Cor. 3:18; 7:1; Psa. 19:7-14; 1 Tim. 4:16.

I need the instruction and guidance and inspiration of the truth for holy living; and our Lord's words imply that all the truth that is necessary to this end is in the Word of God, and that, consequently, I am not to look for any further revelations through visions or dreams or imaginations of myself or others. The Word of God, says the Apostle (2 Tim. 3:16,17), is profitable for doctrine, for reproof, for correction, for instruction in righteousness (Heb. 4:12), that the man of God may be perfect, thoroughly furnished unto all good works. It reveals to me the spirit, mind or disposition of God, and exhorts me to let the same mind dwell richly in me; and in conjunction

with the study of the mind of God as revealed in his Word and communion with him in prayer, I receive the blessed influences of his spirit, which brings me more and more into conformity with his perfect will. I realize that to live a holy life is not to do some great and wonderful things: it is only to live from day to day a life of quiet unostentatious conformity to the will of God--of secret communion with him in my closet, devotions and daily walk, and of jealous activity to the extent of my ability and opportunity in his service. As I have named the name of Christ (2 Tim. 2:19), it is my determination--God helping me--to depart (more and more) from iniquity and apply my heart unto instruction, confident that I shall be led of God into green pastures and beside still waters: my table will be richly and bountifully spread, and my cup of blessing and joy and gladness will overflow; while the wrath of God will in due time be revealed against all who take his hallowed name in vain, however they may band themselves together, and however loudly they may proclaim themselves heaven's appointed messengers.

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PERSONAL LIBERTY,--ITS RESPONSIBILITY.

LIBERTY always increases responsibility. Each consecrated believer has the full liberty to use his consecrated talents in the Lord's service; but each should see to it that he does not misuse this liberty. Some are naturally inclined to undervalue their own abilities, and hence fail to be so useful servants of the truth as they might be. Others overestimate their natural talents, and waste valuable opportunities in trying to do things for which they have little or no talent; and neglect the exercise of other talents which they really do possess.

"Use not your liberty for an occasion of the flesh"--to cultivate pride and vainglory in yourself or in others. Let a man "think [of himself] soberly, according as God hath dealt out to every man the measure of faith." "All things are lawful for me [permitted by the loose rein of Christ's commands], but all things are not expedient: all things are lawful for me, but all things edify not."

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"Having then gifts differing, according to the grace given unto us"--whether our gift be a qualification for prophecy, serving, teaching, exhorting, giving of means, or presiding, let us use to our best ability the gift or gifts possessed; rather than fail by trying to use other gifts not granted to us;--
"In honor preferring one another,"--"Mind not high things,"--"Be not wise in your own conceits."--Rom. 12:3-16; 1 Cor. 10:23.

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These Scriptural injunctions apply to everything we may do, or endeavor to do, in the Lord's service. Those who have the money talent should not only use it "with simplicity" (without ostentation), but they should use it with wisdom. It should not go to assist in preaching either slight errors or gross ones, if they know it--neither by assisting in paying the expenses of meetings, nor in paying publishing expenses. And each one should know, directly or indirectly, what he is assisting to promulgate as truth. If you have read and failed to comprehend a publication, do not suppose your mind incapable of grasping anything so deep and complex, and then proceed to circulate it among others; but conclude that if you have not the mental capacity to understand it, your safest plan will be not to run the risk of choking anyone else with it. "Whatever is not of faith is sin," applies to this as well as to other matters.

These criticisms apply to WATCH TOWER publications as well as to others. Prove by God's Word all that you receive from this office. (1) See if it squares with the doctrine of the ransom: if it does not, you need go no further with the proving. (2) If it is in accord with that foundation of the gospel, proceed to examine it in the light of all the Scriptures. (3) If it stands these tests receive it and hold it fast, as being from God; and (4) circulate it wherever you can. (5) But if ever you get from us either tract or paper which you do not find in harmony with the Scriptures, surely let us know wherein it disagrees, and do not circulate it.

This advice in no way conflicts with our Lord's words in Mark (9:39), when, in reply

to the disciples' statement that they had forbidden some one to cast our devils because he followed not with them, he said, "Forbid him not." It is not for us to forbid anyone the exercise of his own talents according to his own wisdom. But if any one exercise his talents in a manner which we consider unwise or wholly or partially erroneous, it is our duty not to render any assistance to the unwise course. It is one thing to forbid, and to use sword and fagot to restrain, and quite another thing to leave them to themselves and to exercise your own talents according to your own judgment of the Lord's will. Some who are only babes in the present truth send in manuscript for publication in the TOWER and as tracts. With childlike simplicity they sometimes remark that their articles, etc., are chiefly extracts from the DAWN and TOWER. We have but one motive in publishing--namely, to disseminate the truth, as the Editor understands the Word of God to teach it. Let others publish what they please, and how they please; we forbid them not, and we assist them not if they follow not the lines of truth as we have been guided of the Lord to see them, and are seeking to follow them. Nevertheless, to guard against the rejection of truth from other quarters, if the Lord shall choose to send it, we have appointed a committee of three, consisting of the Associate Editor and two others, to examine every article sent in for publication. Upon the recommendation of any two of that committee the Editor will publish any manuscript sent in;--even though he should think it necessary to review and contradict the conclusions reached. It is the truth, and the truth only, that we desire to publish and circulate, and that in the best form of statement known to us. Take it kindly, therefore, if your articles are oftenest rejected; and know nevertheless of our love and sympathy and appreciation of your desires and efforts.

Some of the dear friends while desiring to do good are in danger of doing the reverse, by expecting that MILLENNIAL DAWN colporteurs have all the gifts and talents necessary for the public expounding of the truth, and therefore encouraging some to do so who have not those talents. This is a serious mistake which has already drawn some discredit upon the truths we all love to honor. The leaven of pride and ambition

is perhaps not yet fully purged out of any, but is merely kept in subjection by grace; and all require help to overcome it and to purge it out, rather than suggestions, etc., which might develop it. Let us consider one another to provoke to love and good works. If you find a humble one with ability, encourage him in its exercise; but

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if he be not humble minded encourage him not, even though he have the ability; for the higher you push him the greater will be his fall; because "Pride goeth before destruction, and a haughty spirit before a fall."--
Prov. 16:18.

None love or appreciate the Colporteurs and the work they are doing for the Lord and his sheep in the spread of the truth more than do we. But none more than we realize the danger to which some of them are exposed by dear Brethren and Sisters who, meeting them, expect that they are Masters in Israel and able expounders of the Word. In endeavoring to meet this expectation some stumble over supposed types, and some over parables and over symbols of Revelation, and in general, over "questions to no profit, but to the subverting of the hearer." Read 2 Tim. 2:14-21.

Of course the abilities or talents of God's servants differ; and it is proper that we should encourage such as have talents to use the best they possess in the most useful manner; but great care should be exercised to encourage only the humble, and then only in the exercise of talents or gifts possessed, and not in grasping for gifts with which they are not endowed. Our experience surely confirms the Lord's Word, that Not many great or learned or wise hath God chosen--now, nor at any time. Surely our Lord's leading and blessing seem to have accompanied the circulation of the printed truth in a remarkable degree, in the present harvest: Had he desired that the work be carried on in another way, he would have raised up more possessing the requisite abilities.

The Lord's blessing has wonderfully attended the colporteur work; so that through this agency over half a million volumes of the DAWN series are in the hands of the people, each preaching sixteen sermons on the Bible over and over again, and yielding greater and

more lasting results than any public speaking. But the tendency we here mention (far more than the stringency of the times) has recently caused a great slackening of the colporteur work. Some of the ablest "harvesters" are doing less than one-tenth what they formerly did. And this in turn puts them back in their accounts with the TOWER office, so that at present the indebtedness of Colporteurs amounts to about seven thousand dollars, and causes serious inconvenience at a time when it is difficult to borrow money at a high rate of interest. This latter, however, is a secondary matter. We are glad to be able to give credit to all who need it, and whose time and energy are being expended in the work in the manner for which they have shown that they have the necessary gift or talents.

If we thought this to be a leading of Divine Providence, pointing us to a change of methods, we should at once fall into line with it and cooperate. But we do not so view it. We believe, on the contrary, that it is but another of Satan's delusions and snares by which he would hinder the work and injure the harvest laborers. If we knew of any better publications for presenting the truth than those of the Tower Tract Society, we would surely discontinue present publications and put our energy upon those. But so long as you and we know of no other publications in any degree entering the field of present truth and standing fast upon the one foundation--the ransom--we cannot doubt that this agency, so far used, should continue to be used, with all of our united energies, until the Lord shall say "Well done, thou good and faithful servant: ...enter thou into the joy of thy Lord," or until we see some better way and are sure it is the Lord's way. On the contrary, the Lord is continually sending out new laborers, and opening the way for translations of M. DAWN into other languages.

Since Christmas a Baptist Brother has received the truth, and is working at his trade and laying by the money needful to defray his expenses to New Zealand, where he hopes to spread the truth. And we have a proposition from two others to go to Australia.

All who are in agreement with the above sentiments should cast their influence by word and deed with their judgment. But let none misunderstand the loving motive which prompts you. Speak the truth in love (Eph. 4:15); "others save with fear, pulling them out of the fire."--Jude 21-23.

To those possessed of fewer or humbler talents than some others, and who are diligently and faithfully using such as they do possess, we would suggest that the time is not far distant when all the faithful will be crowned with the perfect abilities which will be common to all who shall become partakers of the divine nature. Meantime, each should use what talents he has to the best of his ability; assured that the faithful over one or two talents will receive the same blessed plaudit as the faithful with five talents--"Well done, thou good and faithful servant:...enter thou into the joy of thy Lord."

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STUDIES IN THE OLD TESTAMENT.

--INTERNATIONAL S.S. LESSONS.--

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

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JACOB AT BETHEL.

I. QUAR., LESSON X., MAR. 11, GEN. 28:10-22.

Golden Text--"Behold, I am with thee, and will keep thee."--Gen. 28:15.

VERSES 10,11. Because of his faith in the promises of God and his appreciation of them, Jacob now undertook a long and lonely journey on foot, and unaccompanied, that he might escape the murderous wrath of his brother. And in so doing he was leaving behind him and practically abandoning the earthly inheritance of flocks and herds, the wealth of his father Isaac, to

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Esau his brother, while he went forth empty-handed, with nothing but his staff. But he had what he appreciated more than all else,

the blessed inheritance of the Abrahamic covenant, whose fulfilment could not be reasonably expected until the city for which Abraham looked (Heb. 11:10, the Kingdom of God) should be established in the earth. He evidently did not expect temporal blessings, and he actually forsook them; but while he sought first the Kingdom of God and its righteousness, all needful temporal blessings, and more, were added.

VERSES 12-15. Here is sufficient evidence of the correctness of our estimate of Jacob's character, as presented in our last lesson. Jacob was neither condemned nor repudiated by God. On the contrary, his faith and his appreciation of God's promise made him beloved of God; and now, as he was a wanderer from home and family for the sake of his trust in God's promises, God went with him on his lonely journey; and this confirmation of the original covenant must have been most refreshing and strengthening to him. Truly, "If God be for us, who can be against us?"--Rom. 8:31.

A comparison of verse 14 with chap. 22:17 will show that while the Abrahamic covenant was to have a double fulfilment--first, in a literal sense to him and his posterity; and, second, in a spiritual sense to the spiritual children of God of whom Abraham was a type (Rom. 4:17--margin), and who are therefore called the children of Abraham--this covenant makes mention only of the literal fulfilment which is to be realized by Jacob and his descendants--"Israel after the flesh"--as well as by Abraham and Isaac and all the prophets who shall constitute the earthly phase of the Kingdom of God.--See MILLENNIAL DAWN, VOL. I., Chap. xiv.

The promise to Abraham in part was, "I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore," which language, in the light of subsequent revelations of the Apostles, is seen to signify both a spiritual and an earthly seed, the former being Christ and his body, the Gospel Church (Gal. 3:16,29), and the latter, the literal descendants of Abraham and Jacob--"Israel after the flesh." And in this seed of Abraham and posterity of Jacob, in both the literal and spiritual senses, all the families of the earth shall be blessed. The two phases of the Kingdom will cooperate in the glorious and blessed work of the restitution of all things, foretold by the

mouth of all the holy prophets since the world began.--Acts 3:19-21.

VERSE 15 was the blessed assurance to Jacob of that which is now very shortly to be brought to pass, and which is even now beginning to be fulfilled. It signifies the regathering of Israel--often called Jacob; see Rom. 11:26--to the land of promise. It signifies not only their regathering out from among all the nations whither they have been scattered (Ezek. 11:17; 20:34,41; 28:25), but also their coming out of their graves. (Ezek. 37:12-14.) Consequently, at the appointed time (See MILLENNIAL DAWN, VOL. II.), we expect that Abraham and Isaac and Jacob and all the prophets and all Israel will be regathered from "the land of the enemy"--the grave, and from among all nations whither they have been scattered, and firmly planted in the land which God swore unto Abraham and unto Isaac and unto Jacob. We expect all this and much more when the city is established for which Abraham looked, and unto the promise of which all the ancient worthies had respect. --See MILLENNIAL DAWN, VOL. III.

VERSES 16-19. Jacob's reverent appreciation of the Lord's communion with him in the dream is commendable. Wherever God communes with his people the place becomes a sanctuary--Bethel, or house of

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God. Now the Lord speaks to us through his Word, and we speak to him in prayer;

"And wheresoe'er God's people meet
There they may find the mercy seat:
Where'er they seek him, he is found,
And every place is hallowed ground."

VERSES 20-22. A realization of God's favor, instead of making Jacob arrogant and haughty, as less noble natures are often affected, led him in humility to a grateful consecration of himself to God, and to a sense of his own unworthiness. The word "if" in this verse might more properly be substituted by the words since, or inasmuch as, because Jacob is not here introducing a condition with God, but is expressing his acceptance of God's promise (of verse 15) to do these things. Then note how moderate were Jacob's desires for temporal blessings. All he craved for the present

life were the simple necessities of existence, while he solemnly obligated himself to tax all that he might in future acquire at the rate of 10 per cent, for the Lord's special service. And there he set up a memorial pillar that that place should ever thereafter be to him a sacred place of worship and a reminder of the goodness of God, of his covenant and of the obligations which he had assumed as a thank-offering to the Lord.

This grateful consecration on Jacob's part was a voluntary offering, not from constraint, but from love and gratitude. And in the course of all the ancient worthies who shall inherit the earthly phase of the Kingdom we see the same spirit of grateful sacrifice, which is only excelled by that of our Lord Jesus and those who closely follow in his footsteps, freely consecrating and actually sacrificing, not only one tenth, but all that they have--even unto death--that they may thereby accomplish the work which God has given them to do, and prove their worthiness of the covenant blessings to the spiritual house of Israel and seed of Abraham.

Those who have thus solemnly covenanted to present themselves as living sacrifices together with Christ, that thereby they may be heirs together with him of the spiritual blessings vouchsafed in this Abrahamic covenant, would do well to mark with what faithfulness the heirs of the earthly inheritance paid their vows unto the Most High. Mark also how thoroughly they were tested, and how bravely they stood the tests applied; and from their noble examples let us take courage while we run our race, inspired by the exceeding great and precious promises hidden for us also in that Abrahamic covenant. If Jacob asked no more than the actual necessities for the present life, surely we may be satisfied with nothing more; while we look for a still more glorious inheritance in the promised time of blessing. "Having food and raiment, let us therewith be content."--1 Tim. 6:8.

Yet it is to be feared that many who covenant to sacrifice their all in the Lord's service actually render far less than one tenth. The size of our sacrifice is the measure of our love and zeal in the Lord's service; and time and influence, as well as financial ability, are parts of our possessions to be rendered to the Lord as thank-offerings, while out of that consecrated to him

the things needful for our sustenance may be retained in harmony with the spirit of our covenant.

And, while we run, let us remember for our consolation the promise to Jacob, and through him to us--"Behold, I am with thee, and will keep thee." "Faithful is he who hath called you, who also will do it." --1 Thes. 5:24.

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WINE A MOCKER.

I. QUAR., LESSON XI., MAR. 18, PROV. 20:1-7.

Golden Text--"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise."-- Prov. 20:1.

The moral precepts of this lesson need little comment; but it is well for all to lay them to heart. There can be no vital piety where the simple precepts of morality are ignored. He who would live godly must, at the outset, abandon every vile and evil thing--must seek to purify the earthen vessel, and pray for divine grace to keep it so, and he must earnestly strive against all the downward tendencies of his fallen nature.

It has been well said that the intemperate use of spiritous liquors is an apt illustration of the course and effects of sin in general. It benumbs the sensibilities, beclouds and stupefies the judgment, weakens the will, enslaves and degrades the whole man, and finally wrecks his health and all his manly hopes and aspirations, and brings him in haste and disgrace to the grave.

Yet, while this vice is a visible and most prominent illustration of the course and effects of sin, such is the actual tendency of all sin, though its effects may not always be

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so visible, nor so hateful, nor so rapidly ruinous. All sin is intolerable in the sight of God; and to love and cherish it in its less obnoxious and more secret forms is as worthy of condemnation as enslavement to its grosser forms. Only those who abhor sin in all its forms, and who strive against the sinward tendencies of their fallen nature, and who, because of such realized and acknowledged

tendencies, avail themselves of the robe of Christ's righteousness through faith in his precious blood as their ransom price, are acceptable to God. Let us flee, therefore, from every sin, and from every appearance of evil; and let us manifest our hatred of sin by a continual and lifelong striving against it; and day by day and year by year will manifest more and more of a mastery over it.

Below we add some statistics showing in figures something of the immense expense of the single sin of intemperance in the use of spiritous liquors; yet we may safely say that the half cannot be told in any such way. But who can compute the enormous expense of the whole retinue of sins, great and small, to our fallen and enslaved humanity? What enormous expense of misery and wretchedness has been incurred, for instance, by the intemperate propagation of the human species, begotten in sin, shapen in iniquity, and brought forth with the deeply engraven hereditary marks of sin into a world of temptations, deceptions and snares!

In the Boston Herald of Jan. 30, '93 were given the following statistics by Edward Atkinson, the well-known statistician.

STANDARD OF COMPARISON.

THE PRODUCTION AND CONSUMPTION OF LIQUORS.

Spirits withdrawn, including	
fruit brandy--gallons,.....	89,554,919
12 per cent, used in the arts,.	10,746,589
Consumed as beverage,	-----
gallons,.....	78,808,330
Valuation spirits--78,808,330	
gallons @ \$4.50,.....	\$354,637,485
Valuation beer--974,247,863	
gallons @ 50 cents,.....	487,123,931
Domestic wines--25,000,000	
gallons @ \$2.00,.....	50,000,000
Imported beer,.....	3,051,898
Imported wines,.....	40,000,000

Total in 1891,.....	\$934,813,314
Estimated increase spirits in	
1892,.....	35,000,000
Actual increase beer,.....	21,070,963
Increase domestic and imported	
wines,.....	10,000,000

 Total, 1892,..... \$1,000,884,277
 Authority, F. N. Barrett.
 Consumption of liquors per capita
 U.S. population in 1892,..... \$15.28
 Total expenditures of the U.S.
 Government 1892 per capita of
 population,..... \$5.27
 Total cost of U.S. Government aside
 from war debt and pensions per
 capita of population,..... 2.53
 Spirits, beer, etc., per day per person, 4 + cts.
 All government expenditures 1892
 per day per person,..... 1 + cts.

Truly none are wise who permit themselves
 to be deceived by sin in any of its
 forms; for the pleasures of sin are brief, ignoble
 and unsatisfying, and the dregs of the
 cup are a bitter recompense.

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THE RESURRECTION OF CHRIST.

--MARK 16:1-8.--

I. QUAR., LESSON XII., MAR. 25, HEB. 11:1-20.

Golden Text--"I am the God of Abraham, and the
 God of Isaac, and the God of Jacob. God is not the God
 of the dead, but of the living."--Matt. 22:32.

"Now is Christ risen from the dead."--1 Cor. 15:20.

The term "Easter" occurs but one place
 in the Bible (Acts 12:4), where it signifies
 the passover. There is no precedent in the
 Scriptures for the Easter festivals which
 have been celebrated with pomp and ceremony
 in the Roman and Greek Catholic
 churches, where, it is said, it was introduced
 to displace a pagan festival, the only change
 being in name. But, while avoiding the
 multiplying of the forms of godliness, whose
 tendency is to impoverish its spirit, it is
 quite in place for Christians to reverently
 and joyfully call to mind the Lord's resurrection
 on its anniversary. The birth, death
 and resurrection of our Lord are the three
 circumstances of his first advent which
 should be remembered by every child of
 God with reverent thanksgiving and praise.
 His birth was the dawn of hope for our
 race, as Simeon said, "Now...mine eyes

have seen thy salvation;" his death was the seal of pardon and peace to every believer in his precious blood; and his resurrection was the assurance which God gave to all

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men of the efficacy of his precious blood and of their consequent privilege of sharing the ransom blessing of restitution by faith and obedience.

The resurrection of Jesus is the guarantee of God's expressed purpose to restore to life and to all the blessings of his favor all of the human race who come unto God by him. And it is in view of this fact, that God declares himself the God of the living, and not of the dead, for they all live unto him (Luke 20:37,38)--in his purpose. And, because of this also, our Lord spoke of death as a sleep,--in view of the awakening in the morning of the resurrection.

Death implies extinction; for if once condemned by God as unworthy of life, there being no chance for reform or change in death ("In death there is no remembrance of thee: in the grave who shall give thee thanks!") it follows that there could be no hope in death. But what man could not do for himself God has done for him through Christ,--He has redeemed man from the death sentence and provided for the reawakening of all. Therefore God does not think of us as dead (annihilated), but as sleeping until the Millennial morning.

It is interesting to note with what carefulness the important facts of the death and resurrection of the Lord are noted in the Scriptures: that so our faith and hope might be firmly established; for, said the Apostle, "If Christ be not risen, your hope is vain." The precautions, too, were taken not by the Lord's friends, but by his enemies.--Matt. 27:62-66; John 19:34,35.

For a full treatment of the subject of resurrection, see our issues of April 1 and October 15, 1893.

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"OUT OF DARKNESS INTO HIS MARVELOUS LIGHT."

DEAR BROTHER RUSSELL:--For many years I have been familiar with your name and with the title, MILLENNIAL DAWN, and have occasionally met those who have accepted your views of Bible interpretation; but I have never been inclined to look into the teachings you put forth until about a month ago, when some ladies, who were at one time members of a church (undenominational) over which I was pastor, became interested in Brother West's teachings, and wrote to me desiring to know whether I had read MILLENNIAL DAWN, and what I thought of the same, finally sending me VOL. I. I took it up to read, that I might know under what influence my friends had fallen. I became so much interested that I have spent all my spare time (often until midnight) reading, with my different translations of the Bible before me, comparing each of your references with the Book, etc. I have now finished VOL. III., and wish to express to you my appreciation of the truth you have brought to light. While I do not see eye to eye with you in every minute detail, I can sincerely say that I have never before seen the beauty and harmony of the Word brought out in such clear and satisfying order. Many of the thoughts you bring out have been shown me by the Spirit; but what I most appreciate in your book is the clear and orderly arrangement of those things of which I have had glimpses.

Two great truths which you bring out are--in the way you handle them--entirely new to me; viz., First, Restitution in the Millennial age. I have clearly seen that "old School" teachings limited the ransom of Jesus Christ, but never until now have I seen restitution presented in what seemed to me a Scriptural and logical manner. I am filled with great joy, as I now contemplate this precious truth. God's plan is certainly much larger than theology (?).

The second great truth greatly surprises me: that Christ has come is a most astonishing statement. I cannot yet fully take it in. For years I have fully believed, taught and preached his coming in person; but I have always thought it would be in the flesh; although I have believed that only the Bride would know. But now I admit the truth you advance: that his coming must be as a Spirit being. Is not that included in the divine order--first the natural, then the spiritual? My earnest cry has

been, "Behold, the Bridegroom cometh!"
I believed the time had come for that cry.
Is it possible that, instead of that, I am to
cry, "Behold the Bridegroom?" I am seeking

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light on this one point; for surely, if that
be true, there is no time for God's messengers
to tarry in the harvest work.

Well, Brother, I thank God for all the
truth he has given you to give out to us. I
have been preaching the gospel to the best

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of my light for seventeen years (I am
now almost an old man). For the past year
I have not been in active gospel work; but,
singularly, just as I have been brought to
read your writings, I am asked to go forth
again to give out the Word of God. For
years I have been out of "Babylon," and
of necessity my work must be among the
humble and poor, and those who are hungry
for the Word. I go where he calls.

During the past ten years I have built two
chapels and gathered two congregations;
but now it seems to me there is time only
to call out--not to build and gather. May
he, the Lord of the Harvest, guide me, is
my earnest prayer.

May God bless thee, and use thee more
and more to give out the truth.

Yours in the Christ, JOS. C. YOUNG.

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MY DEAR SIR:--Two months ago, at a
small hotel in a small town of this State, I
came across the third volume of your MILLENNIAL
DAWN. I did not have time to
read it, but was so much interested that I
sent for the three volumes. I have just completed
the third volume: it has been to me
like a shower in a desert. I am thirsty and
hungering for more.

For ten years, while living on a homestead,
I read my Bible in the Orthodox way,
and prayed to and trusted in God; yet something
kept me out of the denominations. I
was not satisfied to subscribe to any creed.
On coming to the city, I resolved to unite
with some church and Sunday School, and

become an active worker; but, after visiting all of the Protestant denominations, I found so much unchristlike behavior, that I could not join any of them. The past year I have awakened from the indifference into which I had settled, and have been in a small way trying to get at the truth; and now I feel as if I wanted to engage in some way in this harvest work. Please send me all the information you can. J. HAWLEY.

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MY DEAR SIR:--I have read with pleasure and delight the first volume of MILLENNIAL DAWN, and would say, it just suits me.

These sublime truths are in perfect accord with my conception of the word of the Lord, and thrill my whole being. It fills my soul, puts wings on my feet and energizes every power of my being, as I contemplate the coming glory of the Millennial morning!

I am a local preacher in the M.E. Church, and you can imagine how much I am at home there. For more than twenty years I have been engaged in the temperance work as a lecturer, and have many opportunities of presenting my opinions on these subjects. From childhood I have hated the Romish church (as a system), and I equally abominate the popery of Protestantism. Indeed, our Protestant churches (it seems to me) are rapidly counter-marching Rome-ward. I long for kindred spirits: those who "keep the commandments of God and the faith of Jesus."

Your Plan of the Ages has solved one dark problem: the heathen world. Your teaching on this subject seems in perfect accord with the Scriptures, and I share with you the joy of such a revelation of the divine Word.

These lines, my brother, are not hastily written, for I have read your Plan of the Ages three times during the last four months. I can see the hand of God in the work in which you are engaged. Ever praying for your success in proclaiming the coming Kingdom of our ascended Lord, I remain, Yours in "the faith once delivered to the saints." RICHARD GROGAN.

DEAR BROTHER RUSSELL:--I thank our Father that he, through the instrumentality of his children, ever opened my eyes to the wonderful Plan of the Ages contained in the Scriptures of truth, and unlocked to me by MILLENNIAL DAWN. My aged mother and myself have been for years students of the Word, and lovers of the Lord's appearing, and our minds were prepared to receive the fuller light which the DAWNS shed forth. The Word becomes more and more a source of light and delight; and, as we see more deeply into that wonderful plan, we are amazed at the infinite love, wisdom, power and justice of our God; and yet, we ask, why this amazement? For it is just like God. The trouble was, we have been worshiping something that was not God. May God help each one of his children to be diligent in making the truth and his true character.

If you have any extra copies of TOWER, January 15, I wish you would send one-half dozen, for I wish to send the sermon, "The Future--Social and Religious," to several of my friends. I think it will help to awaken them and to see for themselves that the morning dawns.

Yours, earnestly watching for the morning,
ANNA P. NICHOLSON.

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ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

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BINDING THE BUNDLES TIGHTER.

[A Brother who was at one time a prominent
Mason, but who has since discontinued
his relationship with the Order, believing that
he can spend time and money to better advantage
as a member of the "Royal Priesthood,"
sends us the following from the Chicago
Inter Ocean of March 7, and adds:--"Every
Mason is now in honor bound to remain by
the 'Ancient and Honorable Order.' Thank
God for his opening, permitting my escape
before this. Every Mason who now escapes
from this 'bundle' must, in addition to the
loss of many agreeable associations, submit to
a painful singeing of his honor, so-called, and
which will be worse with every day's delay."]

The clipping reads as follows:--

"MASONS ARE DOOMED.

"MAYOR HOPKINS MAKES WAR ON SECRET SOCIETY MEN.--ALL
ARE TO QUIT.--LIST OF THOSE ALREADY DISCHARGED FOR
THIS CAUSE.--EMPLOYES WHO HAVE BEEN TWENTY YEARS IN
SERVICE REQUESTED TO LEAVE.

"In his zeal to fill all places in the City
Hall with 'suitable Democratic substitutes'
Mayor Hopkins has caused to be discharged a
number of Masons of high degree.

"The well-known enmity of the papists toward
this society gives color to the statement
made yesterday by a prominent Mason, that
all who belong to that or any other Protestant
order are doomed.

[Then follows the first list of seven prominent
Masons, with no doubt appropriate statements
of their moral worth, and mental and
physical qualifications fitting them for their
respective offices.]

"Beyond doubt Mayor Hopkins intends to cut out every member of the society now in the city's employ. Nothing has been done openly, but the quiet tip has gone around that every Mason may expect his discharge.

"The mayor has no reason for discharging members of any secret society, except that they are of necessity Protestant."

EXTRACT FROM AN EPISCOPALIAN RECTOR'S SERMON.

"There is danger of offence, danger of apostasy. Let him that thinketh he standeth take heed lest he fall! Never was it more important that a Christian should be Christlike. Before God, I think that we are to follow our Lord through a dark valley, and to drink a bitter cup. There is a mighty movement toward the consummation of all unbelief and opposition to the Lord's Anointed: a movement long ago forewarned, yet none the less terrible as it sweeps over Christian lands. We see many wise, mighty and learned fascinated with its falsehood, and giving to it the weight of their influence and genius. But we wait-- 'how long, O Lord, how long!'--for the day when the lofty looks of man shall be humbled, and the haughtiness of men shall be made low, and the Lord alone shall be exalted. For 'I know that my Redeemer liveth; and that I shall stand in the latter day upon the earth; whom I shall see for myself; and mine eyes shall behold, and not another.'"

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THE DANO-NORWEGIAN DAWN, VOL. I.

We regret to say that this book will not be ready this month, as formerly hoped and announced. We hope to be able to fill orders before May 1st.

A COLPORTEUR GROUP.

After our last Summer's Convention at Chicago had adjourned, and only about sixty of the friends remained, mostly colporteurs, Brother Witter took a Cabinet photograph of all in a

group.

He has supplied a copy free to all the colporteurs known to desire them and has donated a quantity to the Tract Fund. These we now offer to any who may desire them at fifty cents per copy. The receipts will go to forward the general work.

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VOL. XV. MARCH 15, 1894. NO. 6.

TOUCHED WITH THE FEELING OF OUR INFIRMITIES.

"For we have not an 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."--Heb. 4:15.

WHILE in this our judgment day we find great comfort in this blessed assurance, realizing as we do our own weaknesses and shortcomings and manifold temptations, we call to mind this statement now for another purpose; viz., to remind the members of the elect Church of God, who are to constitute the Royal Priesthood of the new dispensation, that they, like their Lord and Head, must also be touched with the feeling of the world's infirmities, else they would be totally unfit for so exalted and responsible a position.

In the Royal Priesthood of that age the world is to have the same comfort in its priesthood that we in our present infirmities find in Christ. For this cause, chiefly, we apprehend that the priesthood is chosen from among men --that redeemed men who were once in the same plight with all the rest of humanity, being thus exalted to the divine nature with all its power to bless, might also, from their past experience and observations while they were men amongst men, be thereby qualified to be very wise and merciful priests, knowing well how to deal with the poor sin-sick world; and that the world might find comfort and consolation in the realization of such sympathy.

Such being the mission of the Church, in the not far distant future, all who expect to be of its approved membership in glory should now be cultivating a broad and generous sympathy for all their fellows of the "groaning creation"--a sympathy which considers the

weaknesses and temptations of fallen men, mental, moral and physical, and which is ready to forgive and help the repentant erring; a sympathy illustrated by the verse--

"A bending staff I would not break,
A feeble faith I would not shake,
Nor even rudely pluck away
The error which some truth may stay,
Whose sudden loss might leave without
A shield against the shafts of doubt."

It is not enough that we know the truth and rejoice in hope of a future personal exaltation: we must not forget the very object of that exaltation --the blessing of all the families of the earth--and the present duty of conformity to the word and example of our Lord, that thus by his Word and Providence he may fit us for the duties and honors to which he has called us. Only by so doing can we make our calling and election sure.

If we turn our eyes to the pattern, we see in our Lord Jesus one who was deeply moved at the sight of human degradation, moral and physical. So must it be with all his followers. We must be in sympathy with every impulse of the world which is toward righteousness and reformation of character and life; we must rejoice at every movement that is made in this direction; and our sympathies should go out toward all who are laboring for the common uplifting as well as for all the oppressed everywhere. And so we trust they do. We sympathize with the temperance work and would not have one abandon the ranks of its laborers,

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except to engage in the higher work of this harvest time, to which the elect consecrated sons of God are now specially called. And we say, God bless every truly philanthropic heart and hand that is trying to rescue the unfortunate victims of strong drink. We would have all such go on until the Master, noting their zeal, where it springs from love to him, shall say, "It is enough; come up higher"--to the higher work, the harvesting or gathering together of his elect from the four winds.--Matt. 24:31.

We sympathize also with the social purity movement, which aims at the emancipation of woman and the elevation of man, and which eloquently appeals to the conscience of the present generation for the pre-natal rights of the yet unborn generations of the twentieth century--their right to be well born and bred

--with as little of the taint of hereditary evil as the present generation can give. It, however, grapples with an evil so deep-seated that little can be hoped for from it, except the creating of a more healthful sentiment on the part of thoughtful and well disposed people, and a greater realization on the part of many of the giant proportions and exceeding hatefulness of sin.

We sympathize, too, with the demand of another class of reformers for a single standard of virtue for man and woman alike--that public sentiment should be no more lenient toward the sins of men than toward the sins of women; and believe that a single standard of virtue, which would as completely ostracize a guilty man from society as a guilty woman, would be a safeguard to many a young man to whom the path of vice is made, alas! too easy.

We sympathize with Law and Order Societies in their efforts to enforce laws, although their methods are not always the wisest.

We have much sympathy with the Salvation Army in its attempts to rescue the submerged victims of the world's selfishness and wickedness.

We are glad, too, to see the evidences of philanthropy and moral reform in some heathen lands, though we know how necessarily feeble must be the resistance to the mighty waves of corruption against which they battle.

And so with every good work and with every noble sentiment our hearts are and should be in accord; and we rejoice with them over every victory they gain for righteousness and truth, however small, although we are not with them on the same plane of endeavor; for God has given us the higher commission. The priesthood may not despise the Levites, nor even the children of the camp. We rejoice that there are Levites--hewers of wood and drawers of water (See TABERNACLE SHADOWS), and that even in the world's great camp there are some who not only incline to righteousness, but who are bravely endeavoring to stem the overwhelming tide of evil. But we rejoice more in the fact that it will ere long be our privilege to take hold of all these much needed reforms with energy and power and push them forward to glorious success, when in God's due time we shall be endued with power from on high.--Matt. 13:43; Gal. 3:29.

Dearly beloved of the consecrated household, let us not forget to keep in touch with the groaning creation; to sympathize with its sorrows and its woes; to realize its deep degradation and misery; to remember its frailties,

its awful burden of hereditary taints and consequent weaknesses; its present environments of ignorance and superstition; and its long established errors of public sentiment; remembering that we too are still in the sinful flesh, and that the motions of sin are still often painfully manifest in us, in some directions at least, if not in many. And as the cries of the groaning creation come up into the ears of the Lord of hosts (Jas. 5:4) with strong and pathetic pleading to his loving heart, so let them come into our ears and gain our sympathies, and quicken our zeal to co-operate with our Heavenly Father's plan for the establishment of his Kingdom of righteousness and peace.

But let us bear in mind that a real pity for the world, a full sympathy with every good work of reform, and an active co-operation with God in the necessary preparation for our great future work, imply also that we have no fellowship with the unfruitful works of darkness and that our lives be a standing rebuke to them. "How," says the Apostle,

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"shall we that are dead to sin live any longer therein?...Our old man [our justified human nature] is crucified with Christ that the body [organization] of Sin might be destroyed, that henceforth we should not serve Sin"--nor in any sense recognize Sin as our master. --Rom. 6:2-6.

It should be our constant effort, therefore, to seek to discern the course of righteousness on every question of moral obligation, and to see to it that our conduct, our sympathies and our influence, however small, are on the side of righteousness. In this day of searching judgment it should be observed that every principle of moral obligation is being brought forward for searching examination. One cannot thoughtfully read the daily press without observing this tendency of the times in which we live. No matter how long and firmly established have been the old ideas, nothing can escape this scrutiny. And the principles of righteousness are being boldly set forth--here on one subject, and there on another; and that in defiance of the thundering anathemas from all the old fortresses of sin, iniquity and superstition.

But right and truth must and shall prevail when our Kingdom has been established (Matt. 6:10; Luke 12:32; 22:29), however feeble now may be the voices lifted in their defence. Let

our sentiments and our course of action always
be noble and pure, and on the right side
of every subject that comes forward for ventilation
and investigation; for we should be
"a peculiar people, zealous of good works."
--Titus 2:14.

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THE FINANCIAL STRAIN WORLD-WIDE.

"IMPECUNIOSITY hangs like a dark and almost universal cloud over the nations of Europe. Times are very bad for the Powers all around, but worst of all for the small ones. There is hardly a nation on the Continent whose balance-sheet for the departed year does not present a gloomy outlook; while many of them are mere confessions of bankruptcy. Our columns have recently contained careful reports upon the financial condition of the various States, and we shall continue the series; but from first to last it has exhibited and will exhibit a struggle in the several exchequers to make two ends meet which has never been so general. The state of things is indeed almost world-wide.

"If we look outside our own Continent, the United States on one hand, and India, Japan, with their neighbors, on the other, have felt the prevalent pinch. The Great Republic is too vast and resourceful to die of her financial maladies; but even she is very sick. Great Britain, too, has a deficit to face in the coming Budget, and has sustained costly, perhaps irreparable, losses by the mad business of the coal strike.

"France, like ourselves and America, is one of the countries which cannot well be imagined insolvent, so rich is her soil and so industrious her people. Her revenue, however, manifests frequent deficits; her national debt has assumed stupendous proportions, and the burden of her Army and Navy well-nigh crushes the industry of the land. Germany must also be written in the category of Powers too solid and too strong to suffer more than temporary eclipse. Yet during the last year it is computed that she has lost L.25,000,000 sterling [\$125,000,000], which represents about half the national savings. Much of this loss has been due to German investments in the stocks of Portugal,

Greece, South America, Mexico, Italy and Serbia; while Germany has also sharply felt the confusion in the silver market. An insufficient harvest, scarcity of fodder, the outbreak of the Russo-German Customs War, and the ever-impending dread of cholera have helped to depress her trade, while, of course, the burden of the armed peace weighs upon her people with a crushing load. Among the Powers which we are grouping together as naturally solvent, it is striking to find that Austria-Hungary has the best and happiest account to give. The year 1893 was one of prosperity and progress for the Dual Realm. Her exports showed an increase on the year before of 10-1/2 per cent. Austria managed, before the close of the year, to lock up in her cellars and those of Hungary nearly 350,000,000 gulden in gold; and, though her currency has yet to be reformed, she stands mistress of the situation.

When we turn aside from this great group and cast our eyes on Italy, there is an example of a "Great Power" well-nigh beggared by her greatness. If it were not too Irish, one might almost say that Italy has been ruined by

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coming into existence. Year by year her revenue drops--her expenditure increases. The weight of the armaments which she keeps up in accordance with the programme of the Triple Alliance might be better borne if it were not for her recent mad prodigality in useless public works, etc. She must pay L.30,000,000 sterling as interest on her public debt, beside a premium for the gold necessary. Her securities are a drug in the market; her prodigious issue of bank-notes has put gold and silver at fancy prices. Her population is plunged in a state of poverty and helplessness almost unimaginable here, and when her new Ministers invent fresh taxes sanguinary riots break out.

As for Russia, her financial statements are shrouded in such mystery that none can speak of them with confidence; but there is little reason to doubt that only the bigness of the Czar's Empire keeps it from becoming bankrupt. The population has been squeezed until almost the last drop of the life-blood of industry is extracted. The most reckless and remorseless Financial Minister scarcely dares to give the screw of taxation another half-turn. "Every

copeck which the peasant contrives to earn is spent, not in putting his affairs in order, but in paying up arrears in taxes....The money paid by the peasant population in the guise of taxes amounts to from two-thirds to three-fourths of the gross income of the land, including their own extra work as farm laborers."

The apparent good credit of the Government is sustained by artificial means. Close observers look for a crash alike in the social and financial arches of the Empire. Here, too, the stupendous incubus of the armed peace of Europe helps largely to paralyze commerce and agriculture.

Looking the Continent all round, therefore, it cannot be denied that the state of things as regards the welfare of the people and the national balance-sheets is sorely unsatisfactory.

Of course, one chief and obvious reason for this is that armed peace which weighs upon Europe like a nightmare, and has turned the whole Continent into a standing camp. Look at Germany alone! That serious and sober Empire! The Army Budget there has risen from L.17,500,000 sterling in 1880 to L.28,400,000 in 1893. The increase under the new Army Defence Act adds L.3,000,000 sterling a year to the colossal mass of Germany's defensive armour. France has strained her strength to the same point of proximate collapse to match her mighty rival. It is needless to point out the terrible part which these war insurances bear in the present popular distress of Europe. Not merely do they abstract from profits and earnings the vast sums which buy powder and

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shot and build barracks, but they take from the ranks of industry at the commencement of their manhood millions of young workmen, who are also lost for the same periods to the family.

Nature, and the seasons, and embarrassments about silver and gold are not to blame for the impoverishment of what we call Christendom. The bitter and unchristian spirit of the blood-feud is to blame--the savage instinct of mutual animosity not uprooted yet from the bosom of what we falsely style civilization. The possession of these prodigious means of mutual destruction is a constant temptation to use them, and some day, it is to be feared, the pent-up forces of this war-cloud will burst forth. The world has not yet invented a better clearing-house for its international cheques than the ghastly and costly Temple of War.

--London Daily Telegraph.

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STRIVING LAWFULLY.

"No soldier on service entangleth himself in the affairs of this life, that he may please him who enrolled him as a soldier. And also if a man contend in the games, he is not crowned except he have contended lawfully."

"Know ye not that they which run in a race all run, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep my body under and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway."

--2 Tim. 2:4,5; 1 Cor. 9:24-27.

THESE earnest exhortations of the faithful Apostle to the Gentiles were most clearly illustrated in his noble course of life. He shunned no danger, shrank from no labor, or reproach, or privation, and bravely and cheerfully endured hardness and suffered the loss of all things temporal that he might win Christ and be approved of him. As we look upon such a course and consider the fortitude and the strength of character necessary so to run,

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we may well conclude that, except we be similarly supplied with the help of divine grace, we shall not be able to persevere to the end.

Paul sped along in that race, not in his own strength, but in the strength which God supplied. And the promise of such aid is none the less ours than it was his. The divine grace is imparted to us through the exceeding great and precious promises of God inspiring us with new and glorious hopes beyond the wreck and ruin of the present order of things. Permitting our minds to dwell upon these, we see in the now rapidly approaching dawn of the day of Christ a new heavens and a new earth; and by faith we sit together with Christ in the heavenly places of glory and honor, and together with him are crowned with immortality. By faith we

see also the blessed privileges of such an exalted station, and the divinely appointed work in which we will be engaged together with Christ. A weary, groaning creation awaits our ministry of power, and in proportion as we partake of the loving, pitiful spirit of our Master will we be able to appreciate such a privilege. If we are cold and selfish and untouched with the feeling of earth's infirmities; if the woes of our fellow-men awaken in us no feelings of sympathy and of desire to help, we can have no appreciation of the prize of our high calling. But if on the contrary we love our fellow-men as God and Christ loved them; if we pity their weaknesses and, remembering the hereditary cause, lay not all their sins and short-comings to their personal charge, but are anxious to clear their minds from the mists of ignorance and superstition and the biases of prejudices; to help them to more rational modes of thought and action, and to better ideas of life and its relationships and responsibilities; to gather out of their pathway all the stumbling stones whereby so many are now precipitated into a course of vice; to cast up a highway of holiness upon which no lion of intemperance or other evil thing may be found; and to declare to them all the everlasting gospel of their salvation, and to open their deaf ears to hear it and their blind eyes to see the salvation of God--if such are our sympathies toward the world of sinners which God so loved, then we are able to appreciate to some extent the privileges of our high calling, when, as joint-heirs with Christ of his Kingdom and power, we shall be able to put into actual execution all our benevolent desires for the uplifting and healing of our sin-sick world.

If you have ever experienced the joy of converting one sinner from the error of his ways, or of establishing the feet of one of Christ's little ones, then you may have some idea of the joy that will attend the ministry of the saints when they are fully endued with divine power for the great work of their Millennial reign; for they will not be hampered as now, but every effort will be a successful one.

The privilege of such a blessed work, even aside from the precious thought of association with Christ and of our blessed relationship to the Father, is a wonderful inspiration to every benevolent heart, which even now would fain take upon itself the burdens which they see oppressing others whom they love and pity.

But though inspired with such a hope of benevolent service for the whole world in God's

appointed time, and of blessed association with Christ in it, we must remember that we have yet to "strive" for the prize of our high calling; and not only so, but we must strive "lawfully." We must run our race, not only with diligence, energy, patience and perseverance, but we must run according to the prescribed rules, as otherwise our labor will be in vain. First of all we must enter into this course by the strait gate--by faith in the precious blood of Christ as our ransom price. If we do not enter by this door, we are not counted in the race for the prize, no matter how zealously we run. This is the first rule for those who would so run as to obtain. "Enter ye in at the strait gate;...because strait is the gate and narrow is the way that leadeth unto life, and few there be that find it."

Having so entered, the Apostle now urges that we be filled with the Spirit of Christ, that we may not be led by the desires of the flesh away from God and from the course which he has marked out. Then the body, the human nature, must be kept under the control of the new mind, the spirit of Christ in us. Its ambitions

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and hopes and desires must be kept down; and the only way to do this is to keep filled with the spirit. "Walk in the spirit, and ye shall not fulfil the desires of the flesh."-- Gal. 5:16.

If we are filled with the spirit--with the same mind that was in Christ Jesus--we will act from the same motives: it will be our meat and drink to do the Father's will. We will engage in his work because we love to do it, even aside from the inspiring prize at the end of our course. Christ was so full of sympathy with humanity, and so thoroughly of one mind with the Father, that he could not do otherwise than devote his life to the good of others. Yet in all his labors he strictly observed the divine plan. Though, like the Father, he loved the whole world, he did not go beyond Israel to bless the Gentiles with his ministry, because the appointed time for that work had not yet come.

He observed God's times and seasons and methods. He never recklessly exposed his life until from the prophets he recognized that his hour had come to be delivered into the hands of his enemies. He taught his disciples not to go into the way of the Gentiles until the due time: and then he sent them forth. He did not make long prayers on the street

corners to be heard of men, nor exhort the multitudes with noisy harangue; as the prophet indicated, he did not lift up his voice nor cry aloud in the streets. (Isa. 42:2.) He chose God's methods which were rational and wise, and which were effective in selecting out from among men the class which he desired to be heirs of the promised Kingdom. Let those who would so run as to obtain the prize mark these footprints of the Master, and be filled more and more with his spirit.

If so filled with the same mind that was in Christ Jesus, we, like him, will desire to be as free as possible from entangling earthly affairs, and to have our time as free as possible for the Lord's service, and then to devote all energy ability and effort to that service.

To have the mind of Christ is indeed the one requirement of lawful striving--a mind which humbly and faithfully submits itself to the will of God as expressed in his great plan of the ages, and which devotes all energy to the accomplishment of his will because of an intelligent appreciation of the ends he has in view.

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BEHOLD THE BRIDEGROOM!

--MRS. F. G. BURROUGHS.--

BEHOLD, behold the Bridegroom!

He's in our midst to-day!
O Bride, put on thy jewels,
And all thy fine array!
His saints he now will gather
To crown and glorify;
And bring them to the mansions
Prepared for them on high.

Behold, behold the Bridegroom!

In beauty see your King!
And in triumphant measures
The happy tidings sing.
Awaken those that slumber,
And bid them all arise
To welcome his blest presence
With all the faithful wise.

Behold, behold the Bridegroom!

Oh, ready stand with those
Whose lamps are filled and burning
Before the door shall close!
The nuptial feast is waiting
For these to enter in,
And then the joy, exceeding,

With Love's reign, will begin.

Behold, behold the Bridegroom!
Our fast-days now are o'er;
For in the Bridegroom's presence
We need not hunger more.
We know him in the breaking
Of truth's sustaining bread;
And at the King's own table
Abundantly are fed.

Behold, behold the Bridegroom!
Nor cry, "Lord Jesus, come!"
Lift up your eyes, ye reapers,
And bring the harvest home!
The sowing time is over;
Your night of weeping gone:
Oh, joy, the morning breaketh!
'Tis now Millennial dawn!

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"OUR SUFFICIENCY IS OF GOD."

THE following was written to a Brother who, having engaged in the Colporteur Work, was discouraged and stopped by being told by some that his work was doing harm--disintegrating churches, arousing questions disconcerting to ministers, etc., and that in some cases some who believed seemed if anything more careless than ever of religious matters. The Brother stopped his labors, and then wrote to us explaining his course.

However, after writing to us and before our reply reached him, he sat down to re-study the DAWN, and not only convinced himself of its Scripturalness, but got his zeal again enkindled, wrote to us accordingly and resumed his labors as a Colporteur. We publish the letter now in hope that it may benefit others who may be similarly beset by the Adversary.

Dear Brother:-- Your letter, just at hand, was, as you surmised it would be, a complete surprise. I knew that the Enemy had tempted you severely on the other side of the question --to believe in universal, everlasting salvation --but I had not supposed you in any danger from the quarter from whence your besetment has so quickly come.

Again, as I sometimes wonder why those who go into Universalism and begin to think

they believe it, do not see first what CAN BE SAID AGAINST THAT VIEW, before they jump at an immature conclusion and do injury to others, as well as to themselves, so now I wonder in your case. Would it not have been better to have stopped work for a week: to have written me candidly of your perplexity and asked a reply--if one could be given--to your objections? I believe that you will agree that such would have been a better course.

Even now, you do not ask, nor even hint, your willingness to consider what can be said upon the other side of this question. And modesty, and a dislike to intrude where not invited, naturally cause me to hesitate in offering counsel not sought. But I banish this; and, considering myself merely as the Lord's servant and as your brother (and as to some extent my brother's keeper, whether he ask aid or not), I will now proceed as though you had asked my assistance, or the Lord's aid through me, in the answer of your perplexities, as follows:--

"LIGHT IS SOWN FOR THE RIGHTEOUS."

--PSA. 97:11.--

How anyone can read MILLENNIAL DAWN, and reach the conclusion that it favors the everlasting salvation of all mankind, is more than I can comprehend. It does point out a universal redemption from the curse (Rom. 5:19; 1 Tim. 2:4-6); but, with equal clearness, it points out that this redemption merely secures, to all under the New Covenant, an opportunity for attesting their love of righteousness and its peaceable fruits, and their hatred of sin and its baneful results. It shows that as a ransom was necessary to man's recovery from the Adamic condemnation, so, if all or any were tried and individually found unworthy of life, it would require another ransom for each one before he could be restored or tried again, and that God has made no such provision, but calls the second death "everlasting destruction."

It is not surprising, either, that, when the two-edged sword of truth enters, it creates a division. This is one evidence that we are now in the harvest, and that this truth is the harvest sickle. So it was at the first advent. Wherever our Lord and the apostles and their message went, there was a division of the people concerning him: so much so, that in one place "they entreated him that he would depart

out of their coasts." (Matt. 8:34; Mark 1:24; Acts 13:50.) What did our Lord do, --change his gospel to suit them? No: he continued his work, until the whole city was in an uproar and the order-loving scribes and Pharisees had him executed, saying that it was expedient that one die for the (good of) the people, that all might not perish.-- John 11:49-53.

Wherever the truth goes it has such an effect. The heathen nations all claim that it disturbs the spirit of their devotions and distracts the

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reverence formerly paid to Brahm and Buddha. The effect was the same in the days of the apostles (Acts 13:50.) Paul and Barnabas were arrested for disturbing the peace and unsettling the minds of those who worshiped the goddess Diana; and "the whole city was in an uproar." (Acts 19:40; 20:1; 21:31.) But the apostles, instead of wavering and stopping, went right along and preached the same gospel which made a disturbance everywhere. It became so notorious, that the knowledge of it spread from city to city, in times when they had neither mail routes nor telegraph lines; so that it was declared at Thessalonica, "These who have turned the world upside down are come hither also."--Acts 17:5,6.

The difference between now and formerly is that then some were in the formalism of Phariseism and the bondage of the law, others under the bondage of philosophy, and some others to Dianism, and like fallacies; while now, some are deluded by Roman Catholicism, some by Universalism, some by Unitarianism, some by Methodism, some by Presbyterianism, and some by Know-nothing-ism. Like children, some asleep and some at innocent play, it seems perhaps at first a pity to disturb them, even to give them God's message. But as sleep must be disturbed and plays broken, in order to prepare the children for school, so the various groups of larger children (Presbyterian, Methodist, Roman Catholic, etc.) must now be awakened, called from present diversions and prepared for the great examination that is to come to all in this evil day. (1 Pet. 4:12.) What if it does cause a commotion as with the children, showing some to be bad-mannered, others disobedient and wilful. It is, nevertheless, the right and only thing to do, if we are guided by the Word of the Lord. They that can interest and awe each other with accounts

of their dreams and nightmares, may be vexed beyond measure by the telling of the simple truth of God's gospel; but the Lord nevertheless says--"The prophet that hath a dream, let him tell a dream; but he that hath my Word let him speak [only] my Word faithfully." (Jer. 23:28.) Blessed those faithful servants whom the Lord, at his arrival, shall find so doing--giving the meat which is in due season to the household of faith.

Our gospel is of necessity to some a savor of life unto life, and to others of death unto death; and who is sufficient for such things--to bear such a message?

As it was in the days of the apostles, so it is now: some held by fear are moderate, and outwardly may have a form of godliness, who, when the shackles of fear are removed, manifest their real preference to be for sin and its fruits, rather than for righteousness, peace and joy in the holy spirit. We regret this; so did the apostles regret this side of the question in their day; saying, "We beseech you that you receive not the grace of God in vain." (2 Cor. 6:1.) But did they stop preaching because they found that some were disposed to take advantage of God's mercy and goodness to continue in sin? Surely not: they declared that they knew beforehand that such would be the effect of the truth--to some it would become "a savor of life unto life [everlastingly]," and to others "a savor of death unto death [everlasting]." They felt their insufficiency for such responsibility as this implied, but concluded that their sufficiency rested in God, who had qualified them as ministers and sent them forth.

So now, when we learn that any become careless or plunge into sin, after learning that God is love, and that he will not torment sinners to all eternity, but that evil-doers shall be cut off, and that provision has been made for the recovery of all who will return to God in penitence, we regret it and feel as the Apostle expressed himself of some in his day: It had been better that they had not known the way of righteousness, than that, after having learned it, they should sin, and, like the sow, return to their wallowing in the mire. (2 Pet. 2:21,22.) But this should not hinder us from preaching the truth; for, like the apostles, we are not ashamed of the gospel of Christ, but realize it to be the power of God unto salvation to every one that believeth. We know how it has sanctified our hearts, as fear or error or nothing else ever did. We know of many others to whom it has been

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God's power to lift them out of Infidelity and

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sin into faith and righteousness, when nothing else could have so helped them.

Then, too, we remember that this is the time for thrusting in the sickle and separating the wheat from the tares. If some we had supposed wheat prove to be tares, when brought to the test which God now sends, that is no fault of ours. The sickle we use is his sickle--his truth. He is responsible, and will see that all the wheat is gathered into the garner, and that none of the multitude of tares get there, even though we, mistaking them for wheat, should feel for a time disappointed. The truth is testing and proving what we are--wheat or tares.

God seeketh not always what man seeketh. God seeketh only such as worship him in the spirit of the truth; and seeketh not, and will not have, amongst his elect, such as merely worship him in error under the bondage of fear. He is now testing his people.

We have seen that the effect of the truth in the hands of the Lord and the apostles was the same as it is now--to make division, and to prove unworthy those who received it in vain--whose lives were not thereby brought more into harmony with God. Why has it not been so down through the Gospel age? How was it that for a long time there was so much unity and peace, until the Reformation period? and how is it that of late years there has been so much peace in the nominal church?

We answer: because the church about the second century began to lose the truth, and took instead much error. Therefore the fear and superstition brought quiet submission to the error, and permitted her to slumber and divert herself with forms, etc., during the period known in history as "the dark ages." But just as soon as the Word of God began to be heard again, in the days of the Reformation, the trouble and division began. And it continued until the doctrines of the Scriptures began to be lost sight of again in unions and harmonies based upon the errors of men,--fear, etc.

But now the Millennial morning is here, and all must be awaked; for a great and dark hour (a night) of unbelief approaches, in which all will be tested. If some on being awakened

receive the grace of God in vain, we cannot stop for them. They would reach the same results later on anyway. We must awaken and enthuse the real saints of God, whom we are commissioned to "seal in their foreheads" and "gather unto him," out of sectarian bondage and error, from the four quarters of heaven.

"Let the dead bury their dead: Go, thou, and preach the gospel!"

Very truly, your brother and servant,

C. T. RUSSELL.

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STUDIES IN THE OLD TESTAMENT.

--INTERNATIONAL S.S. LESSONS.--

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

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JACOB'S PREVAILING PRAYER.

II. QUAR., LESSON I., APRIL 1, GEN. 32:9-12,24-30.

Golden Text--"I will not let thee go except thou bless me."--Gen. 32:26.

The journey of Jacob back to the land of his nativity and to the presence of a presumably hostile brother, now wealthy and powerful, and from whose face he had fled for his life some twenty or perhaps forty years previous, was another evidence of his faith in God and of his respect for, and valuation of, the promises of God, whose fulfilment could be expected only in a far distant future, between which and the present the Jordan of death rolled. Like Abraham, he looked for a city whose builder and maker is God--the New Jerusalem, the Kingdom of God on earth. He knew that Abraham had died in faith not having realized the promises, and he was willing to likewise patiently wait.

This return from Padan-aram to the land

of Canaan, the land of promise, can by no means be considered the fulfilment of the promise of possession of the land, the whole land of Canaan, for himself and his posterity for an everlasting possession, as some teach. And that Jacob did not so regard

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it is very manifest from his message to Esau on coming into the land--"And he commanded them [his servants] saying, Thus shall ye speak unto my lord Esau, Thy servant Jacob saith thus, etc." (Gen. 32:3,4.)

To such a claim the Apostle Paul gives most emphatic denial, and shows that this promise never was fulfilled to them; nor has it even yet been fulfilled to their posterity, though it most assuredly will be, both to them, and to their posterity, at the time appointed. Paul says "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed....By faith he sojourned [moved about, not settling down as an owner] in the land of promise as in a strange country, dwelling in tents [temporary, movable dwellings] with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city [an established Kingdom] which hath foundations [permanence], whose builder and maker is God....These all died in faith, not having received the promises, but, having seen them afar off, were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." --Heb. 11:9,10,13.

After forty years' absence from home, Jacob was ready at the Lord's command (Gen. 31:3,11-13; 28:15,20,21; 32:9) to return.

Experience had taught him confidence in God and lack of confidence in his uncle Laban.

Jacob was now ninety-seven years old, and rich in flocks and herds; and with his wives and twelve sons he started on the then long journey of four hundred and fifty miles, humanly fearful of the consequences, yet, notwithstanding his fears, boldly walking out on the promises of God.

VERSES 9-12. This is the first recorded prayer in the Bible, and it is beautifully humble, simple and trustful, and was acceptable to God. Verse 9 is a reverent and trustful address to the God of his fathers, Abraham and Isaac, recalling the divine

command and promise of protection. (31:3,11-13.)

Verse 10 disclaims any personal worthiness of this divine favor, not only of present protection and care, but also of "the truth," the precious promises granted unto him. Then he thankfully acknowledges the blessings already received. While with his staff only he had passed over the Jordan, now he had become two bands. This much in fulfilment of the promise of a numerous posterity--"as the sand of the sea-shore."

VERSES 11,12 tell the Lord of his fears of his brother, and ask for the promised protection. Thus with childlike simplicity he comes to God as to a loving father.

VERSES 24-28. In answer to Jacob's fervent, trustful prayer God sent an angel, evidently to comfort and direct him. But Jacob was anxious for more than comfort and direction in mere temporal things, and all night therefore he pleaded with the angel for some special evidence of divine favor beyond temporal things. The angel, too, had a blessing in store for him, but delayed its bestowal until the break of day, that Jacob might have a chance of proving the strength of his desire and appreciation of the divine favor. Thus God would have all his children "strive to enter in" to the blessings promised, and to "fight the good fight of faith," and so lay hold on eternal life. We may not listlessly drift into the divine favor. We must greatly appreciate and earnestly seek for it. As another test of Jacob's faith and earnestness, instead of the desired blessing came a severe affliction --probably what is now known as sciatica, a most painful affliction of the sciatic nerve. But even this affliction did not in the least dissuade Jacob from his desire and determination to have, if possible, some special evidence of divine favor. Still he plead with the angel of the Lord.

And the angel said, "Let me go, for the day breaketh." And Jacob answered, "I will not let thee go, except thou bless me." Then came the blessing, a blessing worthy of the night's striving, and one which doubtless made his affliction seem comparatively light. Like Paul's thorn in the flesh, the affliction became but a reminder of the promise and favor of God, and served doubtless to keep him from being unduly elated.

"And the angel saith unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more

Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed."

In these words was couched the future glory and exaltation of Jacob as a prince in the earthly, visible phase of the Kingdom of God. "Ye shall see Abraham and Isaac and Jacob in the Kingdom of God." (Luke 13:28; Matt. 8:11. See also Psa. 45:16 and MILLENNIAL DAWN, VOL. I., Chapter xiv.) Jacob was satisfied. And now, but one

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more thing he would ask--Was it for relief from his affliction? No; but he would know the name of his benefactor, this messenger of the Lord, that he might hold him in lasting and grateful remembrance. "And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name?" He would have Jacob understand that the blessing was from God, whose messenger he was, and therefore he did not tell his name. The case is parallel to that of Manoah and the angel that visited him: "And Manoah said unto the angel of the Lord, What is thy name, that when thy sayings come to pass I may do thee honor? And the angel of the Lord said unto him, Why askest thou thus after my name, seeing it is secret?" Thus the true messengers of God always

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seek to give the honor unto God, and decline it for themselves.--See Rev. 19:10; John 14:28; Acts 3:12.

Thus Jacob was blessed again as at Bethel. The darkest seasons of his life were the special occasions for the manifestation of divine favor. And so the children of God ever find it when in their fears and perplexities they come to God for rest and consolation.

"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."

VERSE 30. "And Jacob called the name of the place Peniel; for [said he] I have seen God face to face, and my life is preserved." Here and in other instances the Hebrew word rendered God is elohim, meaning mighty one--a representative of God. "No man hath seen God at any time."

--John 1:18.

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ENVY AND DISCORD.

II. QUAR., LESSON II., APRIL 8, GEN. 37:1-11.

Golden Text--"See that ye fall not out by the way."
--Gen. 45:24.

The slow rate at which the promises to Abraham, Isaac and Jacob of a numerous posterity were being fulfilled is quite noteworthy here. It was now two centuries since Abraham was called, and yet his posterity were but few. Jacob was now one hundred and nine years old, and had but twelve sons and one daughter. But they were well-born children, desired and welcomed, and considered gifts of God (Gen. 29:32-35; 30:6-13,17-24),--and they were taught to reverence God and his promises. Yet over against these good influences were others less favorable--(1) The conditions of a polygamous home, with four sets of children, were not those which tend to peace and harmony and love in the family. Such a home was not after God's institution, but, as the Apostle Paul intimates, "the times of this ignorance God winked at." (See our issue of Nov. 1, '92; Article, The Law of God.) (2) They came in contact with an immoral heathen community, both in Haran and in Shechem. (3) And their shepherd life, caring for large flocks and herds which must necessarily be widely scattered, separated them from home and gave them much leisure for either good or evil.

The experience of Joseph here introduced was the beginning of a train of providential circumstances which gave to the children of Israel the very necessary experience in Egypt in contact with the highest civilization and learning the world had then realized. There they remained under peculiar circumstances of discipline and training for four hundred years; and there as a people they learned to some extent the important lesson of humility and faith in the love and power of God.

Joseph, a bright boy of seventeen and the special favorite of his father because he was a son of his old age and a very exemplary son, seemed to incur the displeasure

of his brethren through envy on their part and guilelessness on his own. The elder brethren, instead of sharing the father's love for their young and promising brother, were envious of him and could not speak peaceably to him. Joseph was innocent and unaware of the malice that their envy was fast engendering, and was shocked at what he did see and know of their misconduct, and very naturally reported the state of affairs to his father on his return home.

Then, too, in his artlessness he told them his very significant dreams, which they probably did not understand, but which they interpreted as an indication of his future supremacy; and this, together with their knowledge of his father's special favor, probably made them fear a future supremacy, which idea they could not endure.

Hence the plot to get him out of the way. Envy and hatred fast matured their bitter fruitage of a murderous spirit and intent. While God permitted all the sons of Jacob to thus manifest their disposition, he stood ready to overrule their course of conduct for the furtherance of his purposes. Thus

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the overruling providence of God is always compatible with man's free agency.

The coat of many colors--a royal garment --which Jacob gave to Joseph, probably was also interpreted by the brethren as an indication of the father's purpose to bestow the chief blessing on him, the eldest son of the second wife, since Reuben, the eldest son of the first wife, had already forfeited it. --Gen. 49:4.

The dreams of Joseph were quite prophetic of his later supremacy in Egypt, when his father and brethren all came in the extremity of famine to do him honor and to receive of his bounty. Doubtless also the impression they made on his mind by them proved a source of comfort and cheer in the midst of severe trials and temptations in Egypt, before he was summoned to the seat of power and influence.

The envy of Joseph's brethren, although eventually overruled in harmony with God's promise to Abraham, brought upon them severe experiences and bitterness. Envy is one of the indigenous fruits of the fallen nature: itself bad, it is almost sure to lead to every evil work; and, unless corrected, it

will eventuate in death.

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ENCOURAGING WORDS FROM FAITHFUL WORKERS.

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DEAR BROTHER IN CHRIST:--I will enclose an order for a few tracts. I do not come in contact with many people, but I want to have the "bread" on hand, when I do meet some who are starving for God's righteous plan, even when they do not know what they need. I often wish I could engage in the Lord's work more actively; but at present I am cut off from so doing in many ways, though since the new year dawned I have been trying to find more opportunities, also to appreciate those I have. I believe it is possible to neglect the privileges within our reach, by looking out to those which lie beyond our environment.

No one need conclude he is without opportunities. All have the privilege daily in their respective families, and among acquaintances, to endeavor to fill their mission as representatives of Christ's Kingdom, holding up the divine standard of justice, love, etc., to the best of their ability, by the grace so freely given. Individual development, spiritually, is so necessary, that we may not be "castaways" from the prize.

One way of spreading the truth, which I appreciate more fully now, is by means of the Missionary Envelopes. If the knowledge of God is to overthrow all error, the slightest means to that end should be used, that individually we should do all we can toward filling the earth with the truth, "as the waters cover the sea;" hence I feel there is power in the message on the Missionary Envelopes, and I am thankful for the privilege of using them. The "Good Hopes" fund is another blessed privilege, and although I can do so little toward that fund, I rejoice to know the "mite" is acceptable, if prompted by a willing spirit.

The privilege of tract distribution; also of writing to some dear saint, thereby ministering to the body of Christ; in fact, so many privileges of building each other up

in the most holy faith, present themselves to the mind of the thoughtful and watchful, that no one need be without work in this harvest time. I believe if we use the given opportunities, others will be presented to us.

The answer to "Representative or Substitute" elucidated the doctrine of justification satisfactorily. The robe of Christ's righteousness grows lovelier and more precious daily to those who prize it. It is invaluable to the saints, for in no other garb would they be acceptable as kings and priests to our Father. May we continue to guard it carefully from fleshly stains, as we by grace strive toward actual righteousness.

Kind greeting to Sister Russell and all others of the Church at Allegheny.

Yours in our Redeemer,

MRS. R. W. POWER.

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DEAR BROTHER RUSSELL:--I want to tell you of a door our Lord has opened to me for spreading the glad tidings.

Some weeks ago an article appeared in the Winnipeg Tribune, headed "Hell," and giving an imaginary description of a place of torment. I wrote a letter to the paper, giving the real meaning of the word, and saying I would be glad to correspond with any person who wished to look into the subject. The Tribune published my letter, and I have already heard from seven

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people. To each one I sent a copy of the "Hell" number of the TOWER and "The Hope of the Groaning Creation," together with a very few words of explanation of the ransom and advising the parties about the DAWNS.

With loving remembrances, yours in the brotherhood of Christ, W. HOPE HAY.

DEAR BROTHER RUSSELL:--To-day's papers furnish a report of a Dr. Stebbins' discourse yesterday, in which he descants upon the Scriptures as being the unreliable and uninspired utterances and writings of fallible and ignorant men. To

what straits a so-called "Minister of the Gospel" must be reduced, when, failing comprehension, his only alternative is to discredit and denounce the blessed Word of God; and how it makes one burn with indignation to know with what baleful influence such blasphemous mouthings are fraught, and that they are accepted as the utterances of a "learned" (?) and devout man, instead of what they really are, the vain and pompous frothings, and merely sensational statements, of a hireling shepherd, a blind leader of the blind.

The more I read the DAWNS, the more am I interested, and the more am I impressed with their wonderful unfolding of the truth and of the hitherto hidden mysteries of the sacred Scriptures. I shall rejoice when the succeeding volume is announced.

May the Lord continue to bless you and your labors in His service.

Yours in fellowship and faith,
B. C. HUGHES.

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TOWER PUBLISHING CO.:--Kindly fill enclosed order.

I am thankful to be able to tell you that the good work of truth is yielding some fruits in this place; but we find a merely mental reception of truth to be only a partial work. For satisfactory results we find consecration the important feature. Wishing all co-workers in this grand harvest work God-speed, I remain,

Yours in the blessed hope,
WM. EYRES.

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BROTHER RUSSELL:--I feel myself under many obligations to you, and below you will find my acknowledgements of same, which is the only way I can repay you, except by prayer to the Master.

Eight months ago I was in the "hedges;" but the Master rubbed "clay" on my eyes, and gave me no rest until I went and washed in "Siloam;" since which I have been gaining eyesight very fast, for which I never cease to praise the Lord. The Bible

now looks so plain, that it seems that a blind man ought to understand it, but the trouble seems to be that they will not take the trouble to examine the matter. Oh! If poor, fallen humanity only knew the blessings in store for them, how quickly they would flee from the wrath to come.

I have 36 copies of VOL. I., which I loan almost exclusively to train men; and I hope in this way to spread the truth still more. Men that read them are telling others about them.

Some time ago I wrote you about my brother-in-law, to whom I had been talking in regard to DAWN; also about a man who had killed several men for revenge. Here is the latest from them: "Am studying all the time I have,...my faith in the Bible getting stronger all the time.... Mr. P. Says it (DAWN) is the grandest book he ever read. Have loaned him the second volume." Yours in the Lord,
B. R. MONTAGUE.

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DEAR BROTHER AND SISTER RUSSELL:--
We are daily feasting our souls on the Word and by communion with our Head and Redeemer, and have been much encouraged by finding several to whom we sold DAWNS several years ago gradually coming into the truth.

I wish to tell you of one brother in particular. Two months after selling him DAWN, I stopped at his house. Said he, Are not you the man who sold me the DAWNS? I replied, "Yes sir." "Well," said he, "I am happy in the love of Jesus, and I am trying to live a fully consecrated life. When I got that book, I was an infidel. My parents were infidels and I had been taught infidelity all my life. If it had not been for DAWNS and like helps, I would have been one still."

The tears coursed down his cheeks while he gave me this part of his history. You well know it did me good to hear him relate it.

Wife and daughter join me heartily in sending love to you. We daily pray for you both and for each colporteur. We have very little Christian fellowship except

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at home; but, thank God, we have sweet fellowship here. Pray for us. Yours in the bonds of the Gospel, and in loyalty to our Head,
E. R. WEST.

DEAREST FRIENDS:--While working my "trick" one day last week, I overheard a conversation at the wire between two of our operators in regard to some books they were exchanging and reading. When they got through, I asked who it was, among our operators, that was such a philosopher. One replied, Here I am. I asked his name, told him I had been a student of your publications for some years and found them just what suited me, and said if he had no objections I would like to have him read a volume of your works.

Enclosed please find a letter I received from him after reading VOL. I. It gave me such unspeakable joy to receive, as it were, from the dear Savior's own hand confirmation of his appreciation of my little service in the harvest. I am not relating you this for vain-glory or any praise; but that you, too, may share in the joy of the fact that the work is appreciated when received into good, honest hearts.

In reply to the request for more on the subject and to allow the agent's wife to read the book, I sent him some tracts and an old TOWER and referred him to you. May the Lord give it increase as it pleaseth him, and give those who are actively engaged in the "harvest" the needed encouragement to press on.

Yours in Him, S. M. TAYLOR.

Following is the letter mentioned.

FRIEND:--I received the book, and am more than pleased with it. Never took any "notion" to such kind of works until now. I think you have opened my eyes, so I can see better. You need not be afraid you have offended me, not in the least. When I first received the volume I thought, "How absurd;" but after looking it over I changed my opinion somewhat. Now I can thank you for changing my course. I have read this through. Have you any objections to the agent's wife reading it? She said she

would like to read it. I am afraid I cannot send you any books that you would care to read. I have given up reading this "silly stuff."

Yours very truly, J. C. S_____.

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DEAR BROTHER AND SISTER RUSSELL:--
I recently sent a letter to the First Congregational Church of S_____ (of which I was so long a member), addressed to the pastor. I have a reply from him, in which he says, "Your candor in not wishing to remain where your membership would misrepresent you does you honor. Nor shall we fail to appreciate the sentiments of Christian sympathy and of love for all of God's children which pervade your letter. I am sure the church would not do such violence to its

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love for one of the disciples of our Lord as to drop your name, leaving the record to be interpreted by those who, not knowing the cause, might infer excommunication." He then adds, "With your consent, therefore, I shall recommend the granting of a letter in which your reasons shall be fully stated, and in which we will state that while differing from your views we still retain you as a child of God, a disciple of our common Lord."

I have talked with Brother F_____ about it, and he thinks it will be right for me to receive a letter under those conditions. What do you think? I made use of the letter you published in the TOWER [Sept. '93], with some changes to suit the circumstances, and I am very grateful to you for the help it was to me.

Please see that my TOWERS are sent regularly. I miss them so much, if they do not come on time; for their contents are such a rich feast. Praise the Lord for meat in due season for hungry souls! May God spare you both to feed his flock until the fulness of his time has come.

Yours in Christ, MRS. A. E. TORRY.

[In reply: We congratulate you, dear Sister, upon your action here related. We advise that you accept the proffered Letter. The minister's letter certainly shows an excellent spirit. Such a man should be ripe for present truth. Be sure that you at least offer him some reading matter bearing thereon.

Perhaps he would accept as a loan or as a gift the first volume of MILLENNIAL DAWN? The Sept. '93, and Jan. 15, '94, TOWERS would also be good for him.

May you seek and obtain the wisdom necessary to the proper use of your liberty in Christ: that your days and hours may be full of his service and of blessing to all about you.--EDITOR.]

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ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

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SUBSCRIPTION PRICE, \$1.00 A YEAR, IN ADVANCE,
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FREE TO THE LORD'S POOR.

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

THE NEXT TOWER will contain an article of
some length on Immortality. Those desiring
5 or more extra copies at half rates will please
order at once.

THE MEMORIAL SUPPER.

We again remind those who are trusting in
the precious blood of the propriety and profit
of celebrating our dear Redeemer's death upon
its anniversary, after the example of the early
Church,--this year on Thursday evening, April
19th, after 6 P.M. See particulars in TOWER of
March 1, 1894. We also repeat our suggestion
that the little groups be supported--that the
abler ones do not forsake their brethren at home
to attend the Allegheny meeting or any other.

In reply to inquiries as to a good order to
be observed at such meetings we suggest the
following:--

Meet at 7.30 P.M. Open with a hymn and a prayer. Then explain the import of the Memorial Supper and its type, the Passover supper. Then explain (or read from this TOWER) the import of the bread. Then have a prayer of thanks for the bread. Then pass it to all the believers. Next speak of the import of the "cup" as an emblem (or read from TOWER). Then let some one offer prayer and thanks specially for the blessings represented in the "cup." Then pass it to those who commune. Close with a hymn, and disperse (without gossip) with your minds resting upon the remarkable events which followed the first memorial--Gethsemane, Pilate's court, Herod's soldiers, and Calvary.

SUGGESTIONS ABOUT ADDRESSES.

We are always glad to receive lists of addresses of persons likely to be interested in the truth--good people, honest people, regardless of church-membership. Send all you can that we may send them reading matter--Old Theology Tracts, Sample TOWERS, etc.

We have inquiry from some as to what they would best do when others ask them for addresses of WATCH TOWER subscribers. We answer, You would best not comply with such requests. You do not know what use may be made of them. You do not know but what some kind of poison might thus be administered to some "babe" in Christ, for whose injury you would thus be partially responsible. When you send us names, you know the kind of reading matter we intend sending. It is only those who know what we publish and who agree with the same that we invite to send us addresses.

The article "Personal Liberty--Its Responsibility," in March 1, TOWER applies to this matter and to everything else we seek to do for God.

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WILL IT APPLY TO THE BIBLE?

We are asked how the following extract from the article, "Personal Liberty--Its Responsibility," in our issue of March 1, would apply to the WATCH TOWER, MILLENNIAL DAWN, and the BIBLE.

"If you have read and failed to comprehend a publication, do not suppose your mind incapable of grasping

anything so deep and complex, and then proceed to circulate it among others; but conclude that if you have not the mental capacity to understand it, your safest plan will be not to run the risk of choking any one else with it."

We reply: that whoever has not had satisfactory evidence of the general truth of the BIBLE, the DAWNS and the TOWERS should not circulate them. Everyone should have a conscience and no one should be asked or expected to violate his conscience, in the interest of any theory, person or publication.

"A PRINCE OF PEACE LIKE MYSELF."

Emperor William of Germany recently described the Czar of Russia as "a prince of peace like myself." The true Prince of Peace will very soon conquer a peace that will last a thousand years, without ten millions of soldiers to maintain it. He will use the present "powers that be" in overthrowing and conquering each other,--shortly.

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VOL. XV. APRIL 1, 1894. NO. 7.

THE IMPORT OF THE EMBLEMS.

WHEN announcing the date of the Memorial Supper and stating our reasons for its yearly commemoration, in our issue of March 1, we promised that in this issue we would examine briefly the import of the emblems used to represent the body and blood of our Redeemer.

Of the bread our Lord said: "This is my flesh;"--that is to say, the unleavened bread represents his flesh, his humanity, which was broken or sacrificed for us. Unless he had sacrificed himself for us, we could never have everlasting life, as he said: "Except ye eat the flesh of the Son of man and drink his blood ye have no life in you."--John 6:53.

Not only was the breaking of Jesus' body thus to provide bread of life, of which if a man eat he shall never die, but it also opened the "narrow way" to life, and broke or unsealed and gave us access to the truth, spiritual food, as an aid to walk the narrow way which leads

to life. And thus we see that the broken loaf fitly represented the breaking of him who said, "I am the WAY, the TRUTH, and the LIFE; no man cometh unto the Father but by ME."-- John 14:6.

Hence, when we eat of the broken loaf, we should realize that had he not died--been broken--for us we would never have been able to come to the Father, but would have remained forever under the curse of Adamic sin and in the bondage of death.

Another thought: the bread used was unleavened. Leaven is corruption, an element of decay, hence a type of sin, and the decay and death which sin works in mankind. So, then, this symbol declares that our Lord Jesus was free from sin, a lamb without spot or blemish, "holy, harmless, undefiled." Had he been of Adamic stock, had he received his life in the usual way from any earthly father, he, too, would have been leavened with Adamic sin, as are all other men; but his life came unblemished from a higher, heavenly nature, changed to earthly conditions; hence he is called the "bread from heaven." (John 6:41.) Let us then appreciate the pure, unleavened, undefiled bread which God has provided, and so let us eat of him--by eating and digesting the truth, and especially this truth--appropriating to ourselves, by faith, his righteousness; and let us

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recognize him as both the way and the life.

The Apostle, by divine revelation, communicates to us a further meaning in this remembrancer. He shows that not only did the loaf represent our Lord Jesus, individually, but that after we have thus partaken of him (after we have been justified by appropriating his righteousness), we, by consecration, become associated with him as part of the one broken loaf--food for the world. (1 Cor. 10:16.) This suggests the thought of our privilege as justified believers to share now in the sufferings and death of Christ, the condition upon which we may become joint-heirs with him of future glories, and associates in the great work of blessing and giving life to all the families of the earth.

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This same thought is expressed by the Apostle repeatedly and under various figures, but none of them more forceful than this, that the

Church, as a whole, is the "one loaf" now being broken. It is a striking illustration of our union and fellowship with our Head.

We quote: "Because there is one loaf, we, the many [persons] are one body; for we all partake of the one loaf." "The loaf which we break, is it not a participation of the body of the Anointed one?"--1 Cor. 10:16,17.--Diaglott.

The "fruit of the vine" represents the sacrificed life given by our Lord. "This is my blood [symbol of life given up in death] of the new covenant, shed for many, FOR THE REMISSION of sins." "Drink ye all of it."--Matt. 26:27,28.

It was by the giving up of his life as a ransom for the life of the Adamic race, which sin had forfeited, that a right to LIFE may come to men through faith and obedience under the New Covenant. (Rom. 5:18,19.) The shed blood was the "ransom [price] for ALL," which was paid for all by our Redeemer himself; but his act of handing the cup to the disciples, and asking them to drink of it, was an invitation to them to become partakers of his sufferings, or, as Paul expresses it, to "fill up that which is behind of the afflictions of Christ." (Col. 1:24.) It was the offer to us that if we, after being justified by faith, voluntarily partake of the sufferings of Christ, by espousing his cause, it will be reckoned to us as though we had part in his sacrifice. "The cup of blessing, for which we bless God, is it not a participation of the blood [shed blood--death] of the Anointed one?" (1 Cor. 10:16.--Diaglott.) Would that we all might realize the value of the "cup," and could bless God for an opportunity of sharing with Christ his "cup" of sufferings and shame: all such may be assured that they will also be glorified together with him.--Rom. 8:17.

Our Lord also attached this significance to the "cup," indicating that it signified our participation in his dishonor, our share in his sacrifice--the death of our humanity. For instance, when asked by two of his disciples for a promise of future glory in his throne, he answered them: "Ye know not what ye ask; are ye able to drink of the cup that I shall drink of?" On their hearty avowal he answered, "Ye shall indeed drink of my cup." The juice of the grape not only speaks of the crushing of the grape till blood comes forth, but it also speaks of an after refreshment; and so we who now share the "sufferings of Christ" shall shortly share also his glories, honors and

immortality--when we drink the new wine with him in the Kingdom.

Let us then, dearly beloved, as we on the evening of the 19th inst. commemorate our Lord's death, call to mind the meaning of what we do; and being invigorated with his life, and strengthened by the living bread, let us drink with him into his death, and go forth more determined than ever to be broken with him for the feeding of others. "For if we be dead with him we shall live with him; if we suffer we shall also reign with him."-- 2 Tim. 2:11,12.

WHO MAY PARTAKE.

It is left open for each to decide for himself whether he has or has not the right to partake of this bread and this cup. If he professes to be a disciple, trusting in the blood of the New Covenant, for forgiveness of sins, and consecrated to the Lord's service, his fellow disciples may not judge his heart. God alone can read that with positiveness.

Because of their symbolism of the death of Christ, therefore let all beware of partaking of these emblems ignorantly, unworthily, improperly --not recognizing in them "the Lord's body" as our ransom, for in such a case the partaker would be as one of those who murdered the Lord and would, in symbol, "be guilty of the body and blood of the Lord." 1 Cor. 11:27.

"But let a man examine himself:" let him see to it that in partaking of the emblems he realizes them as the ransom-price of his life and privileges, and furthermore that he by partaking of them is pledging himself to share in the sufferings of Christ and be broken for others; otherwise, his act of commemoration will

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be a condemnation to his daily life before his own conscience--"condemnation to himself." --1 Cor. 11:28,29.

Through lack of proper appreciation of this remembrancer, which symbolizes not only our justification, but also our consecration, to share in the sufferings and death of Christ, the Apostle says, "Many are weak and sickly among you, and many sleep." (1 Cor. 11:30.) The truth of this remark is evident: a failure to appreciate and a losing sight of the truths represented

in this Supper are the cause of the weak, sickly and sleepy condition of the church nominal. Nothing so fully awakens and strengthens the saints as a clear appreciation of the ransom sacrifice and of their share with their Lord in his sufferings and sacrifice for the world. "Let a man examine himself, and so let him eat of that bread and drink of that cup."

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FEET WASHING.

SOME feel that the feet-washing mentioned in John 13:4-17, is as important as the Memorial Supper; and hence we will here consider the subject: although only one of the Evangelists remembered to even mention it.

In Eastern countries, where sandals were worn, and the feet thus exposed to sand and dust, feet-washing was a regular custom, and an actual necessity. This service was considered very menial, and the humblest servants or slaves performed it for the family and guests.

Our Lord had noticed among his disciples a spirit of selfishness; he had overheard them disputing which of them should be greatest in authority and dignity in the Kingdom he had promised to share with them; and, foreseeing that this spirit would injure them in proportion as it grew and strengthened, he had rebuked them for their lack of humility. So indeed it did, in the fourth to the sixth centuries, blossom and yield bitter fruit, in the organization of Papacy, and the train of evils and errors which still flow from that impure fountain.

To illustrate the proper spirit which should characterize all who would be his disciples, he took a little child and set him in the midst, and said, Except ye become (artless and simple) as a little child, you are not fit for the Kingdom for which I am calling you. Ye know how the Gentiles lord it over one another, and recognize caste and station, but it must not be so with you. Ye have but one Master, and all ye are brethren; and he that would be chief, let him become chief servant. (Mark 10:35-43.) They who serve you most, you must mark as your chief ones. I am the chief servant myself; for the Son of man came not to be served by others, and honored thus,

but he came to serve others, even to the extent of giving his life in their service. As therefore my greatest service toward you renders me your chief, so shall it be among you. Esteem and honor one another in proportion as you find in each other unselfish sacrificing love and service. Esteem such very highly for their works' sake.--1 Thes. 5:13.

But for all this, the spirit of pride and a desire to "lord it" over others, and be revered as chief, was there, even after three years and a half spent with the Master, and under his example; and as he was about to leave them, Jesus sought, even on the last evening with them, to impress this lesson indelibly upon their hearts. So, after the Passover Supper, he arose from the table and performed for his disciples the most menial service, in washing their feet. They probably had not even thought of performing such a service for each other or for him, and even had consideration enough to object to his thus serving them in so humble a manner.

When Jesus had finished, he said to them, "Know ye what I have done to you? Ye call me Master and Lord, and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither is he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do

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them." If you understand and appreciate the lesson I have given you, and will practice it, you will be blessed thereby, helped in my service, and prepared for the Kingdom in which I have promised you a share.--John 13:4-17.

That the lesson had its designed effect we can scarcely doubt, as we look at the course of several of the apostles, and see how, with much self denial, they served the body of Christ, of which they were fellow-members, following the example of the Head, who was chief servant of all.

The question arises, What did the Lord mean when he said, "I have given you an example, that ye should do as I have done?" Was the example in the principle, in the lesson of service one toward another? Or was the example in the method of service, in the ceremony of feet-washing? To suppose the latter

would be to hide the real lesson under a form. And if the example were in the form, then every item of the form should be observed: an upper room; a supper; sandals should be worn; the same kind of garments; the towel girdle; etc. But no: the "example" which we should follow lay in the humble serving of the disciples by the Master, regardless of form. His example of serving the fellow-members in even the most menial manner is what we should follow--and blessed will we be, in proportion as we do follow it. In that proportion we shall be prepared for the everlasting Kingdom and service of God.

Those now living in Eastern countries, where sandals are still worn, may find an opportunity now to follow the example, the same form which the Master used, as well as other forms; and those differently circumstanced may follow the "example" in a thousand forms. Some of the fellow-disciples probably live in your city and in mine. How can we serve them? How can we refresh them? How can we show them our love and sympathy according to the Lord's "example?" Not in this climate by washing their feet--this would be an inconvenience, the very reverse of a pleasure and service to them, and therefore contrary to the "example." But we can serve the "body" otherwise, and truly follow the example. We can improve our various opportunities to serve them in matters temporal as well as spiritual. We can be on the lookout, and when we see sadness or discouragement, we can lend a helping hand to lift our brother's burdens, or our sister's sorrows, and we can let them see by deeds, as well as words, our anxiety to serve them--figuratively speaking, to wash their feet.

Do not wait until they request your assistance; for in proportion as they are developed disciples, they will not ask your aid. Do not wait until they tell you of their burdens and trials, but watch to anticipate; for in proportion as they partake of the Master's spirit, they will not be complainers, but will live "always rejoicing"--rejoicing even in tribulations.

Be not ashamed of such service of the "body," but seek it and rejoice in it--"ye do serve the Lord, Christ." But still more important than temporal service is our service one of another as "new creatures."

The washing of the body with the truth--the sanctifying and cleansing of it with the word--is in progress now. (Eph. 5:26,27.) What are you doing to cleanse and purify the

faith and lives of your fellow members? Do you approach them humbly with the truth, sincerely anxious to serve them, to bless and comfort and refresh them therewith? If so, go on; grand is your service; the Master served thus; this is his example; follow on. The more you can thus serve, and at the greater cost of time, and effort, and convenience, and self-interest, the greater will you be in the eyes of the Master, and the more honored and beloved of the body when they shall come to see and know you, as the Lord sees and knows your love and service.

Follow closely, then, the noble "example" of Jesus: wash and be washed one of another, cleanse and purge away the defilements with which each comes daily in contact in the world, that ye may be clean, "through the word spoken unto you." Purge out the old leaven of hypocrisy, and envy, and self-exaltation, even as ye have already been justified from all things and reckoned pure and holy by the merit of the precious blood which the chief servant and Lord of all gave for all.-- 2 Tim. 2:20,21.

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BEAR UP THE FEET.

"Judge this, rather, that no man put a stumbling-block, or an occasion to fall, in his brother's way." "He shall give his angels [messengers, servants] charge over thee; ...they shall bear thee up in their hands, lest thou dash thy foot against a stone."
--Rom. 14:13; Psa. 91:11,12.

EVERY gathering of the saints, even of two or three, is an assembling of the members of the body of Christ. So that the entire number of saints in the world to-day, or in any day, represents the one body; and yet the entire body is but one. Looked at still another way, we see the head first, and the succeeding members following in order, leaving those members of Christ who are alive and remain unto the presence of the Lord to represent the last members --the feet.

It is to these that the prophet refers above: not to the literal feet of Jesus, but the feet members of his body. (Many improperly accept Satan's interpretation of this passage, notwithstanding

Jesus' rejection of it--Matt. 4:6,7.)

The prophet makes the statement that the Lord will make special provision for the help and support of the "feet," just after giving a description of the evil day which the "feet" class will experience--the dark day, when the arrows of error will fly thick and fast; when the pestilence of Infidelity will stalk abroad; when all, except the "feet" class, shall fall--thousands on every hand. The question will no longer be, Who will fall? but, "Who shall be able to stand?" These, the real feet members, shall not fall; these shall have special help; God will send them messengers, whom he will specially instruct or charge that his will shall be accomplished, and the true overcomers be upheld, and neither stumble nor fall.

Blessed assurance! cause for trust and confidence, that if we abide under the protection with which he has covered us, we shall be safe and come off conquerors, and more than conquerors, through him who loved us and washed us in his own precious blood. But the thought specially in mind is this: Not only are those who scatter the pestilence, and shoot out the arrows of error, and cast stumbling-blocks in the way, men in the flesh, but those messengers whom God will use to bear up the "feet," and keep them from falling, are also human agents. Both classes are servants--serving some cause, either of truth or error; serving some master--the God of truth, or Satan, the father of lies and errors. No matter whose uniform we wear, his servants we are to whom we render service. If Satan can get into the service of error those who profess to serve the Lord, he is the more pleased, and the more successful in reaching others of the same class. As the Apostle advised us, so we find it in this evil day--the ministers or messengers or servants of error will appear as messengers of light, and their influence will thereby be the greater; and all not fixed upon the rock foundation of Christian hope will be sure to fall. All not protected by the armor which God's Word supplies are sure to fall pierced with the arrows of error.

Of two things then be assured:--We each must serve one side or the other in this battle of the great day of God Almighty, which has to the Church a different phase from that in which it will present itself to the world. Our strife is with spiritual adversaries, a battle between truth and error on religious subjects, while there is a conflict also between right and wrong, truth and error, as relates to political

and temporal affairs. On which side are you serving? Are you scattering error by words of your own, or reading matter, or in other ways doing that which will smite down and stumble your fellow pilgrims? or are you giving the more earnest heed to the special "charge" God has given us regarding the dangers and pitfalls of this day? and are you thus "bearing up" the fellow members of the body--the feet? Are you earnest in rightly dividing the word of truth? and are you careful to put before others only that which you have thoroughly examined and proved to the extent of your ability by the Word of God? Are you one of Satan's messengers, being used of him to overthrow the faith of some, and to remove "the feet" from the grand rock of faith--the ransom? or are you rendering yourselves as servants of righteousness and messengers of God,

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serving and blessing the feet? If the one, you are stumbling and defiling the "feet;" if the other, you are bearing up and "washing" the "feet."

True, the errors will test the armor of each, whether you shoot any of them or not; and it is also true that the "feet" shall be borne up and not dashed, whether you assist or not; but the question is none the less important to each of us, and will demonstrate our own faithfulness or unfaithfulness, our own worthiness or unworthiness to be members of the feet class of the body.

Blessed shall be that servant whom the Lord shall find giving meat in due season, to the household of faith. (Matt. 24:45,46.) Such, as messengers of God, are serving, strengthening and bearing up the "feet" of Christ.

The same thought is beautifully expressed in Rev. 19:7. The bride makes herself "ready" for the Bridegroom: each member assisting the others results in the preparation of all. Not that we could make ourselves ready of ourselves, but that we aid each other in the cultivation of those traits of character which the Lord has stipulated shall distinguish all who become his joint-heirs.--Rom. 8:29.

Judge--examine yourselves--that none of you "put a stumbling-block, or an occasion to fall, in his brother's way."--Rom. 14:13.

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"LEST YE ENTER INTO TEMPTATION."

"Watch and pray, lest ye enter into temptation."--Mark 14:38.

IT seems peculiar that there should be greater liability of falling into sin at one season than at another; but nevertheless we have noticed for several years and have before called to the attention of others the peculiar force of temptations at the time of the Passover, every Spring. Year after year at this season we have noticed special liability of many or all to stumble or be offended. Let us, therefore, take earnest heed to our Lord's words, and earnestly watch and pray for others and for ourselves; and let each one be on his guard not to cast a stumbling-block before his brother.--Rom. 14:13; Heb. 2:1.

It was at the Passover season that our Lord said, "I am the living bread which came down from heaven: if any man eat of this bread he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world." Then many of his friends and followers said, "This is a hard saying; who can hear it?...and walked no more with him. Then said Jesus unto the twelve, Will ye also go away?"--John 6:4,51,60,66,67.

It was at the Passover season that Judas bargained for the betrayal of our Lord,--and a little later on accomplished it.

It was about the Passover season that our Lord said, "My soul is exceeding sorrowful, even unto death." (Matt. 26:38.) "I have a baptism [death] to be baptized with, and how am I straitened until it be accomplished!" --Luke 12:50.

It was about the Passover season that our Lord took the disciples and began to explain unto them that the Son of Man must be delivered into the hands of the chief priests and scribes and be put to death (Matt. 16:21); and then Peter was tempted to forget that he was the disciple, and took the Lord and began to rebuke him, saying, "Be it far from thee, Lord. This shall not be unto thee." Thus also he tempted our Lord to repudiate his sacrifice, and brought upon himself the rebuke--"Get thee behind me, Satan: thou art an offence unto me: for thou savorest not the things that be of God, but those that be of men."--Verses 22,23.

It was while met to eat the Passover that the twelve got into a dispute as to which of them should be greatest in the Kingdom. They thus brought upon themselves our Lord's just rebuke, and induced the illustration of humility on his part by the washing of their feet.

It was when they had sung a hymn and gone out from the Passover that our Lord used to them the words at the head of this article, "Watch and pray, lest ye enter into temptation;" while he himself was in an agonizing battle, and with bloody sweat submitting his

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will to the will of God; and, praying earnestly, was strengthened.--Luke 22:39-46.

It was but a little later that the emissaries of the High Priest came upon them and the eleven all forsook the Lord and fled (Mark 14:50): the temptation, the fear, they could not resist.

It was but a little later that Peter and John, bolder than the others, went with the crowd into Pilate's court to see what would befall the Master; and Peter, being recognized as one of Christ's disciples, was tempted to deny the Lord with cursing.--Mark 14:68,70,71.

It was at the same time that our Lord was tempted before Pilate, but victoriously "witnessed a good confession."--1 Tim. 6:13.

The temptations of our Lord followed rapidly. When his foes spat upon him, and crowned him with thorns, and reviled him, saying, "Let him save himself, if he be Christ, the chosen of God," he could have smitten them with disease or death; but, as a sheep before her shearers is dumb, so he opened not his mouth. He overcame, and prayed for those who despitefully used him.--Luke 23:33-37.

He might even have concluded that he would not be the Redeemer of such thankless beings; but, while realizing that he could even then ask of the Father and receive the assistance of twelve legions of angels and overcome his enemies, he resisted the temptation. He gave himself a ransom for all, to be testified in due time.

The death of our Lord was a great trial of faith to all the disciples, who straightway were tempted to go again to their old fishing business, and neglect the fishing for men.--

John 21:3-17.

Paul and the other apostles subsequently had special trials at this special season also. See Acts 20:16; 21:10,11,27-36.

In view of all this in the past, as well as in view of our own experience since the present harvest began in 1874, we feel specially solicitous for the Lord's sheep every Spring; and this Spring is no exception. What may be the character of the temptations, we may not clearly discern until they are upon us; for if we knew all about them in advance they would be but slight temptations. Watch, therefore, and pray always; for the only safe way is to be prepared; because your adversary, the devil, is seeking whom he may devour. He knows your weak points, and is ready to take advantage of them. We will each need the graces of the spirit in our hearts, as well as the Lord's "grace to help in time of need" if we would overcome. "Watch and pray, lest ye enter into temptation!"

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

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THE WORK IN ENGLAND.

AFTER an expenditure of considerable by the Tract Fund to get the Colporteur work started in Gt. Britain (books, etc., to the retail value of \$965.67), we have to announce that Brother Rogers, who went there for the purpose of starting it, has left the colporteur service. He assures us, however, that he has not left the Truth, and that he will still circulate MILLENNIAL DAWN, as he may have opportunity, in his new line of work.

His new plan of labor we cannot approve for several reasons. He describes it as a work of faith. Instead of accepting and using the sale of the DAWNS, as God's provided means for the support of the laborers in the present "harvest," he proposes to rely largely upon collections and donations from the friends. He explained to us that he proposes to work as follows: On going to a city, he will seek for any who are already interested, and expect them to hire a suitable place for preaching and to attend to his financial matters and "see that he lacks nothing," while he preaches orally. Between meetings he will call upon Christian people and talk with them privately about the

Truth. If any of them inquire for reading matter on the subject, he proposes to take them the MILLENNIAL DAWN, the profit on the sale of which will go toward defraying his expenses.

Brother Rogers became so infatuated with his

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idea, that without even trying the method or writing one word about it he crossed the Atlantic to urge, nay almost to force upon us, the general adoption of this plan, instead of the present Colporteur method, which, together with the Tract work and WATCH TOWER, has been so greatly blessed of the Lord to so many of our readers. He expresses a dislike for the term Colporteur, preferring to be called a minister or preacher. We fear that he is getting ashamed of the method which God seems specially to have used and blessed in the preaching (making known) of present "harvest" truth.

Our objections to the proposed method are as follows:

(1) We are opposed to all forms of begging --whether by word, by insinuation, by suggestive hint, by collections, or by going into a Brother's home and sitting down on him until he is forced to say, Move on.

(2) Experience, which is much better than theory, convinces us that the majority of Christian

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people are prejudiced against any religious meeting held in a hall, unless they have some knowledge of its character in advance. Consequently, a gathering of representative Christians can not be had in that way. Indeed, we find that Christians who seldom attend Church services of any kind, being prevented by family cares, and some by skepticism, are more often reached by the colporteurs and deeply interested.

(3) It is an expensive method, wasteful of time and money which could be much better spent for the service of the Truth and the praise of the Lord in the colporteur work and Tract circulation. The time spent in seeking a suitable hall and in preparing and delivering discourses, could all be used in colporturing, and the expense of hall-rent, etc., be saved besides.

(4) The effects of public discourse, soon wear away, because the Scripture proofs are not so well appreciated as from reading, when the quotations, being marked and cited, can be

referred to and re-read until fully understood.

(5) In a town with a population of ten thousand, properly colporteur, two or three weeks' effort should dispose of at least four or five hundred DAWNS, and bring it to the attention of all; whereas the proposed plan would bring the Truth to the attention of only a few, probably circulate not above fifty DAWNS, and require much more time and expense. Experience shows that while some of the books sold may awaken no immediate interest, many of them bring forth good fruitage years after. Besides, as Brother Rogers himself has previously remarked, it seems as though the Lord is circulating the reading matter, to select and arm at once the overcoming class now, and the remainder of it to do a similar work for another class to be developed under, and out of, the great tribulation approaching. (Rev. 7:14.) See Brother Rogers' clear statement on this subject in our issue of July '93, page 194.

(6) The method proposed would debar from the privilege of the "harvest" work the majority of those now engaged in it as DAWN colporteurs; for about one-half of the number are sisters, and of the brethren very few have the gift of oratory or any of the qualifications for attracting, interesting and profiting the public by preaching-meetings.

Indeed, Brother Rogers agrees with us and many others of his best friends, that he lacks the talent of a public speaker; but he claims that the less ability he has, the more the Lord will use him in that way. He states that for this reason he never even attempts to prepare a discourse. And a similar course he urges upon others. We, on the contrary, hold that each of the Lord's servants should seek to use the talent which God has given him, as directed in Rom. 12:6-8; 1 Cor. 12:8-11; and that each should study how best to use his talents for the edification of his hearers.--2 Tim. 2:15; 1 Cor. 14:19.

Upon going to London, Brother Rogers started a three months' course of discourses, announcing subjects. Being from America and coming to them as a representative colporteur and instructor of colporteurs, of several years experience, commended to them by us, the WATCH TOWER readers there naturally inferred that his oratorical preaching was part of our arranged program; and when they went to hear him some were greatly disappointed,

and wrote us accordingly. One only recently interested TOWER reader, was quite provoked indeed, and wrote that we must have a very low estimate of the intelligence of our English readers when we sent Brother Rogers as a representative to instruct them; and intimated that not one of his audience could have made a poorer effort as a public speaker. Another wrote, Surely if our dear Brother Rogers has been used of the Lord for the blessing of others, it is not because of eloquence of speech, etc.

We replied privately to these brethren, telling them that they should not judge of Brother Rogers as a servant of the Lord by his ability as a speaker. We assured them that his talent consists in his ability as a colporteur and an instructor and starter of other colporteurs; and that thus his efforts had been greatly used of the Lord to the blessing of many. We assured them that we had not sent him to England as a representative orator of the truth, but as an efficient colporteur, and one, too, who we had every reason to believe held clear views of truth and who was firmly fixed upon the foundation-doctrine of the ransom. We asked that with this explanation they receive and honor Brother Rogers for his colporteur-work's sake (1 Thes. 5:13), and that they encourage his use of the talent he possesses while discouraging his attempt to use a talent which he does not possess so far as his best friends can discern.

Feeling it to be our duty to Brother Rogers, as well as toward the truth, we wrote to him as kind and brotherly a letter as possible, explaining the situation, urging him to specially use his great gift of preaching by the circulation of the printed page, and advising that he turn the remainder of the announced London meetings into Bible Study Meetings and lead them, instead of preaching; and we enclosed some of the correspondence received. We closed the letter with an exhortation that he consider our love for him and our interest in and our appreciation of his service, and referred him to Psa. 141:5.

But the effect was the reverse of what we designed. Whether from a lack of humility or whatever the reason, Brother Rogers concluded that all who did not appreciate his preaching were devoid of spirituality. As he considered the question, he reached the conclusion that he had a mission from God to change the whole program of harvest work: that he should come to Allegheny, and if Brother Russell were not humble enough to accept the Lord's message

from him, then he should do all that he could do to stop the other colporteurs from present successful methods and get them started in his untried, theoretical and mendicant method.

He came to Allegheny and stopped with us for ten days, during which time we gave him twenty-four full hours of valuable time, listening to his scheme, and endeavoring to point out its impracticability, telling him we had tried the plan in a general way before the publication of DAWN and TOWER--except that instead of depending upon others to pay the expenses, the Editor paid them himself.

Brother Rogers urged that the Lord had sent forth the early disciples without purse or scrip and had provided for their necessities, and that without books or tracts to sell, and that they lacked nothing. We answered, that God had sent out this "harvest" truth similarly from house to house, and had none the less PROVIDED for the necessities of all who went forth,--although in a different manner.

Brother Rogers urged that it did people good to give; that the WATCH TOWER had failed of its duty in not urging people to give; that the priests of the Jewish age lived upon the charity of the people--their tithes--and referred us to the Apostle Paul's reference to the Law upon the subject in 1 Cor. 9:7-11.

We agreed that people who give most to the Lord's service are most blest, provided they give it of a grateful willing heart; but we pointed out the Apostle's words in the same connection --"Nevertheless, we have not used this power [to demand support]; but [on the contrary] suffer all things, lest we should hinder the gospel of Christ." "I have used none of these things: neither have I written these things that it should be so done unto me." I "make the gospel without charge, that I abuse not my power in the gospel." (1 Cor. 9:12,15,18.) We also showed that the priests were not permitted

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to squeeze the tithes from the people, that the people were free to do as they pleased, although the tenth of all increase was demanded by the Law. All of the consecrated are of the antitypical "royal priesthood" for whom God will provide, and who are to engage somehow in self-sacrifice in God's service. The saints are, therefore, typified by the tithe-takers and not by the tithe-payers; and besides, among them are not many great or rich --chiefly they are of the poor, rich in faith

only. We assured him that we believed that we had done our full duty in placing before the consecrated an opportunity to share in the Lord's work through the general fund of the WATCH TOWER TRACT SOCIETY, used for publishing and circulating tracts by the million, to forward the translating of DAWN and Tracts in other languages, and to assist in colportearing the DAWNS and Tracts. Those who are of a willing mind need no prodding and, so far as we know, are doing all that they can do in this way. We have even returned money to some we had reason to believe from their own letters were giving beyond their ability. We assured him that our commission from the Lord was not to beg, or even to "make a poor mouth" to thus excite pity and draw money, but merely to preach the gospel and leave to the Lord to provide (in his own way) the things needful for ourselves and for his work.

But Brother Rogers was so infatuated with the delusion that God had given him the message for us that he declared that we were resisting God in the matter, and that he was not sure but that the Apostle Paul made a similar mistake in the method he used, as expressed in the verses to which we referred.

Finding argument of no avail, we proposed to set aside some city, large or small, in which he could make a trial of his method-- provided he would make a complete demonstration and not leave the city until he had done all the work that he thought should be done there. We believed that the experiment would prove a refutation of his theory, and that thus he might be convinced that it was not of the Lord. But he would not agree to this and told us that we should live by faith. We replied that "our sufficiency is of God," that the Apostle also said, "Hast thou faith? have it to thyself!"--that we are not to have

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faith in other people's generosity and endeavor to squeeze money from them, but to have faith in God and to use the means which he puts into our hands,--as he (Brother Rogers) had been doing for six years in preaching the gospel by the sale of DAWN.

We bade Brother Rogers Good-bye, assuring him that so long as he continues in the Truth, trusting in the ransom, we will have a deep interest in his welfare, even though he take what seem to us less advantageous methods of work; that we would put not a straw in his way to hinder

his service of the Lord in such a manner as his conscience would approve; and that if, when tried, his method shall seem in any degree to have divine approval we shall be glad to adopt any part that may seem to us compatible with the Lord's Word and spirit. But, meantime, we must demand the same liberty for our conscience that we accord to his. Brother Rogers assured us that he is still in perfect harmony respecting the Truth as presented in the volumes of DAWN, and that he will still be glad to use them in whatever way he may hereafter work. We assured him that we were glad to know this and that we would be pleased to supply him what DAWNS he might desire, at the usual low rate at which we supply all TOWER readers.

We regret, however, that when he saw that his mission and theory did not move us from the method which God has so far blessed, he seemed somewhat bitter in spirit, and left us expressing his intention to see and influence as many as possible of the colporteurs. Hence the propriety of so full a resume of this matter for the benefit, not only of the colporteurs, but also of the English friends, to whom Brother Rogers hopes soon to return;--although no longer as a representative of the Tract Society, nor at its charges.

"As the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ... But now hath God set the members every one of them in the body, as it hath pleased him." See 1 Cor. 12:12-18-25-29.

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STUDIES IN THE OLD TESTAMENT.

--INTERNATIONAL S.S. LESSONS.--

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

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JOSEPH SOLD INTO EGYPT.

II. QUAR., LESSON III., APR. 15, GEN. 37:23-36.

Golden Text--"Ye thought evil against me, but God meant it unto good."--Gen. 50:20.

In tracing the overruling providence of God in the lives of some of his chosen people of the past we find a great stimulus to our faith; and in the noble examples of the ancient worthies we should indeed find spurs to our zeal for God and our faithfulness in his service. Abraham, Isaac, Jacob, Joseph--how beautifully they walked with God! how simple and childlike their trust in the dark as well as in the light! and how earnest and sincere their devotion!

In our last lesson, Joseph, the favorite son of Jacob's old age, was brought to our attention (a dutiful and promising boy of seventeen), and his prophetic dreams and the envy of his brethren toward him. In this lesson we see how that envy and hatred brought forth their fruits. With the exception of two of the brethren--Reuben and Judah--all were desirous of taking his life; but the two did not dare to openly oppose the rest, so they suggested other measures. Reuben had him cast into a pit from whence he intended secretly to rescue him, but where the others were agreeable to letting him die of starvation. But before Reuben could accomplish his purpose of rescue Judah had proposed his sale to a company of traveling merchants going down to Egypt; and to this they had agreed, and had disposed of their young brother and divided the price among themselves. Of this transaction Reuben evidently was not informed, and he shared his father's grief at the supposed death of Joseph.

Judah's motive was apparently a double one--first, to ease his conscience by choosing the lesser of the two evils, avoiding to incur the guilt of his brother's blood, and yet desirous to accomplish the purpose of getting rid of him, and that at a slight profit to themselves. Then, in common with the other eight, he was willing to lie to his father and to make believe that Joseph was dead. Judah's choice of the lesser of two evils he may have regarded as a species of virtue, as the suggestion from, "Let us slay our brother," to "Let us sell our brother," presents a strong contrast. Thus men are often deceived by comparing a great with a lesser evil, or themselves one with another,

and especially with those of meaner disposition, instead of with the perfect standards of virtue and true holiness set forth in the Scriptures.

This supposed loss of a beloved son was another severe trial for Jacob. Evidently Joseph was the one in whose line of descent he looked for the fulfilment of the divine covenant. He was the eldest son of his beloved Rachel, and a son after his own heart, in whom was the reverence of God and the love of righteousness. The coat of many colors seems to have been his expression of this hope, which he did not seek to conceal from his family, being desirous and hopeful probably that they also would share his sentiments. And in Reuben's favor it may be remarked that of all the brethren he had more reason to be envious of Joseph, since he was the eldest son of Leah, the first wife. For twenty-three long years Jacob suffered the loss of this beloved son before he received the glad tidings--"Joseph is yet alive." Yet he faithfully held to the promises of God and waited for the consolation of Israel, and humbly developed the graces of meekness and patience which, in God's sight, are of great value.

In the case of Joseph the trial was one of great severity. From being a beloved and favorite son, tenderly reared in his father's house, he was suddenly transported to the position of a slave in a foreign and heathen land. Added to this, too, were the bitter experience of the murderous hatred and cold-hearted cruelty of his brothers and the thought of his father's grief and loneliness, and that without any apparent prospect of ever seeing his face again, or of even hearing a word from him, as no railroads or telegraphs or mailing arrangements then facilitated communication between foreign nations, and Joseph was a servant having no command of time or money.

This was surely a bitter experience for a young man of seventeen; but as he left

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the scenes of his childhood and all that he held dear on earth, and that under such painful circumstances, like his father when he fled from Esau, bereft of every thing else, he took with him the staff of the divine promises and the principles of truth and righteousness under whose influence he had

been reared, and he resolved to be loyal and faithful to God and to maintain his integrity under whatever circumstances he should be placed. Alas! how few young men in these days--nor did they in those days--make such resolutions, even under the most favorable circumstances. This is the age when they generally think they should be sowing their wild oats, of which they generally forget they must afterward reap the bitter harvest.

While God could have prevented and might have interfered at any step of these distressing circumstances, we see that he did not, but that he allowed each one to freely manifest his disposition for good or for evil; yet above them all we see his overruling providence in turning these very circumstances to account in a most marvelous way for the furtherance of his benevolent designs and to the special blessing of his faithful servants. Thus, for instance, Joseph being thrown more upon his own resources and in contact with a new, and at the time the most advanced, civilization of the world, received a new and valuable education which otherwise he could not have received, and a discipline that developed manly strength, courage, tact, and firmness of character; while his isolation from all the old home associations led him to closer communion with God and reliance upon his power.

Then, too, in the providence of God, Joseph was the forerunner of all Israel in the land of Egypt, where God proposed to give that entire nation a needed and valuable experience for four hundred years, in contact with the highest civilization of that day, yet under the humiliating circumstances of servitude which would tend to humble them, and also to teach them reliance upon God. Here, too, their race would be kept pure and distinct from others, since, as slaves, they could not intermarry with the Egyptians. And through Israel in the land of Egypt, not only the Egyptians, but other nations through them, were to learn something of the power and character of the true God.

A very special lesson of importance to us, in considering the course of divine providence with these ancient worthies, may be gathered from the fact that the value of their experience in developing character and in shaping circumstances for future good is

so manifest to us from the standpoint of the ends attained, while to them, as they passed through those experiences, they had to walk by faith trusting the guiding hand of God, where they could not trace his loving purposes.

Abraham could not know that God would provide himself a lamb other than Isaac; and therefore it was his part to obey the divine command, even to the raising of the knife to slay his son. Jacob could not know how Esau would meet him in peace and permit him to enjoy the good of the land; but it was his part to arise and take all his house and all his goods and go to meet Esau when the Lord commanded. Joseph could not know just how all the painful circumstances that befell him after he left his father's house in search of his brethren were to work together for such great good for himself and for all his father's house, and for all Egypt as well; but it was his part to carry with him into Egypt the principles of divine truth and righteousness

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and the noble example of a godly character, and as a servant to Potiphar to faithfully perform his service to the best of his ability. And while, like his father Jacob, he thus walked in the path of faith and duty, God could add his blessing; and we, at this end of the line, see the blessed results of their faithfulness, trust and humility.

Just so, in the light of eternity, the past experiences of our lives will appear if, like them, we prove faithful under all circumstances --in the dark as well as in the light, in the storm as well as in the calm. As children of God we must all have the discipline of experience: let us see to it, therefore, that we patiently and meekly submit ourselves to God, taking courage from the noble examples of the ancient worthies, and from the manifestations of God's love and care and wisdom in making all things work together for good to them as he has promised to do for us also.

"Leave to his sovereign sway
To choose and to command:
So shalt thou gladly own his way,
How wise, how strong his hand!"

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JOSEPH RULER IN EGYPT.

II. QUAR., LESSON IV., APR. 22, GEN. 41:38-48.

Golden Text--"Them that honor me I will honor."--
1 Sam. 2:30.

In Egypt we find Joseph making the best of his new and trying circumstances. Having resolved to look upon the brightest side of things and to act upon the right side, he trusted in God and was cheerful and faithful in all his duties, whether they were agreeable duties or not. He acted thus, not from policy, but from principle--because he loved righteousness and desired the approval of a righteous God.

His faithfulness soon won his master's confidence; "and his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand;... And he made him overseer over his house, and all that he had he put into his hand." And when, after some ten years of faithful service here, he was falsely accused and cast into prison, "and he was laid in iron and his feet were hurt with fetters" (Psa. 105:17,18), with a clear conscience and a sense of the divine approval he determined to make the best of that situation also; and there too "the Lord was with him and showed him mercy, and gave him favor in the sight of the keeper of the prison;" and there, without any prospect of release, he remained faithful to God and duty for three years, when suddenly, the purposes of this discipline and proving having been served, God set before him an open door. He did not take him out of prison, but in pursuance of the pathway of benevolent helpfulness to others he led him out.

Wherever Joseph was, and no matter what were the circumstances, he did what was right and made the best use of the situation; and his faithfulness in all the little things prepared him for larger and wider fields of usefulness. He was rightly exercised by the experiences of life. He was kind both to the thankful and to the unthankful, generous to the mean as well as the noble, not allowing the injustice and harsh treatment which he received from others to harden his heart. And in all his course we see no signs of distrust in God or of complaining. In his trials he simply

clung closer to God and took comfort in the manifestations of his favor, while he trusted where he could not trace him.

When God showed to Joseph the interpretation of the dreams of the butler and baker in prison, he recognized the favor as from God and thought he saw in the circumstance an open door to liberty once more. But the ungrateful butler forgot his benefactor, and for two years more he remained a prisoner. Then the door was swung open--this time, not only to freedom, but to honor and advancement, and Joseph was prepared to enter. His suggestion to Pharaoh of a wise course in view of the predicted famine was an evidence not only of his faith in God but also of a keen, active, business turn of mind. He thus taught that men should act upon their faith promptly and without wavering; and when he was chosen to pilot the nation through the threatening dangers of their future, he showed his great executive ability and his faithfulness there also. In this he was partly favored by inheritance from his father; but much was added to that by his own energy and force of character. All the open doors to usefulness and honor are of no avail if we lack the energy and force of character to enter them and to carry forward successfully the enterprises to which they lead.

Faithfulness, purity of character, nobility of purpose, energy, courage, acquired skill, piety and self-discipline are all necessary to a successful life from God's standpoint.

Joseph's exaltation to the throne of Egypt, where he was second only to the king, may be regarded by some as the full reward of his faithfulness. But evidently Joseph did not so regard it. He still had respect to the promises of God: he did not lose his head and become puffed up with pride on being elevated from the position of a slave and a prisoner to a royal throne, but with the same steady dignity that characterizes a true man, he quietly went about the business of his new office with the same energy, competency, and faithfulness that had characterized him as a slave and as a son and brother in his father's house. His long acquaintance with God, especially under the discipline of adversity, had made him humble, and the graces of character grew beautifully in his prepared heart. But the throne of Egypt had never been the goal of his ambition; for, like Abraham and Isaac and

Jacob, he looked for the heavenly city, the Kingdom of God. There was his treasure and there was his heart, and from thence he drew the inspiration of his noble life; and the court of Egypt was esteemed only for its privileges of helpfulness to others.

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ENCOURAGING WORDS FROM FAITHFUL WORKERS.

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DEAR TRACT SOCIETY:--Enclosed please find \$5.00, which is to be applied on my "Good Hopes." It is more than I thought I would be able to send, and I am truly glad of it. I only wish it were many times more. I have thoroughly tested all the Tract Society publications, and never feared to place them in any one's hands; for they stand on the true foundation, and besides are easily comprehended. I have been an advocate of these publications for nearly thirteen years, and I like Brother R's method. He has never yet bewildered or mystified my mind, and I feel satisfied with his exegesis on Bible subjects. I believe MILLENNIAL DAWN and ZION'S WATCH TOWER to be God's agents for disseminating the truth; and may the Father's blessing go with both the Editors and the publications. Yours in love of the truth, MRS. B. F. MILLER.

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DEAR SIR:--I send you a brief sketch of the life of Mrs. Lucretia Mead, who was an earnest Christian, a great reader and a deep thinker. She died last August at the ripe age of ninety. All her life she studied to find justice combined with mercy in the old orthodox theologies, but failed utterly. And consequently she was unhappy. About ten or twelve years ago a copy of the TOWER was sent to the postoffice of which my father was postmaster. He took the liberty to send the paper to her. She read and reread it, and then sent for the paper for a year; and we have taken it ever since.

If you could have seen her study your books and papers, and compare them with the Bible,

and heard her exclaim, "It is truth! It is truth;" and then, raising her eyes to heaven, as it were, praise God for sending her those truths, as I have seen and heard her do, you would praise God, too, for being the means of so much happiness. Then to see and hear that aged mother teach her children (gray-headed men and women) and grand-children and great-grand-children was a sight or rather an experience few families have witnessed. She used to wonder why God let her live so long. I told her I firmly believed God intended her to live in order that four generations at least should be made acquainted with these truths through her.

And so she died, every faculty clear to the last; and we all bless God for your teachings, through Christ, brought to us through grandmother.

Yours sincerely, MRS. E. M. YOUNG.

DEAR FRIEND AND BROTHER:--Again I intrude on your valuable time, not to ask questions or to make complaints, but to tell you the joy I feel, and the hope that daily grows stronger within me. I have at last been able to do something for Him, in his blessed cause. I have been the means in his hands of supplying "meat" to some truth-hungry souls, and feel that I have His approval in so doing. True it is, that I have accomplished little; but that little gives me great encouragement and stimulates me to press onward in the good work.

Until lately, I have been more or less in darkness; that is, trying to see through the gloom in which I was enveloped, knowing that something better lay beyond, yet failing continually. Now I am commencing to see more clearly. I was an idle laborer in the vineyard; now I trust I am becoming a worker. True, my work is small, but who knows, but our dear Lord, how far it may extend. If one can bring the Truth to four, what may those four do. As to myself, I am daily putting the old self under. The work is slow, but is progressive, evil is continually with me and sometimes gets the better of me, but it is dying slowly and surely. What used to be severe trials are now almost nothings. I look to Him and put my trust in Him, knowing he is working all things together for good. All I regret is lack of opportunity to do more in His service. The time, I know, is short; hence my impatience. With love to all your workers and yourself and helpmate, I remain,
Yours in hope, W. F. POTTER.

DEAR BROTHER RUSSELL:--The last TOWER
has reached me, and oh! it is fine! My heart
goes out to you and yours in the work you are
doing in spreading real good news, and when
I think of the multitudinous vexations which
must continually harass you.

In reference to your appointment of a committee
to examine MS. sent in for publication,
for my own part I hope it will soon have to be
dispensed with because of lack of work. In
reference to others publishing, I always feel if
the same means, time and energy were put forth
in circulating already published articles from
the TOWER office (which are certainly published
at a much lower rate), how much more good
would be done! This is still my feeling; and
I do not feel one whit able to write (much less
publish and circulate) anything to exceed what
comes out from time to time. Accept much love.

Yours in our Lord, F. B. UTLEY.

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ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

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"WATCH WITH ME ONE HOUR!"

--MATT. 26:40.--

Little did we suppose, when writing for our last issue the article, "Watch and Pray, Lest Ye Enter into Temptation," that the admonition was so greatly needed by you all, and especially by the Editor and his faithful co-workers in the service here. Suffice it here to say that the Adversary has been busy concocting a dark conspiracy in the hearts of some who should be "true yoke-fellows," but who are proving themselves to be "false brethren," similar to some mentioned by the Apostle in 2 Thes. 3.

Brethren and Sisters, watch and pray yet more earnestly for yourselves and for us; for assuredly the Adversary opposes us all, more and more, at every step. In all probability the Church's path will grow narrower and more difficult as the Master's did, until, like his, it shall reach a Gethsemane and a Golgotha. The same thought is illustrated in the career of John the Baptist--pointed out in M. DAWN, VOL. II., pp. 260-262.

The severest feature of the present trial is that it is the work of "false brethren." It enables us to appreciate our Lord's "contradiction of sinners against himself"; and we are not weary nor faint in our minds. We have not yet resisted unto blood--death. We are looking away to Jesus, the author of our faith, who in due time, we trust, shall be the finisher of it.--Heb. 12:2-4.

A JEWISH VIEW OF JESUS.

It is becoming quite popular with all sorts of people--religious and irreligious--to point to Jesus of Nazareth, our Redeemer and Lord, as a great and wonderful teacher; and therefore it need not surprise us to find that a similar sentiment is springing up amongst the Jews. It will prepare the way for their ultimate acceptance of him--when the Kingdom is his, and he is the governor among the nations.--Psa. 22:28.

The following extract from The Overland

Monthly is by a Jew--Jacob Voorsanger--and gives evidence in the direction named. He says:--

"Shorn of all theological attributes, divested of his Greek garments, disrobed and appearing in the strong light of history, the majestic character and figure of the Nazarene are intelligible enough to a Hebrew. A son of his people, his heart aflame with great intents, his ambition wholly to restore the law, his dream that of the prophets, to bring the kingdom of heaven to the children of earth, he preached a Millennium to men engaged in quarrels and contentions. If he failed, if his life paid the forfeit, it was the sorrowful consequence of troubled times. But his teachings, as they appear upon the face of his book (not as they are interpreted by metaphysicians), are the genuine echoes of the holy things propounded by old prophets. A life led in harmony with such teachings, the same teachings given to Israel in the law and the prophets, must needs be pure and holy. This much we understand. Why cannot all the world thus read these teachings, and thus, to quote the great words of Sir Moses Montefiore, 'remove the title page between the Old and New Testaments.'"

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PAPER-BOUND DAWNS.

These are supplied to TOWER subscribers at 25 cents per copy or, when taken in packs of five, ten or twenty of any one volume, at the Colporteur rate, 15 cents each;--this to facilitate loaning and giving, so greatly enjoyed by those who receive the truth in the love of it. On account of extra postage the foreign rate will be five copies for \$1.00.

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VOL. XV. APRIL 15, 1894. NO. 8.

IMMORTALITY.

WHAT IS IT? HOW AND WHEN OBTAINABLE? TO WHOM PROMISED?

"Our Savior Jesus Christ...hath abolished death,

and hath brought life and immortality to light through the gospel."--2 Tim. 1:10.

THE doctrine of the endless torment of the wicked is built upon the theory that they and all men are immortal creatures;--that somehow and somewhere all men became possessed of a power to live always;--that they cannot rid themselves of life, even should they so prefer; and that even God, their Creator, has done a work in creating them that he could not undo if he so desired.

This hypothesis, if conceded--and it is very generally accepted--becomes the basis for a certain sort of logical reasoning. We are assured that since all men are immortal they must all live somewhere and under some conditions; and that since God has promised a reward to the obedient and a punishment to the disobedient, the immortality of the righteous will be spent in bliss and the immortality of the sinners in misery.

Our first question should be, Is the above hypothesis, the foundation of this view, correct? Is it true that God who has the power to create has not the power to undo his work, and destroy man? Reasoning on the subject, before going to God's Word to see what he says about the matter, we should say that there must be some mistake about this hypothesis--that it is less difficult to destroy than to create a being; and that he who created all things must be "able to destroy both soul and body" should he so desire, as also saith the Scriptures. --See Matt. 10:28; Jas. 4:12.

Our reasoning further would be that, since God's character is both just and kind, if he had not had ability to destroy his creatures if unsatisfactory (if when once created they must live on regardless of their own well-being or the well-being of others, and must therefore spend an eternity of misery, in separation from the holy and in confinement with others of their own miserable and sinful disposition), then God would have been much more careful as to who got life at all, and as to the circumstances and conditions of birth and parentage. We hold it would be discreditable to God's justice, wisdom, love and power to assume that he would permit ignorant and depraved parents to bring forth ad libitum a depraved offspring, mentally, morally and physically degraded and weak, if those creatures must spend an eternity somewhere, and if the chances were, as is generally supposed, a thousand to one against their everlasting

happiness.

But we do not wish to rest our faith upon human reasonings,--either our own or those of others--while we have the Bible, God's inspired revelation, to give us positive information on this important subject. In it, and in it alone, God has revealed his character, his plan and his power to execute it.

Before going to the Scriptures, however, it will be well for us to make sure that we have the correct conception of the meaning of the

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words immortal and immortality. Although these are English words, we believe that the majority of English speaking people do not realize their full import. They suppose them to mean merely everlasting life. This, however, is a great mistake; for, according to the Scriptures, some will have everlasting life who will never have immortality;--nay, they expressly tell us that many, "a great company," will enjoy an everlasting existence, while but few, "a little flock," will be made immortal.

The term Everlasting Life simply describes an existence which will never cease. It may be supported by food and drink and other necessary conditions, but it simply means that life will continue forever. This everlasting life may belong to both mortal and immortal beings, the only difference being that to the former it is granted through certain conditions upon which it depends for support, as for instance, light, heat, air, food and drink, while in the latter it inheres independent of all conditions.

The term Immortality describes an existence which, therefore, cannot cease, being proof against death. It is an indestructible existence, not dependent upon food and drink or conditions of any kind. It describes an existence which needs no refreshment or supply--possessed of inherent life.

If these definitions be accepted as correct (and they cannot be successfully disputed), then all opposition to the Scriptural teaching, that Immortality is not an inherent and natural possession of humanity, but a prize offered to a special class of overcomers, should cease; because opposition generally springs from the supposition that the denial of natural human immortality means a denial of any future life, and implies that a man and a brute are alike in death--without hope of a future existence. We are glad that we are able to thus remove

at once the prejudice which hinders so many from a candid examination of the Scriptural teaching upon the subject.

Having carefully studied all that the Bible has to say upon this topic, we will first assert what its teachings are, and afterward give the proof.

The Scriptures assert that this very high order of existence (which we men cannot fully comprehend), this life without food or other means of supply--inherent life, Immortality--was originally possessed by the Heavenly Father only. He alone has it without derivation from another as a gift or reward. All others, therefore, who ever will attain to this highest order or degree of existence, will obtain it as a reward or gift, and will then possess the divine nature, in which nature, alone, Immortality inheres.

Angels no more possess immortality than do men; for, although they possess the divine image and likeness (as do all of God's intelligent creatures), they are not partakers of the divine

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nature;--theirs is angelic nature, as man's is human nature. True, there is no dying among the angels as there is among men, but neither would men die if it were not for the penalty of sin, under which all men came by father Adam's disobedience, and from which all of them, who will accept the terms of the New Covenant, will shortly be set free. (Isa. 61:1.) But that angels could be destroyed, as man has been, is fully substantiated by God's dealing with Satan, who, before he sinned, was an angel of light, a son of the morning--one of the earliest creation. (Isa. 14:12.) Both in literal and symbolic language the Bible declares that Satan is to be destroyed;--which proves conclusively that he and other angels do not possess that exclusively divine attribute of inherent life, Immortality.

And the Scriptures assure us that even our great Redeemer, who was the very first and chief of God's creatures, "the beginning of the creation" of God, and by whom angels and men and all other created things were made (Rev. 3:14; John 1:3; Col. 1:15-17; Heb. 1:2; Eph. 3:9), and who consequently was next to the Father in honor and glory and power,--even he did not possess this wonderful kind of life, this essentially divine quality, until after his resurrection from the dead, after he had given himself as man's great sin-offering,

once for all and forever. Then, as a reward for his perfect obedience to the Father's will and plan, even unto death, he was highly exalted

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and given a name above every other name. His obedience to the divine will proved him an overcomer of evil in the highest degree, and he was honored with a seat with the Father in the throne or dominion of the Universe. Among the other favors conferred upon our great Redeemer after his sacrifice and at his resurrection was this divine quality of having "life in himself," not dependent on supplies of food, etc., the gift of Immortality.

Indeed, if our Redeemer had possessed this kind of life before, he could not have been our Redeemer; for he could not have died for us. To any one possessing immortality, suffering and death are impossible. Thanks be to God that Christ died for our sins--once for all. But he will never die again: he is now immortal and cannot die. "Christ being raised from the dead dieth no more: death hath no more dominion over him."--Rom. 6:9.

With these views of the exclusiveness of this quality of being called Immortality, and seeing that it is essentially a quality of the divine nature only, it may well cause us surprise to find it promised or offered to any creature--angel or man. Yet we do find it not only given to our resurrected Lord Jesus, but offered also to a particular class of men, within a special period of time, under certain conditions and for a special purpose in the divine plan.

God's purpose is clearly stated in connection with the text at the head of this article, thus: "God...hath saved us, and CALLED US WITH A HOLY CALLING; not according to our works [or past evidence of worthiness], but ACCORDING TO HIS OWN PURPOSE and favor, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death and brought LIFE and IMMORTALITY to light through the gospel."--2 Tim. 1:8-10.

God's purpose was to make a "new creation," of his own nature--the divine nature--of which new creation his Beloved Son, our Lord, was to be the chief or head, next to himself. God's purpose was that this new order of beings should be selected from among the human order; not that the human family had specially pleased God in works, or in any other manner had merited

this honorable preference; but of his favor he purposed it so. And it is in the carrying out of this purpose that our Lord Jesus has already been manifested, and that by his obedience he has not only secured to himself the Father's favor and his own exaltation to the divine nature and glory and honor, but by the same act of obedience, even unto death, he has opened the way to two things; viz., life and immortality. Life, everlasting life, is opened up to the world in general; and each member of the race may secure it by conformity to the terms of the New Covenant: and immortality is brought to light for the special class, the foreordained Church, which, according to God's purpose and wonderful favor, is now being called, and tested, and selected, for participation in the divine nature and association in the divine plan, as heirs of God and joint-heirs with Jesus Christ, their Lord and Redeemer.

Observation and reflection teach us what the Scriptures expressly declare; namely, that the requirements of character for that high position are exacting, the way to that great exaltation narrow, difficult, and that few of the many called will win the prize, make their calling and selection sure (by full and hearty obedience of mind) and become partakers of the divine nature. The overcomers who will sit with Christ in his throne, as he overcame and was associated with the Father in his dominion, will be but "few," a "little flock." Not many great, mighty or noble, according to the reckoning of this world, will be chosen; but the humble and meek, rich in faith.--1 Cor. 1:26; Jas. 2:5.

Some of the Scriptures upon which the foregoing statements are based are the following: Showing that God is the only original possessor of Immortality, 1 Tim. 6:15,16. Showing that to Christ has been given this quality of having "life IN HIMSELF," not needing further supply, John 5:26. Showing that each one of the faithful, overcoming Church, Christ's bride and joint-heir, is to share the same gift, a well-spring of life in himself, springing up everlastingly, John 4:14. But each must run a race and win it as a prize, as did their

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Master and Captain, the Lord Jesus. (Rom. 2:7; 1 Tim. 4:10; 1 Cor. 9:25; 2 Pet. 1:4-7,8,10.) And such shall have part in the same kind of a resurrection that Christ experienced, Phil. 3:10,11. His was the first or chief resurrection,

to the highest station; and, as his "body," they will share with him that first or chief resurrection to glory, honor and immortality, and over them consequently the second death will have "no power," Rev. 20:6. That this class will obtain this inherent quality of the divine nature (immortality), and be like their Lord, is clearly stated by the Apostle in his description of their resurrection, the "first resurrection," "the resurrection of the dead," 1 Cor. 15:42-44,50-54. (The word incorruptible, when applied to being, existence, is of similar significance to immortal). The exceeding, great and precious promises of God, by which these are called or begotten, are incorruptible seed, and wherever retained and nourished will develop into being of the divine nature, 1 Pet. 1:23 and 2 Pet. 1:4. These citations include all the uses of these words, immortal, immortality, incorruptible and incorruption in the Bible;--in the original as well as in the English language.

THE ORIGIN OF THE BELIEF IN HUMAN IMMORTALITY. ITS EARLIEST TEACHER.

Whence then came the popular notion that all human beings possess immortality, innately, inherently? Evidently it came not from the Bible; for, as we have seen, the Bible teaches the reverse, that God alone had it as an inherent quality, and that he has offered it as a gift to but a small and very select class. Nay, more, the Bible distinctly declares that man is mortal, that death is possible to him. (Job 4:17; Deut. 30:15; Rom. 6:12; 8:11; 1 Cor. 15:53; 2 Cor. 4:11); and more, that he has passed under its sentence (Rom. 5:12); that his only hope is in a resurrection, a re-vitalizing or re-creation from the dead; and that an everlasting continuance of life may be had only upon the condition of full obedience to the divine requirements.--1 Cor. 15:17,18,20,21; Rom. 5:18,19; Acts 4:2; 17:18; 24:15.

Scanning the pages of history, we find that, although the doctrine of human immortality is not taught by God's inspired witnesses, it is the very essence of all heathen religions. Savage tribes in every quarter of the earth believe the doctrine, and from their tribal traditions have held it from time immemorial. It is not true, therefore, that Socrates and Plato were the first to teach the doctrine: it had an earlier

teacher than either of them, and a yet more able one. They, however, polished the doctrine, as long held by the Greeks, and made a philosophy out of it, and thus made it the more seductive and acceptable to the cultured class of their day and since.

The first record of this false teaching is found in the oldest history known to man--the Bible. The false teacher was Satan. "He was a liar from the beginning [not from his beginning, but from the beginning of man's experience--from Eden] and abode not in the truth." He used this false doctrine in tempting mother Eve to wilfully and knowingly disobey God's command. God had said to Adam and Eve that the penalty of disobedience would be death. Satan's denial of this, saying, "Ye shall not surely die!" was practically saying that God could not destroy them after having created them. It was practically, therefore, the first affirmation of the doctrine of inherent, human immortality. And this is the teacher who has blinded and confused all nations and peoples upon this subject. Himself and his agents and coadjutors, the fallen "angels who kept not their first estate" (Jude 6), have taught the world this lie, in the same manner that they attempted to teach Israel,--by dreams and by necromancy,--by personating their dead friends, through "spirit-mediums" of modern times.

During the Jewish age God guarded his typical people against those delusions and lying spirits of devils, assuring them that "the dead know not any thing"; that "his sons come to honor and he knoweth it not, and to dishonor and he perceiveth it not of them"; for "there is no work, nor device, nor knowledge,

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nor wisdom, in the grave whither thou goest."
--Job 14:21; Eccl. 9:5,10.

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The following references will show clearly the Lord's attitude on this subject during the period of typical Israel's favor; viz., Deut. 18:10-12; Lev. 19:31; 20:6; 2 Kings 21:6; 23:24; Isa. 8:19; 19:3; 29:4; 1 Cor. 10:20; Jas. 3:15; 2 Tim. 3:8. In God's dealing with the Gospel Church, as we have already seen, he guarded them against the error by setting before them the true and only hope of everlasting life and of immortality; bringing BOTH to

light in the gospel; showing that life everlasting would be given only to faithful, obedient men as a reward at the resurrection, and that immortality would be bestowed as a favor upon a little flock, the special "overcomers" of this Gospel age.

DOCTRINES OF DEVILS.

These "seducing spirits and doctrines of devils," so successful over the entire world in all past time, the Lord advises his people, will be specially active and specially seductive in form in the close or "harvest" of this Gospel age. "Now the spirit speaketh expressly that in the latter times some shall depart from the faith, [through] giving heed to seducing spirits, and doctrines of devils speaking lies in hypocrisy." (1 Tim. 4:1.) We are also forewarned that this "hypocrisy" consists in personating messengers of light ("angels of light" --2 Cor. 11:13,14), and affecting to bring in "new light."

Among the barbarians, steeped in ignorance, there is no need of new light--they are left asleep. But amongst the enlightened and civilized (despite his blinding influences, 2 Cor. 4:4), thought and investigation are being aroused; and there Satan is kept busy. Among such necromancy and incantations will not do; their intellects are too alert to be much or long hoodwinked by these. Even the finer deceptions of Spiritism (with its manifestations of superhuman powers through rapping, tipping, writing and speaking and impersonating mediums with familiar spirits, which it claims are for the purpose of proving human immortality), are too gross and senseless to deceive and captivate God's consecrated ones, the very class Satan is most anxious to stumble. Consequently there are changes in progress,--new garments of "new light" are assumed continually, and every feature of present truth sent by God to "the household of faith," as meat in due season, is promptly counterfeited, in order "to deceive if it were possible the very elect."

But it is not possible to deceive those whose faith in God is fixed in Christ--who are trusting in the merit of Christ's great redeeming sacrifice and whose hearts are wholly consecrated to the Lord's service. Such "shall never fall"; but all others are to be separated from the true, and God permits, yea, using Satan's

wrath to work out his own plans, he may be and is said to send the strong delusions which are now perplexing all whose faith is not founded upon the rock Christ Jesus, and who have not already put on the whole armor of God, supplied in his Word. All who have failed to receive the truth in the love of it, but take pleasure rather in the error and serve error, God wills shall be deceived by these "doctrines of devils," that thus their condemnation, as unfit for a share in the Kingdom, may be manifested.--See 2 Thes. 2:10,11; and WATCH TOWER, April '91.

CHRISTIAN SCIENCE, THEOSOPHY, ETC.

Among the popular and more refined devices of the great Adversary are Christian Science in its various schools and with slight differences and Theosophy. These on the outside, together with the evolutionary and anti-Biblical theories inside the nominal churches, called Higher Criticism, advanced thought, etc., are rapidly tearing to fragments all of truth that the poor nominal churches ever held. These all bear the distinctive marks of the "father of lies." They all with one consent declare man to be immortal.

The assumedly wise "Higher Critics," who claim that the writers of the Bible were less learned, less wise and less inspired than themselves, and hence that their writings should be regarded only as well-meant "old wives fables," claim that man is "falling upward"--evolving from a state or condition of low degradation, perhaps from a monkey or even a

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tadpole state, up to the divine nature, by virtue of inherent immortality.

Christian Science is wholly a misnomer; for it is devoid of scientific elements, and merely prefixes the name Christian to destroy and deceive God's people; for to them Christ was not a Savior, nor was a savior needed: he was merely a good man, a Christian Scientist who but imperfectly understood the new science which he introduced, but which in these latter times has been perfected and fully set forth by Mrs. Doctor Eddy of Boston, Mass. As expounded by its various schools it teaches the immortality of all things, and has for its trade-mark, so to speak, the expression, "All

is life, there is no death!" Thus they speak Satan's falsehood, "Ye shall not surely die."

The various shades of Universalism unite in the same conclusion. Some hold that man evolved from a tadpole or ape, some that he was poorly made and a very bad likeness and not at all the image of God, and declare that he was like "a half-baked cake;" but all unite in the belief that all men are being evolved to perfection and the divine nature, and assure all in Satan's very language, "Ye shall not surely die."

And, finally, we have Theosophy--the latest nonsense to appeal to the cultured and aesthetic, but really blind and naked and hungry in the nominal churches. (Rev. 3:17.) It comes forward as the newest and most polished form of religious thought; but those versed in ancient and medieval history know that it is, in its very essence, a revival of the central thought of Hindooism, and in many particulars the delusion of the so-called German Mystics. Theosophy holds that "all things are of God" in the absolute and ridiculous sense. It holds that all finite existences were effluxed or thrown off from one Infinite Being; that these effluxed beings--angels, men, beasts and birds and devils--being portions of deity are immortal and (as Satan has always taught) "shall not surely die." Following the philosophy of Socrates and Plato (while denying these as the authors or even the burnishers of their doctrine, and claiming that Socrates and Plato got the information as they now get it direct from God, by communion and intuition), it claims that man not only will live forever future, but that he has lived forever past. It appeals to the weak-minded with the question, "Have you never seen places that seemed strangely familiar the first time you visited them? Those were places you had seen before your present existence began." And, as of old, Satan may sometimes assist a sluggish imagination with a dream. It holds that death is not death, but a new birth, and that each individual will be reborn again and again until he has developed sufficiently the divine nature, and then he will be reabsorbed into God for eternity.

It professes to be based upon neither theology nor philosophy. The word Theosophy is defined by its advocates to mean the Religion of Wisdom. It claims that its wisdom is divine, resulting from direct intuition and communion with God. Consequently, it rejects philosophical reasoning, and revelation such as the Scriptures, as hindrances to true wisdom.

Instead of accepting and using the revelation which God has provided--the Bible--and therefrom learning of the character and will of God and bringing their wills and actions into harmony with the spirit of its teachings, these have rejected the wisdom of God (Rom. 1:18-21; 1 Cor. 1:18-21; 2:9-16) and substituted the vain imaginings of their own imperfect minds--holy meditations. "Professing to be wise, they become fools" was written, by divine authority, of a similar class.--Rom. 1:21,22.

Claiming to reject all revealed religion, and ignoring doctrines entirely, Theosophy professes to be the religion of cause and effect--that sooner or later wrong doing will react upon the wrong doer, bringing its penalty; and right doing bringing its reward. Like the recent World's Parliament of Religions, it places Christ and Moses on a parity with Confucius, Plato and Socrates--as world-teachers. It is ready to quote from the Bible or from the Koran any fragment which can be turned to account in its own support, but it does not regard any book or man as specially inspired authority. It professes to be the patron of every noble trait and every benevolent design, and is willing to class as Theosophists all

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popular people. It favors alms-giving and good deeds, so done as to be seen of men.

Theosophy is, therefore, as it claims, preeminently suited to the sentiments of the majority of the wise children of this world who do not appreciate either their own imperfection or the Lord's mercy in Christ. They say, "I want no one to pay my debts for me. I expect to pay for myself the penalty of my sins--if I commit any." All such are just ripe for Theosophy. Indeed, the entire "Christian world" is ready to leave its former confused creed-mooring and to set sail, with Theosophy for pilot and good works for motive power, to reach a haven of rest and happiness, if there be such a haven;--for many of them doubt it. Alas! how the ignorance of God's Word and plan and the present confusion of the nominal churches paves the way for this great falling away from the cross of Christ to "another gospel"--which is really no gospel.--Gal. 1:6,7.

Of course none of these delusions have any use for the doctrine of the cross of Christ--the "ransom for all"--or its testimony in due time, now or hereafter. No; the Bible doctrine,

of a ransom past and of a future restitution as a consequence, finds no place in any of these theories. Those who hold with Satan, "Ye shall not surely die," of course can see

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no more sense in giving a ransom for a creature who is "falling upward" or being evolved from lower to higher conditions, than they could feel sympathy with a restitution which would bring them back to their "former estate," since according to their false theories this would mean the undoing of all the progress of six thousand years of evolution.--Compare Acts 3:19-21; Ezek. 16:53-55.

These are some of the foretold "strong delusions" of our day. They are not actually strong or powerful--on the contrary they are very weak--but they have great power to delude many, because few are "weaned from the milk" (Isa. 28:9); few in the nominal church are mentally or spiritually out of their swaddling clothes; few have even used the milk of God's Word and grown thereby to the use and appreciation of the strong meat of present truth which is for the developed men in Christ. (Heb. 5:13,14.) It is not surprising to us, therefore, that those whom Spiritism and Swedenborgianism did not affect are now being gathered into Christian Science and Theosophy, the later developments of Satan's cunning.

The strength of these delusions lies in the errors mixed with the truths held by Christian people; and among these errors none is more injurious or better calculated to open the heart and mind to these delusive and destructive errors than the general belief of the first lie--"Ye shall not surely die"--a failure to understand the Bible doctrine concerning life and immortality brought to light by our Lord Jesus, through his gospel of salvation from sin by his ransom sacrifice. Every error held obscures and hinders some truth; and we have come to a place where every child of God needs all the panoply of truth--the armor of God. He who has not on the whole armor of God is almost sure to fall into error in this evil day. Who shall be able to stand? None, except those who are building up their most holy faith with the precious promises and doctrines of God's Word.

The advocates of these doctrines are surprisingly alert everywhere--especially in this country where thought is most active and where liberty often means license,--and hundreds

and thousands are embracing these errors as new light. The extent of their success is not yet apparent to very many; for their success lies in making a still hunt for their prey. They are to be found in almost every congregation of every denomination--especially the more cultured; and the "angel of light" feature is seldom neglected. The nominal church is already permeated, leavened, with these false doctrines; and they are spreading so rapidly that the Scriptural prophecy, that a thousand shall fall from the faith to one who will stand faithful, will soon be fulfilled and demonstrable. (Psa. 91:7.) The doctrine of the ransom, the cross of Christ, is the test. Already a large proportion of the nominal church disbelieves in Christ's death as their ransom or corresponding price, and have taken what is rapidly coming to be considered the

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advanced position, that Jesus was merely AN EXAMPLE for us to follow, not also our redeemer.

From the Scripture teaching upon the subject we cannot doubt that these deceptions will grow stronger and that even greater demonstrations of superhuman power will be permitted them--that all except the very elect may be stumbled. (Matt. 24:24; 2 Pet. 1:10.) The doing of wonderful things is an old trick with Satan. And if disease and death are to a considerable extent under his control (See Job 1:12; Heb. 2:14), why might he not in an emergency reverse the method and do some healing of diseases, thereby to re-establish his errors, and re-blind some whose eyes of understanding have been gradually opening, under the light of the Millennial day dawn? We believe that he is adopting this policy, and that he will do so yet more. And we believe that our Lord's suggestive inquiry was prophetic of this, when he said, "If Satan cast out Satan, he is divided against himself: how then shall his kingdom stand?" (Matt. 12:26.) So now when Satan's Kingdom is about to fall, it will be his effort to support it by many wonderful works done by his unknowing as well as by his wilful agents, falsely and in the name of Christ.

THE ONLY FOUNDATION DISCARDED.

Theosophists introduce their views with the

true suggestion that,--"The various Christian religions have no prospect of converting the world to Christ through their creeds, which antagonize each other, and what the world needs is a religion of deeds, not of creeds." It proposes, as the only creed of life, unselfishness. This is captivating to some who, like Theosophists, delight to talk about doing good and being unselfish, but who perhaps do as little as or less than the majority of others, without substantial returns.

Nevertheless, the jangle of creeds and the well-founded doubts of nominal Christians make them an easy prey to such delusions. Hence many are ceasing to believe in or even to think of creed, except to doubt them all and in every particular, and are grasping as a relief the single idea--"An unselfish life, now, will certainly secure for me the best there is hereafter." Thus Christ, and his great sacrifice for sins, are being buried under the mass of confused tradition known as the creeds of "Christendom." And the very fundamental error, which caused all the confusion of those creeds, survives them, takes a new form and announces itself, in Theosophy, an agent of reform and new light; and that fundamental error is the false view of death, that when a man dies he is not dead, but more than ever alive. This error is Satan's first lie: "Ye shall not surely die,"--all are immortal by nature, and even God cannot destroy you.

Let all who would stand in this time of general falling away from the Bible, from Christ, from the cross which is the center of the divine plan of salvation, look well to this matter and get their heads as well as their hearts right and in harmony with God's revelation--the Scriptures. Only in Christ are life and immortality brought to light, truly. Other lights on these subjects are false lights, the surmisings of imperfect brains, misled by the great deceiver.

True, these various errors are about to gather out of God's Kingdom ALL that offend, and those that do iniquity (and these constitute the great mass), while the faithful, who will receive the Kingdom and be joint-heirs of it with Christ, alone will "stand." (Eph. 6:11-13; Psa. 91:1,4.) But soon after the separation thus, of "wheat" from "tares," the fire of the great day of trouble (Zeph. 3:8) will make general havoc of present arrangements--social, political and financial--as well as of false religious doctrines and systems. Then shall the little flock, having received immortality

and the Kingdom, shine forth as the Sun of Righteousness, and cause all the families of the earth to be blessed.--Matt. 13:43; Acts 3:19-21; Mal. 4:2.

Then let all who know the Truth be active in its spread. If you cannot preach orally perhaps you can preach privately, to your friends or neighbors,--by printed page or pen or word, as well as by your consistent daily conduct. Those about you need whatever help you can give, and if they do not get it many of them surely will drift into these latter-day delusions of Satan.

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JONATHAN EDWARDS MUCH BLINDED.

AS an illustration of Calvinism as it was preached in by-gone days, but which the intelligence both of hearers and preachers prohibits in this day of greater light, we quote the following from the New York Journal's review of a new biography of Jonathan Edwards recently published:--

"Now let us see what impression was produced by the preaching of the doctrines of the immutable election of the few and the inevitable damnation of the many which Edwards with remorseless logic reared on his conception of the human will. The contemporary records and surviving traditions on the subject are brought together by Dr. Allen on pages 126-129 of this volume. 'One man has recorded that as he listened to Edwards, when discoursing of the day of judgment, he fully anticipated that the dreadful day would begin, when the sermon should come to an end.' Then follows the memorable account left by an ear and eye witness of the effect of the sermon preached at Enfield, Conn., in July, 1741 --a sermon which, in the words of the biographer, 'If New England has forgiven, it has never been able to forget.' The title was, 'Sinners in the Hands of an Angry God;' and the impression made by it was 'as if some supernatural apparition had frightened the people beyond control. They were convulsed in tears of distress and agony. Amid their sobs and outcries the preacher pauses, bidding them to be quiet in order that he might be heard.' The discourse was one constant stream

of imprecation against sinful humanity, and it ended with these words: 'If we knew that there was one person, and but one, in the whole congregation that was to be the subject of this misery, what an awful thing it would be to think of! If we knew who it was, what an awful sight would it be to see such a person! How might all the rest of the congregation lift up a lamentable and bitter cry over him! But, alas! instead of one, how many, it is likely, will remember this discourse in hell! And it would be a wonder if some that are now present should not be in hell in a very short time, before this year is out. And it would be no wonder if some persons who now sit here in some seats of this meeting house, in health, and quiet and secure, should be there before the morrow morning."

If it be true that

"Satan trembles when he sees

The weakest saint upon his knees,"

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it must frequently cause him to chuckle and laugh to see how completely he succeeds in getting good men, wearing the livery of the royal priests, to blaspheme the character of the great Jehovah by such false statements.

The cunning of the great adversary in hoodwinking and leading captive to his service the professed servants of God, through false doctrines, is wonderful, marvelous. He is the successful prince of this age. As "the god [mighty one] of this world," he has been wonderfully successful in blinding the minds of them which believe not simply and implicitly in God's Word, but manufacture and use theories of their own and the traditions of other men to accomplish their own plans and to bring quick and popular results; so that they come really to love the darkness of error, of Satan-designed human theory, rather than the light of truth and reason which God's Word supplies. And so blinded are they, that even when brought in contact with the light of truth, the light of the glorious gospel of Christ, they fear and dread it and cling to the darkness of which really they are often ashamed.--2 Cor. 4:4.

O Lord, we are waiting, hoping, praying for that brighter, better day, when the reign of evil shall have finished its work of testing and proving the Church, the Bride; when Satan shall be bound and deceive the nations no more and blind thy children no longer with misrepresentations of thy Word, thy character

and thy plan; when the Sun of Righteousness (the glorified Church--Head and body) shall shine forth, the true light which shall enlighten every man that ever came into being (John 1:9); when the knowledge of the Lord shall fill the whole earth as the waters cover the sea. For this, O Lord, we wait; and, as thou hast bidden us, we labor on and trust and pray--"Thy Kingdom come, thy will be done on earth as it is done in heaven." Yea, even now we discern the dawning of that better day which shall emancipate thy Church, the whole creation, from the bondage of sin and Satan and death, and open the way for all who will to come as the Lord's sheep into his great fold with its bountiful provision of life everlasting.

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STUDIES IN THE OLD TESTAMENT.

--INTERNATIONAL S.S. LESSONS.--

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

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JOSEPH FORGIVING HIS BRETHREN.

II. QUAR., LESSON V., APR. 29, GEN. 45:1-15.

Golden Text--"If thy brother trespass against thee, rebuke him; and if he repent, forgive him."--Luke 17:3.

Again the wisdom and noble character of Joseph shine out brilliantly in his treatment of his erring brethren. When the widespread famine had brought them down to Egypt to buy corn, he knew them, though, under the changed circumstances of his new position, they did not recognize him. He had left them a beardless boy of seventeen, sold into slavery: they now saw him a man of forty, arrayed in the vestments of royalty and speaking a foreign language which they did not understand.

Had he been of a revengeful spirit, here

was his opportunity for retaliation. Now he was in power, and they were at his mercy. Or if, on the other hand, his generosity had overcome his judgment, he might have received into his favor a host of enemies to further menace the peace and usefulness of his life and to stimulate and foster their own evil dispositions. But Joseph was a well-balanced man, and so went to neither the one extreme nor the other. His course showed that he had a forgiving as well as a cautious spirit, and that under proper circumstances he was ready to exercise forgiveness.

He therefore wisely dealt with them roughly at first, that he might prove their present disposition and ascertain whether the experience of years had wrought any change in them, and also that he might learn something with reference to his father and his younger and only full brother, Benjamin. He soon learned that his father and Benjamin still lived (42:13); but by concealing his identity and dealing roughly with them he improved the opportunity to test their present disposition, both toward their aged father and Benjamin and toward each other; and when they were tested he gladly recognized the fact that a great change had taken place in them, as witnessed by their solicitude for their father's feelings about Benjamin, in view of his loss of Joseph, and of their tenderness toward Benjamin who was now the father's favorite in the place of Joseph, thus showing that they had overcome the bitter envy and hatred of their younger days.

He heard them confess, too, in their own language, their guilt one to another with reference to their former treatment of himself, and learned also of Reuben's remonstrance at that time. (42:21,22.) Then the circumstances drew forth the pathetic prayer of Judah for the restoration of Benjamin to his father, and his offer of himself as a substitute, as a bondman to Joseph (44:18-34); and this, too, was accompanied by a humble confession of their former sins and the recognition of present calamity as a deserved punishment from God for them. The whole account of the conference with Jacob their father and with Joseph proved their contrition and change of heart.

This was enough for Joseph: penitence and a true change of heart were all he desired, and having proved this effectually and wisely, he could no longer refrain himself

(45:1): his truly forgiving heart now overflowed with benevolence, and he wept aloud and embraced and kissed his brethren, and lavished upon them the wealth of his favor, praying them also to forgive themselves and to strive to forget their former sins now so freely and fully forgiven. But Benjamin, his beloved own brother, and the one who had had no share in the guilt of the others, must have some special tokens of grace: nor did this seem to elicit the least jealousy on the part of the now reformed brethren. They must have returned to their home, not only to tell the good news, but also to confess to Jacob their sin against Joseph as the necessities of the case demanded.

The remainder of the story is of thrilling interest--the breaking of the good news to Jacob, who at first thought it too good to believe, until he saw the tokens of Joseph's favor, the wagons from Egypt, and then said, "It is enough: Joseph my son is yet alive, I will go and see him before I die." Then the long journey, undertaken and cheered by the special direction of God, saying to him in the visions of the night--"I am God, the God of thy father. Fear not to go down into Egypt, for I will there make of thee a great nation. I will go down

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with thee into Egypt, and I will surely bring thee up again, and Joseph shall put his hand upon thine eyes." Then the joyful meeting and the realization of Joseph's glory and power, and better than all, of his still surviving filial and fraternal love; then the meeting and favor of Pharaoh and the settling in the land of Egypt under the fostering care of Joseph and Pharaoh, where Jacob enjoyed the evening of life in the midst of his family for seventeen years until his death.

In this beautiful story of the course of divine providence in the life of one of the beloved of the Lord, while we see and gather from it precious lessons of confidence in God and faithfulness and zeal in his service, the thoughtful reader can scarcely fail to observe its typical foreshadowing of Christ, the Savior of his people and of the world also.

Joseph was another illustration, like that of his father, of the chief blessing coming specially upon a younger son, as the chief

divine blessing is also to come upon the Christ, Head and body, the Gospel Church, not the elder Jewish church. While all of Jacob's sons were elect in respect to inheriting in common a share in the Abrahamic blessing, Joseph was specially chosen as a type of Christ--Head and body--the one through whom blessings will come upon the natural seed of Abraham, that they in turn may bless all the families of the earth.

Hated of his brethren, the fleshly Israelites, sold as a slave (thirty pieces of silver being the price of slaves, or twenty pieces for those under twenty years), he was thus prefiguring the hatred and sale of Christ by his enemies--his brethren of the Jewish nation, unto whom he came, as did Joseph, and they received him not. Joseph's three years' imprisonment seem to represent the three years of our Lord's ministry, the years after his baptism, when he was dying daily, giving up his life for others, or they were parallel also with his three days' imprisonment in the tomb, from whence, like Joseph, he came forth and was highly exalted, next to the King--to the right hand of the Majesty on high, all power in the Kingdom being given unto him.

Joseph was given full charge and used his power to bless others, storing up food for all. So Christ has been given full charge: he is Lord of all and lays up for all sufficient grace to give everlasting life to all. Nor is Christ ashamed to own as his brethren those who have nothing to commend them to his favor but humble contrite hearts. He will not be ashamed to own them before his Father and all the holy angels. This also was beautifully prefigured in Joseph's treatment of his father and brethren. He was not ashamed to present them before the king, although he knew that shepherds were an abomination to the Egyptians. Then, in the period of famine, Joseph used the grain (life) to purchase for Pharaoh the land, the people, and all that they had.--Gen. 47:14-25.

This scheme of statesmanship, which thus secured all the land, so that one-fifth of the annual produce should go to the support of the central government (47:23-26), thus breaking up the petty influence of the nobles and consolidating the state into a strong nation, gave also a striking type of Christ's work. During the Millennial age Christ will give the bread of everlasting life (himself,

his merit) to all who desire it, but all must give their all in exchange to Jehovah, whom Pharaoh typified in this affair. Thus

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as Joseph, Pharaoh's exalted servant and representative, gave life to, or saved the lives of many, so Christ, as Jehovah's Prime Minister, has provided life for all, and offers it to all on the same conditions of faith and obedience to the King.

Then again mark how beautifully Joseph's noble and benevolent treatment of his erring brethren prefigures the foretold course of our exalted Lord Jesus with his former enemies. Charity, always a noble quality, is specially admirable when seen in such a setting as this. Joseph did not even suggest what he might justly have done to his brethren as punishment for their sin against himself twenty-three years before. After testing his brethren and finding them changed in heart and penitent, he reveals himself a true, loving, forgiving friend and brother. He makes no boast of his own wisdom or virtue as the causes of his exaltation, but ascribes all the honor to God's overruling providence. He does not even remind them of his prophetic dream, which they had all just fulfilled in prostrating themselves before him.

He simply forgave them and gave all the glory of the present deliverance from famine to God, saying, "Now, therefore, be not grieved, nor angry with yourselves that ye sold me hither, for God did send me before you to preserve life. God sent me before

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you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God," etc. How simple, and how beautiful! Just so will Christ forgive his penitent enemies. He did not say, however, that God caused them to do the wrong. No, he told them plainly of sin, saying, "As for you, ye thought evil against me, but God meant it [overruled it] unto good, to bring to pass as it is this day, to save much people alive. Now, therefore, fear ye not, I will nourish you and your little ones. And he comforted them and spake kindly unto them."--Gen. 50:20,21.

Thus it is declared of Christ that he will set men's sins in order before them, and that they must freely confess their sins and bear their shame (Psa. 50:21,22; Ezek. 16:61-63; 1 John 1:9), as did Joseph's brethren. But, nevertheless, in the joys of his forgiving love and the blessing of his favor, the sting of shame will be taken away and the fruits of righteous and trustworthy character will reinstate the dignity and nobility of true manhood.

In Joseph's case was emphasized God's promise to all his people--"All things shall work together for good to them that love God, to the called according to his purpose." (Rom. 8:28; Psa. 1:1-3,6.) And such as realize this providential supervision are not only kept the more humble and trustful, but are not vexed and soured by the vicissitudes of life and the misconduct of others as are those who are guiding themselves and fighting their own battles in life. Virtue in character, faith and consecration to God, appreciation of God's care and direction in all of life's affairs, and charity toward those through whose errors our trials and experiences come, is the proper attitude for every sincere child of God.

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JOSEPH'S LAST DAYS.

II. QUAR., LESSON VI., MAY 6, GEN. 50:14-26.

Golden Text--"The path of the just is as the shining light, that shineth more and more unto the perfect day."
--Prov. 4:18.

The evening of Joseph's life reveals to us a true nobility of character, which had stood the test of many a fiery ordeal, and displayed many of the blessed fruits of righteousness. The close of his life was like the sinking of the sun to rest after the shining of an eventful day. He had been a faithful servant, a loyal friend, a merciful and sympathetic brother, a dutiful and loving son, and finally a modest and moderate prince.

To Joseph, as to most of the patriarchs, the severest trials and discipline came in early and middle life, and were rewarded with a serene old age; while to many others such as the Apostle enumerates in Heb. 11,

the last days were tragic, and they filled the martyr's grave. The Lord's discipline and testing of his children in the furnace of affliction are regarded by many as evidences of his disfavor, while their temporal prosperity is regarded as a sure sign of his favor. But this is a great mistake; for experiences of both kinds are parts of the trial and testing. We are tested on one side of our nature by the storms of adversity, and on the other by the calms of temporal prosperity; and blessed is the man who neither faints under the former, nor is beguiled by the latter. Such well rounded, symmetrical and strong characters are indeed precious in the sight of the Lord.

Such a man was Joseph: he was schooled and proved in adversity in earlier life and, in his later years, the topmost waves of temporal prosperity never seemed to move him to vanity, nor in any degree to unman him. He still looked beyond these temporal things to "the city that hath foundations, whose builder and maker is God." His confidence in God and his trust that the promise made to Abraham should be fulfilled, never forsook him. Even when surrounded by wealth and comfort he remembered that Egypt was not the promised land; and when he was dying, he, like his father Jacob, indicated his hope in a resurrection and the subsequent fulfilment of the divine promise, by commanding that his body should be buried in the land of Canaan. "By faith, Joseph, when he died, made mention of the departing of the children of Israel [verses 24,25], and gave commandment concerning his bones."--Heb. 11:22.

It is probable that as Joseph proved so valuable a servant to the Pharaoh who exalted him, he was continued in office by his successor on the throne, perhaps to the end of his life. The benefits he had conferred upon Egypt were of great value, and seem to have been very gratefully received and remembered.

The path of the just of the Golden Text is not an individual path, but one path in which all the just ones walk: it is the path of righteousness (Psa. 23:3), the path marked

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out by the Word of the Lord as one of meekness, patience, faith, love, etc.; and those who keep in this path are led of God into

all truth in its due season. And this pathway becomes more and more radiant with the glorious light of divine truth as it nears "the perfect day" when the sun of righteousness shall have risen and the knowledge of the Lord shall fill the earth as the waters cover the sea--the Millennial day of Christ's reign on earth.

All the patriarchs and prophets and saints of the past have walked in this path, and on all of them the light of God shone as it became due; but upon none did it ever shine so clearly as it shines to-day; for we are even now in the dawning of the glorious day of Christ, and soon this light will shine upon all.

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"OUT OF DARKNESS INTO HIS MARVELOUS LIGHT."

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DEAR SIRs:--Last spring a colporteur called upon me and induced me to buy the MILLENNIAL DAWN series. I read them, and since then have ordered six sets. Four sets are sold, and the others I am loaning. The light that shines into my mind and heart, through the inspired Word, impels me to lead others therein; and this I am endeavoring to do as I have opportunity. May the Lord bless you, and me, and all who love his appearing!

Yours in Christ, F. H. RUSS.

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GENTLEMEN:--Enclosed herewith please find Exchange on New York for the sum of \$6.00, for which please send me ZION'S WATCH TOWER one year and copies of MILLENNIAL DAWN.

By way of explanation for ordering this amount of books, I desire to say that, about two months ago, two young ladies came into my office selling those books. I was very busy when they presented their card; and, seeing that they were ladies selling books, I bought the three volumes, thinking that by so doing I was helping them out. I have

since concluded that these ladies brought to me "glad tidings of great joy." I took the books home, and thought little of them, until a few weeks ago, when I had some spare time, I began reading the first volume, and it was so very interesting that I could not stop. The result is, my dear wife and myself have read these books with the keenest interest, and we consider it a God-send and a great blessing that we have had the opportunity of coming in contact with them. They are indeed a "helping hand" to the study of the Bible. The great truths revealed in the study of this series have simply reversed our earthly aspirations; and realizing to some extent, at least, the great opportunity for doing something for Christ, we intend to take advantage of this opportunity in distributing these books, first, among our nearest relatives and friends, and then among the poor who desire to read them and are unable to purchase; and for that reason we desire these extra copies. As soon as these are exhausted, we will order more, and try to do what we can in this way, be it ever so little.

Yours, etc., J. F. RUTHERFORD.

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BROTHER RUSSELL:--Please continue my WATCH TOWER. Enclosed find One Dollar for the same. Am fully committed to the new light. Have read all the DAWNS three or four times. Shall make them my theology in the future. Pray the Lord to show me how to use my entire ability to the best advantage. Please omit the title "Rev." from my name.

God bless you and yours in the glorious work!
B. J. WISE.

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DEAR BROTHER RUSSELL:--I am getting free from my inherited and traditional Babylonish ideas. Some things I have learned but crudely as yet, with regard to the great plan, but I have begun to read MILLENNIAL DAWN consecutively, as I had never done before. It is most wonderful, how many earnest, well-meaning souls

are deluded. I am now, so far as I know, where I want to be enlightened on the Word of God, whatever it may cost to me of personal crucifixion.

I am glad, dear Brother, that I never got any deeper into the inside workings of Babylon than I did. A little over nine months I served as a pastor, when God, our heavenly Father, showed me where I was. Now I want only to know our Father's will

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that I may do it. Only very recently have I begun to see my deserved place before God. I see such a wonderful privilege in the election of grace. I see now that God

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has not been obliged to give me a place among the "elect few," who "shall be partakers of the divine nature," but, that he calls whomsoever he will, and they must make their calling and election sure. "For, by grace are ye saved through faith, and that not of yourselves." Much light comes to me through MILLENNIAL DAWN; also on other matters through the WATCH TOWER.

May the blessing of our Father be upon you and yours, and may he use you to "lighten the Gentiles" and his people Israel (in the flesh as well as in the Spirit).

In love of the truth, JAS. D. WRIGHT.

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DEAR SIR:--I have for the past four years been reading your MILLENNIAL DAWN. I am situated so that I cannot read it consecutively as the subject requires, but have read it with great pleasure and profit. I am thoroughly infatuated with the book. Your ideas have given me a higher conception of God and his dealings with the children of men than any other book of a kindred nature. Your ideas of the "Judgment Day," "Natures Distinct," "Restitution," are so plain and simple and logical that it seems strange I had not long ago arrived at such conclusions. If you have published a paper, send me a copy. I want to know more about this doctrine which removes so many of the stumbling blocks

from the way.

I am yours respectfully, E. M. CARR.

DEAR BROTHER RUSSELL:--The second volume of the DAWN series come to hand, also samples of WATCH TOWER. The study of the first two volumes of this work has done me so much good that I am constrained to send for the third and last volume.

I cannot praise the dear Lord enough for the good that I have received through these two volumes. I had back-slidden and almost drifted into skepticism, when your first volume was handed me. But after reading it I was so convinced of the truths of God's Word and his glorious plan for blessing the world, that I besought him for forgiveness for my past sins and shortcomings, and again started to serve him. Its further study caused me to send for the second volume; and it has so blessed me by leading me into the deep truths of the Bible that I cannot thank God enough. How sweet is the meat furnished in due season to the household of faith! I am willing to be led by the Lord and to work in any department of his vineyard in which he may see fit to place me, praise his name!

May the good Master bless you in your work, and continually guide you by his Spirit, is my prayer.

Yours in Christ, H. H. CHEESEMAN.

DEAR BROTHER AND SISTER RUSSELL:--

As I have told you before, I have been converted entirely by the spirit of God, in reading Plan of the Ages. The presentation of the truth is, to me, satisfying and convincing,--wonderful, wonderful. I can lift up my heart and rejoice, knowing that our redemption draweth nigh. What joy unspeakable!

You do not know how I long for fellowship with others who can see the real truth of God's Word. Remember me when you observe the Lord's Supper. I shall be with you in the spirit as you partake of the emblems of the sacrifice--the Lamb that was slain for the sin of the whole world.

Yours in Christ, W. B. LINDSLEY.

DEAR BROTHER RUSSELL:--I have been thinking of writing to you for some time. I want to thank you as the instrument in God's hands for leading me into the light. I have been a truth-seeker for years; and crying, Oh, that I knew where I might find him! I have often prayed to God in secret to show me his glory. I need not now say that I am feasting mentally on the riches of his grace. The Lord sent me a set of the DAWNS about three months ago; and I have not only read them, but I constantly read, mark, learn and inwardly digest them. They have become a burning fire shut up within my bones, and I cannot forbear to tell the glad tidings of great joy which shall be to all people.

I was once a Methodist preacher; for eight years I have been a Baptist preacher, but, thank God, I am now only a preacher of the Lord. I have left Babylon forever. Oh, that I may be faithful to the end, that I may be accounted worthy to escape those things that are coming on the earth, and to stand before the Son of Man!

I have sold twelve sets of the DAWNS, and I am devoting all the time I can afford to preaching and getting people to read. I have much opposition, but faithful is he who promised,

Your brother in Christ, L. T. MEARS.

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EXTRA EDITION

VOL. XV., NO. 8

Lion's Watch Tower

AND

HERALD OF CHRIST'S PRESENCE

APRIL 25, 1894

C. T. RUSSELL, EDITOR.

"The disciple is not above his Master, nor the servant above his Lord. It is enough for the disciple that he be as his Master, and the servant as his Lord. If they have called the Master of the house Beelzebub, how much more shall they call them of his household?"

"Fear them not, therefore: for there is nothing covered that shall not be revealed: and hid that shall not be known.—Matt. 10:24-26."

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“No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn.

“This is the heritage of the servants of the Lord and their righteous reward from me, saith the Lord.”—Isa. 54:17.

A CONSPIRACY EXPOSED.

"Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."—Matt. 5:11.

LITTLE did the Editor think, when penning words of caution to watch and pray, printed in our issue of April 1, under the caption, "Lest Ye Enter into Temptation," that they were so soon to prove so necessary and timely as they have since proved.

The story we here relate is a sad one; but it seems duty to tell it in detail, because those most concerned were introduced to our readers and frequently mentioned in these columns in warmest terms of brotherly regard. It is proper now, therefore, that you should know of their deflection. This painful story we have published separate from our regular issues, that if possible only the elder, and it is to be hoped *steadfast*, readers of the WATCH TOWER may know of it, lest others—"babes"—might be "stumbled."

Those who have been readers of the WATCH TOWER for several years, well know that on the strength of the words of our Lord and the Prophets and Apostles (Dan. 12:10; Psa. 91:7; 1 Cor. 3:13; Matt. 13:41) we have been expecting "siftings" and "stunblings" and the "falling" of many in this "evil day." Such, therefore, like ourselves, will not be so greatly surprised at the facts, although like ourselves they may well be surprised, each time, to know *who* stumbles and over what. Unsuspicious hearts are always surprised; and the best and purest hearts are generally unsuspecting.

To prepare the reader for what follows, it is proper to state that the *conspiracy* of which it is our unpleasant task to tell you, and of which the Editor was made the subject, resembled more the betrayal of our dear Master (as some of the friends here remarked) than anything else to which we can compare it. We had no suspicion of it whatever, until five days before, and only since have learned that it had been gradually forming for the past two years; that it had been expected to “explode” the matter like “a bomb, and blow [dear?] Brother Russell and this work sky-high” at the Spring Meeting a year ago, and by thus breaking his influence to get *free* from what they call “bondage to Brother Russell,” and force open to their own uses and abuses the columns of ZION’S Watch Tower, which they claim a

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right to command;—because it is *Zion’s* Watch Tower, and they are members of Zion.

They were greatly disappointed, it appears, when that meeting was abandoned in favor of the Chicago Convention later, but declared that the “bomb” would “explode in less than eighteen months”—referring doubtless to the expected Memorial meeting this Spring. But Providence again foiled the scheme by leading us unwittingly to decide not to call such a meeting this year. We knew at the time that they were greatly disappointed, for they said so; but we had no idea that they had such murderous plans and hearts. We use the word “murderous” advisedly, because we esteem that to kill the character and influence of a man is a baser murder than to kill his body merely, and that the murder of the character of one the least of God’s children is worse in the sight of God than the physical murder of a worldly man. (See Matt. 18:6; 1 John 3:15.) Perhaps few realize this matter so; but we submit that it is the correct view, as shown by the foregoing Scriptures. If all could get this true view of the matter, they

would see the importance of the Apostle's words—Let all evil speaking, backbiting, slander, malice, envy, strife, be put away from you, as becometh saints.—Eph. 4:31; Col. 3:8-10.

About January '93, when they still expected the Spring Meeting to be held that year, they began preparing for it, by hints and suggestions, privately given, that there was something grievously wrong with Brother Russell's business character and methods. This was expected to undermine the confidence of the flock here and to prepare them to believe the "bomb," when exploded at the time of the Convention, when representatives of the truth from all over the country would be here. Of course this was done with many protestations of deep sorrow for "poor Brother Russell"—*nothing* being stated positively, but *everything* bad being hinted. My friends would have brought the matter to my attention at once, but of course were diffident about inquiring into my personal affairs and business,—especially as they knew nothing definitely to inquire about. At last, however, I got some idea that "some ugly rumors" were afloat, and at once called together about forty of the principle brethren and sisters of the congregation here, including those whose names seemed to be associated with the "ugly rumors,"—which were some of these who, we now find, were even then conspirators. We stated the case, and requested and urged that any and every thing known be told to us all, so that if any misunderstanding had occurred it could be set straight at once; for I assured them that there could be no real foundation to any rumors, my business career, like my religious course, being straightforward and based on principles of justice and truth. All denied any *knowledge* of anything derogatory to my character, and went away satisfied, except the conspirators, one of whom, (Mrs. Zech) I *now* learn, while speaking fairly to my face and seemingly joining with the others, remarked privately, afterward, "*I could have turned the entire course of that meeting if I had chosen,*"—referring evidently to the "bomb" which it had been decided *should be kept*,—to be exploded at the expected Memorial Convention of '94.

At the said meeting at my home, I gave a little resume of my business affairs, protesting, however, that I did so only for their and the truth's sake, and that my business affairs had as much right to privacy as those of any one else; and so I here protest again, but, later on, will go into details,—only for the sake of hindering God's "little ones" from being "stumbled" by the false statements which have already been circulated privately, by letter, and at the Chicago Convention last Summer, and now, within the past few days, in print (the oral "bomb" project having failed). The venomous circular recently issued by O. von Zech, E. Bryan, J. B. Adamson and S. D. Rogers is now to be the "bomb" designed to destroy confidence in Brother Russell (whom Providence has made to some extent an under-shepherd

to the Lord's sheep), and thus to shatter the work—in order that the conspirators may gather some of the wreckage; for already they have a new paper under way.

So much for the conspiracy, of which we were in ignorance until a few days ago. Meanwhile, the conspirators were fair to my face and spoke endearing words, as will be shown later on in this case by some of their letters to myself and wife, written during the very time they were concocting their scheme and *keeping* their “bomb.” Meanwhile, we were their *sincere* friends, and all but one of them has shared the hospitality of our home within the last three months. Yes, at the very time that they were *preparing* the circular, designed to assassinate my character, one of them, in the presence of a dozen brethren, offered me his hand, as Judas kissed the Master. But by that time, although I knew much less than I now do of his perfidy, I knew him to be my slanderer and refused his hand, telling him that the right hand of fellowship *meant* something to me, and that I had no desire to give it to those who stealthily and murderously stabbed my character behind my back.

But now for the details of the matter:—

To give a connected view of the things which have transpired here lately, we must recall to the TOWER readers the facts stated in our issue of April 1, under the caption—“The Work in England.” (And we assure you that every word of it is strictly correct; and that the figures given, as showing the funds of the Tract Society supplied in books for Brother Rogers' expenses, are *net* after deducting all money received from him and all books transferred to other colporteurs in England and all books now stored there. These figures, however, include books supplied to Bro. Rogers in the U. S. before he started for England, from the proceeds of which his expenses there were to be paid. It should be noted, too, that we state in the TOWER the amount of money Bro. Rogers would have received for the books at “retail.” We thus particularize because he, in an ambiguous manner, denies the statement.)

We heard Bro. Rogers' proposed mendicant plan in the presence of our office assistants (who with ourselves constitute our household), until Bro. Rogers said that he had told us all about it and “could think of nothing more to explain.” As before stated, we assured him that we could not think of adopting his plan and discarding the successful one now in operation, but urged him to try it himself if he felt sure that it was the Lord's will concerning him. He replied that we were “*rejecting the Lord's message,*” etc. (We learn since that he no longer relies for leading upon the Word of the Lord and his providences in Answer—to prayer, but that, instead, he sits down and thinks by the hour—as

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he did during his stay at our home—and believes that the Lord *thus* reveals things to him. Alas! how many have been misled by this and similar misapprehensions, and to the neglect of the Word of God, which is “able to make wise unto salvation,” and through which the man of God may be thoroughly furnished unto every good work. (2 Tim. 3:15-17) Just what bad condition of heart lies at the bottom of such a course we may not be able to discern, but it seems generally to be spiritual vanity.) This was Monday evening; the next two days he visited considerably with Bro. Zech. We know not what passed between them except that by Wednesday night their causes were one; Bro. Zech evidently appreciating the idea of “taking the money from the fish’s mouth.” If Bro. Zech thus embraced Bro. Rogers cause it was but natural that Bro. Rogers should fall in with Bro. Zech’s “grievances,” and they strengthened each other’s hands and hearts in evil. We since learn that on the Saturday evening previous one of Bro. Zech’s family, Paul Koetitz visited Bro. Erlenmyer (whom he had previously tried to poison against me) and in great glee said, We have Bryan and Adamson and now here is Rogers all the way from England. It seems as if the Lord sent him at this time. That makes four, and there are a lot more. Just wait, something terrible is going to happen. And Bro. and Sister Zech and Paul Koetitz were at his house a week previous and stayed until midnight talking about Bro. Russell and a coming catastrophe. They gave Bro. Russell a black character, and Bro. Zech said he was going to tell all to the Congregation, soon. Bro. E. said, Why not talk the matter over with Bro. Russell? He replied, It is no use, he would explain everything away;—the congregation ought to know these rotten things. Bro. E. was much distressed and waited in fear for the “boiling pot” to “boil over.”

To start the matter, Bro. Rogers, Bro. and Sister Zech and Bro. Paul Koetitz attended one of the six Wednesday Evening Prayer and Testimony Meetings, held for nearly a year in this vicinity. There, in the absence of Bro. Russell, those meetings were denounced, and Bro. Russell, for his connection with their institution, was denounced as a “pope,” etc. The leader of the meeting in vain called for order and told them that the meeting was for the purpose of divine worship and praise, and for mutual assistance in spiritual development. Mrs. Russell was present and reproved both the interruption and the unkind spirit manifested. She pointed out that while the meetings were suggested and recommended by me, the matter was left to the congregation, nearly all of which had taken up with the suggestion and voted to have the meetings—not for doctrinal discussions, etc., but solely and only for worship and spiritual upbuilding.

She pointed out, also, that none were in any sense forced to attend; and that those who did not care for prayer and conference

in harmony with the object of the meetings should stay away and give to the others who did so desire, proper liberty to worship God as they pleased. She pointed out, too, that there are many meetings at which doctrinal subjects, etc., are considered. She showed plainly that while Bro. Russell's course contained nothing like a popish disregard of the wishes of others, the course of Bro. Rogers, in coming from England to force his ideas upon Bro. Russell, and now the course of all these in interrupting the worship of others, was decidedly popish, if indeed it were not worse than popish. Finally the discontents withdrew; Bro. Rogers staying that night at Bro. Zech's.

But I was unsuspecting all the while and lost the morning of that very day from the Lord's work (DAWN, VOL. IV.) to collect money to make good my check of \$700, given to Bro. Zech the afternoon before to keep his note from going to protest. The next day Bro. Rogers returned to our house for another conference (at which the entire family was present and which occupied the whole morning), and remained for dinner. After dinner he said he was going to Zech's but would be back for tea; but we told him that as he had been ten days at our home interrupting important work, and as Bro. Zech with whom he was more in harmony had made him welcome, we would not invite him to stop longer in our home. He then went to Bro. Zech's house, where, evidently, it was decided that *now* would be the most favorable time to explode the "bomb" that had been kept for some eighteen months. So Bro. Rogers was sent west, arranged with Bro. Bryan, who was to manipulate an assorted lot of grievances and damaging charges against Bro. Russell, and got Bro. Adamson into line;—who, it seems, had some *previous* knowledge of the conspiracy. Brother Adamson had a grievance relative to his tract, as will be explained further on; and being one of the older colporteurs, it was hoped that his name would add to the destructive force of the coming "explosion." They had seen Bro. Russell pass through trying experiences with "false brethren" before, for God and truth were on his side; but never before had they seen such a combination against him; and they encouraged themselves that *now* Bro. Russell would be humbled in the dust, and they would profit thereby.

THE CONSPIRACY CULMINATES

Accordingly, they—Rogers, Adamson and Bryan—gathered at Bro. Zech's home, and with him and his family, sent out, on Wednesday, April 4, special letters to the Church at Allegheny, inviting them to gather at Bro. Zech's house the next evening to hear matters of importance, etc.,—meaning the "bomb" and smaller fire works.

About forty or fifty of the congregation attended, all of whom except one, so far as we are aware, received *special* invitations to

be present. As we were not present, we submit the report of Bro. E. C. Henninges, the Secretary of that meeting, well known to many of our readers. It is as follows:—

THE SECRETARY'S REPORT

“In response to invitations sent out, signed E. Bryan, S. D. Rogers, J. B. Adamson and O. von Zech, requesting attendance at Bro. Zech's house on April 5, at 7:30 P. M., to hear 'things concerning our highest welfare,' about forty of the Church at Allegheny attended. Finding on arrival that it was to be a congregational meeting at which some kind of charges were to be preferred against Bro. Russell, a Chairman and Secretary were called for by those in attendance, that whatever was done might be 'done decently and in order;' besides which, it seemed proper that if the Congregation were to 'hear' the complaints, it implied that

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they were to render their judgment or verdict, and all this required proper order and a congregational head or chairman to the meeting and an authorized record. And further, some present who had knowledge of Bro. Russell's past experiences with Bros. Zech, Bryan and Rogers, foresaw that it would be most unjust to have the self-constituted impeaching committee appoint one of their own number to manage the trial, as they insisted on doing, and at the same time call it a *congregational meeting*. *After nearly an hour had been spent in trying to get the congregation to sit quietly and hear their best friend traduced, without any power to properly inquire into facts, etc., the four complainants were overruled by the congregation, and Bro. H. C. Wolf was chosen Chairman, and myself Secretary, of the meeting.*

“Bro. Bryan was first introduced, but became, under some interruption, so excited, disorderly and rebellious that he grievously insulted the congregation by saying, 'I refuse to recognize the authority of the Chair.' It was promptly moved and seconded that we hear Bro. Bryan no further; but an amendment, giving him the alternative of apology or dismissal was carried. On his declaration that he had 'no thought of apology,' he was dropped, after having occupied the floor for about fifteen minutes.

“Bro. Rogers had the next opportunity, and spoke for nearly two hours. He gave a resume of his plan, which several of us had heard before at Bro. Russell's house, a report of which was given in ZION'S WATCH TOWER of April 1, '94, under the heading, 'The Work in England.' At Bro. Russell's he said he had not yet tried his new method. At Bro. Zech's he declared that he 'had tried this method largely in London,' and it was 'very successful.' He stated, as grievances, four ways in which he claimed Bro. Russell had injured him. (1) By pointing out that the printed page

is the best way to preach the Gospel. (2) On account of this he got the feeling that he must sell so many books per day to pay expenses, and this kept him from trusting the Lord. These two things kept him in a great bondage which he had felt, but the cause of which he and only lately realized. (3) By telling him that he had `NO talent` for public speaking. (4) By advising him to change his London meeting to one in Bible-class style. This last he regards as an `assumption of control of my privileges.´

“Bro. Zech spoke at odd times against Bro. Russell in general terms, to the effect that Bro. Russell had too much authority and lack of love for the brethren; also `Bro. Russell does *great sins*; and, if you do not want to hear it, you are partaker of his sins.´ Twelve o’clock, midnight, came without Bro. Adamson having had his say except in the opening prayer, in which he thanked God for having the privilege of sharing in `this great reform movement´ for liberty and equality amongst the brethren.

“Upon motion, the meeting adjourned, while Bro. Bryan shouted that they would be heard from fully in a few days—that a hall would be rented where they [the four] could have matters all their own way, and that it would not be called as a congregational meeting and that ` *this* thing will not down; we will print it and publish it to all the world,´ etc.

“Respectfully submitted, E. C. Henniges.”

After the meeting had dismissed, a few were invited to stay longer, and did stay until four o’clock A. M. Then were detailed the other matters, and through some who were there we finally got to know about the “bombs,” etc. When asked if they had gone to Brother Russell and asked whether he could or would give them an explanation, they replied that some of the minor charges had been presented and that “he had *explained them away*; ” but they had never mentioned the two leading items (the “bombs” which they had been keeping for eighteen months). When asked why they had not presented those leading matters to Bro. Russell they replied,—We knew before-hand that Bro. Russell could Answer--them, and explain them all away. “And so” said the inquirer, “you thus confess that you did not *want* an explanation, but wanted to slander Bro. Russell.”

THE CONSPIRACY EXPOSED

The next Sunday afternoon, after the discourse, strangers were dismissed during the singing of a hymn and the regular congregation was requested to tarry. To those who remained we gave a full history of the matter, in substance as we now present it below:—

The conspiracy which reached a head on Thursday evening April 5, at the residence of Bro. and Sister Zech was a surprise to us all; and although we now find that it had been forming for nearly two years, yet, so far as we can learn, Bros. Adamson and

Rogers had nothing to do with it until the past few weeks, although the former had considerable information respecting it. But their readiness to become participants therein speaks for their hearts much of the same “gall of bitterness” which has for a longer period been the power of Satan working in the others;—for we cannot but believe that Satan has been the moving and inspiring conspirator—moving to envy, jealousy, etc., and now, finally, to an attempt to assassinate my character and thus to greatly injure the cause which, under God’s providence, I represent to a considerable degree.

When I shall now relate to you in detail the charges brought against me, you will indeed be surprised that “brethren” could be so confused by Satan as to become his tools and to attempt to make *charges* and “*bombs*” OUT OF NOTHING. I am not surprised at Satan; for I well know that he has long sought occasion against me, because of my activity against him and his works and in the service of the Lord. He has repeatedly set for me pitfalls and snares, but by the grace of God I escaped them. I am not surprised, therefore, that after besetting me for years and finding *no real charges* to bring against me, the great Accuser of the Brethren finally endeavors to misconstrue virtues and make them appear to be vices.

Born in this city of Allegheny, which, with the exception of about three years, has always been my home, I should be, and am, well known here. My religious views, of course, make me a mark, a target; and on this account if anything were known derogatory to my character, either in morals or in my business dealings, surely there are thousands of tongues in Pittsburg and Allegheny that would not hesitate to make abundant use of them to oppose my religious teachings. Can any one doubt that if such things could be produced, Satan would have found willing agents to publish them to the world long ago, to counteract the religious truths I publish, which they oppose, yet cannot gainsay nor contradict?

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But what even the godless world would not do, because too honest, Satan now succeeds in getting some “*brethren*” to attempt. We do not claim that they realize what they are doing;—no, we trust that they do not fully realize the atrocity of their crime. For, if they have pursued their course for eighteen months with a full appreciation of its atrocity there would surely be little hope for them. We trust, therefore, that of them as of some of old it is true,—“they know not what they do,” the god of this world having so thoroughly blinded their moral sight.

Yet while hoping that sometime they may get free from their captor, Satan, we cannot think that they have gotten into their present dreadful condition inadvertently, or merely by error of judgment. If their hearts were right God would not have

permitted their poor judgment to get them into their present plight. We fear, from the bad fruits which they are bearing, that ambition and envy have for some time been “roots of bitterness” which only recently blossomed, and are quickly yielding the fruitage denounced in God’s Word as works of the flesh and of the devil,—malice, hatred, contentions, envy, strife, back-bitings, slanders and every evil work.

Those whose hearts could treasure up supposed “bombs” for eighteen months to explode in the midst of the Church and ruin the character of a brother, who meantime did more than a brother’s part to them (as will be shown later), and who all this time called him “dear Brother Russell” and wrote him letters expressive of their *love and esteem—these have a depth of wickedness and deceit which would shock a noble-minded worldly man not a professing Christian, and ignorant of the great light of present truth. Blasphemous unbeliever as he is, we believe that Mr. Robert Ingersoll would have no sympathy with such ungodly works of darkness;—he has enough of manhood to keep him out of such a snare of the devil.*

BROTHER ROGER’S GRIEVANCES

We will examine these charges separately. We have already referred to Satan as the chief conspirator and it is not difficult to judge of his motives. We have also mentioned Bro. Roger’s grievances—that he was not allowed to overthrow the present Colporteur work and substitute his new preference.

We never forbade Bro. Rogers or others to preach Christ in any and every way they can. Quite to the contrary, as many can testify, we have always urged upon all the necessity for watching for the hearing ears, and that where such are found they do all they can to supplement the influence of the DAWNS. But we have advised, and do still advise, that it is useless to get into a wrangle and dispute and waste time at every house. Far better leave the majority of people to fight with DAWN and the BIBLE, than for the average colporteur, or indeed any one, to attempt it. Stir up the curiosity and interest of the purchaser, so that he will surely read, and then endeavor to water and to harrow before going to the next field of labor,—has been our advise to all colporteurs. And on their Report-blanks we have a space left, in which we request that they mention the number of persons with whom they have had special talks, and another blank in which we request them to state how many they have found who seem to be true wheat. Does this look as though we endeavored merely to see how many DAWNS could be sold, regardless of any work upon the heart?

Furthermore, several of the Brethren who seemed to have some ability for public speaking, have been supplied without charge with large charts similar to the one in DAWN, VOL. 1. (which cost us eight dollars each, in quantities), to enable them to preach

when opportunity offers. Bro. Adamson, one of the conspirators, has such a chart. Indeed, about two months ago, we contracted with a painter in Pittsburg to prepare one hundred cloth charts, five feet long, on rollers, suitable for parlor-meetings. These will soon be ready and will be supplied to TOWER readers at about one-third what they would cost to get them up singly. Thus different little groups can edify and instruct each other, as well as their neighbors. Already there are two, and I am now making arrangements for two more, who seem "apt to teach," to go from place to place and hold meetings, public and private, chiefly the latter. Do these things look like objections on my part to oral teaching? Surely not; and Bro. Rogers knows that he misrepresents me, whatever may be his object in so doing.

We do learn, however, since the publication of the article,—“The work in England,”—that Bro. Rogers had a very poor plan for colporteuring. Brother Utley, to whom Bro. Rogers gave some lessons, writes that he could not conscientiously adopt the plan, which, while successful as to sales, really did not make any opening for the reception of the truth. He describes the method thus: Rogers rings bell—servants appears—Rogers says, Please tell the lady that a minister wishes to see her. Servant leaves him in the hallway and he pushes on into the parlor. The lady enters, somewhat indignant at the intrusion, but is awed by the words, “I am a minister of the gospel,” and readily consents to her name being entered for the three books to help on some good work.

Sister Burroughs writes on the subject as follows:

“A sister here asked me if I did not think it would be well to let Bro. Russell know how much harm had been done here by Mr. Rogers in his very disagreeable manner of insulting those who refused to buy ‘DAWN;’ but I thought he was in England and beyond giving further offense here, so we would not trouble you, but took him to the Lord in prayer—that he might be humbled and given a better spirit.”

We can assure Bro. Rogers and others that the trouble is not with the colporteur work, but with *his methods* of doing it. Others are still greatly blessed in it, and are a great blessing to the Lord’s hungry sheep, preaching so much of the plan as the people have ears to hear and leaving the books to preach to them many things which they would not hear orally.

Another grievance was that when he came here from England I did not show him special attention more than to others, by inviting him onto the platform, and to speak to the congregation, and to lead a Wednesday meeting.

Such a complaint surprised me greatly, but gave evidence of a root of pride as well as of bitterness. I fear that I have already pushed him forward too much, and to his injury.

Recognizing *all* of the consecrated as Royal Priests, it has been my custom to ignore distinctions, and when

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another speaks I myself take a seat with the congregation. Our congregation almost every Sunday has from two to five ex-ministers of various denominations who at times have addressed the congregation,—in my absence.

BROTHER ADAMSON'S GRIEVANCES

Bro. Adamson's grievances may be summed up as follows: He has for some four years held some views upon some of the parables, which I consider incorrect and misleading expositions. These he brought forward at the Spring Convention of 1892, in connection with a little talk to the colporteurs after the close of the meeting proper. Seeing that those who heard him had not generally caught the drift of his thoughts, my remarks following his were few, because I had no desire to hold up his views to ridicule—for some of them were too childish to treat in any other manner. I merely remarked that Bro. A's views of these parables, they would notice, differed a little from my own view, which I stated in a few words. But, said I, since the Lord expounded only a few of his parables, and since we know that they *do not mean what they say*, but are figurative, it would not be in order for any one to be dogmatic in interpreting them: it is well also to remember that no doctrines should be built upon parables; at most they may be used to illustrate doctrines made plain by non-symbolic scriptures. Thus, kindly, did I push aside, rather than crush, what then seemed to me harmless, nonessential differences.

But, alas! how great a flame a little spark may kindle. Had I realized, then, how an insignificant difference may be used by the Adversary for evil, how gladly I would have spent several hours in pointing out what seemed to me to be Bro. A's errors of interpretation. But I was busy, and said to myself—"In nonessentials charity and liberty."

I now learn that Brother Adamson, like many others, has been under the influence of the Allegheny conspirators for more than a year. I noticed a change in his letters and manner, and in his zeal for the work, but could not account for it, until I learned of the "bombs" conspiracy, a few days ago.

About a month ago several brethren wrote to me saying that Bro. Adamson was preparing and intending to publish a tract, that he was writing to them for money to publish it, and that he had requested that the matter be kept secret from me, which request they felt it a duty to the Lord and his truth to disregard. In some

of these letters Bro. A. explained that the coming tract would contain some of his views on some of the parables, and at least one or two parables as treated by Bro. Russell, and some other extracts from Bro. Russell's writings.

Bro. Weber received one of Bro. A's appeals for aid. He answered it kindly saying that he hoped to see him soon. Shortly after, he came from Maryland to Allegheny at Bro. Bryan's request to meet him *on very important business*, which business he found after his arrival was to sit in judgment upon and condemn Bro. Russell. After this interview, seeing the evil disposition manifested by Bro. Bryan, and his threatening attitude (which will be explained later), and knowing that in some way he was already influencing Bro. Adamson, and that he was about to visit Bro. A., Bro. Weber thought it would be well if he and I should visit Bro. Adamson at once, and if possible shield him from the subtle and evil influence of Bro. Bryan, who had stated his intention of leaving the city for Chicago the next day to see Bro. A. We therefore started that evening.

Our talk with Brother and Sister A. was a kindly one, in which I pointed out what I consider to be his errors of interpretation of some of the parables, particularly one of them (Matt. 5:25,26), which seemed to convey the idea that the world during the Millennial age would each man pay the penalty of his own sins to the "utmost farthing"; and I showed that with such a view in mind some might draw the conclusion, even if not meant, that the death of Christ was not necessary as a ransom price for all. We then told him of the unhappy change that had come over Bro. Bryan and of his strange and unwarrantable attitude toward myself and the work in general, that he might know something of the spirit which was prompting a new trial of his faith.

But Bro. A's manner was not as formerly, and premonitions of his present condition of heart and mind were distinctly felt. I further stated that his proposition to place his tract in the hands of the Dawn Colporteurs for sale (of which he had not informed me, but which I learned through others) would be contrary to our arrangements with them—that those who handle DAWN should do so to the exclusion of everything else. This is a general rule among those who employ agents in any business, the object being to concentrate the entire effort on the one thing—"This *one thing* I do." and it is largely due to this regulation that the work has been so successful thus far. Therefore I had to assure Bro. A. that we could not institute any precedent in favor of his tract.

Bro. A. makes a great mistake in saying, "Bro. Russell's spokesman offered me twenty dollars not to print the tract." His reference evidently is to Bro. Weber, who was not my spokesman. Whatever Bro. W. said he said for himself entirely, and he says that what he did was to offer twenty dollars to cover certain expenses already incurred if Bro. A. desired to discontinue the preparation of the tract, and give his energies as

formerly in the direction of his special talent—the Colporteur work.

Brother A's grievances are two: (1) We were informed about his tract before he got it out. (2) We found that he had on the face of his tract the words Old Theology Tracts and *Tower Bible and Tract Society, Bible House, Allegheny*, which deceptions we would not permit. After two notifications that we considered those references unjust and deceptive, and that he had no legal or moral right to so misuse our names to gain credence for his tract, he still persisted, and had many of them printed thus, Bro. Zech upholding him in it and doing the work. Finally, however, threatened Bro. Zech's partner (who although not interested in the truth, seemed to have better ideas of moral honesty) with damages if they let the tracts go out in that form, and they thus were *forced* to remove the deceptive title pages.

Seeing him thus out of all harmony with the Tract Society, and as he had gotten into debt to the Tower Publishing Co. (not to the Tract Society) \$218.00, during the time he spent in preparing his tract, we offered to credit on his TOWER PUB. CO. account all that he ever donated to the *Tract Fund*—\$139—if he so desired and

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would resign the Directorship in the Tract Society,—to which, being continually absent from the city, he could not and did not give the least attention. This he refused to do; and, from what he says, he intends to owe the Tower Pub. Co. its \$218.00 balance as long as he lives.

He states that he spent hundreds of dollars and traveled about *without salary*, circulating pamphlets at Camp-meetings, etc. It is true that the *Tract Fund* paid him no stated salary, but the way in which he states the matter is calculated to give a false impression. The fact is, that money was furnished him for *all his expenses*; and so far as we have any knowledge, he used it for *all his expenses*. Of the \$218 now owing to the TOWER PUB. CO. (not to the Tract Society) \$35 was sent him in cash about one month ago to help him make a payment due on some real estate in Chicago, purchased last year.

Bro. Adamson tries his hand at evil surmisings and says, "I believe that much more than I owe was expended in attempting to thwart Bro. Rogers' work in England." I reply, Aside from my time and stationary, I spent only twenty cents for four stamps, and this was not charged to the Tract Fund. Two of these stamps carried to Bro. Rogers the *kindly put* suggestions that his talent lay not in the direction of *public* speaking, as mentioned in the article "The Work in England;"—the third stamp carried a reply to Mr. Elliot Stock, of London, who had complained that Bro. Rogers was collecting money under false representations, from people who supposed that they were donating funds to the

British and Foreign Bible Society, but who were finding out, from the tracts left them, that they were mistaken. I replied, that surely some mistake had occurred, for I knew that Bro. Rogers would make no misrepresentations, and that none of our colporteurs were authorized to solicit money, directly or indirectly, and that I would request Bro. Rogers to call personally and explain. The fourth stamp was used to advise Bro. Rogers of this, and to caution him that he be very careful that the truth be not evil spoken of, and to ask him to see Mr. Stock and explain matters, as I felt sure he could do; for his letters stated that he represented himself as the agent of *our* Society.

This is a dispassionate statement of the injury Bro. A. has received at my hands. For all this he and the others reach the conclusion that Bro. Russell can only be completely overwhelmed by calling him,—“*The Man of Sin.*”

Now we come to the consideration of the grievances of the chief conspirators—Bro. and Sister Zech whom we shall treat as one, including their household, and Bro. Bryan.

BROTHER ZECH'S GRIEVANCES

Here, as it relates to this case, it is necessary to give a little resume of my business history from '81 onward. I was then engaged in mercantile business and had a large store on the principle street of Pittsburg, and three branch stores. These were chiefly controlled by clerks and merely had my supervision; the most of my time being occupied in the publishing of the WATCH TOWER, *Food for Thinking Christians*, etc., which was circulated in large quantities. As the literary work increased it became necessary to dispose of these stores; and as I found it much easier to spend money than to earn it, I concluded that the capital formerly invested in the stores should not all be lavishly spent even in the good work of circulating the tidings of great joy: that the Lord would be better served if it were invested so that *my time* could go to his service, than if all were spent at once in his service and I then were obliged to give my entire time to business; for my determination has always been that I would never beg, either for ourselves or for the Lord's cause; but that the same Lord who blessed Peter's fishing and Paul's tent-making (Matt. 17:27; Acts 18:3; 1 Thess. 2:9; 2 Thess. 3:8) could bless, according to his wisdom, my business talents.

My money-capital being limited, I saw that it would never do to invest the funds in mortgages or in a bank, because the interest on the sum would be inadequate to the demands of ourselves and the work. Under what seemed to be a providential leading, I decided to invest with others in some oil property—oil wells. I chose this business because it seemed to be profitable, and because it would require little or no time and personal attention; for others, interested in looking out for their own interests, necessarily looked out for mine also. And this judgment has, on

the whole, proved correct—several coins have been taken from this fish’s mouth for our support and for the Lord’s cause.—Matt. 17:27.

When Bro. Zech received the truth and left the Lutheran church, he owned a good property which, aside from being a home free of rent, paid his taxes and left him a net income of about ten dollars per month. Full of zeal for the newly-found truth, he engaged with me to translate articles from the WATCH TOWER into German, which I published in great quantities. He also proposed to translate M. DAWN, VOL. I., and to do the type-setting on same if I would pay for the electro-plates, supply the paper, printing and binding, and that we be share-owners in the work when completed.

We agreed to this, and it was begun. But watching the results of the circulation of the German TOWERS, and seeing them to be very meager, I foresaw that the publication of the German translation of DAWN would be very unprofitable, and so pointed out to Bro. Zech, urging that his income and the needs of his family would not justify him in doing all that his zeal had prompted him to propose. At that time he had translated about two hundred and fifty pages and had set in type about one hundred pages, and my suggestion was: Now, Bro. Zech, suppose we reckon that the time already spent by you on this volume represents the *translation of the whole of it* and suppose that this be your donation to the German cause, and I will proceed with the publishing, paying all of the expenses—what I shall pay you for your time in translating the remainder of the volume being reckoned as pay for the type-setting already done by you. This was mutually agreed to.

Meanwhile, my early suggestion, that Bro. Zech get at some sort of “fishing” or “tent-making,” forced itself upon my attention. Various occupations were thought of, but none seemed so favorable to him as type-setting, and he requested that he be permitted to learn English type-setting and have the job of preparing the WATCH TOWER every month. I foresaw difficulties from his lack of a knowledge of the trade, as well as from his lack of knowledge of English, and urged that he choose something else. But, as

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nothing else so favorable offered, and, as he urged that he would see that his blunders should cost me nothing—that the work should cost me no more than I was then paying to a Pittsburg firm—I consented. Under these arrangements I paid him thirty-five dollars a month for a time; afterward when he became more expert, and when we began to set up M. DAWN, VOL. II., I increased the pay to forty dollars per month, and later, when he requested that he be paid by measure for the type-setting, and told me that he thought he could earn more money that way

because he was getting more expert and would work longer hours, I consented; but instead of paying him the Union rates, I paid him more; namely forty cents per thousand *ems*, –because he was a Brother.

Later, when Bro. Zech had inherited something like fifteen to eighteen thousand dollars, from his father's estate in Germany, he thought that he would like to build somewhere near our home; and knowing that I owned some lots opposite it he inquired whether I would sell to him. I assured him that I would be pleased to have him for a neighbor, and gave him a price on eight small lots. I told him that I thought them worth four thousand dollars at the rate other lots in that neighborhood were selling—for him to inquire and thoroughly inform himself—but that as a brother in Christ I would give him a discount of \$1000. So he bought the eight lots and paid me \$3000. But he has since “whispered” that he was cheated.

Seeking an investment for some of his money, and knowing that I had some interests in the oil business, he asked my advice as to investing in that business. Judging that he would be one greatly affected by either a loss or a gain I advised him not to engage in the oil business.

My book-keeper and general business representative at that time, Bro. Geo. Rindfuss, was very intimate with Bro. Zech. Bro. Rindfuss it seems advised Bro. Zech differently, respecting the oil business, and Bro. Zech seemed to misunderstand me and to imagine that from jealousy I had advised him against his best interests, lest he should prosper greatly;—but nothing could have been farther from my thoughts.

About this time Bro. Rindfuss, as my business representative, called attention to the fact that I would soon need considerable money and suggested that he try and sell an eighth interest in some oil property for which not long before I had paid \$3500. I consented. In a few days he reported that he could get \$3300, and urged that I accept it as it was for a friend,—Brother Zech. I objected that Bro. Zech was unused to business, and if anything should go wrong he might reflect upon me for having helped him into it. The reply was that the property was as safe as could be found, and that Bro. Zech was not a child and knew what he was doing; and that besides Bro. Zech had been to see the property, while I had never seen it, having bought it on the explanation of Bro. Rindfuss and others, without taking time to visit it. So I consented, and as a favor to Bro. Zech sold him a one-eighth interest in the property for \$200 less than it cost me and less than Bro. Rindfuss paid for a similar interest purchased from another party. I still, however, owned an eighth interest.

To the complete surprise of all concerned, the property suddenly declined in oil production, and hence also in value, until what I had paid \$3500 for was not worth \$700. As we had feared, Bro.

Zech's feelings suffered severely by the fall from great expectation to such realizations; and, although without cause, he proclaimed that I was responsible for his loss. I then felt that it would be to the brother's benefit spiritually and to the Lord's praise, and at the same time to the assistance of the German work, that I should help him out of his difficulty. Accordingly, I advised him to have nothing more to do with the oil business, and I managed to purchase back the said interest, worth at the time \$700, and another small interest purchased of Bro. Rindfuss, and worth at the time \$300, and so pay him for these their *net cost* (adding expenses and deducting oil received by him), which amounted to \$3386. This sum by arrangement was paid him with my notes bearing six per cent interest and running for some time. They have since been paid in full with interest—\$2386 and interest more than we knew the properties were worth,—and they never were worth more afterward.

Meantime Bro. Zech had urged that I go into the printing business with him, as a partner; but I refused, and advised him that it was a troublesome business. I never advised him to invest time or money in the business. On the contrary, I advised him against it. However, when he afterward found an partner and desired to do our work I promised him an *preference* over others, prices and work being equal; and this preference he has always had. Meantime, also, he had desired to have the full control of the German work and we sold him the plates, etc., of the *German DAWN*, VOL. I., at cost,—giving him privilege also to translate and publish the series, a condition being that he should supply the books *at the same prices* that we had been supplying them to the public and to colporteurs, and the promise made that if at any time Bro. Zech could not or would not supply the books at the same prices, the privilege of publishing them should revert to the TOWER PUB. CO. The restriction as to price was afterward modified as respects Vols. II and III., and they are now sold at a higher price, yet only about cost, because fewer are sold. And to meet Bro. Zech's views I agreed to pay him the full retail prices on all German Dawns I have occasion to purchase from him.

Judge of my surprise when, in January 1893, Bro. Zech told me and others that I had treated him shamefully, etc. I said to myself, If this be bad treatment, what would be considered good treatment? A number of the church friends of all concerned were called together to hear the matter and advise.

Brother and Sister Zech and family urged that I should pay more to Bro. Zech's firm for the printing and binding of the Dawms than responsible firms would charge for the same work. He complained, too, about being limited in the selling price of Dawm Vol. I; and declared that I had almost starved them at first on \$35 and \$40 per month, etc. I explained our dealings as above to the friends present and that we were paying our brother about twice as much as he could have gotten elsewhere—if he could

have gotten *any* opportunity or pay when new at the business. I explained, as I do now, that it was no more my duty to pay a brother *more* than a worldly firm would charge, than it was his duty as a brother to do the work for *less*. Business should be done

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on the lines of *justice*: charity and love can find exercise in other ways—as, for instance, in our dealing with Bro. Z. in the oil transaction, in which we made him and the German work a clean present of \$2386 with interest. Bro. Zech complained that we gave one lot of DAWNS to another firm to print and bind. I showed the friends that Bro. Zech's firm was continually complaining that they were *losing money* on the Dawn work, while others were bidding lower, and were anxious to get the work. Bro. Zech's firm being full of work we finally gave one lot to another firm at a saving of \$130 on twenty thousand books. And then I gave about one hundred dollars of that saving to the German cause, by donating the cost of the electro-plates for the third volume of German DAWN.

It is almost needless to say that the friends after hearing us both fully—until daylight of Feb. 5, '93—assured Bro. Zech that Bro. Russell's course was not only just, but very generous and brotherly toward him. His judgment was so warped, however, that he could not see the matter at the time; but a day later he expressed himself differently by letter to us and to all. The following is a verbatim copy of his letter:

Allegheny, Pa., Feb. 6, '93

“Dear Brother Russell:—Thinking the matter over since our long conference with the different brethren and sisters in your house on February 4th, I find that I have erred in my judgment regarding the charges made against you, and I therefore express my regret for having done so and for the trouble and anxiety resulting from it. May the Lord grant us that no such misunderstanding will arise again to injure our mutual brotherly feeling and fellowship. And since so many of our friends have been witnesses, I would be very pleased to express the above sentiment in their hearing, or, if you deem it preferable, to have them read this letter. In sincere love and fellowship, Your brother in Christ, Otto Von Zech.

“P. S. So far as Sister Zech is concerned, I must state that she never agreed with me concerning the right I thought I had to claim, but took, so she says, the position she did from a sense of wifely duty. O. V. Z.”

This experience led to the preparation of the article entitled, *The Relative Claims of Love and Justice*, which, that it might not be construed as a blow at Bro. Zech, was held back and published in the *Tower* of June 1, '93.

Below is a copy of a letter presented to Sister Russell and myself about a month previous:

Christmas 1892.

“Dear Brother Russell:—I embrace the opportunity of this celebration of our Redeemer’s birth to tell you in writing what I could not so well express orally. I want to make you the best Christmas present I know of in telling you of our deep and ever increasing gratitude and love toward you and Sister Russell for your work’s sake, and for the kindness and love shown and daily bestowed upon us.

“In reading the other day what the Apostle says, that `we all with open face beholding as in a glass the glory of the Lord *are* (being) changed into the same image from glory to glory, even as by the Lord’s spirit, ’ and finding that the Apostle spoke thus not of the future but of the present, I could not help thinking, Yes, that is so. If we look back these seven years since we came into this marvelous light by the grace of God, we have experienced an ever increasing and burning love toward those who had been God’s blessed agents to help us see the truth.

“And I concluded, dear Brother and Sister, to let you know this our sentiment as our best gift we possibly could give, and thus to thank you from our hearts for your labor of love which our Heavenly Father has so abundantly blessed also toward us, and at the same time for the firm stand you take and always took in the defense of the central truth in our Father’s plan—the ransom for or instead of us.

“May our Lord and Shepherd grant us to stand side by side in this battle till it is over. In Him we will remain, Your Brother and Sister Zech.” It seems strange indeed that people could write such letters and yet keep “bombs” ready and waiting for convenient “explosion.”

This comprises all of Bro. Zech’s grievances, except as relates to the Wednesday evening prayer and conference meetings, which we will now notice.

A little more than a year ago, studying the spiritual needs of the flock, and remembering that our central prayer meeting had been a failure, because the friends here are widely scattered, we conceived the plan of having meetings in various parts of these two cities, not for Bible study, but for prayer and testimony, for the cultivation of the fruits of the spirit and the binding together of the body of Christ in love and Christian fellowship. I suggested to the Church the advisability of such meetings, urging that while doctrines are necessary, the cultivation of the fruits of

the spirit is the real object of all doctrine. I asked those who favored the plan to signify it by rising; and almost all arose, Bro. Zech and family being conspicuous as voting against the meetings,—which they had a full right to do. I was not surprised at the matter, however, as I knew that Sister Zech had frequently expressed herself as having no confidence in prayer.

Next we asked for houses to be volunteered in which the meetings could be held, and several promptly offered, the object of the meetings being clearly understood by all as *not doctrinal*, but *social* meetings.

I then appointed leaders of those meetings—asking Bro. Zech first, whether he would serve. He declined. Later he started a German meeting at his house for doctrinal disputations, which of course, was all right; for the appointment of the social meeting did not hinder any who pleased from holding or attending other meetings. But because I urged that these meetings, appointed for social worship, should be held strictly to their object, Bro. Zech and his wife complained that I was a pope, and privately, we now learn, endeavored to raise a spirit of opposition in others, but without success, as the congregation appreciates the meetings greatly. Bro. and Sister Zech, after trying for six months to discourage the meetings, began to attend them: and we were greatly encouraged for two months,—especially when at a general church meeting (Dec. '93) Sister Z. testified before all, of the benefit she had derived from those meetings. This sympathy and interest ceased, and they at once changed their plans, when it was known that there would be no general Convention here this Spring.

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The charge of “bondage” and “under my thumb,” etc. which now they make public, I find has been a part of their “whisperings” for the past four years. They did what they could to prejudice the mind of the Tower office helpers: slanderous falsehoods, called “revelations” were made to them, to undermine their confidence and poison their minds against me; so that when the time for “exploding” the “bombs” should come, I should have no friends. Three years ago Sister Ball was invited over to their home to spend the evening and then advised, confidentially, that she was imposed upon by us, etc., etc., etc. Sister Russell and myself then visited them, showed the error of this course and they apologized. But within a year it now seems that they began again: Bro. Henninges was “talked to” about being in bondage to Brother Russell; and it was intimated that he was a fool for staying here. Bro. Campbell was made a “confidant” before he had been here a month, every endeavor being made to prejudice him against me. Bro. Abbott was similarly approached; and when questioned as to his salary, replied: “I am not sure that Bro. Russell would want his private affairs discussed, but I will tell you this much: he is paying me more than I asked for.” An

attempt was even made to alienate my wife, and to make her my enemy; but praise God it did not succeed. I can now heartily thank the Lord that I have such faithful, proved ones so closely associated with me in the work. It is strange how blind I must have been, not to have noticed what others all around seem to have seen and heard. But I placed too high and estimate upon those who bear the, to me, sacred name of “brethren.”

Since Bro. Zech has alluded to the events of Christmas evening 1892, I must give the facts. Sister Russell and I invited Bro. and Sister Zech and a few other friends to a six o’clock Christmas dinner. After dinner, while in the parlor, Sister R. interrupted me in some trivial matter, and then catching herself asked me to proceed. I replied, “No; you tell it—you are the head of the house.” This I admit was sarcastic; and seeing that it hurt Sister Russell’s feelings and that she at once disclaimed any wrong intent, I excused it, and said that I did not mean it literally, that indeed Sister Russell is a very model wife, etc., and thus the matter ended.

But Bro. Bryan (who we will see presently is a most peculiar person, who fancies himself able, as he is ever willing, to give everybody instruction, and whose idiosyncrasies I had put up with for several years, as a member of our family and one of the office helpers), fancied that the above incident gave him a chance to meddle; and so the next morning at breakfast he took occasion to insult me. His remarks were ten times as strong as mine of the evening before, and wholly inexcusable. Sister Russell remonstrated, that his remarks were out of order, and I at once told him that I had borne his insolence and meddlesome busy-body disposition entirely too long; and now to go at once from the home whose head he had not respected and to whose every member he had made himself a disturber.

He went at once to Bro. Zech’s where he was made warmly welcome as a co-conspirator against Bro. Russell, but their cause would suffer if he left the Tower office before the “explosion;” so they got up a letter and with one argument or another got those who had been present on Christmas evening to sign it. That is the letter which Bro. Zech drags into his statements of *his grievances*. But their *real* object was to get me to take Bro. Bryan back into the TOWER office. Of the circumstances under which the signatures were obtained the signers themselves have something to say below. Those circumstances exonerate all of them except the conspirators, Bro. and Sister Zech and Bro. Bryan, whose malicious intent seems now very manifest; but of course I knew no difference among them at that time.

I very humbly consented that these friends should help me mind my business: and at the request of that letter invited them all to meet me at my house. When they arrived, by way of showing them that I considered this an interference in my affairs in a way that they would not like to have me interfere in theirs, I

suggested that perhaps the meeting had best be turned into one for the investigation and criticism of the private affairs of *all* present. I suggested that I knew considerable of their private matters which it would be quite embarrassing to us all to have related, even to a small audience (referring specially to Bro. and Sister Zech and Bro. Bryan); but that if it was *their duty* to investigate my private affairs it must be equally *my duty* to investigate theirs.

The three in question got loud and angry and dared me to say what I could. But I assured them that I had no thought of telling anything—that I had no such misconception of *duty*, but merely wished to remind them of the propriety of not being busybodies in other men's matters. We then proceeded to the consideration of Bro. Bryan's offense, and the company united in telling him that his course was *wrong*, and advising him to confess it and apologize—which he did do that evening. (Judge then of the unfairness of Bro. Zech's statement on this subject.) This led to the discussion of the subject, Who is the head of the family? Sister Zech, who had gotten some extreme ideas on the subject, called up the question, and expressed the opinion that the Apostle Paul's expressions on the subject were *incorrect*. My views on the subject appeared in print later,—in the Tower of May 1, '93, in the article "*The Twelve Apostles*," etc., and in July '93—a double number—on "*Man and Woman in God's Order*."

The following kind letter has just been received, and we make room for it as it bears directly on this subject.

Alleheny, Pa., April 23, 1894.

"Dear Bro. Russell:—We, as your friends, whose names are appended to the *portion* of a letter published by Otto von Zech, feel a deep sense of regret, not only for your sake, but also for our own, at the light in which it makes us appear; for we have no sympathy whatever with the spirit and intent of his libelous circular.

"We desire, therefore, to acquaint you with the peculiar circumstances attending our signing it, which we have not previously explained, because of the completeness with which the entire matter was BURIED (so far as you were concerned) the same week it occurred. The circumstances are as follows:

"We with others of the Church of Christ here had prepared some New Year presents for you and Sister Russell, and Bro. Zech had been appointed to make the presentation speech and had proffered his home for the

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presentation, because so near to your own that the things we proposed to present could be readily transferred, after the surprise of New Years' night, 1893.

“When Bryan left your home and went to Zech’s they commended his conduct, claimed that a great wrong had been done him, and prepared the letter in question. The signatures were obtained in this way: Mr. Zech with the letter in hand called upon each one and in an excited manner represented that a great injustice had been done Bro. Bryan—that he had been rudely thrust out of his place in the TOWER office and Bro. Russell house, through the tyranny of Bro. Russell. He then added that Bro. Russell had too much power and ought to be taught a lesson; and that although the presents were at his house and the congregation were invited to assemble there, he could not make the presentation speech with good grace unless this matter of Bryan’s were settled and he returned to his former position. Now, said he, if you add your signatures to this letter, requesting a meeting of us all with Bro. Russell, we can have this matter settled and then we will carry out the previous arrangements.

“By such talk he obtained our signatures, but not for the object apparent in the letter, the language of the letter passing comparatively unnoticed, because our attention was specially drawn to Zech’s excited words with reference to Bro. Bryan. It would now appear that this was intentional on his part, and that he kept a copy of the letter for its recent malicious use; and on the evening appointed, although Bryan and Zechs continually persisted in dragging up the little matter about Sister Russell, both she and we protested that that was unnecessary and that that was entirely settled between you and her.

“Although feeling the matter was none of our business, we added our signatures because we were so anxious to have everything smooth and pleasant before the evening of the presentation, then so close at hand, and fearing that if we did not there would be some unpleasantness with Bro. Zech before the congregation which was to assemble for a purpose so different. The letter concluded as follows: ‘May our dear Lord guide and direct your judgment or ours, that it may all be to his glory. Yours in the Redeemer. (Signed.).’ The signatures were obtained only with this object in view, and on condition that the matter should never be mentioned outside of the number present that evening. This promise they have entirely failed to keep, and ever since have talked of it in private; and now, judge of our surprise and chagrin on finding a portion of that confidential letter in print and our names heralded as busy-bodies in the affairs of one whom we love and esteem as a tried and faithful servant of our dear Redeemer and Lord and in whose integrity as a Christian brother we have full confidence: and as having part in the present infamous conspiracy to overthrow him from the place which he holds, and that rightly, in the hearts of many of the Lord’s people. It is an unwarrantable *misuse* of our names, against which we (as the signers) most earnestly protest.

“At the meeting which resulted, all (including Zechs) admitted the justice of your course toward Bro. Bryan, whom we and they urged to apologize for his *misjudgment* (we did not at the time doubt his good intention); and he did so in our presence. Thus the matter ended, and a pleasant New Year’s evening followed.

“Otto von Zech’s conduct and libelous circular remind us of Korah, the ‘ringleader’ of the rebellion against Moses and Aaron (Num. 16 and 26:9-11), who, with Dathan, Abiram and On, was not content with his honorable post, but ‘sought’ the office of Moses. From the above reference we discern that Korah with the other three charged Moses (without cause) with the very *sin* which he and his associates themselves committed. We find the same ambition, jealousy and pride in the conduct of Ahithophel, who, being King David’s counsellor and friend, became, through this same leaven of sin, the most treacherous enemy of the servant of God; but David’s heart remained loyal, and his prayer to the Lord ‘turned’ Ahithophel’s bad-intended course into what his name signifies, *foolishness*; for, said David, ‘O Lord, I pray thee, turn the (treacherous) counsel of Ahithophel into *foolishness*.’ (2 Sam. 15:31.) A like conspiracy we find against the Apostle Paul, when they banded themselves together to ‘kill him.’ (Acts 23:12.) And a like conspiracy was kindled against our dear Redeemer by certain ones of his time; for they ‘consulted that they might take Jesus by *subtlety*, and kill him.’ (Matt. 26:4, 5) And again, it is written, ‘They hated him without a cause.’ (John 15:25) May the dear Lord strengthen your mind and heart, so that through you, dear Brother, the proclamation of the gospel cause may be fully established.

“Hoping that this explanation will fully clear us in your eyes from any connection with the libelous circular, and desiring that, if opportunity present itself, you will make this known to any who may have seen the present statement of the conspirators, We remain, yours in love and service of the truth, J. A. Weimar, Elizabeth K. Weimar, John Cromie, Laura J. Raynor, H. C. Wolf, Rose J. Ball.

“P. S.—Brothers Ohlsson and Winter are not now in the city, and hence their signatures have not been obtained; but besides them the only other signers, exclusive of ourselves, are the conspirators.”

Let me here remark, incidentally, that if there are any of God’s married children whose interests are more thoroughly one, and whose esteem for each other is greater than that which exists between Sister Russell and myself, we would be glad for them to have it so; but we have no present reason for so believing. Ours, we feel, is indeed a union in the Lord, which we believe that even death will not sever.

Is it any wonder that, when I came to know the depth of their perfidy, I refused to allow Bro. Zech to preach in the chapel—the

use of which for years I have furnished free of charge to the German friends? Could I, in justice, do less than inform those German brethren and sisters (about twelve persons), that while *they* were as welcome as ever to use the chapel every Sunday morning, Bro. Zech had proved himself wholly unworthy of my confidence, and that I felt that it would be *wrong* to supply him the opportunity to attempt a further defamation of my character, by misrepresentations slobbered over with protestations of brotherly love? Indeed, I am of the opinion that not one man in a thousand, professor or non-professor, would have had so little shame as to have attempted further

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abuse of my generosity, after having publicly done all he knew how to defame me. He claims to have been “under bondage” to me. So I at once forced him to become a free-man by refusing him longer the privilege hitherto enjoyed of speaking to the German friends in the chapel. But even this enforcement of liberty is one of his charges against me.

BROTHER BRYAN'S GRIEVANCES

Bro. Bryan served the cause in the TOWER office for several years—well in many respects. But by heredity he has a very violent temper, a vindictive disposition and a penchant for minding others people's affairs. It is with deep regret that I thus write, and now only because it seems a necessary explanation of what follows. When I say he evidently inherited these ungainly traits I consider that I am making an apology for him. Time and again have I helped to settle differences between him and the other office helpers, in which he was uniformly to blame—generally trying to mind some one else's business; and time and again has he repented and lamented his course and promised to turn over a new leaf. But his difficulty seemed to grow upon him. He got worse and worse. He at least six times during the last three years of his stay urged that he should leave the office for the relief of others; and each time I persuaded him to try to do better: yet, when at last I concluded to let him go, he seemed determined to stay. I could not then judge why, but can now see that it was because he had become one of the conspirators and was waiting for the time to explode the bombs. It was after his conduct finally became unbearable, that I wrote him the following letters.

Allegheny, Pa., Mar. 2, '93.

“Dear Brother Bryan:—Your note, which I requested last evening, saying, if there are other matters `that you say would still be difficulties, even if you could determine not to meddle with and annoy Sister Ball, ’ is before me. In reply I must tell you that this note manifests still more of the same wrong spirit of which I complain on behalf of Sister Ball.

“It shows that you not only want to annoy and manage her and her work, but that you also want to do the same for me and my business, and that of the entire office and home. I have assured you repeatedly of my Christian love and my care for your every concern, and my desire that you enjoy every comfort and pleasure which our home and office afford, but you seem to think that every thing should be run according to your ideas, which is neither possible nor reasonable.

“For over two weeks (I might almost say three years) you have been worrying the office and home circles, and that without any justification. You should be conscientious enough to admit that you have *no right*, human or divine, to interfere with Sister Ball’s rights or business, nor with mine, nor with those of others. If, therefore, this matter can be fixed only by your leaving the TOWER office, do not persuade yourself to a false view, in supposing that you will be going forth for righteousness’ sake, or for conscience’ sake; for, on the contrary, it will be because you are a persistent busybody in other people’s affairs—and an *intentional one*, since instead of acknowledging the fault you attempt to excuse it, and even argue by the hour that you have a right to judge the conduct and even the consciences of others, and to give them tongue chastisements and other incivilities until they adopt your conscience as instead of their own and repent to you, etc. I should tell you also that Sister Ball is not the only one who has mentioned your interferences.

“A month or so ago Bro. Henniges said to me:—‘Bro. Russell, cannot I do some of the work of the composing room, or in some way shift so as not to be so much of an annoyance to Brother Bryan?’ I replied that I thought I had a plan for dividing the work which would harmonize the difficulties peacefully, and to wait and see.

“Within a week Bro. Page said, ‘Bro. Russell, I feel that I am the seat of Bro. Bryan’s trouble, and while I came here, as I believe, under the Lord’s leading, do not let me stand in the way of the smooth running of the Lord’s work. At the same time I scarcely think that you do your duty toward Bro. Bryan and the others, and the work, to permit him to interfere with and snap the head off everybody and everything. In a worldly office such conduct would not be endured five minutes.’

“I explained how I believed the trouble to be in part a heredity and that I was trying to have you take the right view of it, and that if you could *see it* fully and clearly I had confidence that you would *do* differently. But why you cannot or will not see so plain a matter I cannot understand.

“You know better than any one else, dear brother, how, with great patience, prompted by loving interest for you and for the work, I have tried to have you see the error of being a busybody—especially so when you knew that those you interfered with are

fully as conscientious as yourself,—and full more so on the subject of respecting the rights and liberties of others.

“I have exhausted every proper means at my command to have you *see right* and DO RIGHT. But you all the more assume a self-righteous air and insist that you have a right to be the judge of the rights, liberties and consciences of others.

“This I can no longer permit. It becomes my duty, therefore, dear brother, to say, Stop this wrong-doing and uncharitable judging! and if you will not stop it you must cease to occupy the place you have occupied for so long in the office.

“Nevertheless, dear brother, it will be in sorrow and not in anger that we will part with you. You have many excellent traits to which I cheerfully bear witness, and I shall always feel a deep interest in your welfare, and should opportunity ever offer I will be glad to prove this in some more substantial way. But if disposed to see your error and to manifest a reform of your course, not only I, but all the ‘family’ I am sure will be glad, not only to have you stay with us in the work, but to assist you and bear with you. Please let me have your decision this evening, on the lines laid down in this letter.

“With deep brotherly love and unceasing interest in your present and future welfare, I remain your servant in the Lord, C. T. Russell.”

March 3, ‘93.

“Dear Brother Bryan:—My letter of yesterday was very

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plain. While assuring you of my love and interest, it stated the necessity and laid down the conditions upon which you should have acted *pro or con* at once. Matters have run along now for nearly two weeks in a very unsatisfactory manner and one very disadvantageous to the Lord’s work. Others are idle while you have and hold onto more than you can do.

“Forbearance longer would not be a virtue. Your letter or note in reply to mine of yesterday is not a reply—merely a delay. What can be your object? I must insist, dear brother, either that you fully consent to all the reasonable requirements of my letter of yesterday, and indicate this in no uncertain words, or else that you hand over your keys and place, that some one conscientious enough to recognize and respect the rights of others may, with those who love and make for peace and right, occupy in your stead.

“After reading this letter and communing with the Lord, remembering that my course is the one of duty and that I still

abound with love for you, save me further annoyance by *acting* at once. You had best re-read my letter of yesterday. May the Lord guide you, has been my earnest prayer for several days, but a conclusion must be reached now.

“With continued brotherly love and interest, and the hope that you may gain the victory over self-will and other foes, and humble yourself to be and do what you see to be the right, I remain,

“Your loving servant in Christ, C. T. Russell.

“P. S.—If you decide to quit the work and need money let me know how much.”

Bro. Bryan finally concluded to go into the colporteur work, and we parted seemingly warm friends, as the following extracts from a letter received later shows; their “bomb” plot seemingly having been abandoned for a time.

Richmond, Va. March 15, '93.

“Dear Brother Russell:—I feel like giving you a little report of myself and my doings, in addition to what I wrote on recent postals.

“The whole situation here seems as favorable as any that could have been chosen. To be with your father’s family has been most helpful. Then I have made a little beginning in canvassing that is not discouraging, though not nearly so good as I wish it were. Then, through advice from you, three brethren visited us last Sunday. I was *very favorably* impressed by the appearance of —. If I am not mistaken, he is quite able to be a local teacher and leader. And he *seems* to have a beautiful spirit. Some brethren here had been meeting with a little group of Adventists; but quite lately the latter withdrew to another room. To our great pleasure, these brethren said they had already secured a room and arranged to have a regular Sunday meeting. They wished they had known earlier of the presence of your father’s family in Richmond. I anxiously await the meeting next Sunday and will tell you how things seem. If I had the address of all Tower readers, could call on them and judge whether to notify them of the meeting and invite them to it. I have reconnoitered a *little*, and find good, long streets of residences evidently of the class where I will get access to the husband or wife, and not to the servant alone. I am quite hopeful that my record will grow better, as I get into the adjoining territory named.

“I have been out four days—not putting in very full time some days. The ‘score’ is: 5, 6, 8, 9—orders taken.

“Asking to be remembered also to Sister Russell and all, Yours in the faith, Elmer Bryan.”

But a little Christmas token, sent him four months ago, seems to have been the innocent instrument by which Satan again got to

work upon his naturally not too well balanced brain, reviving and exaggerating previous “evil surmisings” and enlarging his “root of bitterness.”

He then began to write frequently about some trifles connected with his office experience. I answered these kindly and fully, and explained to him that we understood the matter thoroughly and that they were all right. However, about six weeks ago he concluded to ask two of the brethren to come with him and hear his statement of my sins and to reprove me according to Matt. 18:15-17. Bros. H. Weber and M. M. Tuttle came with him to see me and to hear his charges. When these brethren heard the charges, they told Bro. Bryan that they were ridiculous; that so far from being to my discredit they were to my credit,—every one of them. Here they are:—

Charge 1.—Bro. Russell, having the renting of a house, once put my (Bryan’s) name on the “To let” notice, without my consent.

Answer.—Bro. Bryan was in the office constantly and could better than any one else Answer—the questions of applicants. I preferred not to have my own name on the notice (1) because my forenoons are usually spent at home, writing, and (2) because my name being necessarily prominent, I modestly preferred to avoid any unnecessary notoriety. Bro. Bryan’s name would be unknown.

Judgment of the Brethren—Perfectly proper and commendable.

Charge 2.—Once when I was intending to purchase some clothing Bro. Russell gave me a letter to one of the prominent Pittsburg clothing stores, assuring me that it would secure for me a ten per cent. reduction in the price. It made me feel bad to think that Bro. Russell would thus deceive and cheat them, and I could not use the order.

Answer.—The letter was entirely proper. I am personally acquainted with the proprietors who grant me a discount, and invited me to send over any of those connected with the office, and that they should have the same.

Judgment of the Brethren.—Proper and commendable. Bro. Russell was endeavoring to extend to you, at the expense of his own time in writing the note, a privilege which all the large stores are glad to give, to get trade. Nearly every one gets a ten per cent. discount upon some score: Prices are so arranged as to permit of these discounts to customers. You merely did not comprehend the matter and thought evil of what was really a kindness.

Charge 3.—Bro. Russell received for many of the Colporteurs clerical half-rate arrangements over one of the railroads, and I am sure that he got these by *deception* and *fraud* ; for I know that the R. R. people would not grant those rates if they understood that the colporteurs sell books.

Answer--by Bro. Weber.--A very unjust and uncharitable thought on your part, Bro. Bryan; and a very mistaken one. I, myself, arranged the matter you condemn; and I did it in a perfectly honorable manner. I am

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well acquainted with the gentleman in charge of that business, and explained that the colporteurs are preachers, ministers of the truth, who give their entire time to this work, but that they do it in a different manner from the clergy of the nominal church. I explained to him that they explained the Scriptures from house to house, and sold books which would continue and elaborate the preaching after they were gone.

Judgment of the Brethren.--Proper and highly commendable to all concerned except Bro. Bryan.

Charge 4.--Bro. Russell violated my idea of the law in the mailing of Millennial Dawn Vol. II.

Answer.--(I gave a detailed explanation of the matter, but it would be too tedious to relate here.)

Judgment of the Brethren.--Entirely proper so far as we can understand the matter. Anyway, we feel that the United States Government is abundantly able to look out for its own rights, and that it is very far from the spirit of Christ for you, Bro. Bryan, to be surmising evil against the very one through whose efforts God sent the truth to you. We could not think you more conscientious than Bro. Russell, and as for ability to interpret law, human or divine, we consider him entirely your superior.

Charge 5. I claim that Bro. Russell cheats the government by putting only half enough postage upon the Tower *binders*. He made us stamp them at "book rate," while I claim that they should be stamped at "merchandise rates." I wrote to the P. O. Department at Washington asking whether a Newspaper binder should be stamped as book-matter or as merchandise, and they replied--"as merchandise." Here is the letter signed by the third assistant P. M. General.

Answer.--The Tower *binders* were for some time mailed with double the proper postage. When I noticed it I had it changed to the proper rate. The binders are merely book-*backs*, and when filled with TOWERS constitute a bound volume. It requires no great mind to see that a *part* of a book cannot be rated at a higher charge than a *whole* book; and book-back or binder should therefore be mailed at book rates. However, lest some uninformed postmaster might not be able to reason properly upon the subject we always put one TOWER into each binder. Surely, it is then a book of 16 pages to any one capable of sound reasoning.

The Third Asst. P. M. General has been in office only one year, while I have had many year's experience in just such questions. It was this same gentleman who ruled out the *Old Theology Tracts* some months ago; but I appealed from his decision, and the legal department sustained my understanding of the law.

Bro. Bryan's decision would be binding on himself, but on no one else. The law leaves its interpretation to the common sense of the reader, except when called in question by the postmaster, and then an *appeal* may be taken if desired.

Judgment of the Brethren.—Without doubt a binder containing sixteen pages of reading matter is a *book*, and should be stamped at book rates. Bro. Russell should be allowed to mind his own business, and those who cannot help him should not hinder him. If Bro. Bryan thought differently he discharged his duty when he told Bro. Russell how he viewed the matter. The P. O. Department it seems was not asked about a *Magazine-binder with one issue enclosed*. That would have been a different question.

Charge 6. —On the missionary envelopes recently issued the last paragraph is marked, “S. I. Hickey in *Christian Herald*,” but those printed some years ago read, “J. E. Jewett in *Christian Herald*.” That was a fraud I believe. I have no doubt that was written in the WATCH TOWER office.

Answer.—This is a totally untrue: I first saw the “notice” in the columns of the *Christian Herald*. It appeared upon a page at that time controlled by Mr. Jewett, and since it had no name to it, I supposed it was Mr. Jewett's expression. Later, I learned that Bro. Hickey had written the commendation; and hence I changed the name on the next lot of envelopes printed.

Judgment of the Brethren.—Bro. Bryan, as only an impure fountain sends forth impure water, so only a wrong condition of heart could send forth such uncharitable thoughts, and these without any foundation except your “evil surmisings.” Do not forget that evil surmisings, envy, strife, malice and hatred give evidence of a wrong spirit, little like the spirit which “thinketh no evil” and much akin to the spirit which “loveth and maketh a lie.”

Charge 7.—Bro. Russell violated the U. S. postal laws by occasionally putting in amongst the Towers some Pittsburg papers for relatives in the South.

Answer.—Yes; it had been our custom for some time to send some of our exchanges and an occasional Pittsburg paper to friends; and these all being “second-class matter” were thrown in with the TOWERS when being sent to the post office. This continued until about six years ago. Somewhere about that time the rate of postage on second-class mail matter was reduced from two cents per pound to one cent per pound and postmasters were

notified to be more than ever particular. Our Allegheny postmaster notified us that the German Tower could not henceforth be mixed with the English Tower, and that no other papers must be mixed in along. We called his attention to another part of the law in which it is specially stated that news agents may send out second-class matter at the same rates as the publishers, and showed that news agents do not keep different papers separate. The reply was that the post office department at Washington had made a *ruling* on that point, to the effect that publishers could send out other papers *only when they sent them to all of their subscribers*, and hence that publishers have less liberty than news agents. We accepted this ruling, and have never since, to my knowledge, mailed other than our own publications at “pound rates.”

Judgment of the brethren.—A most reasonable and consistent explanation of a trifle. It is not within the range of reason, Bro. Bryan, to suppose that one who is giving his time and energy to spread of the truth and the inculcation of righteousness, and spending thousands of dollars to that end, as you and we well know, would be dishonest for a few penny stamps. But it does look to us as though your object in even mentioning such a matter can be nothing less than a malicious spirit, a desire to injure Bro. Russell in our esteem; but we know him too well for that. His Answer—is more than a sufficient exoneration.

(We since learn that some (at least one) of the slanderous circulars sent out by the conspirators went *unstamped*. Do we evilly surmise that this was cheating the government? No,

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we thank God that neither our heads nor our hearts are so deranged as to get us into such nonsense.)

Charge 8.—Bro. Russell some six years ago loaned hundreds of DAWNS, under the name of Mrs. C. B. Lemuels, which I hold was wrong—a deception.

Answer.—No wrong was done to any one by the use of the name; but, on the contrary, much good was accomplished. Many readers will remember seeing Mrs. C. B. Lemuels' advertisements in different newspapers, all over the United States, offering to loan free of charge a book that would be very helpful to honest skeptics and infidels. Many of you first learned of the truth by this means. The book was *The Plan of the Ages—DAWN, VOL. I*, and the name Mrs. Lemuels represented Mrs. Russell. I esteemed that the matter would be better received from a lady than from a gentleman. I could have arranged for the use of Mrs. Russell's name, or the name of some other sister, but reflected that a confusion of letters might result and prove inconvenient. Besides, I bring my own name as little into prominence as possible. This will be noticed in connection with everything I have published—the *O. T. Tracts*, the DAWNS, etc.

The name *Lemuel* is from the Hebrew and signifies *Son of God*. The initial letter C. stands for *Christ*, and B. for *before*; hence the whole name signifies, a son of God, after Christ. I consider the using of the name for a good purpose entirely proper and not a deception, in the proper meaning of that term; for it could make no difference to the party blessed whether the instrument of his blessing had the name of Smith, Brown, Lemuels or Russell. Indeed, our Lord was known by a variety of names, other than the name of Jesus, given by the angel. He is called also Immanuel, the Son of Man, the Redeemer, the Good Shepherd, Lord of Glory, Prince of Peace, Prince of Life, the Word of God, the Lamb of God, the Just One, the King of Israel, Living Stone, the True Vine, Wonderful, Counselor, Savior, Mediator, the Amen, the Alpha and Omega, the Second Adam, the Messiah. Our Lord and the Apostles and the Prophets, did not think it a deception to apply these various names and titles, nor do I. Had I used the name for a *wrong* purpose, the entire transaction would have been sinful; but as it is conceded that it was used for a good purpose the entire transaction is faultless. Many eminent writers for the press cover their identity under a *nom de plume*, and justly without reproach.

Judgment of the Brethren.—Legitimate and praise worthy. We wish that more of God's children had the same singleness of purpose to do *good* to others and serve God and the truth to the disregard of their own name or fame. You, Bro. Bryan might far better be spending your time in holding up Bro. Russell's hands, than in seeing how you can annoy him with such quibbles and disturb the work he is doing.

Charge 9.—Bro. Russell once advised a man to send addressed tract wrappers to the Tower office enclosed in a newspaper; whereas they should be sent at letter rates of postage, "two cents for each ounce." He also published the wrong rate of postage in the TOWER for May 1, '93, page 130.

Answer.—My reason for advising thus was, that I did not want the brother to pay more postage than the *law* requires. (It certainly made not one cent difference to *me*.) I know that many understand as little about the law as does Bro. Bryan, and country postmasters generally ask, Does this contain *writing*? If the Answer--is, Yes, he charges *letter rates*, two cents for each ounce, which in the case of addressed wrappers is contrary to the law. The law specifically provides that written *addresses* may be enclosed in newspapers without adding to the rate of postage, provided no other writing accompanies. But to add one other word such as "Well" or "All are well," would make the postage rate the same as on a letter, two cents for one ounce. If one address can be so sent so can two or five or ten. Indeed, written wrappers sent alone, without a newspaper, are subject to no higher rate than printed circulars according to law,—one cent for two ounces—Bro. Bryan to the contrary notwithstanding.

Judgment of the Brethren.—Evidently a case of insufficiency of knowledge on your part, Bro. Bryan; and one easily rectified if you had been controlled by a proper Christian spirit.

Charge 10.—Bro. Russell, it seems to me, uses language in a “double dealing” manner. When I attempt to show something wrong in what he has said, he explains it all away and would convince any one it was all right.

Answer.—If I use ambiguous language it is wholly unknown to me; but since much of it is in print some one ought to be able to point it out, if this charge has any foundation.

Judgment of the Brethren.—This charge is in harmony with all the others, and shows that for nearly six years Bro. Bryan abused his position and the confidence reposed in him by Bro. Russell, that he was all the while hunting for a flaw in his words or character, and that he was disappointed when his evil surmisings of either were corrected. And, because Bro. Russell cleared the matter entirely, it is called “double dealing.” Shame! There are broad, medium and narrow minds and hearts. Bro. Russell’s is one of the broad and unsuspecting. His poorest judgment, it seems to us, was in not seeing long ago the difference between an office-helper and an office-hinderer. The Dawn and the Towers are witnesses to the fact that he uses language with a *directness* that is seldom equalled except in the Scriptures and in law books. The message from his lips, as well as from his pen, has “no uncertain sound” to those who really have “ears to hear.”

Charge 11.—I once found some four hundred and fifty dollars placed to my credit on the Tract Fund account. I remonstrated and it was taken off; but sums credited to other of the office helpers, not so conscientious, still stand. This shows that Bro. Russell’s ideas are peculiar and I should say dishonest.

Answer.—At the close of each year we generally find that we have expended more than the Tract Fund receipts from various sources, and we generally *balance* the account by donating whatever the receipts are behind, so as to let the fund begin the New Year without back debts. In the case mentioned I thought it would be well as an encouragement to the office helpers to share with them the *credit for this sum* and the voting shares which it represented. Accordingly the amount was divided with Mrs. Russell and the faithful office helpers. This was certainly not a crime; and indeed it is partly because of their consecration to the work that the expenses of the work are kept low. At all the events the office helpers are in and of our family, and I had pleasure in sharing

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the credit on the *Tract Fund* records, although none outside the office would have known these matters had it not been for Bro. Bryan’s peculiar view of them.

Judgment of the brethren.—Bro. Bryan, the more of such charges you bring the more you reflect to Bro. Russell's honor. Where was the wrong, the sin, in Bro. R's giving you and the others credit on the Tract Fund? Had he not a right to do what he pleased with his *own*? Suppose he had deposited that four hundred and fifty dollars to your credit in some bank,—would that have been sinful? If not, how could it be wrong to use it in the Lord's service and then give you the credit and the voting-shares? But you admit that he did not insist on your having the credit when you objected. Where, then, is the room for complaint? If your own judgment is confused, do at least try to let other people of sounder judgment mind their own business. Discourage in yourself the disposition to be a busybody.

Finally, we must say to you that this whole matter is simply ridiculous and gives evidence of a very unchristlike spirit. You called us to reprove Brother Russell after hearing your charges; but we find nothing to condemn and much to praise in all that you charge. Study and pray over the matter, and the Lord grant you needed help by his word and providence. Otherwise your present spirit is likely to lead you into "every evil work," and into outer darkness; for if any man have not the spirit of Christ he is none of his.

But Bro. Bryan had not come to be convinced; but said, "I will press this to the utmost, so help me God!" He had merely taken this as a *preliminary step* to his "telling it to the Church," at which time he, with the other conspirators, had arranged to explode the "bombs" that "would knock this thing (Brother Russell and the work) sky high."

The Brethren expostulated and showed that the very object of calling in two brethren for witnesses was to make sure that which ever one was in error should have the error pointed out to him, and that it was the *one who would not hear the other three* that was to be reported to the Church; and that, accordingly, Bro. Russell might, if he chose, report him (Bryan) to the Church as a busy body, if he refused or neglected now to heed the counsel of Bro. Russell and themselves.

But the Arch-conspirator, Satan, had evidently determined that the present would be his most auspicious moment, and that he should probably never find any more substantial charges. So he brought Bro. Rogers here; and his arrival, and disaffection because his schemes were not praised, accepted as the Lord's message, and generally substituted for present methods, together with Bro. Adamson's disaffection on account of his tract, seemed to make the present a most favorable time for the firing of the "bombs" that he had been kept waiting for about two years.

However, as before stated, the meeting called by them by personal invitation, and composed of a large number of the best

brethren, and sisters of the Church at Allegheny (and which Sister Russell and myself did not attend), was rendered disorderly by the frantic efforts of the conspirators *make sure* that Brother Russell should have no defenders. But it seems that the bombs and fireworks charges had been entrusted to Bro. Bryan, to be fired with tragic effect, and that they were smothered, when, because of his spiteful, angry and disorderly manner and refusal to recognize the chairman, it was decided by vote of the congregation *not to hear him*, but to proceed to hear the others.

Having since learned *what* the “bombs” are, we must now explode them, and show that they are as untruthful as were the other Zech and Bryan charges, and similarly “evil surmisings.” We find that while only some of these have been mentioned in the printed circular, others of them have been circulated privately by word of mouth and by letter; and hence we clean up all that we can learn anything about.

Bomb I.—Several years ago Brother Russell bought and sold some oil through a broker, a member of the Pittsburg Oil Exchange. This, we believe, is what people call “gambling,” and is therefore dishonest and wicked.

Answer.—As before stated, I was in the *oil-producing business*, and all the conspirators knew this. It is nothing to be ashamed of, and I never kept it a secret. This is a way in which I have done some “tent-making” and “fishing;” and the coin from this fish’s mouth supports me and mine, so that we are not chargeable to any, and so that we can help along the work. Some years ago my monthly share of the oil produced by well in which I owned interests was considerably more than it is at the present. The price of oil seemed likely to go lower, so I not only sold all the oil I had on hand, but through a broker I *sold in advance* oil that I knew I had in the ground, but which it would take time to have pumped out. In due time the oil was produced and the broker closed the contract, earning his commissions for his trouble and securing me a better price for the oil.

This is the legitimate use of the Oil Exchange. The misuse of it, called “gambling,” is where people have no oil and merely bet so much money that the price will go up or that it will go down. Only obtuse heads or evil-thinking hearts reach the conclusion that there is no *honest* use of the great commercial Exchanges of the world. There is genuine and a counterfeit in everything that is worth counterfeiting. The finding of a counterfeit *proves* the existence of a genuine, in business as well as in money. My transactions were on the genuine, legitimate basis, as any business-man of honor and judgment will declare.

Bomb II.—Some one told Brother Bryan that he thought that another person surmised that Bro. Russell had cheated a man in Pittsburg as follows: Brother Russell owned a quarter interest in

a small business venture, another man named Dubbs owned a quarter, and a man named Boyd owned the remaining half; that Bro. Russell had transferred his interest to Bro. Sweet and got Bro. Sweet to buy Mr. Dubb's interest for "a mere song," and afterward Bro. Russell got back his own quarter, and evidently Mr. Dubbs had been cheated.

Answer.—This, another case of "evil surmising," can be easily explained and would have been explained to anyone. Evidently they all knew this and did not wish to have an explanation, preferring to believe it, so that they could *conscientiously* throw it as a "bomb" when they got ready.

The business in question is so small as not to be worthy of the name *business*. I did purchase a quarter interest in it of Mr. Dubbs, the inventor. Mr. Boyd managed the business and Mr. Dubb's nephew was the only workman. One day Bro. Sweet came into the TOWER office and told

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me that he was out of work and nearly out of money. He could make no success at colporteur and was no hand at writing wrappers in the office, so I thought of the fact that Mr. Dubbs was anxious to sell his interest in the little venture, and that if he sold there would be a place for Bro. Sweet instead of Mr. Dubb's nephew. I told Bro. Sweet of it, and advanced him the full *value* of Mr. Dubbs' interest so that he could buy it, if Mr. Dubbs still wished to sell. But I realized that Mr. Dubbs who had sold me my interest, and was the inventor of the commodity, might feel under obligation to me, not to sell—so long as I held an interest—and especially as he had charged me more for my interest than we afterward found it to be worth—therefore, to let Mr. Dubbs feel entirely free to act as he pleased, I transferred my interest to Bro. Sweet who then bought Mr. Dubbs' interest with money I had advanced and Bro. Sweet got the situation. But as the business was not a success he never paid me back the money advanced. I took back the entire interest and since paid out some money on the same as my share of the loss. And Bro. Sweet's wife being ill, he removed to their old home in Virginia.

Everything connected with this matter is straight-forward and honorable. Mr. Dubbs is still a Pittsburger and a warm business friend, who would take my word on a par with my bond. How is it that these evil surmisers are "brethren," who, while confessing that I never wronged them, but on the contrary, that they are all more or less my debtors, imagine that I have done wrong to some one else? Is it likely that the world, the devil and opposing nominal church people would pass by even slight transgressions of business etiquette or morals, if they could find them? On the contrary, my character, my word and my credit stand high

amongst intelligent people whose only objection to me is, "his religious views"—which of course they generally misunderstand, because they have been misrepresented by both friends and foes.

The following letter explains itself.

Allegheny, Pa., April 25, 1894.

"Mr. C. T. Russell., My Dear Sir:—My attention has just been drawn to certain charges, made against you by a busybody named Bryan, in the matter of a little business between you and me relating to my boiler-compound discovery, and the transfer of interests in the same to yourself and Mr. Sweet. I have also been shown a *proof* of your reply to the charge; and I desire to say to you that your conduct in that whole matter was entirely honorable, and quite satisfactory to me. My only regrets in the matter are that it has been the innocent cause of your being subject to such a `charge. '

"By the way, I notice that you refer to the slanderer as `Brother Bryan. ' I advise that you have a little as possible to do with that sort of brothers. In business parlance we call such folks `skunks, ' and keep them at a distance.

"In conclusion let me say that your business associations with me have all been most honorable in every respect, and I know that your business integrity stands too high in Pittsburg to be injured by such senseless calumnies. Abroad, however, where you are unknown, your reply may be needed. Sincerely yours, J. A. Dubbs."

Since receiving this kind note from Mr. Dubbs, he tells me that Bro. Bryan called upon him some time before, and inquired whether he had been wronged in any manner in the matter of the sale of the said interest in the boiler-compound; and he was answered that everything was satisfactory to Mr. Dubbs. Yet, in the face of that, his conscience was so asleep or dead, and his malice so alive, that he still clung to his evil thought and used it as a *dagger* to strike down one of his best friends—who had always shielded his weaknesses, and spoke so well of him that his present course is a surprise to all except our immediate household.

On the Sunday on which I refuted these charges before the Church here, I was afterward informed that Mr. Geo. Rindfuss (who was present), who had been my book-keeper for several years, and who was quite familiar with the above transaction, was claimed by the conspirators as in some degree associated and in sympathy with them. I therefore sent Sister Ball to see him the next morning with very satisfactory results. The following is her written report of her interview with him.

The following are the sentiments of Mr. George Rindfuss, expressed to me in a special interview on the subject, at the office of Mr. John A. Snee, Ferguson Block, Pittsburg, Pa.—on

Monday morning, April 9th, 1894, the day after Bro. C. T. Russell's public refutation, to the Church at Allegheny, of the charges privately and otherwise circulated by Otto von Zech, Paul Koetitz, Elmer Bryan, J. B. Adamson and S. D. Rogers.

"The relations existing between Bro. Russell and myself have been uniformly pleasant. A report is being circulated that I lost money through him; but it is untrue. I never lost any money through him; and to my knowledge he never lost any through me.

"I am Bro. Russell's friend, and I never wittingly said anything to damage his character or credit. Viewed from the standpoint of a business man of knowledge, experience and integrity, all his transactions and business dealings, so far as I am aware, are honest, fair and aboveboard—not shady, nor dishonorable, nor derogatory to his character—perfectly legitimate.

"I do not believe in gossip, and if I had not been drawn into this affair, not only this time but several times before, I would have said nothing. These people (Otto von Zech, et al) may as well jump into the sea as to endeavor to do Bro. Russell injury. *They* will suffer the most. The truth will prosper and the work go on as the Lord sees proper, and they cannot hinder it. I have no sympathy whatever with their position. The trouble with them is they imagine and misconstrue and brood over little things until their minds are confused and they do not know where they are.

"As I said on the evening of the meeting at Bro. Russell's house (about Feb. 15, 1893), these matters are no one's business, any more than my private business or any other man's. It is ridiculous to bring such charges. I never brought any because I have none to make. And I have testified to this in public. I love and respect Bro. Russell and shall do all I can to clear him of these misrepresentations."

These sentiments are all those of Mr. Geo. Rindfuss, and in the majority of sentences I have used his own words; and this I do solemnly, sincerely and truly affirm. Witness, James C. Ewing. [Rose J. Ball. State of Pennsylvania, ss. County of Allegheny] Personally came before me the

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deponent, Rose J. Ball, who being duly affirmed, testified to the truth of the foregoing statement. Witness my hand and seal at Allegheny, (seal) this 9th day of April, 1894. James C. Ewing, *Notary Public*.

"Evil *be* to him who evil thinks," is an old proverb and a true one. These conspirators have treasured up evil thoughts and suspicions until they have *injured themselves thereby*, and are fast bringing forth "every evil work," as might be expected.—Jas. 3:16.

ATTACK ON THE Z. W. T. TRACT SOCIETY

I have now concluded the matter, except one item. The conspirators seem full of Bro. Rogers' idea that the saints are the fish, and that as Peter was sent to catch the fish and take the money out of its mouth, so they must take what money they need from believing saints—not even thanking them for it, but regarding it as a matter of duty on their part. And as some of the saints are already doing *what they can* through the Tower Tract Fund, and now—hoping perhaps that some of the donations to it would then fall to them individually—it seems policy to attack it. This they have done, declaring that *Zion's Watch Tower Tract Society* is a myth: it is merely Bro. Russell. Bro. Adamson declares that although a director he has never attended a meeting and knows nothing about the Society. Altogether, they *evilly surmise* again that something is wrong, and that they will see whether they can have the charter of the Society annulled, etc.

What are the facts? It is necessary that they be clearly stated that not a doubt may find footing—that not a soul who has given a dollar to this fund may have any room to question the proper application of every penny of it. Even money stated by the donors to be for my *personal* use has all gone into the Tract Fund. The facts are as follows:

The Society was formed in 1881, at the time of the free distribution of 1,400,000 copies of the pamphlet, "*Food for Thinking Christians*"—*now out of print. It consisted of five of the Lord's children, and its affairs were entirely in my charge. Later, in 1884, at the instance of friends of the cause, who advised that matters be put upon a legal footing so that the work might not be interrupted in case of my sudden death, the Society applied for a charter under the laws of the State of Pennsylvania, and received one dated December 13, 1884—a copy of which we present, —*

CHARTER OF ZION'S WATCH TOWER TRACT SOCIETY

Be it known that the subscribers, having associated themselves together for the purpose of the dissemination of Bible Truths in various languages, and being desirous of becoming incorporated agreeably to the provisions of the Act of the General Assembly of the Commonwealth of Pennsylvania, entitled "An Act to provide for the Incorporation and Regulation of certain Corporations," approved the twenty-ninth day of April, Anno Domini, one thousand eight hundred and seventy-four, and its supplements, do hereby declare, set forth and certify that the following are the purposes, objects, articles and conditions of their association for and upon which they desire to be incorporated:

I. The name of the Corporation shall be Zion's Watch Tower Tract Society.

II. The purpose for which the Corporation is formed is, the dissemination of Bible Truths in various languages by means of the publication of tracts, pamphlets, papers and other religious document's, and by the use of all other lawful means which its board of directors, duly constituted shall deem expedient for the furtherance of the purpose stated.

III. The place where the business of the said corporation is to be transacted is the City of Allegheny, in the County of Allegheny, and State of Pennsylvania.

IV. The Corporation is to exist perpetually.

V. The Corporation has no capital stock. Each donation of ten dollars to the funds of said corporation shall entitle the contributor, or his assigns, to one non-forfeitable, non-assessable, and non-divided bearing share, and to one vote for every such share in said corporation. Certificates of membership so acquired shall be issued by the Secretary, countersigned by the President, to the persons entitled thereto.

VI. The Corporation is to be managed by a Board of Directors consisting of seven members, and the names and residences of those already chosen directors are (we given names of the present board and officers) as follows:—Charles T. Russell, President, W. C. McMillan, Henry Weber, Vice President, J. B. Adamson, Maria F. Russell, Sec'y & Treas, Simon O. Blunden. Rose J. Ball.

VII. The said Corporation by its Board of Directors, a majority of whom shall constitute a quorum for the transaction of business, shall have full power and authority to make and enact by-laws, rules and ordinances, which shall be deemed and taken to be the law of said Corporation, and do any and every thing useful for the good government and support of the affairs of the said Corporation; provided the said by-laws, rules and ordinances, or any of them, shall not be repugnant to this charter, to the constitution and laws of the Commonwealth of Pennsylvania, and the Constitution of the United States.

VIII. The said Corporation shall have as officers a President, who shall preside at the meetings of the Board of Directors; a Vice President, who shall preside in the absence of the President, and a Secretary, who shall also be Treasurer; and these officers shall be chosen from among the members of the Board of Directors annually on the first Saturday of each year, by an election by ballot, to be held at the principal office of the Corporation in Allegheny City, Pennsylvania. The members of the Board of Directors shall hold their respective offices for life, unless removed by a two-thirds vote of the shareholders, and vacancies in the Board occasioned by death, resignation or removal shall be filled by vote of a majority of the remaining members of the Board, who shall meet for that purpose within twenty days from the time when such vacancy or vacancies shall

occur, and in the event of failure to fill such vacancy or vacancies, in the manner aforesaid, within thirty days from the time such vacancy or vacancies shall occur, then the said vacancy or vacancies shall be filled by the appointment of the President, and the person or persons so appointed shall hold his or their office or offices until the next annual election of officers of the Corporation, when such

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vacancy or vacancies shall be filled by election, in the same manner as the President, Vice President, and Secretary and Treasurer are elected. The persons entitled to vote at annual elections of the Corporation shall be those who hold certificates of membership acquired in the manner aforesaid.

IX. The said Corporation, under the name, style and title aforesaid, shall have full power and authority to make, have and use a common seal, with such device and inscription as they may deem proper, and the same to alter and renew at their pleasure; and by the name, style and title aforesaid, shall be able in law and equity to sue and be sued, plead and be impleaded in any Court or Courts, before any Judge or Justice of the Peace, in all manner of suits and complaints, pleas, causes, matters and demands whatsoever, and all and every matter or thing therein to do in as full and ample a manner, and as effectually as any other person or persons, bodies politic or corporate within the Commonwealth of Pennsylvania, may or can do.

X. The said Corporation, by the name, style and title aforesaid, shall have the right, power and authority to take, receive and hold in fee simple, or any less estate, all such messsages, lots, lands, buildings, tenements, rents, annuities, franchises and hereditaments as may be necessary and proper for its purposes; and to sell, lease, mortgage or otherwise dispose of the same or any part thereof; and it shall have the same right, power and authority to take, receive and hold, and to sell, lease or dispose of any and all kinds of personal property and money. (Acknowledged and Recorded in due form of law.)

The object in taking out a charter is succinctly stated in the Watch Tower for January 1891, page 16, as follows:

“This is a business association merely. It was chartered as a corporation by the state of Pennsylvania, and authorized to hold or dispose of property in its own name as though it were an individual. It has no creed or confession. It is merely a business convenience in disseminating the truth. Any one subscribing to one copy or more of the Society’s quarterly, styled *Old Theology Tracts* (6 cents a year), is considered an active member of this Society—but not a *voting* member. Any one subscribing for \$10 worth or more of the *O. T. Tracts*, or any one *donating* \$10 or more to the funds of the Society for the spread of the Truth, is a voting member and is entitled to one vote for each \$10 he or she

may have donated. The affairs of the Society are so arranged that its entire control rests in the care of Brother and Sister Russell as long as they shall live. In fact, the only objects in having the corporation are:—

“First, To provide a channel or fund through which those who wish can employ their money talent, whether small or great, to better advantage for the spread of the Truth than if each interested one acted and published independently of the others. Secondly, The corporation was called for by reason of the uncertainty of the lives of those at present managing the fund. Some wrote that they were doing all that their present necessities permitted but at their death they desired to do more; and urged the necessity of a legal corporation, as Brother and Sister Russell also might die, and they wanted their donations to go to the spread of the Truth.

“The Society owns nothing, has nothing, pays no salaries, no rent or other expenses. Its policy is to use in the work every dollar received, to the best advantage, and as speedily as possible. Its success in publishing and circulating among the right kind of readers tons of *Old Theology Tracts*, is phenomenal alike to its friends and its enemies. The latter imagine there must be great wealth connected with the concern, whereas there is really very little. Few of the friends of this cause are able to do *much* financially; but what money there is, under economy and the divine blessing, is like the widow’s cruise of oil: it accomplishes about a hundred times as much as other Tract Societies, which spend most of their receipts upon salaries.”

It will be seen from this and other mentions of the subject in the Watch Tower that I have never intimated otherwise than that the management of the Tract Society would probably rest entirely in the hands of myself and Sister Russell as long as we live, as provided by the regulations of the charter,—that the majority of voting-sharers elect the executive officers. Our reasons for expecting to control the Society while we live, we did not state, because of modesty and a desire not to seem to boast of our good works. But now it is necessary to state matters plainly in order that our good deeds be not evil spoken of and misunderstood, and thus become a stumbling-block to others.—Rom. 14:16.

The fact is that, by the grace of God, Sister R. and myself have been enabled not only to give our own time without charge to the service of the truth, in writing and overseeing, but also to contribute more money to the Tract Society’s fund for the scattering of the good tidings, than all others combined. If I were *selling* my services for money, the Tract Fund receipts could not secure them, as my business ability would command a large remuneration.

God forbid that we should boast of this, or reckon ourselves on this account worthy of more honor than others of the Lord's servants who have been equally faithful in the use of the various opportunities or talents entrusted to them as stewards by the same Lord. The statement is *forced from us*.

We realize, too, that even should one give all his goods to feed the poor hungry sheep and have not love, it is nothing. We are glad to know that what we have done was not done for vain-glory, but has all been done in *love*, –love for the Lord, love for his sheep and love for his Truth. Indeed it would be our joy to have done many times as much as we have done; and we could and would have done more than we did during the past two years, had it not been that we seemed to see a necessity for “setting our house in order” financially, and because the “Good Hopes” plan, introduced two years ago, has brought assistance from others of the household who we know have also been blessed by that systematic plan of “laying aside on the first day of the week according as the Lord hath prospered”—as directed by the Apostle.

Having, up to Dec. 1, '93, thirty-seven hundred and five (3,705) voting shares, out of a total of sixty-three hundred and eighty-three (6,383) voting shares, Sister Russell and myself of course elect the officers, and thus *control* the Society; and this was fully understood by the directors from the first. Their usefulness, it was understood, would come

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to the front in the event of our death. But, be assured, we shall take pleasure in sharing the responsibilities of the place we occupy with any one whose interest in the mission of the Tract Society shall by his donations to its funds relegate our voting shares to the place of a minority. And such a one would, no doubt, be well qualified to direct in the expenditures, etc.

For this reason, also, formal elections were not held; because it would be a mere farce, a deception, to call together voting-shareholders from all over the world, at great expense, to find upon arrival that their coming was useless, Sister Russell and myself having more than a majority over all that *could* gather. However, no one was hindered from attending such elections; and all who desired to take part should have kept themselves informed as to their date,—*the first Saturday in each year*.

We have regularly printed certificates, which for a time we sent out to those who contributed ten dollars or multiples thereof. But they made trouble and extra letter writing, because many of the Lord's sheep have little knowledge of business. Some supposed that the certificates were *appeals* for money; others could not tell what to make of them, and wrote for full particulars as to how they should vote, etc. Others feared that the owning of the certificates brought them into liability for any debts which the

Society might contract, etc. (We here remark that no liability is incurred by any share-holder.)

It required patience and took time from more important work to Answer--scores of such letters; and we concluded that we had made a mistake so far as the *certificates* were concerned. However, a faithful record is kept of all donations and of all voting-shares, and the books are open to the inspection of all who have ever given one penny to the fund.

Since the adoption of the "Good Hopes" method we credit the voting-shares at the close of each year, so that if a contributor gave a total of ten dollars during the year he would have a voting-share, even though no *one* of his donations amounted to ten dollars. Thus, if a friend sent in "Good Hopes" of seventy-five cents per week or nine dollars per quarter, he would have no voting-share if reckoned by the quarterly receipts, but if reckoned by the year his four remittances, \$36, would represent three shares.

We have plenty of blank Certificates and an accurate record of every dollar you have sent in, as we will *take pleasure* in making our Certificates for all who, understanding the matter, would like to have them. If you have old certificates issued years ago and have contributed more money since, so as to have more shares now, please send back the old certificates so that the new one when issue will show your full credit up to the end of our fiscal year, December 1, last or, if preferred, up to date.

REPORTS OF THE TRACT SOCIETY

Reports of the receipts and expenditures of the Society since its charter, can be found in Zion's Watch Tower issues of the following dates: For 1885, in Tower, Jan. 1886. "1886 to 1891" Jan. 1892. "1892 Dec. 1" Dec. 15, 1892. "1893 Dec. 1" Dec. 15, 1893.

The donations for the six years 1886 to 1891, aside from my own, were very meager. So little interest being manifested I scarcely thought worth while to make a yearly report. Besides, during that time the inauguration of the colporteur work took considerable time and attention, which continues as the work enlarges. The increase of contributions since 1892, incident to the adoption of the plan called "Good Hopes," led to the return to *yearly* reports.

In the foregoing extract from our issue of January 1891 (and which appeared in eight issues of the Tower for 1891) we say, "The Society owns nothing, has nothing, pays no salaries, etc." Lest some should misunderstand this, we will explain. The Tower Pub. Co. (which in a financial way represents myself) owns the Bible House, buys the paper, pays for the printing, binding electro-plates, etc., and keeps a large stock of Dawns and Tracts on hand and fills the orders of the Tract

Society at any time, and at much lower prices than any worldly firm would charge for much poorer service. To do this requires that thousands of dollars lie idle continually, in electroplates, books, colporteurs' dues, tracts, etc; and as a consequence the Tower Pub. Co., is now a borrower to the extent of over twenty thousand dollars (the interest on which is over \$1200.00 yearly), all of which, however, is amply secured by other property which I own.

The Tract Society's funds are usually spent before received, as under the "Good Hopes" plan we know *about* what to expect. It runs a yearly account with the Tower Pub. Co., paying over moneys as received and balancing the account at the close of the year.

Is it asked why the Tract Society does not do its own publishing? We reply, because it has neither capital nor credit. No banks would want the Tract Society's note. There are two ways in which it could do its own publishing: (1) By doing no work for a while, it could save up the yearly donations until it had a capital with which to purchase or rent a building, buy type, make electrotypes, and pay in advance for paper, printing, binding, and have capital with which to give colporteurs some starting credit, etc.; but this surely would not be as advantageous a way as the present one. (2) I could make a donation to the Tract Society of a part or all of the Tower Pub. Co.'s outfit, and take that many more voting-shares. This I no doubt would have done had it not been for the greater caution of my esteemed help-mate, Sister Russell. Her advice was,—That would be no real benefit to the work, and you may be sure that if the Society really had any assets or property, some would soon begin to interfere with its management, or at least try to. So long as we live we had best keep matters as they are, and at our death put the Tract Society and the Lord's work in general on the best possible footing, and in the most consecrated hands we can find. I followed this advice rather reluctantly; but now, in the light of the slanders herein discussed, I see it to have been the very essence of wisdom.

WHAT COULD HAVE BEEN THEIR OBJECT

Such a conspiracy, so deeply laid and extending over eighteen months at least, must have had an object; and after-sight often makes known what foresight could not have even suspicioned. It is clear, now, that Bro. and Sister

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Zech have long felt envious of Bro. and Sister Russell. We can see now the meaning of their desire to get full control of the German work, which we so readily surrendered, and their anxiety to get the German paper forced into the hands of all the Tower readers. They knew that a good many of them *could* read German, and they were anxious to exercise a rival influence over them. Had they been more moderate in their efforts I might have

granted all they desired; but their repeated, extreme and unreasonable *demands made me feel cautious, although I knew not of what. I felt that I must not trust them absolutely.* But never for one moment did I suspicion that it was a disease of the heart, as now seems evident: I attributed it merely a differences of heads.

We repeat that the evidence is strong that what has just occurred was planned to occur one year ago; and to use the expression of one who knew of this feverish condition of things before we had the least intimation of it, “the pot was kept boiling, ready for the explosion.” And true enough the pot has been boiling, and many of the church here, especially of the new and weaker ones have been forced into it, while myself and Mrs. Russell were in blissful ignorance of it. Some stopped their ears and said, We will not hear this unrighteous gossip; others heard and disbelieved, and covered what they could not understand with the mantle of charity; while with a few others it has acted like venomous poison, prejudicing their minds so that they have no ear for the truth on the subject.

Yes, the explosion has at last come;—but it is the explosion of their malice, hatred, envy and evil surmises. No doubt it will do some damage; for the fallen human mind is much more attracted to evil things than to good things, and more readily surmises evil than good. Only the pure in heart and considerably developed in Christian character are ruled by the love that “thinketh (surmiseth) no evil.” (1 Cor. 13:5) No doubt the “explosion” will *kill* the interest of some of the new born lambs; and many will be wounded by it. But what cared the conspirators for such considerations, Brother Russell’s character must be killed somehow, or else the work so successfully managed by him as the Lord’s steward would not be wrecked. And only by wrecking the present work could they hope to gather some of its fragments into their “bag” (John 12:6), to start up a *new work,—a new paper, a new tract fund, etc., etc.*

Yes, that is manifestly the secret of it all: the conspirators managed ably; and Brother Adamson, with a large bundle of the assassinating circulars, went to work at once to take the money out of the mouths of the “fish” in Ohio and elsewhere—to start a new paper, in which, if they do as they desire me to do in the TOWER, all who will may publish truth and untruth *ad libitum.*

Here I dismiss this painful subject, which has weighed heavily upon our hearts for three weeks past. In various ways it has greatly interfered with the Lord’s work. And it has, no doubt, greatly disturbed the whole Church, and caused some at least—we know not yet how many—to turn aside from the way and work which God has seen fit to permit Satan to thus trouble and shake.

The two weeks intervening between the receiving of the libelous

circular of our enemies and the preparation and sending out of this defense, has doubtless been a period of severe testing to many of you, especially those young in the truth; but all who have been *slow* to believe evil, and who have determined to wait patiently and prayerfully until the right and the truth should be vindicated, have doubtless been drawn closer to the Lord, and made to feel yet more their dependence upon him. I know that many have been praying for me the Lord's grace and strength; for many have so written, and I am sure that others did who did not write it. I rejoice to tell all such that I have been wonderfully blessed and kept in the peace of God which passeth all understanding. And as a consequence of recent experiences I am sure that I can appreciate and sympathize with the Master's experiences as never before. I have learned to appreciate *true* friends, and the spirit of Christ as never before. Of course the tendency of the fallen minds is to believe any evil report; and in the present case this tendency would be backed by the fact that the very brethren who bring these charges were lifted up to notice and commended to your confidence by myself. We cannot wonder, then, if a considerable number will have their minds defiled, and be themselves "sifted as wheat" (Luke 22:31), and if some be taken entirely out of sympathy with the truth and its service. All that we could do we have done for these: we have prayed for them that their faith fail not, and we have published for them this lengthy explanation of the false charges.

In writing this explanation, I have avoided making any countercharges or dragging in any of the *personal* affairs of the conspirators, except such fragments as touched upon their charges against me and were necessary to give you the true view of the matter. I thus avoid their affairs, not because I lack ability to surmise, suggest and hint evil of them, but because I hate such works of the flesh and the devil, and by the Lord's grace am seeking more and more the mind of the spirit—the mind of Christ, which "thinketh (surmiseth) no evil," but suffers long and is kind.

But, dear brethren and sisters, we must beware lest the sacred title of brother and sister be abused and all its meaning lost. There are limits on this subject fixed in God's Word, and it behooves us to notice them and to act accordingly.

First, any one who does not fully and heartily *confess* the Lord's death as his *ransom-price*, paid once for all eighteen centuries ago, should not be recognized as a brother or sister, however honorable his conduct, or respectable his manner and appearance.

Secondly, the brother or sister (believer in the ransom), who, by a disorderly walk and conversation, brings reproach upon the cause of Christ, is to be withdrawn from and to be treated "*as a heathen man and a publican*," that is, in all respects as though he were not a brother—as an erring brother disowned and

disfellowshipped until such time as he shall fully and freely confess his fault and ask forgiveness.

The question therefore is, what should be our attitude toward these conspirators? Would the Lord have us continue to fellowship them and think and speak of them as “Brethren,” or not? They have not yet denied the *ransom*, although some views expressed by two of them, recently, look as though they were getting onto dangerous ground, in their endeavor to find something that they can present as strictly new and original. And to our knowledge they are

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soliciting financial aid from the “no-ransom” folks who “walk no more with us,” and are “enemies of the cross of Christ;” and it is but reasonable to suppose that they will seek to *please* those who will aid them, and that those who give aid will expect favor at their hands.

For my own part I have concluded that it is our duty to fellowship them as brethren no longer; and that each may be able to decide the question for himself, I will lay before you all the Scriptural reasons, as follows:

(1) Read what the Apostle Paul says the true Church should do respecting “unreasonable and wicked men.” (2 Thess. 3:1-6.) Question—Are these conspirators unreasonable and wicked? Each must judge for himself according to the evidence; and I have laid it before you very carefully. The evidence proves that they are, all of them, *unreasonable*; and the facts of this conspiracy of several years—this attempted assassination of the character of one who *always* did them good and *never* did one of them the least harm,—is as strong evidence of *wickedness* of heart as we need ever expect to find. “Disorderly” does not fit this case: it is a thousand times worse than the disorderly conduct mentioned by the Apostle as a ground for *withdrawing of brotherly regard, etc.* (Verses 8-15.) *This case is more nearly described in 1 Tim. 6:4,5 and Rom. 16:17.*

(2) In our Lord’s instructions, in Matt. 18:15-17, he gives us a rule for such cases. Has it been followed? Yes, we have here related how the conspirators themselves brought the brethren to hear and to join with them, and how their unjust thoughts and evil surmisings were rebuked by those whom they sought to poison and make my enemies. We have also related how some of the best representatives of thought in the congregation were twice called “to hear,” and judge as you now have fully heard. Yet notwithstanding all, they will hear nothing but the voice of Satan, urging them on to more envy, malice, hatred and strife, publicly and privately expressed. Henceforth, such men should

be to all who love righteousness, and obey the Lord's command, "as heathen men and publicans" until such times as they shall fully and humbly repent and reform.

(3) The Apostle gives us a sure rule for judging who are and who are not "brethren." He says, "If any man have not the spirit of Christ he is none of his"—no matter what he believes, and no matter what he may formerly have been or believed or done. The spirit manifested by these conspirators is far from the spirit of Christ—meekness, gentleness, patience, brotherly kindness and love which surmises no evil. And those who are none of his should, surely, be none of ours. Every branch in the Vine that beareth not fruit (the fruit of the spirit), God, the great husbandman, will take away (cast off).—John 15; 2.

The violation and loss of the *spirit* of the truth generally comes first, but the loss of the letter of the truth, the true doctrine, is sure to follow, ere long. "If any man will do my Father's will he shall know of my doctrine," said the Master. And it is consistent to reason to the contrary, that those who have the doctrine, but fail to grow its proper fruits will lose the doctrine.

This sudden and venomous attack upon my reputation by those who professed, even to the very date of the outbreak, the warmest of friendship—this search for years for something that could be misconstrued and made unto slander,—this berating of the colporteurs as my slaves, by the very men who (more than myself) urged all who could do so to engage in this service, and who denominated it the highest and best service of the Truth,—this attempt to apply to me all the vile names they can think of, such as "pope," "Man of Sin," "Saul," "King of Babylon," etc., may deceive some, but not those who have the spirit of the truth and who as true sheep know the voice of the Shepherd. Such will recognize it as the voice of a stranger, and will flee from its influence.—John 10:5.

The Lord who saw fit to permit the great Enemy to bring this storm upon his disciples, purposed not only the shaking out of all not worthy of the truth, but also the greater strengthening of faith and closer binding together of all who are truly his. He is able to say now, as of yore (Matt. 8:26), Peace, be still; and to give us a great peace and renewed confidence in him and in each other in whom we see his spirit.

Just a word upon another matter. Slighting remarks have been made respecting the Dawns, and other of our publications, to the effect that these teachings are really old and merely restated therein. I reply: It is well known to all of our readers that we do not *claim* that our teachings are *new*; that, on the contrary, we specially designate them "the *old* theology;"—the teachings of Christ and the apostles and prophets.

If it be true, that the same truths are taught in books published by others, I would be glad to know it; but I regret that I have never

seen them. These who profess to know of such publications have evidently gotten as little good from them as they got from mine,—none. For he who gets not the spirit of the truth gets no blessing from the letter of the truth.

That isolated parts or features of the truth are to be found in the various writings of the past three centuries is unquestionably true. Our Presbyterian friends have precious truth in the doctrine of *election*. Our Methodist friends have long held the blessed doctrine of *free grace*; our Universalist friends have long preached a false view of *restitution*; and almost all have held some truth with some error. The special blessing of the present harvest message is that it *clarifies, harmonizes and systematizes* all these fragments of truth, and brings order out of confusion,—rightly dividing the Word of Truth.

Respecting the steps of the divine leading in reaching the present development of the truth, I refer the reader to three articles which appeared in Zion's Watch Tower for May, 1890, entitled "Perils Amongst False Brethren," "Harvest Gatherings and Siftings" and "Sifting the Wheat." These were published with reference to a previous sifting; but as many of our readers are new since then, we think well to let these articles form a conclusion to this paper.

We know of no other publications than MILLENNIAL DAWN, etc., which teach an opportunity of *restitution* based upon a *ransom*-price given for all on Calvary; no others that distinguish between the human and the divine natures, showing the latter to be the heritage of the elect Church and the former the blessed hope set before the world; no others that teach distinctly the *presence* of our Lord, beginning in the Fall of 1874; no others that

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show the real cleansing of the Sanctuary; no others that harmonize all these doctrines (election, free grace, the "little flock," the "great company," the restitution class, etc., etc.) in the one grand, beautiful, divine, Plan of the Ages.

We could wish that there were many and abler pens than ours, to portray a message so worthy of the sublimest expression. But we rejoice, nevertheless, that we have a share in the work; and we remember always that not unto the human instruments, but to God, the divine author of the plan of the ages, belongs the honor. And we remember that in this, as in all things, God's Word is fulfilled which declares that "God hath chosen the weak things of the world and the things that are naught."

But whoever might have been the instrument in the Lord's hands, in bringing to light the harvest message, we well know from the assurances of God's word that he could only expect as his *present* reward, that which the Master also received, when after opening the eyes of one born blind, they said, "Give God

the praise: we know that this man is a sinner.” John 9:16,24. Surely the disciple is not above his Master.

I take this occasion to thank those of charitable judgment who by letter and in person have expressed their confidence and sympathy in this trial, and who have steadily held us, and all the interests of this harvest work, before the throne of grace. Continue to do so, dear brethren and sisters: “Watch and pray!” Watch, that no criticizing, evil-surmising spirit may find a place among you; and if any such appear in your midst, promptly check the tendency by refusing to be a party to any secret, underhanded slander; bring all such and their charges to the light at once; and if they refuse to state publicly to the accused, what they would hint and insinuate privately, reckon that such persons have not the spirit of Christ, but the reverse, the disposition of Satan, the accuser of the brethren: for the poison of asps is under the lips of the evil-surmising, backbiting gossip. (Rom. 3:13-18.) But cultivate rather the fruits of the spirit of love and peace, and seek to adorn the profession of godliness with a consistent walk and conversation.

We quote below a few of the letters received.

Your brother in Christ,—abiding under the shadow of the Almighty, C. T. Russell.

To The Church of Christ, Greetings!

I take this opportunity to speak in defense of my husband against the bold attack of our enemies in maligning his character and misrepresenting our domestic relations. Our household is composed only of ourselves and our esteemed and beloved helpers in the WATCH TOWER Office, all of whom gladly bear witness to the tranquility and happiness of our home, save as intrusions of false brethren and busybodies occasionally disturb it.

Our home, so far from being a discordant one, is the very reverse,—most happy. I could, indeed, pray for no greater blessing upon all of the dear saints, than that their home-life might be as peaceful and happy as ours. The liberty wherewith Christ makes free is enjoyed by all who are of our household or in any way connected with the work;—not the liberty of anarchy, however, but of subjection to the spirit and Word of God.

To the above answers of my beloved husband to the charges of his slanderers I give my unqualified endorsement in every particular. Although such calumnies are severe, and doubly hard to bear when they come from those whom we had supposed to be friends, but who, we now find, have been plotting these wicked deeds for several years, I assure you all that God has sustained us and given us his peace through it all. At first it came with almost the force and suddenness of an avalanche, both upon us and upon the Allegheny Church; and although we feared for the stability of

some, we felt sure that it was permitted of the Lord for the purpose of what he saw to be a necessary sifting. But, thank God, the Church *here* has weathered the storm well; and now letters from some of the stronger ones *abroad*, who have received the libelous circulars are coming in, expressing continued confidence, and showing that Satan's arts are recognized; and these are further encouraging our hearts and answering our prayers, though we are still solicitous for many who are yet young in the truth, and who may be unprepared to withstand such a shock; for we well know that the time intervening between receiving the slanderous report and this reply is one of suspense and severe trial to all.

We reflect, however, that "The Lord knoweth them that are his," and that he is able and willing to keep *them* from falling; and that, as with Gideon's band, some must needs be turned back. Who is on the Lord's side?—the truth's side? "Who shall be able to stand?"—"Who shall ascend into the hill (the Kingdom) of the Lord? or who shall stand in his holy place?" "He that hath *clean hands*, and a *pure heart*; who *hath not* lifted up his soul *unto vanity*, nor sworn (a solemn covenant) *deceitfully*."

Having committed our way unto the Lord, we are not fretting ourselves because of the evil doers, whose time is short, but we are trusting in the Lord, whose promises will in due time be fulfilled—"He shall bring forth thy righteousness as the light, and thy judgment as the noonday" (Psa. 37); and until such time we will try to be patient, and will count it all joy to be esteemed *worthy to suffer* reproaches and afflictions for the name and cause of our beloved Lord.

*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?*

In Christian love and fellowship with all who love our Lord Jesus Christ and his truth *in truth and sincerity, and who have no disposition to make merchandise of either the truth or the character of any of God's chosen instruments, I am Yours in the faith and hope of the Gospel, Mrs. C. T. Russell.*

ALLEGHENY CHURCH RESOLUTIONS

At a meeting of the Church of Christ, of Allegheny, Pa., held in Bible House Chapel, following the preaching services, over one hundred being present, a Chairman and Secretary were elected, and a committee presented the following Resolutions, which were unanimously adopted.

Whereas, It has come to our knowledge that certain persons, viz., Elmer Bryan, Otto von Zech, S. D. Rogers

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and J. B. Adamson, have been for some time circulating verbal and printed reports concerning our pastor, Brother Charles T. Russell, which are derogatory to his character as a Christian gentleman, as a business man, and as our pastor; and

Whereas, We have heard the reports and Brother Russell's answers to the same; therefore be it

RESOLVED, That we, the congregation meeting at Bible House, Allegheny, Pa., place no confidence in the aforesaid reports which are being disseminated by the above-named persons, but consider them slanderous, and entirely unworthy of persons professing to be brethren in Christ; and be it further

Resolved, That we take this opportunity to express, to Brother Russell and to all whom it may concern, our great regard for him as a Christian gentleman, our unshaken confidence in his integrity as a business man, and our ever-increasing love and appreciation of him as our pastor (not our pope, as they falsely allege); and to acknowledge that, to him, under God, we owe a debt of gratitude for fifteen years' faithful services as our pastor, in ministering to us the Truth, which has made us *free*, and whereby we have been and are growing in knowledge, grace and steadfastness; and for encouraging us to the use of the talents of which we are severally the stewards; and for providing a commodious and centrally-located meeting-place for us; all of which he does voluntarily, and without a penny of remuneration; and be it further

Resolved, That we assure him of our sincere sympathy and earnest prayers on his behalf in this hour of trial, and that we commend him to the God of all comfort; and be it further

Resolved, That the Chairman and Secretary of this meeting be and they are hereby authorized and instructed to sign these resolutions on behalf of the congregation, and to convey the same to Brother Russell.

[Signed] The Congregation At Allegheny. [By] *M. M. Tuttle*,
Chairman. April 22, 1894. Jennie Vero. Secretary.

Allegheny, Pa., April 7, 1894.

Dear Brother Russell:—Various reports having been circulated by persons, viz.: Elmer Bryan, S. D. Rogers, Mr. and Mrs. Otto von Zech, J. B. Adamson and Paul Koetitz, whose conduct shows them to be the enemies of the truth as well as of yourself, to the effect that those working in the office under your supervision are in bondage to you, “under his thumb,” “dare not to call their souls their own,” “slaves,” etc., etc., without liberty to think or act according to the dictates of their own consciences and judgments, we desire to express ourselves positively in the matter, in writing, so that these reports may be understood in

their true light, not only by yourself, but by others who have heard these rumors, and by whomsoever else you may wish to acquaint with the contents of this letter.

We desire to state first, that we are not in bondage, nor oppressed, nor caused to say or do anything in any matter which is contrary to our wills. We are in the office from choice, as the part of the Lord's work in which, in our opinion, we can serve most fully and most to the Lord's praise. We are at liberty to exercise all our functions as members of the body of Christ, and *we do so*, not only with your consent, but with your approval and encouragement. In fact, far from exhibiting a desire to suppress any of us, we have found you always desirous of enlarging our field of usefulness as much as possible; and we would say further that you have our esteem and love as a servant of the Lord, and as one in whom his likeness is largely developed.

But in several other respects we *are* in bondage. We were first the servants of Sin, "sold under Sin," receiving the daily wages—pain, sorrow, discontent, disease—of that inexorable master; and we found ourselves "under *his* thumb," fearing the death which we realized would finally be inflicted upon us.

But, thanks be to God, we escaped before he had fully wrought out his evil purposes. We learned that we had been "bought with a price, even the precious blood of Christ;" and with you we fled to this new Master, to yield our members servants of righteousness, as we had formerly yielded them to the service of our old master, Sin. And did we count ourselves free? out of bondage? Free from Sin, yes; but not absolutely free. We had merely transferred our allegiance. We had now become the bond-servants or slaves of Christ, of righteousness, of truth. We were bound by our covenant of consciences; by the dictates of our consciences; by our judgments; by God's command, through the Apostle, that all we do, to the smallest item, should be to the glory of God (1 Cor. 10:31); and consequently we were obliged to bear the fruit of the spirit; for we recognized as binding upon us our Master's words: "*In this* is my Father glorified—that ye bear much fruit."

We found that our new Master was not selfish in demanding this; for the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, fidelity, meekness, self-control, all of which redound to our own benefit; and we realized that He could not be selfish in demanding this exhibition of *un* selfishness from us, especially as this is *his own* disposition.—Phil. 2:5.

We were also bound in other ways, and more and more so as we studied the law of the spirit of life in Christ Jesus, and saw how one after another of the desires and liberties of the flesh must be restrained, bound, in order that we might the more closely walk up to the requirements of that law. We found limitations, prohibitions, counsels, warnings, applicable to every walk in life;

and we found some of them very crucial tests, dividing even “between the soul (the human instincts) and the spirit (the intents of the new mind).” “Let every man please (not himself, but) his neighbor unto edification; for even Christ pleased not himself.” “Judge not, that ye be not judged;” but “judge this, rather, that no man put a stumbling-block or an occasion to fall in his brother’s way.” “Lie not against the truth.” “Lie not one to another.” “Put off the former conversation, and be renewed in the spirit of your mind.” “Let not the sun go down upon your wrath.” “Let no corrupt communication proceed out of your mouth.” “Grieve not the holy spirit.” “Let all bitterness and wrath and anger and clamor and evil-speaking be put away from you, with all malice; and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you.” “Let no man deceive you with vain words.” “Have no fellowship with the unfruitful works of darkness, but rather reprove them.” “Walk circumspectly.” “Redeem the time.” “Submit yourselves one to another.” “Put on the whole armor of God.” “Beware of dogs and evil workers.” “Continue

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in prayer, and watch with thanksgiving.” “Walk in wisdom toward them that are without.” “See that none render evil for evil.” “Avenge not yourselves.” “Abstain from all appearance of evil.” “Be not weary in well doing.” “The love of money is the root of all evil.” “Preach the word, be instant in season and out of season.” “Avoid foolish questions.” “Speak evil of no man.” “In honor prefer one another.”

Yes, the more we study the law of the spirit of life, the more we find that it means *death to self*; so that we would “endure grief, suffering wrongfully,” humiliation, pain, death itself, rather than displease our present Master, or allow the old autocrat, Sin, to gain the least ascendancy over us. Yea, we count all things as loss and dross, if we may but remain in Christ.

In yet another way are we in bondage. We found that our new Master did not consult us as to what position in his household we would like to occupy: he arbitrarily appointed us our places, and we were thankful, oh, so thankful, to be used at all, that we were not very particular. We were glad to be used in any capacity. We found that “God hath set the members in the body as it hath *pleased him*.” Realizing this, we are content. He knows best how to use us; he has used us in the past and we trust him to use us more effectively in the future.

But we are bound—bound to the body; and, being bound, we are endeavoring to supply that strength and stability, that grace, which will tend to the increase of the spirit of love, and to the effectual service of the entire body.—Eph. 4:15, 16.

We are bound in still another way: “We can do nothing against the truth.” The unenlightened world, the entire nominal church,

some who once loved us, principalities and powers, seen and unseen, Satan with all his hosts, are arrayed against the truth, to destroy it if possible, to drag in the dust its most earnest advocates; but we, *we* can do nothing against the truth. The very thought is pain. Rather let all the anathemas pronounced by Papacy against heretics be upon us. We can do nothing, we *will* do nothing against the truth. "Let God be true, though it prove every man a liar."

Glorious bondage! Glorious liberty from Sin, from death, from self. Glorious liberty *in* Christ! Glorious bondage *to* Christ!

*"Not my own!" Oh, "not my own!"
Jesus, I belong to thee!
All I have and all I hope for,
Thine for all eternity.*

These, dear Bro. Russell, are the sentiments of our hearts toward the Lord and his work, and we believe them to be also the sentiments of your own heart. We want to assure you of our oneness of purpose with you in the forwarding of the work, over which we believe the Lord has made you overseer, and in which, by his grace, we are glad to be accounted "helps." (Can it be that the Apostle referred to us when he used that peculiar term?) This is a trying hour to you; and perhaps you feel a little as the Lord did, when some walked no more with him—"And will ye, too, go away?" So we want to sustain you by our love and sympathy and co-operation, as well as by our prayers, and to give you every reason to believe that we are *your* friends, as well as friends of the truth.

We know not what to say concerning those who malign your character; but we fear for them the retribution of those who spoke evil of another to whom the Lord had given a special charge.—Num. 16:1-35.

With this assurance of our sentiment, we are, Your servants in Christ, Edward F. Abbott, Wm. L. Campbell, Rose J. Ball, E. C. Hennings, James A. Weimar.

New York, April 16, 1894.

My Dear Brother And Sister Russell:—It is now near midnight, but I cannot retire without first trying to express (for words fail me to express fully) our deep love and sympathy to you both.

This A. M. we received a "circular letter," which I take the liberty to enclose to you, believing you ought (if you do not) to know its contents. Truly it has been a sad day to us, more like a house of mourning. Mrs. G. is almost prostrated over it, but thank the good Lord, we have not read the Tower for over twelve years in vain. By God's grace, we can see the sophistry and detect the *wolf* beneath the covering of wool. Mr. Rogers is greatly mistaken in supposing that none who read the Dawn without the preached word can come into the Truth; for, thank

the dear Lord, sister G. and myself were led into the light by it. Sisters Erlenmeyer and Clark were the first we met and talked with, and that is less than three years ago; and they will doubtless testify to our having considerable light. I have humbly done what I could to circulate Dawns and Tracts.

But, dear brother and sister, I will not weary you; only be assured that you are *always* remembered in our prayers; and may the dear Lord be ever present with you in this your especial time of need. We shall ever trust in Christ, our ransom price, and strive to be led by the "spirit of truth."

Pray for us, and do not fear. We are striving to be ever on the alert for Satan, come in what form he may, but we trust solely in Jesus; for if he be for us, who can be against us?

God bless and keep you both is our constant prayer.

Yours in the Truth, Mr. and Mrs. H. P. Ganoung.

Ohio, April 15, 1894.

Dear Sister Russell:—In writing you a few days ago I expressed great surprise at the course Bro. Rogers had taken. Judge my further surprise when yesterday I received a circular containing the letters of four brethren. Of course you know to what I refer. What can this mean?

It takes no keen discernment to discover that they were not written in the spirit of meekness and love, the Christ spirit. The *venom* with which they seem to be permeated must certainly neutralize their effect. One of the writers in his anxiety to make out a case, by making public that which he had better wrapped in a mantle of charity and consigned to forgetfulness, has, in my estimation, violated his Christian honor. I honestly believe that I express the sentiment of the whole *true* church when I say that we still esteem our Brother Russell very highly in love for his work's sake, and sincerely believe that he will be able to clear himself of each and every charge, and come forth from this fiery trial

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unscathed as he has done from former ones. He never to my knowledge claimed infallibility or wished to assume either office or title of "pope." Nor can I see how any member of the church possessed of intelligence and sanctified common sense can accuse him of this.

I have written, dear sister, to express to you my continued love and confidence, also my sympathy in this trial. 'Tis doubtless a well-laid scheme of the adversary to shake your faith. Recall your own words in your last letter to me: "We are in the shaking time when all that can be shaken will be, and only that which cannot be shaken will remain," and, holding fast your confidence, go on, looking unto Jesus. Please express my

Christian love and sympathy to Bro. Russell, and tell him to fear none of these things which he shall suffer.

I commend you both to the "Father of mercies and the God of all comfort." In Christian loyalty and love. Sincerely yours, M. J. Tucker.

Bro. W. E. Page, for some time a member of an office force and of our family, writes a few kind word and encloses a copy of a letter sent to Bro. Gilruth, as follows:—

Des Moines, April 18, '94.

Dear Brother Gilruth:—Yours of 6th inst. came duly. I am grieved that the Rogers, Zech, Bryan, Adamson manifesto must now arise to stumble some, though, since the Lord permits it, I am not dazed by it; nor do I let it worry me..... At the meeting that continued until 4 o'clock, A. M., to which Zech refers, I presided as chairman. When first going into the work Zech had no money, but later was left some by German relatives. He was anxious to invest it and finally conceived the idea of establishing a printing plant and doing Bro. Russell's work. Bro. Russell discouraged the idea, though, through regard for Zech and to aid him, he finally consented to give him the work, *advising against the scheme*; and Zech knows this, though stating to the contrary. Zech insisted on Bro. Russell treating him in all things on the principle of "love," as he put it, i. e., that he do everything he could for him and pay the highest price for all work done, while he, Zech, act wholly on the principle of avarice—get all you can—with Bro. Russell.

I do not think that Zech saw the point on this plainly, his financial interests and lack of business ability keeping the fear that he might lose money constantly in the foreground. His money has proven a snare to him. I have been all over this ground with both parties, and am sure Brother Russell has done Zech no injury.

Bryan is a very peculiar man, and always has been—by heredity, I judge, assisted by training. He must needs have the care of every conscience subject to his observation, demanding that all conform to his views of right and wrong. To an insane degree he constantly exhibited the determination during the last of his connection with the office, to make Bro. Russell acknowledge to him that he was a wrong-doer, and especially in doing contrary to Bryan's judgment. His insinuations and intimations regarding the boiler cleaning compound are, *I am sure*, more the result of prejudice than fact; though this particular thing was not canvassed when I was in Allegheny. Similar and even worse charges were, and found *groundless*.

My knowledge of the weaknesses, prejudice, poor judgment, lack of discernment, etc., of Zech and Bryan, with the information I have proving the most of these charges groundless, leads me to give but little if any weight to their criticism.

Rogers has stumbled over having a special mission to convert everybody to his methods. No one can or will object to his living according to it; and he might be blessed in some ways by so doing. Surely you and I prefer to earn our own bread, that we may be chargeable to none, and have to give to him who is in necessity;—not who supinely puts himself in a dependent condition.

I have had a long correspondence with Adamson regarding his tract, and refused to contribute toward the expense of printing, not knowing what it would teach. He abused me roundly for this and severely criticized my free-will offering to the Tract Fund, indicating a perverse spirit. However, we can and I do leave the quartet in God's hands. He knows their weaknesses and how much perverseness is mixed up in their courses.

We know that God's plan will be fully accomplished in due time and that any and all who resist the truth, even as Jannes and Jambres did Moses, will gain a full recompense of reward (2 Tim. 3:8,9) and in no way prevent the full setting up of the Kingdom. Then, too, we know that wicked servants are sent into outer darkness by the Master, and he is managing the harvest work. We can abide in him, and have our weakness turned into strength. Yours in service, W. E. Page.

W. Virginia, April 17, 1894.

Dear Brother Russell:—"Be not weary nor faint in mind." May you be delivered out of every trouble. "Think it not *strange*."
Yours in the Lord, H. L. Gillis.

Illinois, April 24, 1894.

Dear Brother Russell:—I want you to understand how we regard the trouble. Your friends will court an investigation. Better wait until A., B., R. and Z. have something more definite than their very gauzy manifesto to offer. Do not, please do not, make the same mistake of haste and anger which characterizes their villainous letter. Sorry you did not mention the Adamson matter when you were here with us, on your return from your visit to him, as only a few days after I sent a small subscription for his tracts.

Careful study of the manifesto shows that it covers considerable time, during which the four signers were in intimate communication with you. Suddenly they change, and with haste and irritation describe troubles already examined and decided against them; and they wantonly villify one whom within the present month they loudly proclaimed as their trusted leader and friend.

Our only information is gleaned from the bare, cold, unsympathetic black and white of the printed page,—evidently hastily written, under the stress of strong excitement, couched in language vague and ambiguous, hinting at things to us unknown but presumably dreadful, and all better calculated to whet the appetite of a scandal-monger than to enlighten the saint.

Referring to the circular alphabetically, we note that it extends from A to Z—Alpha and Omega, the first and the last, the beginning to the end: and, indeed to cover the entire ground. If the desire to bring Bro. Russell to the varying standards of excellence in the minds of the four writers has been unwarranted by the facts, none should

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more regret it than themselves. Such however being the case, we appear to have four popes instead of only one.

Bro. Adamson's tract begins—"Introductory. This outline of God's plan in the ages is designed to be an introduction to the volumes of the Millennial Dawn." He says, "Concerning parables heard, while the author of Dawn is not responsible here, we believe it is in harmony with Millennial Dawn teaching." From this the reader might fairly infer at least that the "author of DAWN" *does not disagree*. While the truth is the very reverse, this tract is now being shamelessly foisted upon the public. More than this, Brother Adamson endeavors to throw the responsibility on the author of Dawn by failing to note any other possible author, and by announcing himself under the title of "Distributor."

MILLENNIAL DAWN, when read in the order in which it is written, the order intended by its author, is as plain as the alphabet, and no more needs an introduction, or explanation than do our A. B. C's. To write an alleged introduction, supposedly on behalf, but without the request, of the author of the book, is to insinuate obscurity and incapacity in the author, and is to him a gratuitous insult. To insist on publishing such an introduction *regardless of the author's repeated protests*, would even in civil courts, subject such publisher to heavy penalties. How much more, then, should such conduct be reprobated by those who will judge, not only the world, but angels.

Without at present charging error, it is only just to say that in many instances Bro. Adamson's writings are hopelessly ambiguous, and therefore dangerous.

Several of Bro. Bryan's charges have already to my knowledge been tried impartially in a manner and by a tribunal of his own Scriptural choosing; but he forgets that their findings in each instance supported you, Brother Russell, and were unfavorable to himself. That he should now drag forth these once disposed of matters, without honestly advising his readers of the fact, seems

to argue a decidedly drowsy condition of his once so vigilant conscience.

Brother Rogers is plainly guilty of a shameful waste of printers' ink, blank paper, and his readers' time, in requiring two full pages closely packed, on which to confess that while a duly accredited agent, under the instructions and at the expense of the Tower Tract Society, he disobeyed orders, violated his agreement, and returned to England expecting to persuade you that he knew more about your purpose and plans than you did yourself.

Bro. Zech in his attempt to describe a family difficulty, said to have occurred as long ago as Christmas, '92 has failed; hence we have only his word that there was an "insult." If there really were one, it has doubtless long since been forgiven. The *demand* for a public apology was not called for according to its own showing; and in publishing the names of its signers he has probably no more consulted their wishes than those of the other parties concerned.

Our *confidence* in you remains unshaken, and our *sympathy* is most hearty and sincere. Your brother in Christ, WM. M. Wright.

Ohio, April 24, 1894.

Dear Brother Russell:—My heart has been exceeding sad for the last two weeks. Because I would not condemn you unheard, I have been abused and likened to an idol worshiper, been told to repent and be converted and it has even been hinted to me that I am not consecrated. This dreadful thing (the defamatory circular) came on us in Columbus like a flash of lightening from a clear sky. Bro. Adamson never hinted to me that there was the least inharmony between yourself and him when he asked me to subscribe for his tracts.

I wrote Bro. A. as follows:

"I cannot judge Bro. Russell from the standpoint of your four witnesses. He has three witnesses in his favor now,—Food For Thinking Christians, Millennial Dawn and Zion's Watch Tower, besides brethren yet to hear from. If Bro. Russell has erred, the Lord will judge him for it. I cannot condemn him unheard."

I hope dear brother, that you may be able to refute the slander of your enemies. I cannot believe that the Father would reveal his plans and truths to one so wicked as your enemies would make you out to be. I feel that the Lord will be with you. "For God is not unrighteous to forget your labor of love, which ye have showed toward His name, in that ye have ministered to the saints and do minister."

This morning I got from Bro. A. the enclosed unkind letter, accusing me of something that I have not done, as follows;

“Bro. Zech wrote me that Bro. Russell had tasked me with changing an order from Sister McOmbler from 100 Ingersoll tracts to ‘my’ tracts; accusing me of scratching out the ‘Ingersoll’ and putting ‘my’ above it. I suppose you sent the letter to Bro. Russell as an evidence of *my rascality*.”

It is very evident that Bro. Adamson is jealous of the amounts, small as they are, that I send to the Tract Fund, which has become so hateful to him that he will even accuse me falsely.

Hoping that all things may abound to the glory of God, I remain your sister in Christ our Redeemer, Belle F. Miller.

[Reply: The only letter of the kind referred to by Bro. A., that I know of, was one sent to him by Bro. Sherman. In it Bro. S. enclosed \$5.00 for one hundred Ingersoll tracts. Bro. A. crossed off the words “Ingersoll tracts” and wrote above “your new tract.” Bro. A. sent that altered letter to a friend, from whom he desired a *like amount*, and in due time it came to me. I do not believe, however, that it was done *fraudulently*; nor that it was a *misapplication of funds*. I merely say that he should first have assured himself, beyond all question, as to Bro. Sherman’s real intention: knowing that so intelligent a penman is not likely to misstate himself; especially, too, as Bro. A. was a Director in the Tract Society.]

New Albany, April 19, ‘94.

Dear Brother Russell:—It is with heaviness of heart that we write you these few lines. Without taking sides on the merits of the case as the trouble now stands, and as viewed from the circular letter of Bros. Zech, Rogers, Bryan and Adamson, we must protest against their course of procedure against you as unworthy of brethren. We extend to you and Sister Russell our sympathy. Your labor in the cause of present truth deserves better treatment than these men would mete out to you.

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If you have done wrong, may the dear Lord help you to see your error; and I believe in such event you would cheerfully acknowledge it. Your brother and sister in Christ, F. J. & Alice E. Bourquin.

The following is a copy of a letter sent by same mail to Brother von Zech. Dear Brother:—It is in great sorrow and heaviness of heart that I acknowledge receipt of your circular letter.

Myself and wife have made it a subject of prayer, as we did when we first read DAWN, and we feel that we cannot wait one mail longer without writing and apprising you of our disapproval of your course, which we believe is very unscriptural and involving terrible consequences to yourselves, the body of Christ at large, many private individuals, and many who may now be just receiving the lights. It seems to us that *Satan* could not, with

all his cunning, conceded ingenuity and ability, have concocted a scheme by which he could have injured more the cause of present truth than thus to deceive you and inspire you to do this thing as you have.

Should all you claim *be true*, which I do not admit to believe, then you still have not done as the Lord has instructed his followers to do. We have not conferred with flesh and blood—we passed that point long ago; but we have conferred with our Heavenly Father, and we take our stand on what we believe to be the right and truth and do not desire to injure the least one of those who believe in Christ. Others may do as they see right in the matter, but for our part we need not wait to see what step others may take or what they may say: we are willing to assume the responsibility thrust upon us by your very unwise, unkind and wicked letter. The course you have taken is certainly not the result of any inspiration received in communion with the Father in your private closet: no, dear erring brother, it must come from another source. The course pursued would *kill the brother* if guilty of all you claim, instead of reclaiming him.

For our part, we do not own *one* “pope;” if we did, we think we would prefer Bro. Russell to either of the four writing the circular letters; neither do we want two, three or four popes, and we confess that the said letters do smack of popery. You ask too much entirely, after failing to do as our Lord directed (Matt. 18:15-17.) You with three others set yourselves up as judges, witnesses and jury, and I might also add, without drawing too much on the imagination, as *executioners*. Now I wish to say to you that I know enough of the law of the world to know that this is very unlawful. No accused is to be adjudged guilty on *ex parte* testimony; even an accused criminal is to be *presumed innocent* until proven guilty by witnesses put under the testing fire of cross examination, all in the presence of the “accused,” a phrase you use repeatedly.

Bro. Zech, this letter is unworthy of you; and if my finances were as at one time, I would hasten to you, and talk to you face to face, for I would ten thousand times rather say this to you than to write it. I do not wish to evade responsibility when the cause of truth and the Master is at stake and in peril by false brethren, deceived and ignorant, as I believe, but false nevertheless, through the wiles of Satan.

Before I was a Christian I would never have betrayed such a secret, obtained as guest in a family, under any circumstances; if not from pure motives, I would have feared to be *despised* and *distrusted* by those to whom I should have revealed my perfidy and infidelity.

Why did you not wait until after to-day (the Anniversary of Christ’s death) before sending out your miserable stuff? This seems to be *the time*, though, for Satan to manifest himself, and

it does look to me that this time he has taken four men who might have made good “shoemakers” and made Judges and lawyers of them, and they have “butchered” the job for everybody. I cannot express my indignation in words, at such audacity and assumption of power. After carefully rereading the letter I am convinced the writers are incompetent to try such a case, even if asked to do so by the congregation. The personal grievances are too prominent. Having confidence that our Lord is able to overrule the machination of the powers of darkness and make the wrath and wickedness of men to praise him and serve His good purpose, I am striving to be a faithful servant of the Lord. F. J. Bourquin.

Dear Brother and Sister Russell:—This last month has been, in my experience, a very sad one. The printed circular, coming from parties from whom we expected better things, has troubled me and made me very sad.

But after some mature reflection, and when I discovered from whom it emanated, I was not so surprised; for I have long ago seen that there was a Korah in the camp, who was soon joined by Dathan and Abiram. As *they* were the ringleaders in the rebellion against Moses and Aaron, so likewise those you have made confidants and entrusted with your private affairs,—who have sat at your table, as one of your family and been made partakers together of spiritual as well as natural things, little thinking you were nourishing a viper of the most poisonous nature, as it were in your bosom.

The three Spring Meetings previous to the Chicago Convention, notwithstanding the great good I received while there, were somewhat marred with what I saw and heard by three of the same parties now prominent in this disruption; and I was many times tempted to give you a hint on the subject, but I quieted my conscience by attributing it to their weakness. These are the three stones that in my dream I saw hurled at you while you were ministering to us the Word of Life, that caused blood to flow from your temples. Do you remember my mentioning it to you about three years ago? Oh! it makes me sad indeed. Anything from the outside world I can endure—as David expresses it “Had it been an avowed enemy, I could have borne it.”

Oh, may this dark hour of trial draw us closer, and closer, under the sheltering arms of our Heavenly Father! May God bless you with the riches of his grace, and the fulness of His spirit, is the earnest prayer of your brother in Christ, John W. Mason.

*“A little while, our fightings shall be over;
A little while, our tears be wiped away;
A little while, the power of Jehovah
Shall turn our darkness into gladsome day.”*

HARVEST SIFTINGS

PERILS AMONG FALSE BRETHREN

2 Cor. 11:26

Our Christian experiences differ; no two exactly the same, because our temperaments and talents differ as well as our surroundings. But we may rely upon it that no real son of God is exempted from the needed trials of patience, faith and love. No matter how strong the character, or how seemingly impregnable to the ordinary besetments, we may rely upon it that such have as great trials and crosses as others—perhaps greater; perhaps such as would prostrate weaker ones, whom the Lord will therefore in love and mercy not suffer to be tempted above that they are able to bear.—1 Cor. 10:13.

Even our blessed Lord Jesus, though perfect, had to pass through an experience to test and prove his complete submission to the Father's will. Looking at our Lord's testing, we cannot doubt that his strong character was measurably unmoved by the sarcastic, bitter words and threats of the Scribes and Pharisees, and that likewise he speedily and firmly settled Satan's temptations negatively. None of these things, which would have been the greatest temptations to others, seemed to move or even to greatly annoy him. He answered coolly and often ironically the attacks of open enemies, and was comparatively unmoved by them; but it was when those who dipped in the dish with him lifted up the heel against him (Psa. 41:9; Matt. 26:23) and left him, that his heart was troubled;—wounded by professed friends. The only discouraged expression recorded, relative to his work, was toward the close of his ministry when the test became more and more severe, and "many went back and walked no more in his company," saying of his doctrines, "This is a hard saying; who can hear it?" His unreproachful but sorrowful words, then expressed to the twelve specially staunch disciples, were full of pathos and disappointed grief: "Will ye also go away?" The prompt response of Peter—"Lord, to whom shall we go? Thou hast the words of lasting life"—must certainly have come as a comforting balm to that noble, loving heart, whose only impulse was to do good and to bless others.

And yet as he approached the close of his ministry, the time came that he must still further suffer wounds from those he most loved. No wonder that, catching a clear view of how his sacrifice was to be completed, how all his bosom disciples would forsake and disown him, and how one of them would betray him with a kiss, he was sorrowful, troubled in spirit, and testified, "Verily, verily, I say unto you, that one of *you* shall betray me." And though Peter courageously said, "Though I should die with thee, yet will I not deny thee"—and so said they all—Jesus saw that all would be scattered, forsaking him in his most trying hour, and that courageous Peter would be so terribly sifted of Satan and

prove so weak that he would even swear that he had never known him. Truly *these* trials from “brethren,” some of whom were only weak, and one false at heart, must have been among the sorest of our Lord’s experiences, during his period of trial. Yet none of these things moved him or for a moment influenced him to choose another course. He cheerfully followed the narrow path and left it for God, in his own time, to bring forth his righteousness as the light of noonday. (Psa. 37:6). He was obedient to God, and faithful to the truth, and it was thus that he suffered, not only at the hands of evil men, but also from the misunderstandings of his closest friends, who did not clearly grasp the situation, nor see how needful it was that he should first be Redeemer before he could become Restorer and King.

The same lesson of perils among false brethren, and among brethren who had not so fully as himself grasped the Truth, was also the Apostle Paul’s experience.

We never hear from him a complaint about the way the world rejected his message, spoke evil of him and maltreated him as the leading exponent of the unpopular doctrine of the cross of Christ, which was opposed both by the stumbling blinded Jews and by the worldly-wise believers in the philosophies of the Gentiles. Indeed, instead of being downcast or discouraged at his past experiences, or in the prospect of bonds and imprisonments awaiting him in the future, he boldly and cheerfully declared, “But none of these things move me, neither count I my life dear unto myself.”—Acts 20:19-24

But, like the Lord Jesus, Paul had his severest trials from “false brethren”; who, instead of being faithful yoke-fellows and co-workers, as good soldiers of the cross, became puffed up, heady, and anxious to be leaders. These, being unwilling or unable to see the truth as fully and clearly as did Paul, because of their wrong condition of heart, and being envious of his success and the results of his zeal and labor, followed after him in the various cities where he had labored, and by misrepresentation of his *character* as well as of his teachings, sought to lower him in the esteem of the household of faith, and thus to open the way for various sophisticated theories which would reflect honor upon them as teachers of what they claimed were *advanced truths*, though actually subverting the real truth in the minds of many.

The only annoyance ever manifested by the Apostle Paul, in any of his letters, was upon this subject of his misrepresentation by false brethren. Referring to these false apostles by name, that they might be known and recognized as such (See 1 Tim. 1:19,20; 2 Tim. 4:10, 14-17; 2 Cor. 11:2-23), he clearly exposed their unholy motives of pride, ambition and envy, which scrupled not to make havoc of the Church and of the truth.

Especially did he point out that, in their attempt to be leaders, they had manufactured a different *gospel*, built upon a different foundation than the only true foundation—the death of Christ as man’s ransom-price.

Paul was zealous for the truth’s sake, lest these false apostles should use smooth words and misrepresentations of his character and of the truth as a lever to turn men aside from the true gospel.

He warns them against those teachers, not to keep himself uppermost in their hearts, but to put them on their guard, lest receiving the new teachers, they should be injured by the *false* teachings they presented, and lest in rejecting him and losing confidence in him as an honest and true man and teacher they should discard his teachings, which were the truth. Hence his reference to himself was not in self-defence and self-laudation, but in defence of *the truth* and an endeavor to have them see that his character

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and career as a true teacher comported well with the true message he bore to them.

And he fearlessly pointed out that men might *claim to present* the same Jesus, the same spirit and the same gospel, and yet be false teachers and deceitful workers, transforming themselves into apostles of Christ. And, he says, marvel not at such a thing as that men should be great workers in the name of Christ from ambitious motives: “No marvel, for Satan himself fashioneth himself into an angel of light. It is no great thing, therefore, if his ministers also transform themselves as ministers of righteousness.”

Paul’s letter to the Galatians was written evidently to counteract the misrepresentations of false brethren. (Gal. 1:6; 3:1.) To re-establish confidence in the gospel message he had delivered, it was needful that he should rehearse to them something of his history. In doing so it was necessary to refer again to the *false brethren* (Gal. 2:4), *who claimed to be of the same body and who yet, in opposition to the truth, brought again upon God’s children the bondage of errors already escaped from.*

HARVEST GATHERING AND SIFTINGS

A BRIEF SKETCH OF THE DEVELOPMENT OF PRESENT TRUTH

Many are the inquiries relative to the truths presented in Millennial Dawn and Zion’s Watch Tower, as to whence they came and how they developed to their present symmetrical and beautiful proportions—Were they the results of visions? Did God in any supernatural way grant the solution of these hitherto

mysteries of his plan? Are the writers more than ordinary beings? Do they claim any supernatural wisdom or power? or how comes this revelation of God's truth?

No, dear friends, we claim nothing of superiority, nor supernatural power, dignity or authority; nor do we aspire to exalt ourselves in the estimation of our brethren of the household of faith, except in the sense that the Master urged it, saying, "Let him who would be great among you be your servant." (Matt. 20:27.) And our position among men of the world and of the nominal church is certainly far from exalted, being everywhere spoken against. We are fully contented, however, to wait for exaltation until the Lord's due time. (1 Pet. 5:6.) In the apostle's words we therefore answer, "Why look ye upon us, as though by our own power we had done these things? We also are men of like passions with yourselves—of like infirmities and frailties, earnestly striving, by overcoming many besetments, discouragements, etc., to press along the line toward the mark of the prize of our high calling, and claiming only, as faithful students of the Word of God, to be index fingers, as we have previously expressed it, to help you to trace for yourselves, on the sacred page, the wonderful plan of God—no less wonderful to us, we assure you, than to you, dearly beloved sharers of our faith and joy.

No, the truths we present, as God's mouthpieces, were not revealed in visions or dreams, nor by God's audible voice, nor all at once, but gradually, especially since 1870, and particularly since 1880, a period of above twenty years. And this present clear unfolding of truth is not due to any human ingenuity or acuteness of perception, but to the simple fact that God's due time has come; and if we did not speak, and no other agent could be found, the very stones would cry out.

We give the following history, not only because we have been urged to give a review of God's leadings in the path of light, but specially because we believe it to be needful that the truth be modestly told, that misapprehensions and prejudicial mis-statements may be disarmed, and that our readers may see how hitherto the Lord hath helped and guided us. In so far as the names and views of others, who have parted company with us, may be associated with this history, we shall endeavor to bring forward only such points as are necessary to an understanding of our position and of the Lord's leadings. Nor can we name all the little points of divine favor in which faith was tested, prayers were answered, etc., remembering that our Master and the early church left no such example of boasting faith, but rather admonished otherwise, saying, "Hast thou faith, have it to thyself." Some of the most precious experiences of faith and prayer are those which are too sacred for public display.

We will not go back to tell how the light began to break through the clouds of prejudice and superstition which enveloped the

world under Papacy's rule in the dark ages. The reformation movement, or rather movements, from then until now, have each done their share in bringing light out of darkness. But we will here confine ourselves to the consideration of the harvest truths set forth in Millennial Dawn and Zion's Watch Tower.

We begin the narrative at the year 1868, when the editor, having been a consecrated child of God for some years, and a member of the Congregational Church and of the Y. M. C. A., began to be shaken in faith regarding many long accepted doctrines. Brought up a Presbyterian, and indoctrinated from the Catechism, and being naturally of an inquiring mind, I fell a ready prey to the logic of infidelity as soon as I began to think for myself. But that which at first threatened to be the utter shipwreck of faith in God and the Bible, was, under God's providence, overruled for good, and merely wrecked my confidence in human creeds and systems of misinterpretation of the Bible.

Gradually I was led to see that though each of the creeds contained some elements of truth, they were on the whole, misleading and contradictory of God's Word. Among other theories, I stumbled upon Adventism. Seemingly by accident, one evening I dropped into a dusty, dingy hall, where I had heard religious services were held, to see if the handful who met there had anything more sensible to offer than the creeds of the great churches. There, for the first time, I heard something of the views of Second Adventists, the preacher being Mr. Jonas Wendell, long since deceased. Thus, I confess indebtedness to Adventists as well as to other denominations.

Though his Scripture-exposition was not entirely clear, and though it was very far from what we now rejoice in, it was sufficient, under God, to re-establish my wavering faith in the divine inspiration of the Bible, and to show that the records of the apostles and prophets are indissolubly linked. What I heard sent me to my Bible to study with more zeal and care than ever before, and I shall ever thank

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the Lord for that leading; for though Adventism helped me to no single truth, it did help me greatly in the unlearning of errors, and thus prepared me for the truth.

I soon began to see that we were living somewhere near the close of the Gospel Age, and near the time when the Lord had declared that the wise, watching ones of his children should come to a clear knowledge of his plan. At this time, myself and a few other truth-seekers in Pittsburgh and Allegheny formed a class for Bible study, and from 1870 to 1875 was a time of constant growth in grace and knowledge and love of God and his Word. We came to see something of the love of God, how it had made provision for all mankind, how all must be awakened from the

tomb in order that God's loving plan might be testified to them, and how all who exercise faith in Christ's redemptive work and render obedience in harmony with the knowledge of God's will they will then receive, might then (through Christ's merit) be brought back into full harmony with God, and be granted everlasting life. This we saw to be the Restitution work foretold in Acts 3:21. But though seeing that the Church was called to joint-heirship with the Lord in the Millennial Kingdom, up to that time we had failed to see clearly the great distinction between the reward of the Church now on trial and the reward of the faithful of the world after its trial, at the close of the Millennial age—that the reward of the former is to be the glory of the spiritual, divine nature, while that of the latter is to be the glory of restitution—restoration to the perfection of human nature once enjoyed in Eden by their progenitor and head, Adam.

However, we were then merely getting the general outlines of God's plan, and unlearning many long-cherished errors, the time for a clear discernment of the minutiae having not yet fully come. And here I should and do gratefully mention assistance rendered by Brothers Geo. Stetson and Geo. Storrs, the latter the editor of *The Bible Examiner*, both now deceased. The study of the Word of God with these dear brethren led, step by step, into greener pastures and brighter hopes for the world, though it was not until 1872, when I gained a clear view of our Lord's work as our *ransom price*, that I found the strength and foundation of all hope of restitution to lie in that doctrine. Up to that time, when I read the testimony that all in their graves shall come forth, etc., I yet doubted the full provision—whether it should be understood to include idiots or infants who had died without reaching any degree of understanding, beings to whom the present life and its experiences would seem to be of little or no advantage. But when, in 1872, I came to examine the subject of restitution from the standpoint of the ransom price given by our Lord Jesus for Adam, and consequently for all lost in Adam, it settled the matter of restitution completely, and gave me the fullest assurance that *ALL must come forth* from their graves and be brought to a clear knowledge of the truth and to a full opportunity to gain everlasting life in Christ.

Thus passed the years 1869-1872. The years following, to 1876, were years of continued growth in grace and knowledge on the part of the handful of Bible students with whom I met in Allegheny. We progressed from our first crude and indefinite ideas of restitution to clearer understanding of the details; but God's due time for the clear light had not yet come.

During this time, too, we came to recognize the difference between our Lord as "the man who gave himself," and as the Lord who would come again, a spirit being. We saw that spirit-beings can be present, and yet invisible to men, just as we still hold and have set forth in *Millennial Dawn Vol. II., Chap. V.*

And we felt greatly grieved at the error of Second Adventists who were expecting Christ in the flesh, and teaching that the world and all in it except Second Adventists would be burned up in 1873 or 1874, whose time-settings and disappointments and crude ideas generally of the object and manner of his coming brought more or less reproach upon us and upon all who longed for and proclaimed his coming Kingdom.

These wrong views so generally held of both the object and manner of the Lord's return led me to write a pamphlet—"The Object and Manner of The Lord's Return," of which some 50,000 copies were published.

It was about January 1876, that my attention was specially drawn to the subject of prophetic time, as it relates to these doctrines and hopes. It came about in this way; I received a paper called *The Herald of the Morning*, sent by its editor, Mr. N. H. Barbour. When I opened it I at once identified it with Adventism from the picture on its Cover, and examined it with some curiosity to see what time they would next set for the burning of the world. But judge of my surprise and gratification, when I learned from its contents that the editor was beginning to get his eyes open on the subjects that for some years had so greatly rejoiced our hearts here in Allegheny—that the object of our Lord's return is not to destroy, but to bless all the families of the earth, and that his coming would be thief-like, and not in flesh, but as a spirit-being, invisible to men; and that the gathering of his Church and the separation of the "wheat" from the "tares" would progress in the end of this age without the world's being aware of it.

I rejoiced to find others coming to the same advanced position, but was astonished to find the statement very cautiously set forth, that the editor believed the prophecies to indicate that the Lord was already *present* in the world (unseen and invisible), and that the harvest work of gathering the wheat was already due,—and that this view was warranted by the time-prophecies which but a few months before he supposed had failed.

Here was a new thought: Could it be that the *time prophecies* which I had so long despised, because of their misuse by Adventists, were really meant to indicate when the Lord would be invisibly *present* to set up his Kingdom—a thing which I clearly saw could be known in no other way? It seemed, to say the least, a reasonable, a very reasonable thing, to expect that the Lord would inform his people on the subject—especially as he had promised that the faithful should not be left in darkness with the world, and that though the day of the Lord would come upon all others as a thief in the night (stealthily, unawares), it should not be so to the watching, earnest saints.—1 Thess. 5:4.

I recalled certain arguments used by my friend Jonas Wendell and other Adventists to prove that 1873 would witness the burning of the world, etc.—the chronology of the world showing that the six thousand years from Adam

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ended with the beginning of 1873—and other arguments drawn from the Scriptures and supposed to coincide. Could it be that these *time* arguments, which I had passed by as unworthy of attention, really contained an important truth which they had misapplied?

Anxious to learn, from any quarter, whatever God had to teach, I at once wrote to Mr. Barbour, informing him of my harmony on other points and desiring to know particularly why, and upon what Scriptural evidences, he held that Christ's *presence* and the harvesting of the Gospel age dated from the Autumn of 1874. The Answer—showed that my surmise had been correct, viz: that the *time arguments*, chronology, etc., were the same as used by Second Adventists in 1873, and explained how Mr. Barbour and Mr. J. H. Paton, of Michigan, a co-worker with him, had been regular Second Adventists up to that time; and that when the date 1874 had passed without the world being burned, and without their seeing Christ in the flesh, they were for a time dumb-founded. They had examined the time-prophecies that had seemingly passed unfulfilled, and had been unable to find any flaw, and had begun to wonder whether the *time* was right and their *expectations* wrong,—whether the views of restitution and blessing to the world, which others were teaching, might not be the things to look for. It seems that not long after their 1874 disappointment, a reader of the *Herald of the Morning*, who had a copy of the *Diaglott*, noticed something in it which he thought peculiar,—that in Matt. 24:27, 37, 39, the word which in our common version is rendered *coming* is translated *presence*. This was the clue; and, following it, they had been led through prophetic *time* toward proper views regarding the object and manner of the Lord's return. I, on the contrary, was led first to proper views of the object and manner of our Lord's return and then to the examination of the *time* for these things, indicated in God's Word. Thus God leads his children often from different starting points of truth; but where the heart is earnest and trustful, the result must be to draw all such together.

But there were no books or other publications setting forth the time-prophecies as then understood, so I paid Mr. Barbour's expenses to come to see me at Philadelphia (where I had business engagements during the summer of 1876), to show me fully and Scripturally, if he could, that the prophecies indicated 1874 as the date at which the Lord's *presence* and "the harvest" began. He came, and the evidences satisfied me. Being a person of positive convictions and fully consecrated to the Lord, I at once saw that the special times in which we live have an

important bearing upon our duty and work as Christ's disciples; that, being in the time of harvest, the harvest-work should be done; and that *present truth* was the sickle by which the Lord would have us do a gathering and reaping work everywhere among his children.

I inquired of Mr. Barbour as to what was being done by him and by the *Herald*. He replied that nothing was being done; that the readers of the *Herald*, being disappointed Adventists, had nearly all lost interest and stopped their subscriptions; and that thus, with money exhausted, the *Herald* might be said to be practically suspended. I told him that instead of feeling discouraged and giving up the work since his newly found light on restitution (for when we first met, he had much to learn from me on the fullness of restitution based upon the sufficiency of the ransom given for all, as I had much to learn from him concerning *time*), he should rather feel that now he had some good tidings to preach, such as he never had before, and that his zeal should be correspondingly increased. At the same time, the knowledge of the fact that we were already in the harvest period gave to me an impetus to spread the truth such as I never had before. I therefore at once resolved upon a vigorous campaign for the truth.

I determined to curtail my business cares and give my time as well as means to the great harvest work. Accordingly, I sent Mr. Barbour back to his home, with money and instructions to prepare in concise book-form the good tidings so far as then understood, including the time features, while I closed out my Philadelphia business preparatory to engaging in the work, as I afterward did, traveling and preaching.

The little book of 196 pages thus prepared was entitled *The Three Worlds*; and while it was not the first book to teach a measure of restitution, nor the first to treat upon time-prophecy, it was, we believe, the first to *combine* the idea of restitution with time-prophecy. From the sale of this book and from my purse, our traveling expenses, etc., were met. After a time I conceived the idea of adding another harvest laborer and sent for Mr. Paton, who promptly responded and whose traveling expenses were met in the same manner.

But noticing how quickly people seemed to forget what they had heard, it soon became evident that while the meetings were useful in awakening interest, a monthly journal was needed to hold that interest and develop it. It therefore seemed to be the Lord's will that one of our number should settle somewhere and begin again the regular issuing of the *Herald of the Morning*. I suggested that Mr. Barbour do this, as he had experience as a type-setter and could therefore do it most economically, while Mr. Paton and I would continue to travel and contribute to its columns as we should find opportunity. To the objection that the type was now sold, and that the few subscriptions which would come in would not, for a long time, make the journal self-

sustaining, I replied that I would supply the money for purchasing type, etc., and leave a few hundred dollars in bank subject to Mr. Barbour's check, and that he should manage it as economically as possible, while Mr. Paton and I continued to travel. This, which seemed to be the Lord's will in the matter, was done.

It was after this, while on a tour of the New England states, that I met Mr. A. P. Adams, then a young Methodist minister, who became deeply interested and accepted the message heartily during the week that I preached to his congregation. Subsequently, I introduced him to little gatherings of interested ones in neighboring towns, and assisted otherwise, as I could, rejoicing in another one who, with study, would soon be a co-laborer in the harvest field. About this time, too, I was much encouraged by the accession of Mr. A. D. Jones, then a clerk in my employ in Pittsburgh—a young man of activity and promise, who soon developed into an active and appreciated co-laborer in the harvest work, and is remembered by some of our readers. Mr. Jones ran well for a time,

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but ambition or something eventually worked utter shipwreck of his faith, and left us a painful illustration of the wisdom of the Apostle's words: "My brethren, be not many of you teachers, knowing that we shall have the severer judgment"—Jas. 3:1.—*Diaglott.*

SIFTING THE WHEAT

"Satan hath desired to have you, that he might sift you as wheat."—Luke 22:31.

Thus far all had run smoothly and onward: we had been greatly blessed with truth, but not specially tested in our love and fidelity to it. But with the Summer of 1878, the parallel in time to the Lord's crucifixion and his utterance of the above quoted words, the sifting began, which has continued ever since, and which must, sooner or later, test every one who receives the light of present truth. "Marvel not, therefore, concerning the fiery trial which *shall try you*, as though some strange thing happened unto you;" for this "fire shall try every man's work, of what sort it is"—whether he has built his faith flimsily of wood, hay and stubble, instead of with the valuable stones of God's revealed truth, or whether he has built it upon the shifting sands of human theory—evolution, etc.—or upon the solid rock, the *ransom*, the only sure foundation, which God has provided. They who build upon the *rock* shall be safe personally, even though they may have built up an illogical faith which the "fire" and shaking of this day of trial shall overthrow and utterly consume; but they who build upon any other foundation, whether they use good or bad materials, are sure of complete wreck.—Luke 6:47-49; 1 Cor. 3:11-15.

The object of this trial and sifting evidently is to select all whose heart-desires are unselfish, who are fully and unreservedly consecrated to the Lord, who are so anxious to have the Lord's will done, and whose confidence in his wisdom, his way and his Word is so great, that they refuse to be led away from the Lord's Word, either by the sophistries of others, or by plans and ideas of their own. These, in the sifting time, will be strengthened and shall increase their joy in the Lord and their knowledge of his plans, even while their faith is being tested by the falling into error of thousands on every hand.—Psa. 91:7.

The sifting began thus: Regarding Paul's statement (1 Cor. 15:51, 52), "We shall not all sleep, but we shall all be changed—in a moment, in the twinkling of an eye," etc., we still held the idea which Adventists, and indeed all Christians hold, that at some time the living saints would be suddenly and miraculously caught away bodily, thenceforth to be forever with the Lord. And, now, our acquaintance with time-prophecy led us to expect this translation of the saints at the point of time in this age parallel to the Lord's resurrection; for many of the parallelisms between the Jewish and Christian dispensations were already seen by us, and formed one of the features of the little book above referred to—*The Three Worlds*.

We did not then see, as we now do, *that that date (1878) marked the time for the beginning of the establishment of the Kingdom of God, by the glorification of all who already slept in Christ, and that the "change" which Paul mentions (1 Cor. 15:51) is to occur in the moment of dying, to all the class described, from that date onward through the harvest period, until all the living members ("the feet") of the body of Christ shall have been changed to glorious spirit beings. But when at that date nothing occurred which we could *see*, a reexamination of the matter showed me that our mistake lay in expecting to see all the living saints changed at once, and without dying—an erroneous view shared in by the whole nominal church, and one which we had not yet observed or discarded. Our present clear view as the result of the examination thus started. I soon saw that in the Apostle's words, "We shall not all *sleep*," the word *sleep* was not synonymous with *die*, though generally so understood; that, on the contrary, the expression *sleep*, here used, represents unconsciousness; and that the Apostle wished us to understand that *from* a certain time in the Lord's *presence*, his saints, though they would all die like other men (Psa. 82:6, 7), would not remain for any time unconscious, but in the *moment* of dying would be *changed* and would receive the spirit body promised. Throughout this Gospel age, dying has been followed by *unconsciousness*, "sleep." This continued true of all saints who "fell asleep in Jesus" up to the time when he took the office of King (Rev. 11:17), which we have shown* was in 1878.

*See Millennial Dawn, Vol. III, chapter 7. *Millennial Dawn, Vol. II, pages 218, 219.

Not only did the King at that date “awaken in his likeness” all the members of his body, the Church, who *slept*, but for the same reason (the time for establishing his Kingdom having come) it is no longer necessary that the “feet” or last remaining members should go into “sleep” or unconsciousness. On the contrary, each now, as he finishes his course, faithful unto death, will at once receive the crown of life, and, being changed in a moment, in the twinkling of an eye, cannot be said to sleep, or to be unconscious at all. Here—1878—Rev. 14:13, is applicable, “Blessed are the dead who die in the Lord *from henceforth*.”

So this re-examination showed further light upon the pathway and became a good cause for encouragement, as evidencing the Lord’s continued leading.

But while I was thus helped to clearer views and brighter hopes, and while I diligently endeavored to help others, the Spring of 1878 proved far from a blessing to Mr. Barbour and to many under his influence. Rejecting the plain, simple solution presented above, Mr. B. seemed to feel that he must of necessity get up something new to divert attention from the failure of the living saints to be caught away.

But, alas! how dangerous it is for any man to feel too much responsibility and to attempt to force new light. To our painful surprise, Mr. Barbour soon after wrote an article for the *Herald* denying the doctrine of the atonement—denying that the death of Christ was the ransom-price of Adam and his race, saying that Christ’s death was no more a settlement of the penalty of man’s sins than would the sticking of a pin through the body of a fly and causing it suffering and death be considered by an earthly parent as a just settlement for misdemeanor in his child. I was astonished, supposing that Mr. B. had a clearer understanding of the work of Christ as our sin-offering, our willing Redeemer who gladly, co-operating in the divine plan, gave himself as the *ransom* or *corresponding price* to meet the penalty upon Adam, that Adam and all his posterity

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might in due time go free from sin and death. A totally different thing indeed was the willing, intelligent, loving offering of our Redeemer, according to the plan devised and revealed by infinite wisdom, from the miserable caricature of it offered in the above illustration. I had either given Mr. B. credit for clearer views than he ever had, or else he was deliberately taking off and casting away the wedding garment of Christ’s righteousness. The latter was the only conclusion left; for he afterward stated that he had previously recognized Christ’s death as man’s *ransom-price*.

Immediately I wrote an article for the *Herald* in contradiction of the error, showing the necessity “that one die for all”—“the just for the unjust;” that Christ fulfilled all this as it had been written; and that *consequently* God could be just and forgive and release the sinner from the very penalty he had justly imposed. (Rom. 3:26) I also wrote to Mr. Paton, calling his attention to the fundamental character of the doctrine assailed, and pointing out how the time and circumstances all corresponded with the parable of the one who took off the wedding garment when just about to partake of the wedding feast. (Matt. 22:11-14.) He replied that he had not seen it in so strong a light before, that Mr. Barbour had a strong, dogmatic way of putting things which had for the time overbalanced him. I urged that, seeing now the importance of the doctrine, he also write an article for the *Herald*, which, in no uncertain tone, would give his witness also for the precious blood of Christ. This he did. These articles appeared in the issues of the *Herald* from July to December, 1878.

It now became clear to me that the Lord would no longer have me assist financially, or to be in any way identified with, anything which cast any influence in opposition to the fundamental principle of our holy Christian religion; and I therefore, after a most careful though unavailing effort to reclaim the erring, withdrew entirely from the *Herald of the Morning* and from further fellowship with Mr. B. But a mere withdrawal I felt was not sufficient to show my continued loyalty to our Lord and Redeemer, whose cause had thus been violently assailed by one in position to lead the sheep astray—and in that position, too, very largely by my individual assistance and encouragement when I believed him to be, in all sincerity, true to the Lord. I therefore understood it to be the Lord’s will that I should start another journal in which the standard of the cross should be lifted high, the doctrine of the ransom defended, and the good tidings of great joy proclaimed as extensively as possible.

Acting upon the leading of the Lord, I gave up traveling, and in July, 1879, the first number of *Zion’s Watch Tower and Herald of Christ’s Presence* made its appearance. From the first, it has been a special advocate of the ransom, and by the grace of God we hope it will ever be.

For a time we had a most painful experience: the readers of the TOWER and of the *Herald* were the same; and from the time the former started and the supply of funds from this quarter for the *Herald* ceased, Mr. B. not only drew from the bank the money deposited by me and treated all he had in his possession as his own, but poured upon the Editor of the Tower the vilest of personal abuse in order to prevent the Tower and the doctrine of the ransom from having due influence upon the readers. This of course caused a division, as such thing always do. The personal abuse, being regarded by some as true, had its intended effect of

biasing the judgments of many on the subject of the ransom; and many turned from us.

But the Lord continued his favor, which I esteem of more value than the favor of the whole world. It was at this time that Mr. Adams espoused the views of Mr. Barbour and likewise forsook the doctrine of the ransom. And, true to our interpretation of the parable of the wedding garment as given at the time, Mr. Barbour and Mr. Adams having cast off the wedding garment of Christ's righteousness, went out of the light into the outer darkness of the world on the subjects once so clearly seen—namely, the time and manner of the Lord's presence; and since then, for twelve years, they have been expecting Christ, Spring or Fall, down to the Spring of 1892, which was their latest disappointment, so far as we have heard.

During the ordeal, or we might truly call it battle, for the cross of Christ, we had the earnest co-operation of Mr. Paton, who, up to the summer of 1881, was an appreciated co-laborer and defender of the doctrine of coming blessings through Christ, based upon the *ransom for all* given at Calvary. The book, *The Three Worlds*, having been for some time out of print, it seemed as if either another edition of that, or else a new book covering the same features, should be gotten out. Mr. Paton agreed to get it ready for the press, and Mr. Jones offered to pay all the expenses incident to its printing and binding and to give Mr. Paton as many copies of the book as he could sell, as remuneration for his time spent in preparing the matter, *provided I would agree to advertise it liberally and gratuitously in the TOWER—well knowing that there would be a demand for it if I should recommend it, and that his outlay would be sure to return with profit. (For those books did not sell at such *low* prices as we charge for MILLENNIAL DAWN.) I not only agreed to this, but contributed to Mr. Paton's personal expenses in connection with the publishing, as well as paid part of the printer's bill at his solicitation.

In the end, I alone was at any financial loss in connection with that book, called *Day Dawn*, the writer and publisher both being gainers financially, while I did all the introducing by repeated advertisements. We need to give these particulars, because of certain one-sided and only partial statements of facts and misrepresentations, which have recently been published and circulated in tract form by Mr. Paton, who is also now an advocate of that "other gospel" of which the cross of Christ is not the center, and which denies that he "*bought us* with his own precious blood." Mr. P. has since published another book, which, though called by the same name as the one we introduced, being on another and a false foundation, I cannot and do not recommend, but which I esteem misleading sophistry, tending to undermine the whole structure of the Christian system, yet retaining a sufficiency of the truths which we once held in

common to make it palatable and dangerous to all not rooted and grounded upon the ransom rock.

The false foundation which it presents is the old heathen doctrine of evolution revamped, which not only denies the fall of man, but as a consequence, all *necessity* for a redeemer. It claims, on the contrary that not by redemption and restitution to a lost estate, but by progressive evolution or

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development, man has risen and is still to rise from the lower condition in which he was created until, by his own good works, he ultimately reaches the divine nature. It claims that our blessed Lord was himself a degraded and imperfect man, whose work on earth was to crucify a carnal nature, which, it claims, he possessed, and to *thus* show all men *how* to crucify their carnal or sinful propensities.

*For this reason Mr. Jones' address, was, properly, the only one mentioned in our advertisement of it.

*Millennial Dawn, Vol. 1, page 162.

And here we remark that the darkness and degradation which came upon the whole world in its fallen, cast-off condition, and which was only intensified by Papacy's priestcraft during the dark ages, when contrasted with the light of intelligence, which God is now letting in upon the world, have gradually led men to esteem present intelligence as merely a part of a process of evolution. This view, as we have shown, *though quite incorrect, is nevertheless the occasion of the predicted great falling away from the faith of the Bible during the harvest period. (Psa. 91:7.) And a few Christian people seem to be well enough grounded in the truth to be able to withstand this trial of the evil day, in which many will fall while only the few will stand. For this cause we use great plainness of speech.

The little history of the way in which Mr. Paton came to turn from us and from the ransom, to oppose that which he once clearly saw and advocated, is important, as it became the occasion of another sifting or testing of the Watch Tower readers, by that time a much larger number (because Mr. Paton had been a respected brother and co-workers with us, and because as a traveling representative of the TOWER and its doctrines, his expenses being met in part by TOWER subscriptions and renewals, as well as by money from me, he was *personally* known to a larger number of the readers than was the editor of the Tower). It came about thus:—

In the year 1881, Mr. Barbour, still publishing the *Herald*, and still endeavoring to overthrow the doctrine of the ransom, finding that on a preaching tour I had used a diagram of the Tabernacle to illustrate how Christ's sacrifice was typified in the sacrifices of typical Israel, wrote an article on the Atonement, in

which he undertook to show that the sacrifices of the Day of Atonement typified almost anything else than what they do typify. I could readily see through the fallacy of his presentation, which made of the bullock a type of one thing in one verse and another thing in each other verse in which it was mentioned, and so too with the goat. But I well knew that people in general are not close reasoners, and that, with the cares of life upon them, they are too apt to accept a seeming interpretation, without a critical examination of the words of Scripture and their context.

I thought the matter all over. I examined the chapter (Lev. 16), but while seeing the inconsistency and error of Mr. Barbour's interpretation, I could only confess that I did not understand it and could not give a connected interpretation which would fit all the details so plainly stated, and all of which must have a particular meaning. What could I do? Those reading the *Herald* as well as the TOWER would probably be misled if not helped out of the difficulty; and to merely say that the *Herald's* interpretation was inconsistent with itself, and therefore a misinterpretation, would be misunderstood. Many would surely think that I opposed that view from a spirit of rivalry; for there are always people with whom everything resolves itself into personality, rivalry and party spirit, and such cannot understand others who take a higher and nobler view and who think always and only of the truth, regardless of persons.

I went to the Lord with this as with every trial, told him just how it seemed to me, how anxious I felt for the dear sheep, who, having their appetites sharpened by some truth, were by their very hunger exposed to Satan's deceptions. I told him that I realized that he was the Shepherd, and not I, but that I knew also that he would be pleased at my interest in the sheep and my desire to be his mouthpiece to declare the truth, the way and the life to them; that I felt deeply impressed that if the time had come for the permission of a false view to deceive the unworthy, it must also be his due time to have the truth on the same subject made clear, that the worthy ones might be enabled to stand, and not fall from the truth. Believing that the due time had come for the correct understanding of the meaning of the Jewish sacrifices, which all Christians see were *typical* of "better sacrifices," and that the Lord would grant the insight as soon as I got into the attitude of heart best fitted to receive the light, I prayed with confidence that if the Lord's due time had come, and if he were willing to use me as his instrument to declare the message to his dear family, that I might be enabled to rid my heart and mind of any prejudice that might stand in the way and be led of his spirit into the proper understanding.

Believing that the prayer would be answered affirmatively, I went into my study next morning prepared to study and write. The forenoon I spent in scrutinizing the text and every other Scripture, likely to shed light upon it, especially the epistle to the

Hebrews, and in looking to the Lord for wisdom and guidance; but no solution of the difficult passage came. The afternoon and evening were similarly spent, and all of the next day. Everything else was neglected, and I wondered why the Lord kept me so long; but on the third day near noon the whole matter came to me as clear as the noon-day sun—so clear and convincing and so harmonious with the whole tenor of Scripture, that I could not question its correctness; and no one has ever yet been able to find a flaw in it. (This has been published in several editions in pamphlet form under the title, “The Tabernacle Shadows Of The Better Sacrifices,” and can still be had by addressing the *Watch Tower* office.)

Then I knew why the Lord had led me to it so slowly and cautiously. I needed a special preparation of heart for the full appreciation of all it contained, and I was all the more assured that it was not of my own wisdom; for if of my own why would it not have come at once? I found that the understanding of that subject was bound to have a wide influence upon all our hopes and views of all truths—not in that it overturned old truths or contradicted them, but, on the contrary, in that it set them all in order and harmony and straightened out little knots and twists. For instance, the doctrine of justification by *Faith* had always been more or less confused in my mind, as it is in every mind, with the doctrine of sanctification which calls for self-sacrifice

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and *works*. This was all made clear and plain at once; for the types showed that we all, as sinners, needed first of all Christ’s ransom sacrifice, that we appropriate its merits (justification—forgiveness) to ourselves by *faith*, and that *thus* we are justified (reckoned free from sin) when we by faith accept of Christ’s sacrifice on our behalf. The type showed, too, that it is only *after* being thus cleansed in God’s sight (by our acceptance of Christ’s finished work as our ransom-sacrifice) that God is willing to accept us as joint *sacrifices* with Christ, and that if faithful to the end, following in his footsteps, we should be granted the favor of joint-heirship with him.

Here I first saw that the great privilege of becoming joint-heirs with Christ and partakers with him of the divine nature was *confined exclusively* to those who would share with him in self-sacrifice in the service of the truth. And here, too, I saw for the first time that the Lord was the *first* of these sacrifices, the Sin-Offering; consequently, that none of God’s servants, the prophets, who lived and died before Christ, were priests after his order, nor sharers in sacrifice with him, even though some of them were stoned, others sawn asunder and others slain with the sword, for the cause of God; that though they would get a good and great reward, they would belong to a separate class and order from those called to sacrifice and joint-heirship with Christ on and since Pentecost. Here, too, I first saw that the *acceptable*

day of the Lord signifies this Gospel Age—the time during which he will *accept* the sacrifice of any who come unto God through Christ, the great Sin-Offering; that when this acceptable day ends, the reward of joint-heirship and change to the divine nature ends; and that when this great day of sacrifice, the Gospel age (the real day of Atonement), has closed, when all the members of the body of Christ have participated with him in the sacrifice of their rights as justified men, and been glorified, then the blessing will begin to come to the world—the Millennial blessings purchased for men by their Redeemer, according to the grace of God.

This first brought us to a clear recognition of the distinction of natures—of what constitutes human nature, what constitutes angelic nature and what constitutes divine nature, as shown in Millennial Dawn, Vol. I, Chapter X. And whereas we formerly used the word Restitution in a general way to mean *some sort of blessed change*, now, under a clearer light, we began to see that the great work of restitution could only mean what the word implies—a restoration of that which was lost (Matt. 18:11)—a restoration to the original condition from which man once fell. Then I saw that God’s plan, when carried out, would not bring all his creatures to the one level of the divine nature, but that he purposed to have an order of creatures called Angels, who, though perfect, would always be of a different order, or nature, from the *divine nature*, and he likewise purposed to have a race of beings of the *human nature*, of whom Adam was a sample or pattern and whose future earthly home, Paradise, Eden was a sample or pattern. I also saw that God purposed that Christ and his joint-sacrificers and joint-heirs are to be God’s instruments for blessing the fallen race and *restoring* them to the condition of perfection enjoyed by Adam in Eden—a condition which God said was “very good,” and an image of himself. And these joint-heirs with Christ, I saw, were to be highly exalted to a nature higher than restored and perfect manhood, higher, too, than the angelic nature—even to be partakers of the divine nature. When all these things so unexpectedly shone out so brightly and clearly, I did not wonder that the Lord gave me several days of waiting and preparation for the blessing, and to him I rendered praise and thanks. All my faintness of heart and fear of the bad effect of the wrong view fled before this evidence of the Lord’s leading in the pathway that “shines more and more unto the perfect day.” I saw at once that these new developments would probably prove a stumbling block to some, as well as a great blessing to others who were ready for it. Instead, therefore, of publishing it in the next TOWER, I determined to first present the matter privately to the more prominent brethren;—remembering Paul’s course in a similar matter—Gal. 2:2.

Accordingly I sent invitations and the money necessary for traveling expenses to four of the more prominent brethren, requesting a conference. Mr. Paton from Michigan was one of

the four, and the only one who rejected the fresh rays of light. Nor could he find any fault with the exegesis, though urged, as all were to state anything which might seem inconsistent, or to quote any passages of Scripture thought to be in conflict. But there were none; and every question only demonstrated more fully the strength of the position. I therefore urged that what was beyond the criticism of those most familiar with the plan of God must be the truth, and ought to be confessed and taught at any cost, and especially when it arranged and ordered all the other features of truth so beautifully. I pointed out, too, how necessary it was to a logical holding of the *ransom*, to see just what this showed; viz.: the distinctions of nature—that our Lord left a higher nature, and took a lower nature, when he was made flesh, and that the object in that change of nature was, that he might, as a man, a perfect man, give himself a *ransom* for the first perfect man, Adam, and thus redeem Adam, and all lost in him. I also showed how, as a reward for this great work, he was given the *divine nature* in his resurrection—a nature still higher than the glorious one he had left, when he became a man. But either Mr. Paton’s mental vision or heart was weak; for he never took the step; and before long he, too, forsook the doctrine of the ransom. Yet he still used the word “ransom,” while denying the idea conveyed by the word; nor can he give the word any other definition, or otherwise dispute the correctness of the meaning which we attach to it—which may be found in any English dictionary and is true to the significance of the Greek word which it translates.

Notwithstanding our best endeavors to save him he drifted farther and farther away, until I was obliged to refuse his articles for the Tower for the same reason that obliged me to refuse to longer spend the Lord’s money entrusted to me to assist Mr. Barbour to spread the same pernicious theory.

It was about this time that Mr. Jones informed me that the copies of the book *Day Dawn* which I had purchased last were all that were left; and, announcing it so that no more orders for it might come to the TOWER office, I took occasion to promise MILLENNIAL DAWN, which

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should present the Plan of the Ages in the clearer more orderly manner made possible by the new light shed upon every feature of it by the lessons from the Tabernacle. About this time Mr. Paton concluded that he would publish another book under the name *Day Dawn*, revised to harmonize with his changed views, which ignored the ransom, ignored justification and the need of either, and taught all men will be everlastingly saved—not in any sense as the result of any sacrifice for their sin by Christ, but as the result of each one’s crucifying sin in himself—the law under which the poor Jew tried to commend themselves to God, but which justified none. Many and severe were the calumnies

heaped upon me, because I exposed this *change*, told that the original was out of print and that the new book was on a different foundation from the one I commended.

During this time I was busied by an immense work known to many of you—the issue and circulation of over 1,400,000 copies of two pamphlets, entitled FOOD FOR THINKING CHRISTIANS and TABERNACLE TEACHINGS, whose united matter was about the same as that of Dawn, Vol. 1; and besides this I was flooded with thousands of joyous and joy-giving letters, from those who had received and were reading the pamphlets thus distributed, and asking questions and more reading matter. To add to our throng, financial complications came; and thus for four years I was hindered from fulfilling my promise of Millennial Dawn. Nor will our promise of the complete set be fulfilled for some time yet; for though three volumes are now out and a fourth on the way, I purpose several more, as the Lord shall give grace and strength, in connection with the other features of his work entrusted to my care. But during those four years we were struggling through an immense amount of labor and many draw-backs (all *cheerfully* undergone for the sake of the Lord and his saints), and each year we hoped afresh to be able to gather the hours necessary to complete the first volume of MILLENNIAL DAWN. And the same great Adversary of the truth still hinders each volume—the fourth volume being now retarded by these latest agencies of Satan—the conspirators.

Some who have *The Three Worlds* or the *old* edition of *Day Dawn* would perhaps like to know my present opinion of them—whether I still think them profitable books to loan to truth-seekers. To this I reply, Certainly not; because the very immature views of God's truth therein presented fall far short of what we now see to be God's wonderful plan. Things which are now clear as noonday were then cloudy and mixed. The distinctions between the perfect *human* nature to which the obedient of the world will be *restored* during the Millennium, and the *divine* nature to which the little flock, the sacrificing elect of the Gospel age, are soon to be *exalted*, were then unnoticed. All now so clear was then blurred, mixed and indistinct. Neither had we then seen the steps or planes, shown upon the Chart of the Ages, Millennial Dawn, Vol. I, which have assisted so many to distinguish between justification and sanctification, and to determine their present standing and relationship to God.

And the time reckonings which those books present, lacking point and leaving the reader in doubt as to what the author is attempting to prove by them, tend only to confuse the mind and to give the impression that time prophecies are merely clues and serve no definite purpose or object. Hence, I Answer--most decidedly, I would not recommend nor use either of those books to-day. Once I was much less careful about what I circulated or

commended, but I am learning every day to be more careful as to what sort of food I put before any of the Lord's hungry sheep. The Lord has taught me that it is a responsible matter to be a teacher, even to the extent of circulating a book or a paper. Even *Food for Thinking Christians* (now also out of print), I no longer commend because it is less systematic and therefore less clear than later publications.

Another chapter in our experience needs to be told, as it marks another shaking and sifting. Mr. A. D. Jones proposed to start a paper on the same line as the WATCH TOWER, to republish some of the simpler features of God's plan and to be a sort of missionary and primary teacher. Knowing him to be clear on the subject of the ransom, I bade him God speed and introduced a sample copy of his paper, *Zion's Day Star* (now for some years discontinued), to our nearly ten thousand readers—only, as it soon proved, to stumble some of them into rank infidelity and others into the rejection of the ransom; for though the *Day Star* for a few months steered a straight course and maintained the same position as the Tower with reference to the ransom, and for the same reason refused the no-ransom articles sent for its columns by Mr. Paton, yet within one year it had repudiated Christ's atoning sacrifice, and within another year it had gone boldly into infidelity and totally repudiated all the rest of the Bible as well as those portions which teach the fall in Adam and the ransom therefrom in Christ.

All this meant another strain, another sifting, another cutting loose of friends, who erroneously supposed that our criticisms of the false doctrines were prompted by a spirit of rivalry, and who did not so soon see whither his teachings were drifting, nor how great the importance of holding fast the first principles of the doctrines of Christ—how Christ *died* for our sins and *rose again* for our justification.

This brings the history down close enough perhaps to the present time; but we want to put you all on notice that the shaking and sifting process, so far from being over and past, is bound to progress more and more until all have been tried and tested thoroughly. It is not a question of who may fall, but of "Who shall be able to stand?" as the apostle puts it. And we have need again to remember the admonition, "Let him who thinketh he standeth (who feels very confident, as did Peter when he said 'Lord, though all deny thee, yet will not I') take heed lest he fall."

This doctrine of another way of salvation (and salvation for all, too) than by the cross of Christ, is not only the error which is, and has been since 1874, sifting all who come into the light of present truth, but it is the trial that is to come upon the whole of so-called Christendom to try them. (Rev. 3:10.) It is already spreading among all classes of Christian people, especially among ministers of all denominations. The number who believe

that Christ's death paid our sin-penalty is daily getting smaller, and before very long

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there will be a regular stampede from the doctrine of man's fall in Adam and his ransom from that fall by "the man Christ Jesus." (1 Tim. 2:5,6.) As the Psalmist prophetically pictured it, a thousand will fall to one who will stand.—Psa. 91:7.

The time has come for each one to declare himself boldly. He who is not for the cross and the ransom there effected is against it! He that gathereth not scattereth abroad! He who is silent on this subject, when it is being assailed by foes on every hand, whether it be the silence of fear, or of shame, or of indifference, is not worthy of the truth, and will surely be one to stumble quickly. He who from any cause sits idly by, while the banner of the cross is assailed, is not a soldier of the cross worthy of the name, and will not be reckoned among the over-comers who shall inherit all things. And God is permitting these very siftings, in order to sift out all who are not "over-comers," and to test and manifest the little flock, who, like Gideon's final army, will, though few, share the victory and honors of their Captain in glory.

Are you prepared for the issue, dear brethren and sisters? The armor of truth has been given you for some time past; have you put it on? have you made it your shield and buckler? your defense against all the wily arts of the evil one?

Do not be deceived by the agents he often makes use of. In this he will be as cunning as in his presentation of the deceptive misrepresentations of truth, making unwitting use of many a weaker brother, and to some extent of every stumbling and deceived one, to spread farther the infection of false doctrine. And while every child of God should take earnest heed, that he prove not an occasion of stumbling to any, we cannot doubt that every one, through some instrumentality, will be assailed.

Aptly indeed did the Prophet liken it to a pestilence. (Psa. 91:6.) A pestilence spreads because people are in a physical condition which renders them susceptible to disease. Physicians say that those whose systems are in good, healthy order are in little danger of any disease. So it is with a spiritual pestilence: it will flourish not only because all will be exposed to it who have not a clear intellectual appreciation of the doctrines of Christ, but from another cause also. Out of the heart are the issues of life, and most needful of all to be in right condition is the heart. How is your heart? is it proud, boastful, independent, self-conscious and self-willed? If so, take care; you will be very liable to this epidemic, no matter how far from it you may seem to be. Pray for

*“A heart resigned, submissive, meek,
The dear Redeemer’s throne,
Where only Christ is heard to speak,
Where Jesus reigns alone.”*

With such a heart you are safe. In meekness and lowliness, you will never think of redeeming yourself from the condemnation that you inherited through Adam, by sacrificing present sinful desires, but you will flee to the cross, where God himself opened the fountain for sin and uncleanness, present as well as past.

DOTH THIS OFFEND YOU

We presume that it will offend some, though it is not designed to offend any. It is written for the defense of the meek against the sophistries of error. “Who shall ascend into the hill of the Lord (into the Kingdom offered)? or who shall stand in his holy place? He that hath clean hands and a pure heart (who is diligently fashioning his life after the principles of holiness); who hath not lifted up his soul unto vanity (who cultivates no earthly ambitions or pride, but patiently waits for the glory to follow the course of present self-sacrifice), nor sworn deceitfully (ignoring or despising his covenant with God): He shall receive the blessing of the Lord (the Kingdom glory and joint-heirship with Christ), and righteousness (perfection—full deliverance from present infirmities, etc.) from the God of his salvation.” (Psa. 24:3-5.) “Seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord’s anger (in this `evil day’—this day of snares and pitfalls and flying arrows and destructive pestilences).” “Watch and pray, that ye enter not into temptation”—that “your minds be not corrupted from the simplicity that is in Christ.” Let all the meek fully awake to the trial of the hour; and while many are putting stumbling blocks in the way of the “feet” of the body of Christ, let each soldier of the cross be vigilant, not only to stand, but to assist others—*bearing up* the “feet.” —Psa. 91:11,12

A CONCLUDING WORD

It is proper here to state that in the article foregoing, *A Conspiracy Exposed*, we used the term “brother” with reference to the conspirators in deference to our readers. We have not recognized these men as “brethren” *since we discovered* their deeply laid and murderous plan for the assassination of my character. But we could not expect our readers to cut them off from fellowship until *they too* had seen the evidence of their terrible fall.

While ready and anxious to forgive and, so far as possible, forget their great sin if repented of, I have little hope that any of them will repent. If it were a blunder of the head, we might have hope; but it seems like a disease of the heart, which has been developing for years.

Their reaping will correspond to their sowing. The fruitage of their malice, envy and misrepresentation will surely be a whirlwind of evil, which will damage others as well as themselves.

What can be expected from such men, actuated by such a spirit? Grapes cannot be gathered from thorn-bushes. The Voice of the Reaper may indeed “gather *out of his Kingdom* the things which offend and them that do iniquity;” but the Voice of the Good Shepherd will lead the true sheep,—a stranger they will not follow. “The Lord knoweth them that are his,” and no man can pluck them out of his hand;—they “shall never fall.”—John 10:28; 2 Tim. 2:17-21; 2 Pet. 1:5-11.

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ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

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YOUR LETTER RECEIVED,--THANKS!

Please accept our thanks for your hundreds
of letters received recently, and know of our
hearty appreciation of your sympathy and confidence.
The fact that you were slow to believe
an evil report, and that you waited
patiently for our reply, speaks well for your
spiritual condition;--"thinketh no evil," being
one of the fruits of the spirit of Christ, just
as "evil surmisings" evidence a carnal mind.
Cultivate in yourselves more and more the
spirit of the truth you enjoy. So your hearts
will be in that healthy condition which neither
breeds a spiritual pestilence, nor is susceptible
to its contagion from others.

Our thoughts were more with you than for
ourselves, we feared for the younger and the

weaker ones, and prayed for you all,--that your faith fail not, and that you cast not away your confidence which hath great recompense of reward. The letters referred to came as answers to our prayers, as assurances that the Lord knoweth them that are his and that none are able to pluck them out of his hand. Sister Tucker's letter came first, and was specially acknowledged at the throne of grace. This trial by which the great Adversary sought to disrupt the Lord's work and scatter the Lord's sheep is really drawing the true hearts nearer to each other and to the Lord. We realize afresh that all things are working together for good to them that love God, the called ones according to his purpose. The Lord will not forget this, your ministry of love toward us. (See Heb. 6:10; 10:32-39.) Even a cup of cold water given in the name of a disciple will in due time receive a reward from the King. Inasmuch as ye did it unto one of the least of his disciples, ye did it unto him.

Please accept this as a reply to your kind letters, as we are just now pressed with work, cannot conveniently answer each personally.

WALL CHARTS FIVE FEET LONG.

We contracted with a first-class painter, during his dull season last winter, for one hundred copies of The Chart of the Ages on cloth, five feet long, mounted on a spring roller, suitable for little parlor gatherings. These would ordinarily cost about \$5.00 each, for the painting alone, but by reason of the quantity, etc.,--we are enabled to offer them to you at \$1.50 each, delivered, at your nearest Express office.

Please remember that Canadian and all other Foreign stamps are useless to us.

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VOL. XV. MAY 1 & 15, 1894. NOS. 9 & 10.

THE SHEPHERD AND THE SHEEP.

"And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they

know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers."--John 10:4,5.

IN the days of our Lord's first advent, as today, there were many widely recognized leaders and teachers; and various systems of human philosophy claimed the attention of thinking men. Among the Jews much uninspired teaching was added to the sacred literature of the Law and the Prophets, while the neighboring Greeks were diligently dealing in philosophic speculation and ever seeking something new. And now the long expected, but generally unrecognized, Messiah of Israel was about to introduce a new system of teaching, the philosophy and the ethics of a new dispensation of divine providence and grace, the outgrowth and the antitype of Judaism.

But the changes were to be so radical and revolutionary, and so different from all human expectations among either Jews or Gentiles, that the Lord realized that its announcement would be to the Jews in general a stumbling-stone and to the Greeks foolishness, and that, under the blinding influence of the prince of this world, to the few only would it be manifestly the power of God and the wisdom of God. (1 Cor. 1:23,24.) And this few he knew would be the meek and humble-minded ones in Israel. Such he characterized as his sheep, sheeplike meekness being the chief trait of their character, the same symbol being applied also to the Lord himself--"Behold the Lamb of God that taketh away the sin of the world."

Upon the few who had thus far received his teaching and become his disciples, as well as upon all such subsequently, he desired to impress the lesson of meekness and to assure them of his tender care over them. Therefore he says, "I am the good Shepherd: the good shepherd giveth his life for the sheep," etc. And no matter how many others might claim to be the shepherd, he declared himself to be the only true one, and that he would prove it, even to the sacrifice of his life for them.

Again he said, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out and find pasture." But how does this harmonize with that other statement --"He that entereth in by the door is the shepherd of the sheep?" How could our Lord both enter by the door and also be the door? In this way: According to God's plan of salvation the way of man's recovery from

death and of his access to eternal life was to be legally opened up by a ransom sacrifice; and when our Lord Jesus freely offered himself to fulfil that requirement of the divine plan, he thereby entered the divinely arranged door of opportunity to become the Savior of the world and the Shepherd of the Lord's sheep. He entered the door of the divine plan and thus became to us the door of opportunity, the way of access to eternal life, and was also therefore counted worthy to be the good Shepherd to lead the lost flock of humanity back to the fold of God, in whose favor is life and

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at whose right hand there are pleasures forevermore. (Psa. 16:11.) He that entered in by the way of Jehovah's appointment is thus both the door of access to God and the good shepherd of the sheep. "To him the porter [the holy spirit of God] openeth [the way to the sheep]." This opening was done in all the various ways which proclaimed him to us as the beloved Son of God, in whom the Father was well pleased, and our Redeemer and Savior--in the testimony at his baptism, and again on the mount of transfiguration; in the veiled heaven and the rent rocks on the occasion of his death; in the fact of his resurrection and its testimony by angels and eye-witnesses; in the perfect agreement of all the prominent features of his life and character with the testimony of prophets regarding him; and in the authority and character of his teaching and the simplicity and purity of his character which outshone that of every other man, so that even those who did not recognize him as the Son of God, declared, "Never man spake like this man."

And the sheep, thus assured, recognize Jehovah's Anointed as their shepherd; and thenceforth they "hear his voice." "And he calleth his own sheep by name [he is interested in them, not only as a general flock, but as individuals] and leadeth them out."

While the Lord thus proclaimed himself the true shepherd and the only door into the fold of God, he characterized all others as strangers, false and hireling shepherds, and thieves and robbers; for there is none other name under heaven given among men whereby we may be saved than the name of Jesus. (Acts 4:12.) Plato, uninstructed in divine truth and blindly groping about with the torch of human reason, in seeking to solve the mysteries of

human life, may at times have struck a chord of the divine harmonies with thrilling effect upon thoughtful minds; but soon the clash of discords broke the spell or led the mind into channels of error. So also with Aristotle, Socrates, Confucius and other seekers after God, before life and immortality were brought to light by Jesus Christ. Such men could not be classed as false shepherds; for they evidently were seeking and following the best light they had. Rather, they, or at least some of them, were bell sheep which themselves had lost the way and were wandering upon the mountains, and leading the flocks to the best pastures and the purest waters they could find. But those who, after light has come into the world, and after they themselves have seen and realized it, love darkness rather than light, and who, instead of pointing men to Christ, direct them to the human philosophies of Plato, or Darwin, or others--all such merit the appellations which the Lord applies to them. They truly are thieves and robbers, teaching men that they can climb up into God's favor and into his fold by some other way than that which God hath appointed--through faith in the atoning sacrifice of Christ. Such teachers are the hireling shepherds to whom the Master refers; they have little or no real interest in the sheep and seem reckless of their eternal interests, their own present advantage being always of paramount importance. They want to be known as popular leaders and teachers, or original thinkers and great philosophers; or they are linked with old systems of error which furnish liberal remuneration, or at least a livelihood which they could not so easily secure in any other way.

Such are the hirelings, whose number in these days is legion. And now that the wolf of infidelity has boldly made its appearance among the sheep, these hireling shepherds are scattering in all directions and leaving the sheep to wander about alone. Some of these shepherds are fleeing away from the old systems and running after Darwin and Huxley and Spiritism and so-called Christian Science; and many of them are industriously endeavoring to dissuade the sheep from all faith in the inspiration of the sacred Scriptures. Witness the prominent cases of Dr. Chas. A. Briggs, Prof. Henry Drummond, Dr. Lyman Abbott, Prof. Swing, Dr. Smith, and the recent and startling developments in the great Chicago University where the president, Dr. Harper, and the entire faculty and all the students are boldly declaring

themselves against the divine authority of the Bible, and the reliability of its records. The

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great Parliament of Religions held in Chicago last summer was a most remarkable manifestation of the disposition of prominent hireling shepherds, who sought to attract the attention of the sheep to the various heathen philosophies

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--Buddhism, Brahminism, Mohammedanism, Shintoism, Confucianism, and others, saying in effect, These, whom we have been accustomed to think of as heathen, are really about as much Christian as we are, except in name. Therefore let us receive them as brethren and make common cause with them. And the people looked in astonishment upon this new departure, scarcely knowing what to think. This great movement, as we pointed out in our issue of Nov. '93, was a most significant feature of present-day tendencies in religious circles. And now some of those representatives of the heathen religions have returned to their homes, and reports have already come back from Japan to the effect that at a great mass meeting in Yokohama the people were gathered to hear the reports from Christian America. And the returned Japanese delegates told them they had been most agreeably disappointed; for instead of having been invited to America, as they surmised, to be Christianized or perhaps indirectly ridiculed, they actually found that the Christians were in great doubt themselves about their religion, and were eager to learn what the foreigners had to say of their religions and what points of their philosophies could be engrafted upon Christianity. Indeed, they pointed to America as a hopeful field for the propagation of their faiths, and mentioned that an influential and wealthy convert had been made during the sessions of the Parliament. Thus the hireling shepherds are bewildering, confusing and scattering many of the timid sheep who are not sufficiently attentive to the voice of the good Shepherd which speaks through his inspired Word.

Yet only the wayward and heedless sheep can be harmed and scattered by these things. The obedient, trusting sheep will all be tenderly cared for by the good Shepherd, to whose voice they hearken and the softest tones of

which are familiar to their ears. There are really, we thus see, two classes of the sheep, as the Lord indicates--the obedient ones just described, who are easily led by the voice of the Shepherd, and a more listless and somewhat wayward class who need some driving and guiding with the crook. The former are the sheep of this flock referred to in verse 16, while the latter are those "other sheep" whose number shall also be greatly augmented, when, by and by, the knowledge of the Lord shall fill the earth as the waters cover the sea--i.e., during the Millennial reign of Christ--when there will not be conflicting voices seeking to drown the voice of the good Shepherd.

Nor need we be surprised at the exceedingly small number who now diligently hearken and obediently follow the Shepherd's voice; for the Lord forewarned us it would be only a little flock, saying, "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom." It is a choice flock the Lord is selecting now--a flock that needs no driving nor coaxing, but who meditate in it day and night. The good Shepherd does not propose to drive any sheep into his kingdom; and he desires for the high office to which he is calling them in this age only such as need no driving, and who gladly follow him through evil and through good report. "And when he putteth forth his own sheep, he goeth before them [to lead, and not behind them to drive], and the sheep follow him; for they know his voice."

Of the sheep of this flock the Master says, "My sheep hear my voice, and I know them, and they follow me,...and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." (John 10:27-29.) How blessed is the assurance of heavenly guidance and protection now to all the sheep of this flock, the truly consecrated and obedient.

"And a stranger they will not follow, but will flee from him; for they know not the voice of strangers." If the stranger come with enticing words, saying, Let me show

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you a broader salvation than that you have learned from the apostles and prophets to hope for; that eternal salvation is to be universal, and that not one of God's creatures shall ever perish, the true sheep says, That sounds very

benevolent, and yet it has not the ring of the Shepherd's voice in it; for he tells us of "wolves in sheep's clothing" and of "vessels of wrath fitted to destruction" and warns against "presumptuous sins" and of a possible destruction for all wilful sinners and "whosoever loveth and maketh a lie," and plainly says that the devil and those following him shall be destroyed. (Rev. 21:8; Matt. 25:41; Heb. 2:14.) No, this voice that prophesies smooth things, contrary to the Word of God, is not the voice of the good Shepherd.

If he come again with a show of logic and of worldly wisdom (which is foolishness with God) and says--Let me show you a more reasonable way of salvation than by the barbarous Bible method of an atoning sacrifice; viz., a salvation by a process of evolution and the survival of the fittest, according to which theory there was no original human perfection, no fall, and consequently no necessity for a ransom sacrifice--the sheep says, No, I cannot receive this teaching; for the voice of the good Shepherd tells me there is no other way than the one he opened up for us by freely offering up his life on our behalf, and I am not prepared to begin at the first chapter of Genesis and reconstruct the whole Bible after your theory.

Then he hears other voices declaring that the unalterable purpose of God is the eternal torment of a very large majority of his human creatures; some even declaring that such has been God's purpose, determined long before man's creation. No, says the true sheep, I cannot think that of God: though I cannot understand all your reasonings, nor fully combat your doctrine with the Scriptures, I surely cannot credit such a slander on my Heavenly Father's name; but this I do know--that "the Judge of the whole earth will do right," and so I will trust him where I cannot trace him, and wait for further light.

Such is the attitude of all the true sheep; and such being their attitude, God is both able and willing to shield and protect them under all circumstances and at all times; and the good Shepherd of his appointment shall lead them into green pastures and beside the still waters. They shall be abundantly fed with the "meat in due season,"--with the spiritual food so necessary to their life and to their growth and development; and such temporal things as are needful will not be withheld. Truly we can say with the Psalmist, "I have never seen the righteous forsaken, nor his seed

begging bread."

While all the true sheep of this flock may indeed rejoice in the loving care of the good Shepherd, it is also a further cause for rejoicing that all the other sheep now lost and wandering, and blinded by the god of this world and misled by other voices, are also to be sought out and found and rejoiced over when the Lord, in his own good time, shall spread "a feast of fat things and of wines on the lees well refined." And then there shall be one fold and one Shepherd.

Though only a "little flock" is now recognized as the Lord's sheep, there shall by and by be a mighty host (John 10:16); and the redeemed of the Lord shall go forth with songs and ever lasting joy upon their heads. Glorious plan of salvation! how worthy it is of the character of our God!

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"WHO HATH HEARD SUCH A THING?"

"Before she travailed she brought forth; before her pain came she was delivered of a man-child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed she brought forth her children."--Isa. 66:7,8.

THE name "Zion" was anciently applied to a prominent hill of Jerusalem, generally regarded as the south-western and highest of those on which the city was built. It included the most ancient part of the city with the citadel; and, being first occupied for a palace,

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it was called "the city of David." (2 Chron. 5:2.) It was also called the "holy hill," or "hill of the sanctuary." (Psa. 2:6), being the original site of the tabernacle, pitched by David for the reception of the ark.

By the prophets the name was often put for Jerusalem itself, and also for its inhabitants, sometimes called sons or daughters of Zion. It was also used in a wider sense, as was Jerusalem also, to signify the entire nation of Israel. And since fleshly Israel was typical of

spiritual Israel, the Gospel Church, the symbolism applies with still deeper significance to the Gospel Church, which term, throughout the Gospel age, included the entire body of professed Christians, all of whom are on probation for full membership in the Church triumphant --the true Church, the Zion of the future, and the true Zion of the present age, the elect "little flock" to whom it is the Father's good pleasure to give the Kingdom. In the symbolic application of the term we must therefore judge from the character of the prophecy whether the reference is to the fleshly or to the spiritual house of Israel, or to both; or, if to the latter, whether it applies in its broadest sense to the nominal gospel church, or to the elect little flock, the only true Church in God's estimation.

The symbolic travail, in the above prophecy, is a reference to the great time of trouble--the travail that is to come upon the nominal gospel church, great "Babylon," from which some are to be counted worthy to escape. (Luke 21:36.) This is indicated by the preceding verse which locates the time of this prophecy as synchronous with that wherein is heard "a voice of noise [confusion] from the city" (Babylon), and "a voice [of truth and warning] from the temple" (the elect little flock of consecrated and faithful ones), and "a

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voice of Jehovah that rendereth recompense to his enemies"--in the great time of trouble.

The travail that is coming is to be upon nominal Zion--"Christendom," "Babylon;" and it will be a great and sore affliction--"a time of trouble such as was not since there was a nation." But the marvelous thing the Prophet here has to record is that a man-child is to be born out of Zion before this travail comes. This is a striking reference to the fact, elsewhere clearly taught, that the ripe wheat of the Gospel Church is to be separated from the tares, that they are to be exalted and glorified before the burning, the consuming trouble, shall come upon the latter. This man-child is, therefore, the little flock--the true Zion in God's estimation, the body of Christ; as it is written, "There shall come out of Zion [the nominal gospel church] the deliverer [the Christ, Head and body], and shall turn away ungodliness from Jacob [the fleshly Israel or Zion]."--Rom. 11:26.

This is the man-child that is to bless all the

families of the earth. (Gen. 28:14; Gal. 3:16,29.)
The birth of the man-child is the first resurrection. Blessed and holy are all they that have part in the first resurrection. Such are now begotten of God by the Word of truth, and quickened by the holy spirit (Jas. 1:18; Eph. 2:1; Rom. 8:11), and in due time --before the travail--they will be born in the glorious likeness of Christ. The birth of this man-child began over eighteen hundred years ago with the resurrection of Christ Jesus. There the head of this body of Christ came forth; and as surely as the head has been born, so surely, shall the body come forth. "Shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth and shut the womb? saith thy God." (Isa. 66:9.) Ah, no: "the man-child," the Christ complete, the Great Deliverer, shall come forth.

Yet "who hath heard such a thing? who hath seen such things?" for not only shall the body of Christ, the true overcoming Zion, the "holy nation, the peculiar people," be delivered out of nominal Zion, before the travail; but when she travails a great company of other children will be born. This is the great company described in the Apocalypse as coming up out of the great tribulation, having washed their robes and made them white in the blood of the Lamb. (Rev. 7:14.) The body of Christ, the man-child, born before the travail, will be composed of those who heard and obeyed the call, "Come out of her, my people," etc.

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(Rev. 18:4), and who were counted worthy to have part in the first resurrection; while the many children born through the great tribulation will be those believers in nominal Zion, Babylon, who have allowed themselves to become measurably intoxicated by the spirit of Babylon, the spirit of the world, and who, therefore, are not quick to discern and prompt to obey the voice of the Lord in this harvest time. They fail to see that it is harvest time, and consequently fail to understand the separating work which the sickle of present truth is accomplishing, regarding those servants of God who wield it as enemies, and hence as opposing them and the Lord whom they serve.

The great tribulation or travail that is coming upon nominal Zion is the only thing that can convince such as these--and they include a large number of believing children of God,

whose manner of life is righteous and generally circumspect, but who are nevertheless worldly-minded, and who are not rendering themselves a living sacrifice to God, following him through evil and through good report, and meekly bearing the reproach of Christ. They have respect to men's opinions, traditions and plans, and fail to fully submit themselves to the will and plan of the Lord. And only when they behold the wreck of nominal Zion--Christendom, Babylon--will they realize its gross errors and be delivered from them and it.

"Behold," says the Prophet, "I lay in Zion a stumbling-stone and Rock of offence; and whosoever believeth on him shall not be ashamed." (Rom. 9:33; Isa. 8:14,15; 28:16.) That stumbling-stone is the doctrine of redemption through the precious blood of Christ. At that stone the fleshly Zion stumbled, and so now the nominal spiritual Zion is stumbling at the same stone; for it was to be "a stone of stumbling and a rock of offense to both the houses of Israel"--the fleshly and the spiritual. The elect little flock of overcomers do not so stumble, but recognize this as the chief corner-stone of the true Zion, remembering the words of the Prophet, "Behold I lay in Zion a chief corner-stone, elect, precious; and he that believeth on him shall not be confounded. Unto you, therefore, which believe [in Christ as your Redeemer, who bought you with his precious blood] he is precious; but unto them which be disobedient,...the same is made ...a stone of stumbling and a rock of offence, even to them which stumble at the word, being disobedient; whereunto also they were appointed" (1 Pet. 2:6-8); for God does not propose to deliver his Kingdom unto any of the disobedient. They need the fiery trial of the coming tribulation to bring them into a proper attitude before God; and hence must come up through the great tribulation.

While those who are truly begotten of God and who have been quickened by his spirit to the new spiritual life, and who are faithful in fulfilling their covenant of entire consecration as living sacrifices unto God, may well rejoice in hope of the first resurrection, and of being born before the travail upon nominal Zion, it is also a cause for rejoicing that many of the weaker children of God, now stumbling with nominal Zion, will, nevertheless, by and by be recovered and saved so as by fire (born) through the great tribulation (travail), in which nominal Zion shall expire, but from which they shall come forth.

REJOICE YE WITH JERUSALEM.

"Rejoice ye with Jerusalem, and be glad with her, all ye that mourn for her." "Behold, I create Jerusalem a rejoicing and her people a joy. And I will rejoice in Jerusalem and joy in my people, and the voice of weeping shall be no more heard in her, nor the voice of crying."--Isa. 66:10; 65:18,19.

This call to rejoice with Jerusalem immediately follows the prophetic announcement of the birth of Zion, the terms Zion and Jerusalem being used here interchangeably. The birth of Zion, the exaltation of the body of Christ to kingdom power and glory, will indeed be cause for rejoicing on the part of all people; for it is for this exaltation and manifestation of the sons of God that the whole creation waits, groaning and travailing together in pain until now.--Rom. 8:22,23.

When the true Zion is thus exalted, then will follow the great work of the Kingdom. The travail upon nominal Zion immediately succeeding

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will quickly liberate the true children of God still in her, and they shall come forth to larger views and higher principles, and to develop rapidly into nobler characters. The rule of the iron rod will quickly subdue all things, completely breaking up the whole present social fabric and accomplishing the leveling process which will make ready for the peaceful reign of righteousness.

Then the great Millennial reign of righteousness will begin, when every man will have a full, fair opportunity to win eternal life by faith and obedience. And no man's opportunity will be less than a hundred years; though if he wastes all of that time without taking any steps toward reformation, he will be considered unworthy of life and will be cut off in the second death. (Isa. 65:20) But the obedient shall eat the good of the land (Isa. 1:19): "They shall build houses and inhabit them [There will not be so many houses to let in those days probably, but more improved and cultivated homesteads in which the owners shall take pleasure and comfort]; and they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat: for as the days

of a tree are the days of my people ["They shall renew their strength"--Isa. 40:31]; and mine elect [all the faithful and obedient then] shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed [the children] of the blessed of the Lord [the Church] and their offspring with them."

"And it shall come to pass that before they call I will answer, and while they are yet speaking I will hear"--so near will the Lord be, so mindful of all their interests.

"The wolf and the lamb shall feed together [The reference here may be to men formerly of wolf-like or lamb-like character, or to animals, or to both--the expression signifying in any case a reign of peace]; and the lion shall eat straw like the bullock, and dust shall be the serpent's meat [--another expression similar to, "His enemies shall lick the dust," signifying the destruction of the serpent, or rather of Satan whom the serpent symbolizes]. They shall not hurt, nor destroy, in all my holy mountain [Kingdom], saith the Lord."-- Isa. 65:21-25.

Thus the birth of the true Zion will be cause for rejoicing among all who truly love righteousness: for, though it will first dash in pieces all their long cherished hopes, it is the dawn of real hope for all the world. It will humble all their pride, despoil them of all their cherished possessions and what they have come to esteem their rights, break down all their boasted institutions, civil, social and religious, and completely wreck all their order and all hope until they begin to see hope in the new order of things inaugurated by the Kingdom of God.

Yes, rejoice with Jerusalem, Zion, and be glad with her, all ye that love her, as well as all ye that mourn for her now and try to dissuade her from her course, not seeing the prize at the end of her life of faithful self-sacrifice; for soon her glory will appear, not only to her own exceeding joy, but also to the joy and blessing of all the families of the earth.

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VESSELS UNTO HONOR.

"If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified and meet for the

Master's use, and prepared unto every good work."--2 Tim. 2:21.

It is important to notice that this instruction is given, not to the world, but to the Church--to those who are believers in Christ and who are consecrated to him and desirous of being used in his service. If the counsel were given to worldly people, no such incentive would be held out; for such have no ambition to be in the Lord's service. The world can better appreciate such maxims as, "Honesty is the best policy," etc.; for temporal good is all they seek. Yet it is indeed a good thing for worldly men to purge themselves of evil dispositions and practices. Moral reforms are always commendable as steps in the right direction, and we are always glad to see worldly men trying to break away from the bondage

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of bad habits--from the drink habit and from lying, profanity and other vices.

But such purging from the filth of the flesh can never render such vessels fit for the Master's use. With all their efforts at cleansing they are still unclean, and the Lord desires clean vessels for his use. It is only when, by faith, we are plunged in the cleansing blood of our Redeemer that we are clean and acceptable to God.

"There is a fountain filled with blood
Drawn from Immanuel's veins;
And sinners plunged beneath that flood,
Lose all their guilty stains."

But having been thus reckonedly cleansed from sin and clothed in the pure robe of Christ's righteousness, it is all-important that we strive to make this reckoned righteousness an actual thing to the extent of our ability; for only so can we prove ourselves worthy of the imputed righteousness. It is purely of divine grace that we are reckoned of God as righteous, before we have actually become so. Seeing in us the desire to be righteous and the effort to be so in his appointed way, God, accepting the will for the deed, reckons us righteous now, and treats us as sons, since we have been redeemed from the curse and have accepted this gracious provision for reconciliation.

If, however, after being thus reconciled to God and reckoned righteous, our course of conduct proves that we no longer love righteousness; if we do not endeavor to make the reckoned righteousness an actual thing by a constant endeavor to purge out the old leaven

of sin; if we are content to let it remain and to work in us, and if we neglect to strive against it, then we are proving by such a course that our love of righteousness is growing weaker, and we are proving our unworthiness of the Lord's gracious reckoning in our favor. But if, on the contrary, we are striving daily to purge out the old leaven of sin,--not merely working it down occasionally and allowing it again and again to ferment and disturb the whole spiritual being and to endanger its complete souring and spoiling,--but purging it out by constantly resisting it, cleansing our thoughts, words and deeds with the truth, and cultivating the blessed fruits of the spirit of love, joy and peace, then indeed, as the Apostle affirms, we shall be vessels meet for the Master's use.

And not only so, but the Lord can honor such vessels because they honor him: they fairly represent him and his cause. If they are meek and humble-minded, not inclined to think of themselves more highly than they ought to think, but to think soberly, the Lord can exalt them to positions of trust and honor without injury either to themselves or to the cause; and thus they are more and more sanctified and prepared for every good work.

Let as many, therefore, as would be honored and used of the Master now and hereafter--as many as have this hope in them--seek to purify themselves, to purge out the old leaven of sin. In the language of another forceful illustration, let us endeavor to war a good warfare against the world, the flesh and the devil. And be assured that in these duties we have the work of a lifetime; and even at its close we will still find the necessity for the robe of Christ's righteousness to cover our remaining deformities of character.

While the purging here spoken of has reference to the general cleansing from all sin and uncleanness, the Apostle had special reference on that occasion to purging from a disposition to hearken to false doctrines of those who would subvert the faith of the Church. His counsel is to avoid foolish questions and strife about words to no profit, to shun profane and vain babblings which increase only unto more ungodliness, which savor more of bombast and self-exaltation than of truth and godliness, and, on the contrary, to study to show ourselves approved unto God, workmen that need not be ashamed, rightly dividing the Word of truth.

There is much significance in that word "study;" and only the studious find the narrow

way to the divine approval and acceptance. Study to show thyself approved--study the doctrine, study your course of conduct, to keep it in harmony with the doctrine. Study how to promote the peace and prosperity of Zion, and how to shield yourself and others from the missiles of error and from the poison of an evil, worldly spirit. Study to perform

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the duties of a faithful soldier of the cross--the seemingly insignificant, as well as the bravest and noblest deeds. A soldier has many seemingly trivial duties to perform; and he is as really doing his duty as a soldier when he is polishing his armor, foraging, cooking his meal, cleaning camp, clearing the way or building bridges for the army to pass as when he is fighting the enemy. All such necessary incidental work is entirely compatible with his commission as a soldier, and is not to be considered "entanglements" or hindrances. And these things cannot be avoided or carelessly done without a measure of unfaithfulness.

So with the Christian soldier. The routine of life, house-work, daily toil, any and everything incidental to a proper and honest provision of "things needful" for ourselves and those dependent on us for support, as well as provision for the prosecution and care of the Lord's work,--all this is a proper part of our engagement as soldiers of the Lord. The Apostle Peter was as truly serving the Lord when catching the fish from whose mouth he got the coin wherewith to pay the Lord's taxes and his own, as when proclaiming, The Kingdom of God is come nigh unto you. The Apostle Paul was as truly a soldier of the cross and doing his proper work as such when making tents (rather than be chargeable to any) as when he preached Jesus and the resurrection at Mars hill. Whatever is done with a view to the glory of our Lord, the Captain of our salvation, or for the benefit of any of our fellow-soldiers, or for our own preparation for this warfare, or in the discharge of obligations which our Captain has recognized and approved, --this is proper work for us as soldiers, and not entanglement in the affairs of this life.

But the Christian soldier must study to perform even the commonest duties in a manner creditable to his calling. Nor must he permit himself to become entangled with other things which do not relate to his duties as a soldier, and thus to be side-tracked. For instance,

if a soldier knowing how to repair watches were to divert his attention from his regular duties, neglect his camp and battle duties, and the commands of his Captain and the proper work of a soldier to acquire some extra compensation by this means, he would be an unfaithful soldier. And so the Christian who turns aside to seek some personal, temporal advantage, to the detriment of his duties as a soldier, is likewise, to some extent, an unfaithful soldier and likely to be drawn out of the ranks entirely.

Study to show thyself approved. Study the Word. Study yourself that you may become well acquainted with yourself--that you may know your talents for service and in what directions they lie, and your weak points and how they may be guarded against; that you may know both your abilities and your shortcomings. Then study to avoid error and to shun all foolish questions and profane and vain babblings. Remember that only the foundation of God standeth sure, and that all other foundations are worthless and all other theories must come to naught. But "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity."

And if any man desire honor from God, let him not fail to seek it in God's appointed way--along the pathway of humility; for the Lord giveth his favors to the humble. If you would be a vessel fit for the Master's use and a vessel of honor, humble yourself under the mighty hand of God and he will exalt you in due time. Do not be in a hurry about it either; but whatsoever thy hand findeth to do, do it with thy might, beginning and ever continuing to cleanse your earthen vessel, that it may be fit for the Master's use.

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THE MEMORIAL CELEBRATED.

We have received 99 reports of celebrations of our dear Redeemer's death, upon its last anniversary, April 19th. These gatherings were of course small,--the Allegheny meeting, at which about 160 were present, being the largest; while New York and Brooklyn meetings

consolidated report a larger than usual attendance --eighty-five, Chicago (two meetings), Des Moines, Altoona, Boston, Baltimore and Philadelphia followed in order, down to the threes and twos and even the solitary ones.

All the gatherings report blessed seasons of communion, though marred in some instances by a knowledge of the great trial which the adversary has brought upon the Church, as explained in our Extra edition, of April 25th. All this, however, only deepened the impressiveness of the impressive occasion.

The conduct of some who learned of the trial and who, though sorely grieved and perplexed by it, kept it from others and made them subjects of prayer, that their faith might not fail when the storm of trial should reach them, was indeed a beautiful manifestation of the spirit of Christ, in which we greatly rejoice. And thus we are made to understand more fully that expression of the Apostle Peter (1 Peter 1:7): "The trial of your faith, being much more precious than of gold," etc.

The effect of the latest trial and sifting seemed to be to draw all our hearts nearer together than ever; and the reports show that the dear ones assembled in little groups poured out earnest prayers to the throne of grace on our behalf and on behalf of all the members of the body of Christ everywhere. These prayers, dear friends, in our case were answered. We enjoyed the peace of God which passeth all understanding. It ruled our hearts while "unreasonable and wicked men" did all that they knew how to do to injure and distract us--even circulating their slanderous circulars amongst our worldly neighbors.

Appropriate to our feelings, therefore, was our opening hymn at the Memorial,--

"Blest be the tie that binds
Our hearts in Christian love."

The meaning of the service was explained--we communed with the Lord in prayer and meditation, and closed with the hymn,

"Abide, sweet Spirit, heavenly dove,
With light and comfort from above."

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Many who cannot go out into the Colporteur work, but who burn with a desire to tell the good tidings and show forth the praises of him who hath called us out of darkness into his marvelous light, inquire--What can we do? Can you not help us to use our limited talents and opportunities?

We can only suggest methods of labor;-- your talents (opportunities, etc.) and your zeal must decide to what extent you can or will use these or better methods, if you know of better.

(1) One good plan is by a systematic distribution of Old Theology Tracts. This may be done at any time, but especially on Sundays. Have slips like No. 14 for the masses and larger tracts for the thoughtful and earnest looking,--at the hotels, in the parks, etc. And a good plan is for several to serve those who go toward or return from church service. But do not stand near the church building-- go at least half a block away so as not to appear to specially seek their conversion: they will take it as an insult and resent it--for "surely it is in vain that a net is spread in the sight of any bird."

(2) Another good method is to visit your friends and tell them what great things God has done for your soul. Speak chiefly of the fruits and graces of the spirit and afterward about the truths which enlightened and refreshed your hearts and brought forth those fruits. When you come to speak of the latter --the doctrines of God's Word--be very cautious, and feed them with "milk" rather than "strong meat." Remember the Lord's words, to some under similar circumstances, "I have many things to tell you, but ye cannot bear them now." Remember to ignore yourself in telling the blessed tidings. Don't try to shine; don't try to impress your hearer with your wisdom, your knowledge of Scripture, etc. Forget self entirely, and let your whole aim be to glorify God and bless your hearer.

(3) Unless you are very well versed in the truth and apt at teaching it, your success will lie chiefly in awakening a curiosity and interest and then selling or loaning the M. DAWN or a specially selected Old Theology Tract. The gospel in print is doing many times more good than the gospel by voice in the present harvest; but the latter introduces and supplements well the former and the two together are preferable to either alone,--if the spoken gospel

be spoken with wisdom and to the ignoring of the speaker.

How can you get an opportunity to speak a word in season, and to loan the book or tract?

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We reply that there are several good ways,--

(a) Select your most consecrated Christian friends to begin with, and next any of your acquaintances that are inclined to be skeptical.

(b) When you have done what you can for your friends and acquaintances, and when you find opportunity to enlarge your sphere of labor, attend Methodist Class-meetings, and Christian Endeavor meetings, and prayer-meetings common to all denominations. Take part in these according to the liberty accorded, confining yourself within the recognized liberties of said meetings in speaking and praying. Seek to give no offense; manifest the spirit which is from above, which is first pure; then "Let your moderation be known unto all men." Avoid wrangling; "for the servant of God should not strive," but should "speak the truth in love."

Let your light shine before them, the light of the spirit of the truth,--the light of a justified life, and more, of a sanctified life. Do not intrude doctrines, or anything else at their meetings, that a large majority present would disapprove. Speak on lines of Christian experience, etc., in harmony with their rules and habits. Leave your doctrinal explanations, etc., for private conversation or for an occasion specially arranged at which they would be agreeable. At these meetings get well acquainted with the whole hearted and pure hearted--the consecrated or those "feeling after God," and let them get acquainted with your heart. If they come to take knowledge of you that you have been with Jesus and learned of him, and that you are truly his "brethren," you will then be able to introduce to them the precious present truths which you can see to be so needful for their ripening.

(c) While always careful not to belie the truth, careful not to be mistaken for a member in any of the nominal churches, this need not hinder any from sometimes attending divine worship in any of them, if thus we may do more good than in any other way known to us. By mingling with them occasionally you may have opportunities for speaking a word in season and handing a tract or book, that you

would not otherwise have.

(d) Study very thoroughly the Chart which you find in M. DAWN VOL. I., until you understand its every feature and can explain it clearly. (See explanation, Chapter xii.) Then you might procure one of our new five feet charts (See notice page 2), invite in your neighbors and friends and explain it to them; and when you have callers it may sometimes prove, not only of interest and profit to them, but a blessing to yourself; for every time we explain God's great plan to others we get a fresh blessing therefrom upon our own hearts.

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STUDIES IN THE OLD TESTAMENT.

--INTERNATIONAL S.S. LESSONS.--

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

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ISRAEL IN EGYPT.

II. QUAR., LESSON VII., MAY 13, EXOD. 1:1-14.

Golden Text--"Our help is in the name of the Lord."--
Psa. 124:8.

As preceding lessons showed us how God prepared a place for his people in Egypt and transported them thither and planted them in the best of the land and gave them great temporal prosperity during the lifetime of all the first generation, we now come to view them under another course of instruction --this time in the school of adversity.

In the midst of prosperity they had marvelously increased so that the second generation filled the land of Goshen; and the new king which knew not Joseph, and the new generation of Egyptians, too, which forgot the gratitude of their fathers toward Joseph and the disposition to manifest it in favor to his relatives and descendants, began

to fear lest this prosperous people in their midst might some time rise up against them or ally themselves with their enemies. Hence the decree of the king mentioned in verse 10.

VERSES 11-14 tell the bitter story of their oppression, under which they were taught valuable lessons of humility and patience, of dependence upon God, and of hope for deliverance inspired by his precious promises. Here, too, their common sufferings bound them together as a people, and kept them distinct and separate from the Egyptians

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and consequently from their influence in matters of religion, etc.

But notwithstanding their hard bondage the promises of God that they should rapidly multiply (Gen. 15:5; 22:17) was being fulfilled, so that, from the handful of seventy souls that went down into Egypt, there

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came out, after about three centuries, about six hundred thousand men, which implies a population of about two millions.

To those who are able, through a knowledge of God's plan, to rise to his standpoint in viewing his dealings with his people, there is a most manifest exhibition of fatherly wisdom and care in this discipline in Egypt, as well as in all their subsequent leadings. As a wise father, God foresaw that too much prosperity would be greatly to their disadvantage--tending to pride, ambition, independence, self-gratification, self-indulgence, indolence; and to assimilation with friendly aliens from the commonwealth of Israel and the imbibing of their idolatrous principles and practices. All this was checked and guarded against by the bitter experiences of Israel in Egypt, while the opposite tendencies were all encouraged. And thus also the way was paved for a grand exhibition of God's further care and wisdom in their timely and wonderful deliverance when his purposes for them in Egypt had been fully accomplished.

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THE CHILDHOOD OF MOSES.

II. QUAR., LESSON VIII., MAY 20, EXOD. 2:1-10.

Golden Text--"I will deliver him and honor him."--
Psa. 91:15.

This lesson presents several features of divine interposition worthy of very special consideration. (1) It calls to mind the promise of God to Jacob hundreds of years previous (Gen. 46:4)--to bring his posterity back to the land of promise, his purposes in sending them down into Egypt having been accomplished; and now he is preparing to fulfil that promise.

(2) It is another illustration (See also Rom. 9:11) of God's elections of certain individuals for special services in the present life, and the shaping of their course in view of that purpose. Like the Apostle Paul (Gal. 1:15) Moses seems to have been chosen, even before he was born. These elections were not unto everlasting life, but to a place of service in the present life. Though Paul was "a chosen vessel" to preach Christ to the Gentiles, he might have become "a castaway" (1 Cor. 9:27) so far as future honors are concerned.

(3) It affords another illustration of special divine providence in the protection, preservation and training of the chosen instruments of service. Born under the cruel edict of death, that very circumstance was divinely overruled for Moses' advantage, and through him for that of all Israel: and so the wrath of opposing men was made to advance the divine plan, instead of to retard it, as intended. It was due to this circumstance that Moses was brought up in all the learning of the Egyptians, and thus fitted for his future work as a great leader and statesman.

(4) It shows how God, while working out his grand designs on a large scale, is not unmindful of the faith and devotion of humble individuals who put their trust in him. By faith Moses' parents hid him three months, and then took him to the river's brink and left him alone in the hands of God; and confidently trusting him, "they were not afraid of the king's commandment." --Heb. 11:23.

(5) It shows how God has respect both to the character and to the natural qualifications of his chosen instruments. Thus, for instance, for the leadership of Israel he

chose a good man, a godly man, one who preferred to suffer affliction with the people of God rather than to enjoy the pleasures of an Egyptian court, esteeming the reproach of Christ greater riches than the treasures of Egypt. (Heb. 11:24-27.) But for the throne of Egypt at that particular time he chose one of very opposite character (Rom. 9:17), and thus his purpose was wrought out in the fullest exercise of the free moral agency of both.

It is notable also that in choosing Moses for his great work as a deliverer and statesman, God did not choose a novice, but, on the contrary, he chose one of great natural ability and gave to him just the kind of education he needed for his work--his earliest years under the training of godly parents, whose instilling of the principles of truth and righteousness and whose instructions in the hope of Israel, were not without their desired effect in all the subsequent years of life; then the remainder of forty years under the most favorable circumstances for learning what the most enlightened nation of that day afforded; and then forty years in the retirement of domestic life, well suited for the mellowing and refining of his character and the deepening, and enriching of experience.

And yet in choosing this man of learning and ability God, as in the case of the Apostle Paul, permitted a thorn in the flesh, lest

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he should be exalted above measure by the honors of his high position. He was slow of speech--a diffident, retiring man and not at all gifted as an orator. The office, however, did not require oratory, and so the charms of eloquence were not given--his meekness coupled with great executive ability especially fitted him for it. A similar course of previous training is also very noticeable in the case of the Apostle Paul. (See Gal. 1:15; Acts 22:3; 26:24.) And the same Apostle urges all who would be used of the Lord to study to show themselves workmen approved unto God.--2 Tim. 2:15.

(6) It is also noticeable that for special leadership God chooses the few and not the many, and more frequently only one at a time. There was only one Lord Jesus to redeem and restore our lost and ruined race. There was only one Paul to lead on in declaring

the unsearchable riches of Christ to the Gentiles, and to leave his rich legacy of inspired love to the Gentile Christians of all subsequent generations. There was only one Moses to lead the hosts of Israel out of bondage and to be a father unto them and a judge, though there was a host of honored co-workers with him--Aaron, Hur, Joshua, Caleb, et al. So also in later days God has from time to time raised up special instruments, amply fitted to serve in special emergencies, and to lead in reforms, etc.; e.g., Martin Luther, John Knox, John Wesley, etc. But in every such case the present reward has been persecution. And so severe have been the trials and so perilous the positions of such men, that nothing but their zeal and devotion to the cause and its future recompenses could be a sufficient incentive to induce them to fulfil their mission.

In view of these facts, it becomes the people of God at all times to carefully observe such remarkable evidences of God's appointment, and to co-operate with God in whatever way he may be pleased to use their talents. If any man would be more abundantly used of the Lord in his blessed service, let him seek first to be fitted for it more and more. Let him imitate that beloved and honored servant, Moses, in meekness, humility, energy and untiring zeal and self-sacrificing service of the Lord. But the wise steward will seek always to cultivate along the lines of his natural abilities, and not expect the Lord to work a miracle for his advancement, and so waste valuable time seeking to develop that which he does not by nature possess. True, the Lord could work a miracle if he desired to do so; but that is not his usual method. Miracles are his reserve forces, and are only brought forward when the natural means are insufficient to accomplish the divine purpose.

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MOSES SENT AS A DELIVERER.

II QUAR. LESSON IX., MAY 27, EXOD. 3:10-20.

Golden Text--"Fear them not, for I am with thee."--
Isa. 41:10.

When God would deliver Israel, he chose for his servant and representative the meekest man, Moses. (Num. 12:3.) This disposition was necessary not only for the task before him, but also because this one was to be a type of the great deliverer of all mankind from the bondage of sin--"the man Christ Jesus," who was "meek and lowly of heart;" and also the body of Christ which is the Church.--See Acts 3:22,23.

Moses' humble birth, as one of an enslaved race, would naturally incline him to humility. And this disposition continued with him, even though he became an adopted member of the royal family. His subsequent boldness and ability as an executive were due to the fact that he acted as God's agent and representative. This gave that beautiful blend to his character, of ability with humility.

It was forty years from the time that Moses was born to the time when he first essayed to help his brethren and was misunderstood (Exod. 2:11-15), and it was forty years from that time until he became their deliverer. These two equal periods seem to be typical of the two ages--the Jewish and the Gospel ages, which were also of equal length--1845 years. At the end of the Jewish age Christ offered himself to Israel as their deliverer, but they refused him and he went away. His return is due at the end of a like period, at the close of the Gospel age. At his second presence, during the Millennial age, he will deliver all who are "God's people" from the bondage of sin under Satan, as Moses delivered his people from the bondage of Egypt under Pharaoh.

During Moses' absence he married a Gentile wife, and so in the interval between Christ's first and second advents he selects a wife from among the Gentiles--the Gospel Church, the Bride, the Lamb's wife.

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After the long preparation of his chosen instrument--God's time had come to send

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him, and his servant was ready; and lo, from the midst of the burning bush that was not consumed, and which forcibly illustrated the power of God to preserve and

use his servant in the midst of fiery trials, Moses heard the call of God to become the leader of his people out of Egyptian bondage. --Verse 10.

But how could he do it? Moses looked at himself and at the magnitude of such an undertaking, and feeling his own insufficiency he replied, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" It seemed a most improbable thing that the Egyptians would give up two millions of profitable slaves for any consideration that he could present, or any power that he could bring to bear upon them. Then how could the people be induced to follow his leadership? To these misgivings concerning himself, Moses received the all-sufficient assurance of the Lord--"Certainly I will be with thee," etc. That was enough; and strong in this confidence, he went forth to prove at every step of the way the abundant sufficiency of divine grace.

Herein is encouragement also for every true servant of the Lord who humbly relies upon his promises while striving to walk in the ways of his appointment: "Certainly I will be with thee." Oh, how much we need this blessed assurance; for who, of himself, is sufficient for the responsibilities of the Lord's service?

The great deliverance was indeed wrought out by God by miracles and wonders by the hand of his servant Moses; and those modern critics who reject the testimony of miracles are simply insisting that God should always operate within the range of human understanding. But to the sincere inquirer after truth there is no clearer testimony of the divine power and resources than the testimony of miracles. The ten miraculous plagues upon Egypt did their appointed work, and Israel went out a free people under the leadership of Moses; and all the world were witnesses of the power of the God of Israel.

This deliverance of Israel from Egypt was a marvelous deliverance, and yet the prophets tell us of a still greater deliverance for the people, yet to be accomplished, when they shall be gathered out of all nations whither they have been driven, and when even the generations of them that are in the graves shall come forth, and they shall be brought into their own land and securely planted there. (See Jer. 16:14,15;

Ezek. 37:12-14; Isa. 65:21-23.) In comparison with this deliverance yet to be accomplished, we are assured that the former from Egypt will seem so insignificant as not to be named any more; for that was but a type of the one to come. Then Abraham will realize the reward of his faith, when he and his posterity actually come into the land which God promised him for an everlasting possession (Gen. 17:8), and which Stephen said (Acts 7:5) he never owned a foot of in his past life, but died in faith that the promise would be fulfilled at his return, --in the morning of the resurrection.

"For this purpose have I raised thee up," is recorded of this Egyptian Pharaoh. (Rom. 9:17.) As God made choice of Moses for one purpose, he also made choice of this Pharaoh for another. He did not make the one hard and tyrannical, and the other meek and obedient; but he chose such as were so naturally and of their own free will and choice. The meek man was chosen to one position and the froward one to another. God did not let a good man come to the throne and then corrupt him; but he raised up a bad man, and thus had in him a suitable one by whom to show forth his power.

God's dealings, always just, and often merciful, have an effect upon men according to their hearts. The same providence that would move one man to repentance would move another to hardness of heart. In Pharaoh's case the plagues brought repentance, but the goodness of God in hearing his prayer and removing the plagues each time produced hardness of heart. Thus seen, it was not by exerting some bad influence upon Pharaoh's mind, but by extending his mercy to Pharaoh and his people, that God hardened his heart.

The Egyptian bondage typified the bondage of sin; Pharaoh typified Satan; and Israel typified all those who long for deliverance that they may present themselves to God and his service. The deliverance from Egypt represented this overthrow of the power of sin at our Lord's second advent. The plagues upon Egypt represented the troubles coming upon the whole world in the near future which will effectually break down the various enslaving and oppressive systems of the present time--social, political, religious and financial--and engulf them all in utter ruin.

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ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

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LETTERS OF CONGRATULATION.

Our mails are very large since the Extra
TOWER was sent forth. We are receiving from
all quarters congratulations on the completeness
of the answer to the charges of the
conspirators.

Please accept our thanks for these; and be
assured that we will no more be puffed up by
the loving congratulations of our friends than
we were cast down by the slanders of our enemies.
To the Lord be praise, now and ever
more. Give thanks with us for our mutual
deliverance.--THE EDITORS.

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ANCIENT RECORDS.

ACCOUNTS OF THE HEBREW INVASION FOUND IN EGYPT.

Science contains an interesting account of the Tellel-Amorna tablets from the pen of the Rev. Thomas Harrison, of Staplehurst, Kent. These tablets, 320 in number, were discovered by a fellah woman in 1887 among the ruins of the palace of Amenopis IV., known as Khu-en-Aten, between Missieh and Assiout, about 180 miles south of Cairo. They have been found to contain a political correspondence of the very greatest interest, dating from some 3,370 years back. Many are from Palestine, written by princes of the Amorites, Phenicians, Philistines, etc., the burden of almost all being: "Send, I pray thee, chariots and men to keep the city of the King, my Lord." Among the enemies against whom help is thus invoked are the Abiri, easily recognized as the Hebrews. The date fixes that of the Bible (1 Kings 4:1) as accurate. Many names occur which are familiar in Scripture, as for example, Japhia, one of the Kings killed by Joshua (Josh. 10:3); Adonizedec, King of Jerusalem (ditto); and Jabin, King of Hazor. (Josh. 11.) Very pathetic are the letters of Ribadda, the brave and warlike King of Gebel, whose entreaties for aid are observed to grow less obsequious and more businesslike as his enemies prevailed against him, robbing him eventually of his wife and children, whom he was powerless to protect. But the greatness of Egypt was waning under the nineteenth dynasty; enemies were pressing her at home, and the chariots and the horsemen went not forth.

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VOL. XV. JUNE 1, 1894. NO. 11.

CAST NOT AWAY YOUR CONFIDENCE.

"But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazingstock, both by reproaches and afflictions; and partly whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. Cast not away therefore your confidence, which hath great recompense of reward; for ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. 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 who draw back unto destruction, but of them that believe to the saving of the soul."--Heb. 10:32-39.

WITH very many of God's people, as well as with the world's people, the ideal Christian life is one of constant peace and tranquility. They have never learned that "the peace of God which passeth all [worldly] understanding," promised to the Christian, is to rule in and keep his heart (Phil. 4:7; Col. 3:15), and does not apply to his outward life. They forget, or perhaps never learned, that our Master's words were, "In the world ye shall have tribulation," but in me ye shall have peace (in your hearts). "If the world hate you, ye know that it hated me before it hated you." "If they have called the Master of the house Beelzebub, how much more them of his household?" "Yea, and all that will live godly in Christ Jesus, [in this present evil world or dispensation], shall suffer persecution." It is of a wicked class, and of the saints, that the Prophet declared, "They are not in trouble as other men."--John 16:33; 15:18; Matt. 10:25; 2 Tim. 3:12; Psa. 73:5.

Only to those who have some knowledge of God's great plan is this, his dealing with his people, understandable and readable. The world marvels that those whom God receives into his family, as sons by redemption and adoption, should be required or even permitted to suffer afflictions. But to the well-instructed saint the Apostle says, "Think it not strange concerning the fiery trial that shall try you, as though some strange thing happened unto you." And this one may now clearly discern the object and utility of present trials, afflictions and persecutions. He sees that these are in fullest accord with his high calling, his heavenly calling,--to be an heir of

God and a joint-heir with Jesus Christ our Lord, "if so be that we suffer with him, that we may be also glorified together."--Rom. 8:17.

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But why should a share in the coming glory be made dependent and contingent upon present sufferings? We answer, for two reasons.

(1) Because severe trials and testings of our love for God and his truth, and of our faith in him and his promises, are only a wise provision on God's part, in view of the very high honor and responsibility of the great office to which he has called us. If it was proper that our Lord and Redeemer should be tested in all points as to faith and obedience prior to his exaltation to the excellent glory and power of his divine, immortal nature, much more so it is fitting that we, who were once aliens and strangers, far from God, and children of wrath even as others, should be thoroughly tested;

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not tested as to the perfection of our earthen vessels, for God and we well know that in our fallen flesh dwelleth no perfection, but tested as to our new minds, our consecrated wills, whether or not these are fully consecrated to the Lord, firmly established in the love of truth, purity and righteousness in general. And also to see whether we would compromise any of the principles of righteousness for worldly favor, selfish ambition, or for any of "the pleasures of sin for a season." Those who love righteousness and hate iniquity, who develop positive characters, these are the "overcomers" who shall, as members of Christ, inherit all things. The undecided, the luke-warm --neither cold nor hot--are far from having the spirit of the Kingdom class, and will surely be rejected--"spewed out."--Rev. 3:16.

(2) A share in the coming glory is dependent upon present sufferings, for the reason that the coming glories are to be bestowed only upon those who have the spirit of Christ, the spirit (disposition) of holiness. And whoever has received this holy spirit or disposition and been transformed by the renewing of his mind or will, so that no longer selfishness but love shall rule over his thoughts and words and deeds, that person, if in the world at all, could not avoid present suffering. His love for God, his zeal for God's service and people, his faith in God's Word and his uncompromising attitude

respecting everything relating to these would be so greatly in contrast with the prevalent spirit of doubt, selfishness and compromise that he would be thought peculiar, called an extremist and fanatic, if not a hypocrite. Evil surmisings, out of hearts not fully consecrated, will attribute every good deed to some selfish or evil motive, and therefore, "Ye shall be hated of all men for my [Christ's] name's sake;" for "the world knoweth [understandeth] us not, because it knew him not." (Luke 21:17; 1 John 3:1.) The reason for all this is evident: it is because "the god of this world hath blinded the eyes" of the vast majority of men; because the faithful, who appreciate the truth, who have new hearts (wills) and the right spirit on these subjects, are but a "little flock."

And these conditions will not be changed until the testing of the "little flock" is finished. God will permit evil to be in the ascendancy until that testing, sifting, refining and polishing of the Bride of Christ is fully accomplished. Then Satan shall be bound for a thousand years, and not be permitted to further blind and deceive the nations during that Millennial age of blessing; but, on the contrary, the little flock of overcomers, with Christ, their Lord and Head, will bless all the families of the earth with a full knowledge of the truth.

Therefore, dear brethren and sisters, let us give heed to the Apostle's words, and not cast away our confidence. Confidence in God, and in the outworking of his great plan, and confidence in all who trust in the precious blood and are bringing forth the fruits of the spirit in their daily lives--meekness, patience, brotherly-kindness, love.

The Apostle here clearly shows that there are two ways of enduring the afflictions of Christ: (1) to be made a gazingstock both by afflictions and reproaches, and (2) by avowing our sympathy for the reproached ones and thus sharing their reproaches and afflictions. For if one member suffer, all the members of the body of Christ suffer with it.

"Call to remembrance the former days," and note that your afflictions and trials came principally after you had been illuminated with the light of the knowledge of God, shining in the face of Jesus Christ our Lord; and that they have increased as the light of present truth has increased with you. It is not difficult to discern the reason for this. The great Adversary is not interested in disturbing those who are

"asleep in Zion;" but he is ever on the alert to mislead and entangle those that are awake. And the more active we become in the service of the Lord and the truth, and consequently the more actively opposed to Satan and error, the more he will fight against us. And the more faithfully and vigorously we fight the good fight of faith, as good soldiers of the Lord Jesus Christ, the more we will have of the Master's approval now, and the greater will be our reward in the Kingdom.

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No doubt there are many and more severe trials just before us. From God's standpoint, having been blest with great light, we should be able to endure greater trials and afflictions. From Satan's standpoint, we, as a Gideon's band, armed with the truth, are more injurious to his cause than all others combined. The only wonder to us is that he has not assailed us still more fiercely in the past. Perhaps he was hindered; perhaps he will be granted yet more liberty to buffet us, as the night draws on. Such is our expectation, based upon the direct statements and the types of Scripture.

But such reflections should bring us no sadness, no fear; for he that is on our part is more than all that be against us. (1 John 4:4; Rom. 8:31.) The Lord of hosts is with us. His promises, as well as his providences, are walls of salvation and protection on every hand. What shall separate us from the love of God in Christ? Shall tribulation? No! it shall but cause us to draw closer to him; and under his protecting care we shall rest. His grace is sufficient for us. His strength is made manifest in our weakness. When we feel weak in ourselves, then we are strong in him. He will never leave us nor forsake us.

"Watchman, what of the night?"

"The morning cometh, and a night also."

See Poems and Hymns of Dawn, pages 62 and 286.

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THE RETRIBUTIVE CHARACTER OF DIVINE LAW.

"Be not deceived: God is not mocked; for whatsoever a man soweth, that shall he also reap."--Gal. 6:7.

THE Apostle Paul here, addressing the Church, announces a principle of divine law which is applicable not only to the Church, but to all men everywhere. Hosea expresses the same truth, saying that if we sow to the wind we shall reap the whirlwind; Solomon says, if we sow iniquity, we reap vanity; and again Paul says, if we sow sparingly we reap sparingly, and if we sow bountifully we reap bountifully; which is equally true, whether we sow wild oats or good wheat.--Hosea 8:7; Prov. 22:8; 2 Cor. 9:6.

And it is in view of the harvest of the world's sowing, that we are informed that "the eyes of the Lord are in every place, beholding the evil and the good;" that "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil"; and that "there is nothing covered that shall not be revealed, neither hid that shall not be known;" that "whatsoever has been spoken in darkness shall be heard in the light"; and that "spoken in the ear, in closets, shall be proclaimed openly." And again we read, "Vengeance is mine, I will repay, saith the Lord."--Prov. 15:3; Eccl. 12:14; Luke 12:2,3; Rom. 12:19.

But when will this reckoning time come? for now, as saith the Prophet Malachi (3:15), men "call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." With the Psalmist (94:3,4) we inquire, "Lord, how long shall the wicked triumph, and all the workers of iniquity boast themselves?" and the Apostle Paul answers that the Lord "hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained," --the Christ. (Acts 17:31.) And "then," says the Prophet Malachi to those that fear the Lord and whom he hath chosen as his jewels, "shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."--Mal. 3:18.

But take heed: the same prophet raises a suggestive question, which all would do well to ponder; saying, "Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire and like fuller's soap."..."And I will come near to you to judgment, and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn

aside the stranger from his right, and fear not me, saith the Lord of hosts."--Mal. 3:2,5.

The reference of these Scriptures is to the great judgment of the day of the Lord--the

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day of trouble with which this Gospel Dispensation is to close,--variously described as the day "of wrath," "of vengeance," "of recompenses," and as a "time of trouble such as was not since there was a nation."

But while this great judgment will have to do with the world in general--with nations and corporations and all civil, social and religious organizations of men; and while it will touch the cases of all the individuals living at that time, we naturally inquire where retributive justice came or is to come in, in dealing with all the generations of the past?

Our Lord answers the question when he says, "The hour is coming in which all that are in the graves shall hear the voice of the Son of

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man and shall come forth; they that have done good, into the resurrection of life; and they that have done evil, unto the resurrection by judgment." (John 5:28,29.) The whole Millennial age is thus set forth as a "day" of reckoning, of trial, of judgment. And in that searching judgment there will be a reckoning, even for every pernicious word (Matt. 12:36); and by submission and learning obedience under those judgments, the masses of mankind who will to obey are to be gradually raised up to perfection of being, as well as of knowledge.

WHERE COMES IN FORGIVENESS OF SINS?

But here a philosophic and important question arises as to the extent to which the justification of a sinner, through faith in the precious blood of Christ, may intercept the course of the above law, that a man must reap what he has sown. In other words, Will his justification save him from the miserable harvest of a former sowing of wild oats?

We answer, yes, in one sense it will. The just penalty for all sin is death--the severest penalty that can be inflicted. And from this penalty his justification freely exonerates him; and the terms of the new covenant (Jer. 31:31-34;

Heb. 8:10-12) assure us that the forgiveness will be so full and free that his past iniquities and sins will be remembered no more.

That is, they will no more rise up in judgment against him, demanding their just penalty-- death; for blessed are those whose iniquity is forgiven and whose sin is covered; blessed is the man to whom the Lord will not impute [reckon] sin. (Rom. 4:7.) All who, by faith in Christ's sacrifice for sin, and by consecration of heart and life to God's service, come under the covering provisions of the New Covenant are thus blessed. The iniquity (or legal sentence) of such is passed or forgiven entirely: and while their sins and their results (the harvest of their misdeeds sown before they came to a realization of the exceeding sinfulness of sin, or to an appreciation of God's mercy in Christ) are still painfully with them, they are assured that these are covered; that God does not regard them as they really are, but imputes their sins to Christ who already has paid their penalty, and imputes of his worthiness to their account. They are further assured that God's provision under the New Covenant is, that they may be healed or cured of the weaknesses brought on them through sin and now reckoned as "covered" from the divine eye.--Rom. 4:7,8; Acts 3:19.

These sins or actual defects are to be blotted out or wiped out when the times of restitution shall arrive, at the second advent of Christ. The result of this blotting or wiping out of sin will be new bodies, new beings,--free from sin, from imperfection and every consequence and evidence of sin. With the Church this cleansing and blotting out process begins with the present life, and will be completed early in the Millennial dawning (Psa. 46:5) by a share in the first resurrection. The world's cleansing time will be the entire Millennial age, or "day of judgment," when those who then shall learn of and accept Christ and the New Covenant may gradually be cleansed and healed; and, at the close of that age, if faithful to their opportunities, they may be presented blameless and perfect before God, needing no further healing or cleansing, but being again, as was Adam, the human image of the divine Creator,--perfect men.

The Scriptures, as well as observation, assure us that our justification before God does not remove at once and without our co-operation all the results of previous transgressions. The harvest comes like the sowing, but the

penitent and forgiven one has promise of grace to help him in the battle with his inherited as well as his cultivated weakness; and so we read (1 John 1:9): God "is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

It is in this cleansing process, which follows the legal justification, that the justified believer must, of necessity, experience some of the baneful results of a past course of sin,--reap the reward of his former sowing. While the Lord will be very merciful in dealing with him, nevertheless, as a wise physician, he will not spare the necessary discipline to eradicate the deep-seated evil propensities of long cultivation in the past.

Here the retributive character of divine law is specially noteworthy. Men often make a distinction between the law of nature and the moral laws, calling the one natural and the other divine. But the fixed principles of both are divine in their origin, and accomplish the divine will in their operation. Both operate on the basis of retributive justice. All divine law, whether of nature or of morals, is but the operation of certain fixed principles of righteousness, having for their object the peace and happiness of all intelligent creatures under its jurisdiction. Obedience to this law brings its reward of happiness, while any interference with it incurs its certain penalty.

If you put your hand into the fire, it will be burned, and you will suffer pain; if you hold your hand before the fire it will be warmed and your comfort and happiness will be thus ministered to. Thus the law of nature--which was designed to comfort and bless us, is also prepared to punish us if we violate its proper use. And not only so, but it is also prepared to grade its penalties in proportion to the aggravation of the offense against it. If you put your hand into the fire for a very short time it will scorch it; persist a little longer, and it will blister it; and a little longer still, and it will consume it. Apply it properly in the cooking of your food, and it will reward you with a savory meal; but applied improperly the food may be rendered undesirable or unfit for use. Water, also one of our greatest blessings, becomes, if the law of nature be disregarded, an agent of death and destruction. And so throughout the laws of nature we might trace retribution.

In the realm of moral law the case is the same. If you violate the principles of righteousness you deface the image of God in your

being. Impure thoughts write in clearly legible signs upon the countenance the dark lines of a bad character; while pure, just and noble thoughts illuminate the countenance and render the pure character transparent to beholders. And the operations of moral law are as sure and reliable as are those of natural law.

The fact that the retribution--the reward or the penalty--is often delayed is frequently presumed upon by the foolish, who vainly think that they can sow their crop of wild oats and never realize their harvest. Both individuals and nations have long presumed to act upon this hazardous and vain hypothesis; and well indeed would it be if they would even now hearken to the Apostle's warning:--"Be not deceived: God is not mocked; for whatsoever a man soweth, that shall he also reap."

The operations of this law are most manifest upon classes and nations--first, because their prominence gives them world-wide publicity; and, second, because their harvest must of necessity be in the present life, since beyond the present life they will have no existence. A glance at the pages of history reveals the fact that all the nations of the past have reaped a bitter harvest, and amid harrowing scenes have breathed their last. They had their rising, struggling periods and then their flourishing eras; and then pride and fulness of bread caused them to rest in fancied security, and to sink in the scale of morals, until their decline was followed by their fall:--they reaped what they had sown.

Just now all the nations of the world are fast approaching the terrible crises of their national existences. In a great time of unparalleled trouble, which is even now imminent, they are about to reap what they have sown. They have sown to the wind the seeds of selfishness, and now they are about to reap the whirlwind of anarchy and terror and the destruction of all law and order and national and social organization.

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The operations of this law in individual cases, though not so prominent, are none the less sure. Every thought harbored, and every disposition exercised and cultivated, is woven into the fabric of individual character; and this character, which is more or less plastic in early life, becomes fixed and fossilized in the course of years. If the cultivation has been along the lines of righteousness and truth, according to

the light possessed--whether of conscience merely, or of revelation also--the ripened fruit of an established, right-preferring and benevolent character is a blessed harvest in comparison with others, the reverse. If the cultivation has been along the lines of depravity, self-gratification and degradation, the terrible fruits are a fearful penalty.

Even though such a one be freely forgiven upon repentance and faith in the Redeemer--fully absolved from legal condemnation through Christ, who bore its divinely pronounced penalty, death, nevertheless, the fruits of his sowing are manifest in his character, and must all be rooted out and a proper character formed at a considerable cost of painful but valuable experience; for God is just, not only to forgive us our sins, but also to cleanse us from all unrighteousness. The eradicating of these evil dispositions, propensities and appetites, deep-rooted and long-cultivated, will cause great disturbances of the soil in which they have grown; and pain as well as joy will attend their removal, and their replacement with the graces of the spirit. The Lord, as a wise physician, will be as merciful and tender with his patient as the necessities of the cure will permit. All will be shown their need of his aid, but no patient will be treated further except with his own consent and co-operation. With the Church this treatment takes place in the present life and is a treatment of the will rather than of the body; for although the body will be greatly helped by the treatment, it is not the Great Physician's purpose to cure these marred "earthen vessels," but to give to this class perfect spiritual bodies early in the Millennial dawn. In these the consecrated will is being transformed and renewed to perfect harmony with the will of God, the mind of Christ. The "overcomers," the true Church, passing through discipline and cleansing and trials of faith and afflictions now, and being approved of the Lord, will not come into the judgment (trial) of the Millennial age (1 Cor. 11:32), but, with

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the Redeemer their Lord, will be kings and priests of God who shall judge the world and recompense to them good or evil, impartially, under the terms of the New Covenant.--

1 Cor. 6:2.

Another feature of retribution upon the world during its Millennial trial will be the publicity which will then be given to the reaping

and to the deeds of the past. Our Lord has so intimated, saying, "There is nothing covered that shall not be revealed; neither hid that shall not be known," etc. (Matt. 10:26; Luke 12:2,3.) This also will come about in a natural way, when in that day all that are in their graves shall come forth--when the murderer and his victim, the debtor and his creditor, the thief and his dupe, the defamer and the defamed, must face each other and the facts which, with even the secret motives, will be discerned. The terms of their reconciliation to each other and to the judge will be equitable, and will be known to all.

Past history will have proclaimed to the world the character of many a Nero; but in addition to that, there will be the necessity of facing the former victims of their ignoble cruelty; and that in the light of a new and healthy public sentiment that will manifest crime in all its horrid deformity. Truly such "shall awake to shame and lasting [Heb., olan] contempt," even in their own eyes; for as their renewed manhood begins to assert itself, they will the more fully realize the depth of the pit of degradation whence they were digged; and even the generous forgiveness of formerly injured and outraged fellow-men will be a great humiliation. It will truly be, as the Scriptures suggest, the heaping of coals of fire on their heads (Prov. 25:21,22; Rom. 12:20), so great will be their shame and confusion.--Jer. 20:11.

It should be borne in mind, too, that the only standard of judgment in public sentiment, then, will be character. None of the false standards--e.g., of wealth, of noble (?) birth,

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or of an aristocracy of power, by which men are often measured now, and under which cloaks the wicked often take shelter--will then avail anything; for, under the new dispensation, men will come forth shorn of all their former possessions. They will have neither wealth nor power; and, in the light of that age, heredity will be nothing whereof to boast.

The same conditions which will thus expose the evils of the past life and thus, in the natural operations of moral law, bring about a measure of retribution to the evil-doers, will also make manifest the good deeds of the righteous, so that even the slightest favors done for others (which at the time blessed the characters of the doers) will then be recognized and appreciated.

In this view of the matter we can see how,

in a perfectly natural way, a man must reap the harvest of his sowing of wild oats, even though he has been freely forgiven, absolved from guilt and its penalty, death, and legally justified through faith in Christ. He will reap it, both in the difficulties he will have piled up for himself in the hardening of his own character, making the steps up to perfection more painful and slow, and requiring severer discipline and also in the just disapproval or indignation of a righteous public sentiment in that Millennial day of judgment. Such will be the natural and inevitable results of present wrongdoing, though one consolation will be the fact that this humiliation, in some measure at least, will be shared by all; "for there is none righteous [none perfect], no, not one" (Rom. 3:10); and all must pray, "Forgive us our trespasses as we forgive others." It will indeed be a time for melting and mellowing all hearts. Thus the Lord will take away the stony heart and give to all who under the New Covenant shall become his people (typified by Israel) a heart of flesh, according to his promise.-- Ezek. 36:22-25-28.

In some instances a portion of the reaping is experienced in the present life; and in some it will be in the life to come, as the Apostle intimates in 1 Tim. 5:24,25. And so also the good works are sometimes manifest now, and rightly appreciated and rewarded. But whether now or hereafter, our Lord's assurance is that even the gift of a cup of cold water to one of his disciples, because he is his disciple, shall have its reward (Matt. 10:40-42); so minute will be the Lord's cognizance of character and works, and his rewards therefore; and none the less his because accomplished in the natural operation of retributive laws.

A murderer may be one who has little or no knowledge of God, whose hereditary disadvantages may be great and whose environment may be very unfavorable: he may meet with a just recompense for his crime at the hands of his fellow men, and yet in due time come forth from his grave unto [the privileges and opportunities of] a resurrection [lifting up--all the way up] by judgment [trial, discipline], and if obedient reach the height of perfection and life everlasting, although the sins of his past life may have made mountains of difficulties in his character for him to clamber over during that judgment age. For some such wicked murderers the Lord who will be the judge himself prayed forgiveness upon the ground of at least a large measure of ignorance.--Luke 23:34.

On the other hand, a man may be a moral man, who has "tasted the good Word of God, and the powers of the age to come" and who has been made a partaker of the spirit of holiness through faith in Christ; yet he may permit envy and strife to take possession of his heart, and he may hate his brother though he outwardly violates no law and is esteemed among men. Yet such a one is a murderer at heart (1 John 3:15), restrained from outward violence by the respect for the opinions of others or by fear of the consequences. Who will deny that such a one, because of light enjoyed, may not have even greater difficulties to overcome in the reformation of his character than the grosser but ignorant murderer. To whom much is given in the way of knowledge, opportunity, etc., of him will much be required. (Luke 12:48.) That judgment will be according to knowledge and ability to do right--a just recompense of reward.

Only the idiotic and insane are in total darkness. All have had at least a conscience, and few have been without some hope of reward in following its dictates, though, as Paul says,

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they had no hope and were without God in the world--they were without the only real hope of the gospel. (Eph. 2:12.) Previous to the announcement of the gospel hope of everlasting life, and its foreshadowing in Israel, the hope of the world in general was only for the present rewards of righteousness. And no other hope was clearly held out, even to Israel, although there were hints and foreshadowings to them of the gospel hope, as there was also in the promise given in Eden--that the seed of the woman should bruise the serpent's head. These hints of hope were doubtless treasured up and reasoned upon by the more thoughtful minds; but the masses of men discerned only the simple lesson that honesty, righteousness, was the best present policy.

But when Christ came he "brought life [everlasting] and immortality [clearly] to light through the gospel" (2 Tim. 1:10); and, proportionately as men have come directly or indirectly in contact with this gospel, their responsibility has been increased, whether they accepted or rejected, opposed or ignored it. As it is written, "This is the condemnation, that light is come into the world and men loved darkness rather than light, because their deeds were evil."--John 3:19.

The divine arrangement regarding retribution seems generally to be that of sequence, so that under it rewards and punishments follow naturally, as the results of obedience or disobedience to law. Yet in the cases, both of rewards and of penalties, God sometimes steps beyond this order, as, for instance, when he brings upon Satan and his followers swift destruction at the end of the Millennial age, and when he exalts his Church with Christ their head, to the divine nature and Kingdom and glory. His extraordinary methods have also been occasionally manifested in the past--viz., in the destruction of the world by the flood, in the overthrow of Sodom and Gomorrah, in the confusion of tongues at Babel, and other instances of minor note. But these are special and exceptional exhibitions both of his wrath and of his grace. A just estimate of the Lord's dealings in the future judgment of the repentant of the world may be approximated by a careful observance of his dealings with his justified and consecrated children now. Though justified, we are not liberated from all the consequences of our past ignorance or waywardness. If in youthful ignorance and waywardness bad habits were contracted which have impaired health and weakened moral and physical powers, we have all the difficulties to struggle against now, though we realize the divine forgiveness and assistance. This is our judgment day; and the judgment of the world will proceed upon the same general principles. They will first be brought to a knowledge of the truth, and will then be judged according to their use or abuse of that knowledge after they receive it, as worthy or unworthy of life, the good and bad actions of their first life previous to their knowledge of the truth entering into it only in the natural order of the retributive character of moral law, as above described.

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"IN MY NAME."

There were only two or three of us
Who came to the place of prayer--
Came in the teeth of a driving storm;
But for that we did not care,
Since after our hymns of praise had risen,

And our earnest prayers were said,
The Master Himself was present there
And gave us the living bread.

We noted his look in each other's face,
So loving, and glad, and free:
We felt his touch when our heads were bowed,
We heard his "Come to Me!"
Nobody saw him lift the latch,
And none unbarred the door;
But "Peace" was his token in every heart,
And how could we ask for more?

Each of us felt the relief from sin,
Christ's purchase for one and all;
Each of us dropped his load of care,
And heard the heavenly call;
And over our spirits a blessed calm
Swept in from the Jasper sea,
And strength was ours for the toil of life
In the days that were yet to be.

It was only a handful gathered in
To that little place of prayer.
Outside were struggle and strife and sin,
But the Lord himself was there.
He came to redeem the pledge he gave--
Wherever his loved ones be,
To give his comfort and joy to them,
Though they count but two or three.--Sel.

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THE TEST OF ENDURANCE.

"Let not him that girdeth on his harness boast
himself as he that putteth it off."--1 Kings 20:11.

THE test of endurance is certainly one of the
severest tests of faithfulness to which the
elect Church, the body of Christ, is subjected.
It is the test which gauges and registers the
strength of every other virtue and grace, and
no soldier of the cross will be crowned with
the laurels of victory who has not stood this
test. The Christian life is a warfare, and the
above words of one of the kings of Israel to a
boastful enemy of the Lord's people are applicable,
not only to every new recruit in the
Lord's army, but similarly to all who have not
yet finished the good fight of faith.

The first gush of enthusiasm in the Lord's

service, much as we may and do appreciate it, may be but the hasty production of the shallow soil of a heart which immediately receives the truth with gladness, but having no root in itself, endures but for a time; and afterward, when affliction and persecution ariseth, immediately they are offended. (Mark 4:16,17.)

Such characters cannot stand the fiery tests of this evil day, whereof it is written--"The fire [of that day] shall try every man's work, of what sort it is."--1 Cor. 3:13.

Therefore, says the Apostle Peter, "Beloved, think it not strange concerning the fiery trial which is to try you as though some strange thing happened unto you." All of the elect Church must be so tried; and blessed is he that shall endure unto the end. The sure word of prophecy points to severe conflicts and great trials in the closing scenes of the Church's history. Elijah, a type of the body of Christ, finished his earthly career and went up by a whirlwind in a chariot of fire--strong symbols of storms and great afflictions. John, another type of the Church, was cast into prison and then beheaded. And we are forewarned of the great necessity of the whole armor of God, if we would stand in this evil day.--M. DAWN, VOL. II., Chap. 8.

It therefore behooves every one who aspires to the prize of our high calling to brace himself for the severer conflicts and trials of faith and patience that may suddenly and without a moments warning be sprung upon him. In the battle of this day, as in all other battles, the effort of the enemy is to surprise and suddenly attack and overwhelm the Lord's people; and the only preparation, therefore, that can be made for such emergencies is constant vigilance and prayer and the putting on of the whole armor of God--the truth and the spirit of the truth.

"In your patience possess ye your souls." No other grace will be more needed than this in the fiery ordeals of this evil day; for without great patience no man can endure to the end. All along the Christian's pathway, ever and anon, he comes to a new crisis: perhaps they are often seemingly of trivial importance, yet he realizes that they may be turning points in his Christian course. Who has not realized them? There comes a temptation to weariness in well-doing, together with the suggestion of an easier way; or there springs up a little root of pride or ambition, with suggestions of ways and means for feeding and gratifying it. Then there comes, by and by,

the decisive moment when you must choose this course or that; and lo, you have reached a crisis!

Which way will you turn? Most likely you will turn in the direction to which the sentiments you have cultivated have been tending, whether that be the right way or the wrong way. If it be the wrong way, most likely you will be unable to discern it clearly; for your long cultivated sentiments will sway your judgment. "There is a way that seemeth right unto a man; but the end thereof is the way of death." (Prov. 14:12.) How necessary, therefore, is prayer, that in every crisis we may pass the test successfully. Nor can we safely delay to watch and pray until the crisis is upon us; but such should be our constant attitude.

The life of a soldier ever on the alert and on duty is by no means an easy life; nor do the Scriptures warrant any such expectation. On the contrary, they say, "Endure hardness as a good soldier of Jesus Christ;" "Fight

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the good fight of faith," etc. And yet many Christian people seem to have the very opposite idea. Their ideal Christian life is one without a breeze or a storm: it must be one continuous calm. Such a life was indeed more possible in former days than now, though the world, the flesh and the devil always have opposed themselves, and always had to be resisted by every loyal soldier of the cross. But now the opposition is daily becoming more and more intense; for Satan realizes that his time is short, and he is determined by any and every means to exert his power against the consummation of the Lord's plan for the exaltation of the Church.

Consequently we have had within this harvest period many and severe storms of opposition, and still there are doubtless more severe trials to follow. But those who, with overcoming faith, outride them all--who patiently endure, who cultivate the spirit of Christ with its fruits and graces, and who valiantly fight the good fight of faith, rather than withdraw from the field, such will be the overcomers to whom the laurels of victory will be given when the crowning day has come.

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BUYING AND SELLING.

THE Scriptures instruct God's people to sell or dispose of what they have and to buy something else,--even though at a great cost. The inference is that what we possess naturally is not of lasting value, while that which we may obtain instead is of priceless value and everlasting.

"Buy the truth and sell it not; also wisdom, and instruction, and understanding."--
Prov. 23:23.

Sell that which thou hast, and give alms-- dispose of your natural abilities and talents, wisely of course, for the benefit of yourself, your family, and all who have need of such service as you can render--and thou shalt have treasure in heaven. Thus should we take up our cross and follow Christ our Redeemer and Pattern.--Luke 12:23; Matt. 19:21.

The "foolish virgins" were instructed to go and buy "oil,"--the light, the spirit of the truth. But they were "foolish" in that they did not buy in the proper time to get the greatest blessing in return. Because of tardiness they failed to enter into the Marriage Feast, thus losing a great privilege and blessing.

The value of a share in the Kingdom of God is likened to a choice pearl, to purchase which the dealer who rightly estimates its value will sell or trade all of his other wares;-- realizing that possessing it alone he would be wealthy indeed.--Matt. 13:45.

Again, the value of the Kingdom is likened to a mine of wealth discovered in a field. The real value of the mine is generally unappreciated, but the appreciative discoverer would hasten to purchase the field; and to do so would give all else that he possesses.--
Matt. 13:44.

The Lord in symbol points out to the Church, in its present Laodicean period, its really naked and poor and miserable condition; that its own righteousness, in which it trusts, is filthy rags which cannot cover its shame; and that its boasted riches of knowledge is of a spurious sort. He says: "I counsel thee to buy of me gold [heavenly wisdom], tried in the fire, that thou mayest be rich; and white raiment [the covering of Christ's righteousness --purity] that thou mayest be clothed, and that the shame of thy nakedness do not appear."

All who have learned that during the

present Gospel age God is selecting the little flock, foreknown in his plan, and that all whom he predestinated must possess the characteristics of his firstborn,--must be copies of his only begotten Son, our Lord--have some conception of the great treasure of priceless value which their knowledge puts within their reach. Those who realize the value of the treasure most accurately are gladly selling off all that they have--time, influence, reputation, voice, strength, houses, lands, carriages, ease, comforts, luxuries,--and are investing the proceeds of all in the purchase of this field, which they know contains the treasure mine. Their

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conduct sometimes seems strange to those who do not know of the mine, or who, knowing something of it, have no real conception of its priceless value.

To one of these a king once said, "Paul, thou art beside thyself; much learning doth make thee mad." But Paul answered, "I am not mad, most noble Festus, but speak forth the words of truth and soberness." And again he declared, "What things were gain [valuable] to me, those I counted loss for Christ. Yea, I count all things but loss for the excellency of the knowledge of [the treasure hid in] Christ Jesus my Lord (Col. 1:26; 2:3), on account of whom I have suffered the loss of all things, and do count them as dung, that I may win Christ, and be found in him [a member of his body, one of his joint-heirs in the promised Kingdom]: that I may know him and the power of his resurrection [a resurrection to immortal and spiritual condition] and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the [chief] resurrection." (Phil. 3:7-11.) "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." (Rom. 8:18.) "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at [and labor not for] the things that are seen, but the things which are not seen [the hidden treasure]: for the things which are seen [and which we are selling off] are temporal, but the things which are not seen [the treasures of God's gracious plan hid in Christ, which we are giving our little all to possess] are eternal."--2 Cor. 4:17,18.

Beloved, it is appropriate that each of us search his own doings, and his own heart's motives, and see whether we are fully awake to the value of the great wealth of God's love and favor and honor hidden in Christ, of which we are invited to become joint-heirs. God has given to us, and to all, a great gift in Christ, in that eternal life is secured for all of Adam's race who will accept it under the terms of the New Covenant, when fully enlightened; but in addition to that gift is the present offer to sell to us a share in the glorious Millennial Kingdom at a price "not worthy to be compared" to the glories and blessings which, as heirs of God and joint-heirs with Christ, we may receive in exchange.

The price is small, but it is all that we each have to give--ourselves, our all. Whether our all be more or less than another's all, it is nevertheless our all, and God graciously proposes to accept the little all of each, whatever it may be, the sufficiency of Christ's all compensating for the deficiency of our alls. The chance to buy is now, and very "foolish" are those virgins (pure ones) who neglect or refuse to give the price.

To buy we must consecrate and give--time, energy, study, to gain even a knowledge of the mystery (the secret mine of wealth) hid in Christ. (1 Cor. 2:7.) Each day will bring to the consecrated opportunities for giving something to the Lord, either directly, or indirectly to his people or others in his name. Each day will bring opportunities for giving up something precious to the selfish, carnal nature.

All such gifts presented to God (by those who have already been reconciled to God, through faith in his precious blood) are acceptable in the Beloved, and are treasures laid up in heaven, of two sorts: (1) the service rendered to God which, although in itself imperfect, he accepts as perfect through Christ; (2) the character thereby developed in our own hearts is a heavenly treasure acceptable to God by Jesus Christ; for every time we give anything to the Lord's service or give up things highly esteemed among men for the sake of the Lord, or his Word, or his people, or even for humanity's sake, we to that extent overcome the fallen disposition or spirit of selfishness, and cultivate the spirit of love and benevolence, the spirit of God, the spirit of Christ, the holy spirit or disposition, without

which none will be acceptable as joint-heirs with Christ in his Kingdom;--for "if any man have not the spirit [disposition] of Christ he is none of his."--Rom. 8:9.

Let us see to it that, having made the contract, we pay over the price in full.--Acts 5:1-11.

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"THE TRUTH SHALL MAKE YOU FREE."

"And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore, thou art no more a servant, but a son; and if a son, then an heir of God through Christ." --Gal. 4:6,7.--

IN writing this epistle the Apostle is endeavoring to defend the Church in Galatia against certain Judaizing teachers who were seeking not only to undermine his teaching and personal influence, but thereby to bring believers under bondage to the Jewish law;--giving the inference that faith in Christ was only efficacious for salvation when supplemented by the keeping of the law.

The Apostle (Chap. 1.) expresses his surprise that these Galatian Christians should so soon become entangled in this error, when the gospel of the Kingdom had been so clearly set before them. Then (Chap. 1:10-24; 2:1-10) he reproduces the evidence of his apostleship, and in a masterly way sets forth the strong foundation of the hope of the gospel, the entire freedom of both Jews and Gentiles from the bondage of the Law Covenant, and the glorious liberty and peculiar privileges of the sons of God.

These Gentile Christians had never been under the Jewish law. They were "aliens from the commonwealth of Israel, and strangers from the covenants of promise." But, through the preaching of the Apostle, they were brought nigh to God "by the blood of Christ" (Eph. 2:12,13); i.e., through faith in his blood they had been freely justified. "This only would I learn of you," said he, "Received ye the Spirit by the works of the Law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?"--Gal. 3:2,3.

Then he proceeds to show further that while

the Gentiles were not to be brought under bondage to the Jewish law, neither were the Jews

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justified by it; for it proved to be unto condemnation to every one that ever was under it, save the one perfect man, Christ Jesus, who fulfilled all its conditions, and, being blameless, rendered himself an acceptable sacrifice to redeem those who were under the Jewish law (3:10,11,13), as well as all of the Gentile world who were under the curse of the Edenic law, which was the same law written originally in the heart of the first perfect man, Adam. Thus "by one offering he hath perfected forever [made complete in his righteousness] them that are sanctified [fully consecrated to God]," whether Jews or Gentiles.--Heb. 10:14.

In the words of our text, he then bids them mark the fact that the witness of the holy Spirit with their spirits is to the effect that they are the recognized sons of God, and that they came into this grace without the works of the law. He says, "Because ye are sons [i.e., because you have believed on Christ alone for salvation and have consecrated yourselves to him and therefore been adopted into God's family], God hath sent forth the Spirit of his Son [the seal of your adoption--Eph. 1:13] into your hearts, crying, Abba, Father. Wherefore, thou art no more a servant, but a son; and if a son, then an heir of God through Christ." Blessed privilege! why then go back to the beggarly elements whereby the Jews so long and so vainly sought to find salvation? (Gal. 4:9.) In Christ alone is full salvation for both Jew and Gentile; and in him there is no difference, for we are "all one in Christ Jesus."

Thus the way of salvation is set forth as the way of simple, confiding faith. Men in all ages have sought to complicate the way and to hedge it about with forms and ceremonies. They have added penances and prayers and fastings, and monastic rules and regulations and numerous and varied superstitions, but the simplicity of the true way they stumble over. To keep the perfect law of God was a thing impossible for imperfect men; but if it had been possible, verily, says the Apostle (3:21), that would have been the way of salvation. But God had mercy upon our weakness, and, through Christ, offers us salvation upon the terms of simple faith and of loyalty and obedience to his will to the extent of our ability--the terms of the New Covenant.

To thus accept the favor of God through
Christ--the evidences of sonship and the present

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and prophetic inheritance of sons--is to enter into the blessed rest of faith. This rest of faith is something which the world can neither give nor take away. It brings with it peace and happiness and joy in the midst of all the shifting circumstances of the present life. To those who have entered into this rest of faith penances are seen to be of no avail, and prayers are occasions of sweet communion with God; feasting from the Lord's bountiful table take the place of fastings, active zeal in the Master's service supplants the gloomy and useless life of the solitary and self-tortured recluse; and the glorious sunlight of truth chases away the shadows of human superstitions.

O how blessed is this rest of faith! Would that all who name the name of Christ might fully enter in! True, there are self-denials and sacrifices and disciplines and trials, and often persecutions in the way; but in the midst of them all there is rest and peace. Such, though in the world, are not of it. They are in the world as the Lord's representatives and ambassadors. They are here to tell "the good tidings of great joy" to all people who have ears to hear, and to make known among men the unsearchable riches of Christ. They are the light of the world, and if obedient to the Master's voice they will not hide their light by retiring from the world and shutting themselves up for religious meditation.

Some in times past have gained a reputation for great sanctity by secluding themselves from the world and devoting themselves to a monastic life; but how strangely their lives contrast with the active, zealous devotion of the Lord and the apostles and the early Church, before this superstition was promulgated. Let us mark the footprints of our Lord and those who followed him, and strive to walk in them. As sons and heirs of God let us rejoice in our inheritance with thanksgiving, and let our zeal in service manifest our love and devotion to God.

Whom the Son makes free is free indeed;
for he is made free by the Truth.--
John 8:32,36.

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STUDIES IN THE OLD TESTAMENT.

--INTERNATIONAL S.S. LESSONS.--

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

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THE PASSOVER INSTITUTED.

II. QUAR., LESSON X., JUNE 3, EXOD. 12:1-14.

Golden Text--"Christ our Passover is sacrificed for us."
--1 Cor. 5:7.

The term Passover signifies to pass by or spare from an affliction. When the last plague was visited upon Egypt, the houses of the Israelites were all marked with the blood of a slain lamb, that the destroying angel might not cut off the first born of Israel with the first born of Egypt. These first born ones were afterward represented in the priestly tribe of Levi, to which Moses belonged (Exod. 13:2; Num. 3:11-13), and through this priesthood all Israel was brought into covenant relationship with God. The Gospel Church, is the antitype. These alone of all people are now in danger of everlasting death--the second death--because these only have the knowledge sufficient--if rejected or abused--to bring condemnation to the second death.

The first born of Israel represented those who now by faith abide in Christ, under "the blood of sprinkling"--the precious blood of Christ, our passover lamb, slain for us. And these shall be delivered, spared, passed over, being counted worthy of life through the merit of the precious blood of Christ. But if any abide not under this covering, he must surely perish, as any of the first born of Israel would have perished had they ventured out, beyond the protection of the blood of the typical lamb. How forcibly does the type thus illustrate the value of the precious blood of Christ, our Passover Lamb!

The typical feast, commemorative of the

typical Passover, was celebrated ever after by Israel. Our Lord and his disciples observed it, as all Jews were required to do, yearly on the fourteenth of Nisan. The Lord's Supper was instituted just after this Passover supper, and to take its place, on the last night of our Lord's earthly life--

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the same night in which he was betrayed, the same day on which he was crucified, the Jewish day beginning the evening preceding at sunset. This annual remembrancer was to be to Christ's followers what the Passover had been to the Jews. They were to see Christ Jesus as their lamb, and rejoice in their justification through his precious blood. And they were to celebrate it yearly--as the Israelites had done--but now in remembrance of the reality and not of the type. "Christ, our passover, is sacrificed for us; therefore, let us keep the feast"--as often as the season returns, until fully delivered from death to life in his likeness.

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PASSAGE OF THE RED SEA.

II. QUAR., LESSON XI., JUNE 10, EXOD. 14:19-29.

Golden Text--"By faith they passed through the Red Sea."--Heb. 11:29.

This chapter in the history of God's ancient people is an illustration of the power and wisdom and love of God. And it is a warning to all who are disposed to heed it, to beware of undertaking to contend with the Almighty. No matter how weak or insignificant or poor or despised among men may be the subjects of his care, the hand that is lifted against them defies the power of Jehovah, and shall surely come to grief.

This deliverance of typical Israel from Egypt illustrates the deliverance from sin and its bondage of all who desire to be God's servants and to have the promised blessing as it shall be fulfilled after the plagues (Rev. 16), in the utter destruction of all the systems born of sin and selfishness which would hinder human prosperity and advancement toward God. The

overthrow of Pharaoh's army by the sea, corresponds to the fact that many of the present enslaving agencies will be overthrown by anarchy in the great "time of trouble," now so near at hand. Already the storm is approaching which will eventually overthrow all evil-doers; but a way of escape is provided for all who seek God and put their trust in him, following the course which his wisdom has marked out.

It is important to note in this connection that the terms "borrowed" and "lent" in Exod. 11:2; 12:35,36 are improper and misleading translations of the Hebrew word shaal, giving the impression of a command to dishonesty on the part of God and a dishonest transaction on the part of the Israelites. The Israelites did not borrow, but asked for (as in R.V.) jewels of silver and jewels of gold and garments. And the Egyptians did not lend, but allowed their request. Thus the Israelites had some reward for their long service, though it was only granted by their oppressors under fear to refuse them.

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THE WOES OF THE DRUNKARD.

II. QUAR., LESSON XII., JUNE 17, PROV. 23:29-35.

Golden Text--"Look not thou upon the wine when it is red."--Prov. 23:31.

The significance of this lesson is too manifest to need special comment, but is worthy of the careful consideration, not only of those who are liable to the temptations of strong drink, but also of all who have any influence over others in this respect. The principles and practices of all God's people should be specially clear and pronounced upon this and every other question of morals and conduct.

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REVIEW.

II. QUAR., LESSON XIII., JUNE 24, SCRIPTURE READING, PSA. 105; HEB. 11:17-29.

Golden Text--"The Lord's portion is his people."--
Deut. 32:9.

A careful review of the lessons of this quarter in connection with the Scripture readings suggested will be found very profitable. The Old Testament worthies surely command our deepest respect and admiration; and their faith and faithfulness is worthy of our study and imitation. And all the steps of divine providence so clearly marked in Old Testament history are such as to establish and confirm our faith in the goodness and power and love and wisdom of God. Let us not forget that these blessed lessons are recorded, not to satisfy mere idle curiosity, nor to furnish entertainment, but to acquaint us more fully with the works and ways and will of our God.

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TO BRING THE GREEK CHURCH UNDER
VATICAN CONTROL.

Mgr. Satollistates, through Father O'Gorman, his interpreter, that there are pending diplomatic negotiations to bring the Greek church of all Russia, now under the personal control of the Czar, into the keeping of the Vatican.

Churchmen take it for granted that if the Czar is to place the state church under control of Rome it is in the interest of Leo's hope to effect the disarmament of the great nations of the world, and for securing the ultimate universal peace and arbitration of international quarrels.

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ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

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age or accidents, or other adversity, are unable to pay,
will be supplied FREE, if they will send a Postal Card each
December, stating their case and requesting the paper.

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EARTH'S LABOR PANGS.

"As travail upon a woman with child"
is the inspired description of the forty-year
day of trouble, by which the Millennial age
is commenced. The panic of 1873, which
affected the whole world, was the first spasm,
and since then at irregular intervals the
labor-pains of earth have been experienced.
Just now, we of the United States are in the
midst of one of these throes of the groaning
creation.

In this land of bountiful crops, many, because
of strikes, are almost destitute of food.
In this land of liberty thousands of armed
and unarmed men in half a dozen states are
in a state of war. It is a war of labor
against capital, and is the natural result of
the competitive system of business, which
evidently will hold on until spasm after
spasm of increasing severity, resulting in
anarchy will ultimately give birth to a new
order of society based upon the new-old
teaching of Christ.

RABBI HIRSCH PREACHING JESUS.

DEAR BRO. RUSSELL:--My mind has been
enlightened by reading MILLENNIAL DAWN. I
hope the truth therein revealed will reach every
thinking Christian who asks, seeks and knocks
for the true meaning of the Bible.

I received a circular from the conspirators,
but was unmoved by it; and last Sunday I had
the pleasure of hearing your wife faithfully and

thoroughly defend her husband and the truth,
in the presence of one of the deluded men.

Enclosed find a "straw" that tells which
way the wind blows. It is from the pen of
Rabbi Hirsch of this city. I heard him preach
a series of sermons in his synagogue recently,
which were highly in favor of Jesus and Paul,
and he read each time a chapter from the New
Testament. Once, after giving utterance to a
sentiment similar to that of the clipping [below],
he said to his Jewish hearers: "Crucify
me if you will for saying it." Yours in the
Master's service. Loftus Frizelle.

"We quote the rabbis of the Talmud; shall
we then not also quote the Rabbi of Bethlehem?
Shall not he in whom there burned, if it
burned in any one, the spirit and the light of
Judaism, be reclaimed by the synagogue? Yea,
he hath been reclaimed. Happy this day, when
Judaism again finds her son, the son comes
back to the mother laden with the rich reward
of his quest. The New Testament in the gospels
presents Jewish thought, Jewish religion,
Jewish universalism. Not an advance beyond
Judaism, but a correspondence with Judaism,
we have in the doctrine of Jesus, who was Jew
and man; and because man, son of God."

--Reform Advocate (Jewish).

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Pentecost Memorial Issue.

JUNE 11, 1894.

--(TRIPLE NUMBER, 48 PAGES.)--

O! GIVE THANKS UNTO THE LORD; FOR HE IS GOOD.

--PSA. 106:1-5.--

PEACE, TROUBLED SOUL, THOU NEED'ST NOT FEAR.--THE
"EXPLOSION" NOISY, BUT DID LITTLE INJURY.--THE WHOLE ARMOR
NEEDED, NOT THE HELMET MERELY.--NEW TACTICS OF
THE CONSPIRATORS.--THE NIGHT COMETH.--REPORT
OF SISTER RUSSELL'S TOUR.--A PENTECOSTAL
MEMORIAL.--LETTERS FROM EVERY QUARTER.

THE remarkable circumstances which called
forth the WATCH TOWER EXTRA, dated
April 25, now call forth this Triple Number;
but for a very different purpose. The former

awakened in some a fear that the cause we love had received some serious injury from the attack of the great Enemy, at the hands of the conspirators, who sought the death of our influence, and the disruption of the present harvest work. This issue, on the contrary, is a Thanksgiving Number, and to inform the Church of the wonderful way in which the Lord has overruled in the recent troubles, and is making the wrath of men to praise him. A blessing to all of the faithful is evidently coming out of this great evil. In it we also lay before you some extracts from a few of the hundreds of letters we are now continually receiving.

We cannot answer all these welcome letters personally, except as the writers will accept this Thanksgiving Number as a reply. Be assured that your expressions of warm brotherly love are fully reciprocated by us. You thus give evidence of having attained a growth in grace mentioned by the Apostle (1 Pet. 1:22), "Seeing ye have purified your souls in obeying the truth in its spirit UNTO UNFEIGNED LOVE OF THE BRETHREN,--love one another with a pure heart fervently."

While we herewith publish extracts from many letters, that the voice of the Church may be generally heard for mutual encouragement, yet do not consider the omission of others as a lack of appreciation, for we can publish only a few in comparison to the number received. But be assured that all such letters are prized and will be preserved. And as soon as circumstances will permit we will have our office helpers make an alphabetical list of the names of the writers, --for an everlasting remembrance of God's grace and your steadfastness in this trial.

From these letters we have already expunged considerable that might be construed as personal laudation; but we have allowed more to remain than our modesty would permit under other circumstances. For the sake of them that stand by (John 11:42), we feel it to be duty to permit our friends to express themselves with considerable freedom, as an offset to the calumnies of the "false brethren" before the minds of the newer readers. But let none esteem this as our victory. We may truly say: "This is the Lord's doing, and it is marvelous in our eyes."

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The effect upon the Church is the very reverse of what the Enemy designed: it is, as they express it, drawing nearer than ever to their hearts

the WATCH TOWER publications and the general interests of the harvest work. The true sheep are being awakened to fresh zeal in the Master's service, as this storm indicates to us all that the weight of trouble, which is to usher in the Millennial morning, is fast approaching. They are beginning to see what we have repeatedly sought to impress upon all; viz., that the favorable period of quiet for study and for fitting on the whole armor of God, is to be followed by a severe "battle," in which every piece of that armor will be needed and will be thoroughly tried; a time in which there will be less and less opportunity for putting on the armor, because of the severe and repeated conflicts which our great enemy will be permitted to wage against us.

All this is clearly shown by the Apostle's words, "Take unto you [put upon you] the whole armor of God [beforehand], that ye may be able to withstand in the evil day; and, having done all [that you can do, in the way of armoring, etc.], stand [firmly and valiantly in the battle, defending yourself and those of the household of faith within your reach]."--Eph. 6:13.

Those who have put on the helmet only, who have merely a theoretical or intellectual knowledge of the Truth, are in great danger. They are far more exposed than those who have only a large shield of faith. But none are ready for the conflict, already beginning, except those having on the complete armor. No more armor is provided than will be needed in this evil day. All need the "HELMET" of intellectual appreciation of God's great plan. All need the "BREASTPLATE" of righteousness; not only of Christ's imputed righteousness, but also of the actual righteousness of heart,--of will or intent --which alone can appreciate and appropriate the imputed righteousness of Christ. All need the "SHIELD" of faith,--a trust in God which will protect from all the fiery darts and trials of the enemy. All need to have and to know how to use the "SWORD" of the spirit, the Word of God, so as to defend themselves and others from the insidious attacks of the foe. And all need the "SANDALS,"--consecration, patience and fortitude in order to keep the narrow, rugged way and not become weary and faint of heart.

Our chief joy in this connection, dear friends, was to find that the great Enemy's effort to shatter the body of Christ and to disturb the harvest work had so signally failed. The body of Christ is not divided. The true sheep heard the Master's voice, saying, "He that is not for me is against me, and he that

gathereth not with me scattereth abroad;" and many have been awakened by the noise of this "explosion," and are more than ever on the alert to note the very tones of the Master's voice and to watch to be "guided by his eye."

A few, no doubt more than we yet know of, will fall by the way, "offended" by the trial which the Lord's providence permitted for this very purpose of "sifting." As yet, however, more than six weeks after their attack, we do not know of a dozen in all who have been injured by the falsehoods and "bombs" of this wicked plot,--aside from the conspirators and about ten of the German congregation here who do not understand the English language and for whom we cannot speak. And of that dozen we regret to say that three were in our office and of our household, and were for some time, it now appears, directly and indirectly under the influence of the conspirators. The special and cunning attack made by the great Enemy upon those closest to us, in these three cases took effect; but believing them all to be true children of God, we have hope for their speedy recovery from this snare of the fowler. Indeed, we already have intimations from two of these that they are beginning to see matters in their true light.

However, the "Extra," with our complete refutation of all the false and wicked charges of the conspirators, was just in time; for, not content with printing the falsehoods, two of them, who had no money with which to pay their accounts, had suddenly plenty of it to spend in railway fares traveling east and west to see the sheep and personally "rub in" upon them their slanderous charges. Wherever they went we heard from them through faithful ones, who discerned their spirit, that it was far from the spirit of Christ, and backed by envy and ambition;

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and who thereby were put on their guard against believing such absurd slanders.

Wherever they were well received and got subscriptions to their proposed paper, they were mild and bland, and stroked only with the "fur;"

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but they let out "claws" upon any who refused to subscribe and who said they would wait until they heard from Brother Russell, before coming to any conclusion. In their anxiety to get subscriptions and donations--"money from the fish"--they resorted, it seems, to almost any

kind of misrepresentation and falsehood.

But even this partial success lasted but a short time,--until the WATCH TOWER Extra reached the "sheep." Then their work was at an end: the answer being quite sufficient to satisfy all who rejoice not in iniquity, but who take pleasure in righteousness and truth.

As nearly as we can learn they received only about a hundred subscriptions, and many of these by personal misrepresentations and on the plea of sympathy and friendship, before our Extra appeared. And since then many have written them canceling those subscriptions and telling them in substance that they had been obtained by misrepresentations, and that as they could expect only error and darkness from teachers with such a spirit they would rather lose the money paid than have their paper for nothing.

Not only so, but of the about six hundred subscribers to the German paper published by Mr. O. von Zech, about one-third or two hundred are TOWER readers, who have taken his paper chiefly to encourage the work amongst the Germans, and who have donated money for the work as well as paid their subscriptions. These have seen the ambition and treachery, and many are indignant and have concluded to stop those donations and subscriptions. Some have sent us copies of the letters they sent to Mr. Zech. They reason rightly, that to do anything to encourage people with such a spirit is not gathering with the Lord, but scattering abroad. (Matt. 12:30.) They reason further, that if, as these men profess, they have felt themselves in bondage for years, then that would account for their keeping in line with the truths presented in the WATCH TOWER, and that, to be consistent with their own profession of new-found liberty, they will necessarily try now to publish something different, just to prove to themselves and others that they are free. The fact is, however, they never were in any bondage to us, except that they well knew that any deflection from the foundation principles of divine truth would mean a break of Christian fellowship with us. Our loyalty to the Lord demands of us that all his friends be ours, and that our Christian fellowship be with none others than those he fellowships.

But some of them, evidently, were under bondage to those foundation principles of God's word, as will be seen from Sister Peck's and Brother Mitchell's letters, which tell how Mr. Rogers favored the no-ransom views, and how he introduced the TOWER and DAWN readers in Rochester to Mr. Barbour, one of the most bold

in denying that a ransom was necessary or given, and who, as a consequence of that repudiation of the precious blood, "the wedding garment," was, as long ago as 1878, cast out of the light of present truth into the outer darkness which is upon the whole world,--on the subject of the time and manner of our Lord's presence and Kingdom. Thus quickly we behold the effect of their freedom. Would it not have been far better for Mr. Rogers and all these conspirators had they STAID WITH US in bondage to the word of the Lord? However, while enjoying their freedom, they need to be assured that it is from this, the Lord's bondage, and not from ours, that they have escaped.

However, the conspirators now find that they made a great blunder in their effort at assassination. It is far less successful than their former method of administering slow poison by confidential "whisperings" and insinuations. As a consequence, without any change of heart, they are changing their methods and are now endeavoring to entrap by smooth words those whom they alarmed and put on guard by the venomous spirit of their first libelous circular, which, however, represented their real sentiments. They will, of course, endeavor to bring forth some "new light," to justify their claims as great teachers, and this will be the open door by which they will go into "outer darkness;" for we cannot expect that those who have so

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lost the spirit of the truth will be allowed to stay in its light.

Indeed, one of the conspirators recently interviewed said that for his part he would rather die than retract. This only confirmed what we had feared,--that their jealousy, envy and malice had eaten as doth a canker, into their hearts, so that they loved as well as made their lies and slanders. Alas! Who can say but that their course persisted in would indeed result in death--the Second Death? (Rev. 22:15.)

What we have recently experienced was quite evidently only the outbreak of the venomous disease which for a long time has eaten at their very hearts. Such virulent diseases do not develop suddenly. Not for all the world would we occupy their places.

Of course, if they would fully confess their sins and heartily repent of them, we would rejoice, and would freely forgive them. But such a course is scarcely supposable in the cases of those who have been plotting and scheming this attempted

assassination for so long a time; and who meanwhile have been writing such letters as the Zech letters published in our last Extra. We certainly would be stupid dupes if we allowed ourselves to be again deceived by professions of love and friendship without requiring the least evidence of a radical change of heart. And to reinstate such men in the confidence of the Church without the most thorough evidence of a radical change of heart would only be to expose the Lord's people to new dangers. Even should they repent, it would be far from wise for the Church to recognize them as teachers or leaders in any sense; nor would the humility which would necessarily accompany such repentance expect or desire such an office in the Church after such conduct.

The result of this storm will undoubtedly be beneficial to quite a number like Brother Thorn, whose letter shows that the slow poison of whispered slander had been administered to him; and Sister Hamilton's letter tells the same story. Surely this experience must work for good to all who love righteousness and are called according to God's purpose. One lesson will be, not to tolerate "back-biters," "whisperers" and "busybodies," who bear false witness against their neighbors. Keep no confidence with such. Expose them at once to those they seek to defame.

But praise God for the deliverance which he has brought about, for his truth and for his people! Never did we see more markedly than in this experience the wonderful leadings of his Providence. The simple statement in our issue of April 1st, of the facts relative to "The Work in England" (and in the light of recent developments all can see that its treatment of Mr. Rogers was very fair and very kind), served to prepare the minds of all for something to come; --especially the statement that Mr. Rogers left us in an angry mood, expressing his intention to influence as many of the colporteurs as possible to his new mendicant method. In the same issue appeared the article entitled "Lest ye enter into Temptation." That article was written about a month before the conspiracy broke forth, and it was the subject of the Sunday discourse to the Allegheny church after it was written. We do not wonder now, in the light of what we see must have been their murderous condition of heart, that some of the conspirators who were present and heard that discourse said they did not like it. We are confident that Satan did not like it either. But we are sure that under God's providence it was

"meat in due season" to many, and that in the spirit of watchfulness and prayer which it helped to awaken lay the safety and preparation of many of the sheep and the lambs of the Lord's fold.

The only portion of those TOWERS written after the conspiracy had shown itself was the brief statement in the April 15th issue, entitled "Watch With Me One Hour." Yet these providential safe-guards were enough, apparently, and all the dear sheep were prepared for something. How evidently our present Lord had provided that the enemy should not pluck any of the true sheep out of his hand.

Before our "Extra" was issued, Sister Russell received a letter from Sister Peck, saying that Mr. Rogers had visited her on his course eastward from Cleveland to New York City, and that at the various points along the way, where he knew of interested readers of the TOWER, he was stopping to accomplish, if possible, his work

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of destruction. He represented Bro. Russell as in a "deplorably sinful state"--dishonest, traitorous, a liar, etc. And all this he did in such a smooth and deceptive way that some seemed influenced by it; for only when he was boldly and persistently opposed, did his evil spirit manifest itself.

My loyal and dearly beloved helpmate said at once: This is a slander which I alone can refute for you and the Lord, and it should be done personally. If you will consent, I will start at once, meet Mr. Rogers and his shameless falsehoods, and silence him forever on that score. Then I will go over the route he has just been over and meet the friends and expose his malicious untruths. I consented, knowing that her visit would be specially profitable to those Mr. Rogers had met and personally influenced and prejudiced before they got the Extra exposing the conspiracy.

Sister Russell's journey of nearly three weeks was specially blessed of the Lord. She went from New York City, stopping at various places, through New York and Ohio, to Chicago and back to Allegheny. The result is everyway encouraging to the truth.

"Bless the Lord, O my soul, and forget not all his benefits!" "Rejoice in the Lord, ye righteous, and give thanks at the remembrance of his holiness!--Psalm 103:2; 97:12.

Sister Russell arrived home on the last day of May, and to a surprise party of about fifty of the church friends who, notwithstanding the

rain, met at our home to welcome her back, she related the experiences of her journey, and the Lord's favor in connection therewith. During her eighteen days absence she traveled two thousand miles, visited the congregations of the Church in ten cities, spoke nine times, on an average over an hour at each place. We have requested that she write out a little account of her journey for the benefit of the Church in general, and it follows:--

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REPORT OF SISTER RUSSELL'S TOUR.

To the dear friends who bade me Godspeed as I left them at various points along the route from New York to Chicago, and also to those at home and abroad elsewhere, who are anxious to learn what I have observed of the condition of the church since the late storm has passed over it, I will report as briefly as possible as follows:--

First, in a general way. Though I have frequently met with various companies of those of this precious faith and hope, and have seen them rejoicing in hope and patient in tribulation, never before have I seen them awed with such a feeling of deep solemnity and serious consideration. This is manifest not only from my visit, but also from the many letters received; and while we greatly feared for the stability of the household as we entered into this storm-cloud, we come out of it now rejoicing to realize that the spirit of the Lord is so manifest in our midst. Our Lord predicted that the fiery trials of this evil day would try every man's work of what sort it is; and now the Church has passed through a most severe ordeal, and the confidence one in another has grown stronger as we have seen each other tested and proved.

Indeed, the spirit of moderation and kindly judgment and patient waiting for sure testimony, of slowness to impute evil, etc., which has characterized the Church everywhere, has been a matter of almost surprise to us; for we would surely have supposed that more would be caught in the snare of the fowler. As an illustration of this spirit of caution and moderation I cite the case of the Church in London. The circulars of our enemies were sent there in three packages, to three different parties, to be distributed to the Church in London. Sister Horne, who received one of the packages, after reading

the circular and being very much shocked by it, as all have been, soon came to the conclusion that it must be the work of the great enemy, Satan; and she accordingly decided that she would not distribute her package. But presuming that the other two would do so, she at once wrote letters to the various members, urging all to reserve their judgment for the present and wait until they should have time to hear from America from Bro. Russell, who, she felt confident, would be able to clear himself from those charges. After she had mailed her letters the two brethren who had received similar packages called upon her to consult together as to what would best be done.

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They had not distributed their packages either, and desired to wait for further testimony on the subject. Then Sister Horne wished she had not sent her letters, as the London Church were still in ignorance of the trouble. However, as they would now be inquiring to learn what had happened, the three decided to call a special meeting of the London Church and to read to them the circular letters and give their own impressions, --that it looked like the work of the great enemy,--and to urge all to patient waiting and prayer that the Lord might in due time vindicate his own cause and keep his own people.

Sister Horne then wrote to us a kind letter of sympathy and comfort, informing us of these facts and of their waiting and prayerful attitude. On receiving this and similar testimonies from other companies in various parts, we thanked God and took courage, and said, surely the spirit of the Lord is in the midst of his people. He knoweth them that are his, and no weapon that is formed against them shall prosper. Yes, we greatly rejoice in this; for although the late troubles have revealed the workings of Satan, and made us to realize painfully that some whom we had esteemed as true brethren in Christ and partakers with us of the high calling and of this ministry of the truth, were actually false brethren and bitter secret enemies, they have also manifested in a most remarkable way that the spiritual condition of the Church at large was a healthy one, and capable of resisting the virulent pestilence that was abroad, which, like a great tidal wave, suddenly and unexpectedly swept over the whole Church.

But now for the occasion and facts of my recent visit: Learning from letters received the purpose of Mr. Rogers to meet with the Churches of New York and Brooklyn on Sunday, May

13th, and of the object of his visit there, which might be judged from the reports of his course all along the line from Cleveland eastward through central New York, I proposed to my husband that if he would allow me to go to New York City I would attend the meeting, let him make his false statements to my face and challenge him for proof of his assertions. The object of his tour was to get as many subscriptions to their new paper as possible before our defense --"A Conspiracy Exposed"--should appear, and as far as possible to nullify the effects of that pamphlet in advance, as they knew it was in course of preparation, it having been announced to the Allegheny Church. To do this, Mr. Rogers falsely represented Mr. Russell as a liar, and his wife and all his household--the office helpers--as compelled by him, by force of circumstances, which he very specially and falsely particularized, to lie for him. He stated that he had seen Sister Russell weep bitter tears over Bro. Russell's sins, though he never saw me in tears in his life; and for ten days previous to this despicable business he had been a witness of the peace and tranquility of our home, the hospitality of which he has so grossly abused.

I left Allegheny for New York City on Saturday night, May 12th, and arrived there on Sunday morning, where I was met by Bros. Mott and West, the leaders of the New York and Brooklyn meetings. They told me that Mr. Rogers was in the city, and that Mr. Zech was also expected. Later I learned that Mr. Rogers had endeavored to have a meeting on Saturday evening, but that as it was a failure, no one attending, there was no hope for his holding a meeting on Sunday, though they supposed he would attend their regular meetings. It was therefore arranged that I should speak to the New York company in the afternoon and to the Brooklyn company in the evening.

I chose for the subject of my remarks to the New York company 2 Cor. 4:5-9 and 1,2, and called attention to the very similar experiences of the Church now and in the harvest of the Jewish age, and particularly of those engaged in the special ministry of the Word of Truth then and now. We take our stand with the Apostle Paul preaching, "not ourselves, but Christ Jesus, the Lord, and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts," etc. And this glorious shining in our hearts has impelled us to let our light shine out upon others. And, thank God, the blessed radiance has illuminated many hearts,

and as one after another receives it and in turn becomes a luminary to others, the glory of God is seen more and more in his Church.

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Like the Apostle, we well realize that we have this treasure in imperfect earthen vessels; but, thank God, the very frailness of the vessels only manifests the more clearly that the excellency of the power is of God and not of us. To ourselves we take none of the glory of the power which is now accomplishing the great harvest work of sealing, separating, ripening and perfecting God's own elect for the high office to which they are called. The power is of God, and we are glad to be counted worthy to be his servants in any capacity that he can use us, no matter how much of reproach and persecution may be the present reward of such service.

True, in the midst of persecution for the sake of the truth and righteousness, like some of the early Church, "we are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." Yet, notwithstanding all this, and yet more that may be in store for us in the future, seeing we have this ministry, we faint not; nor will we handle the Word of God deceitfully, nor make any improper use of our stewardship as servants of God, to gain the favor of men or to abate the persecution from the enemies of the truth and of its faithful service. To our Master we stand or fall, and we desire the approval, sympathy and co-operation of those only who are in fullest accord with the spirit and Word of God.

I then told the friends there of the object of Mr. Rogers' visit to their city, and read to them the letters telling of his miserable work elsewhere, and particularly how he was representing me as in actual opposition to my husband's course, but in enforced co-operation. I told them of his barefaced falsehoods and refuted them with indubitable testimony to the contrary, being able in some cases to produce the written testimony of friends about whom he had falsified, they having written to us to the contrary of his statements, though not knowing of them.

In the evening I spoke to the Brooklyn meeting, on the Bible warning, "Beware"--"Beware of the concision" [the dividing spirit, the spirit of contention, which genders unholy strife, etc.], "Beware of false prophets," of "evil men," of "the leaven of the pharisees," of "covetousness," of "philosophy and vain deceit;"

"beware of dogs," of quarrelsome, snappish dispositions, always selfishly seeking their own advantage; and finally, "Beware, lest ye, also, being led away with the error of the wicked, fall from your own steadfastness." "And be ye not as the horse or as the mule, which have no understanding, whose mouth must be held in with bit and bridle," but in the legitimate use of our intellectual endowments, let us apply our hearts unto instruction. --Phil. 3:2,3; Matt. 11:15-20; 10:17; 16:6,12; Luke 12:15; Col. 2:8; 2 Pet. 3:17; Psa. 32:8,9; Prov. 23:12.

The divinely inspired words of warning are very explicit, instructing us all to be ever on the watch that we be not caught in any snare of the adversary. We stand in the midst of perilous times. Let us beware: the Church militant has well nigh accomplished her warfare,

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and her great foe, seeing that his time is short, is exceedingly industrious to foil the purpose of God in her completion, exaltation and establishment as his Kingdom. His efforts in this will, of course, be futile; but they will surely serve the Lord's purpose in gathering out of his prospective Kingdom all things that offend. Therefore, take heed, let no man take thy crown. --Rev. 3:11.

Like Gideon's band, only the few who prove loyal and strong and true to the end will share with Christ the honor of bringing forth judgment unto victory by the Millennial reign of righteousness. And let all who value the prize of their high-calling beware of all the snares and temptations of this evil day. Do not aspire to be some great one now: be contented to wait for the glory that is to be revealed in us, remembering that he that humbleth himself shall be exalted, and he that exalteth himself shall be abased. Surely all who have a true faith can afford to wait and patiently bear the cross, especially seeing that the time is short--oh, so short; for only a score of years will see the Kingdom in both its spiritual and earthly phases established.

I then rehearsed to the Brooklyn friends the object of my visit and of the present necessity for calling attention specially to these words of

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warning, telling them of the object of Mr. Rogers' visit there and stating that I was there

for the express purpose of meeting his assertions with the truth, which he was so unwilling to face that he had not appeared at either meeting. His absence, under the circumstances, was a quite sufficient refutation of his false statements, so boldly made elsewhere in our absence.

Having set the truth of these matters fairly before the New York and Brooklyn companies, and assured them fully of my personal liberty, as being in no sense fettered by my husband, etc., I was fully assured by them that they were a unit in their condemnation of the whole conspiracy, that they recognized it as the work of Satan whose tools these men had become, and that nothing they could say or do would move the Church there; that Mr. Rogers' past course while in the colporteur work thereabouts had led them to rather expect such a fall, so that they were much less surprised by it than we had been.

Bro. Mott handed me, with privilege to use as I saw fit, a copy of a letter sent by him to Mr. Rogers before the conspirators had issued their slanderous circular, but after we had learned something of the plot and had sent word of it to a few of the Churches. It reads as follows:--
New York.

BRO. ROGERS:--Your first letter was followed by one from Bro. Russell, since which I have seen Bro. West and others of the "household" in this vicinity. In reference to this matter, which has intruded into the Church, I voice the sentiments of at least a majority--all to whom I have talked--in stating that it is shocking and most inopportune. At a time when all are preparing for one of the most solemn observances of the year [the Memorial Supper], you come and propose a meeting, which, if permitted, would absolutely spoil the whole spirit of the occasion. You say you will "try to be well pleased with any arrangements which have been or may be made." Let me say plainly that no arrangements have been or will be made by us with reference to your coming here; we do not want to see or hear you under present conditions. If you come here, you can make your own arrangements and introduce your peculiar views in any way you see fit; but understand that the channels through which the truth is being distributed among us will not be at your service.

In regard to your last letter: I am disgusted that any one claiming to be of the Lord's people should so far forget himself as to pry into and seek to make public any of Bro. Russell's family affairs. Has Sister Russell

applied to you for aid? Until she does, her domestic relations should be held sacred. I may as well tell you frankly that, while I have always esteemed you for the sake of your usefulness in the colporteur work, your course in other matters has displayed deplorably bad judgment, and I have only one opinion on the subject in hand; viz., You have erred sadly; and although the cause of the truth will not suffer eventually you will see the results of your recent movements in the downfall of those whom possibly you may persuade to think with you. "It must needs be that offences come, but woe unto him by whom the offence cometh."

What you have written is not new to me, as you suppose. A long time since certain rumors reached me; but those who gave them currency have lived to be ashamed of the injustice done to the victim of what seems to be but jealousy and ambition for leadership.

Yours sincerely, EDWIN C. MOTT.

On my journey westward I spoke on the same and kindred topics, and always with the same results; viz., the hearty assurance of the friends that the TOWER Extra had been quite satisfactory, and that the personal, gauzy misrepresentations of these men, which they had only slightly credited anyhow, were now fully dispelled. A few special incidents, connected with my journey, will, no doubt, be of general interest.

I found that Mr. Rogers had advocated no-ransom views, and introduced no-ransom literature, to a Presbyterian minister, who, for over a year, has been a reader of ZION'S WATCH TOWER, making good progress toward the fulness of light and liberty in the truth. Mr. Rogers had also misrepresented my husband to alienate this gentleman's sympathy and esteem. And evidently he had been successful in at least confusing his ideas on both subjects. I am specially glad I met this brother, as I was able to clear away all his doubts. He expressed himself as greatly relieved of a heavy burden which had been oppressing him, and as now able to help some interested ones in his congregation who had been similarly disturbed. He rejoiced in the full vindication of Bro. Russell's character.

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This brother remarked, I am preaching these truths and with good effect on my congregation, and I have not yet been interfered with. A number in his congregation are readers of the TOWER and DAWN.

At Rochester, in addition to the misrepresentations of my husband and all connected with the TOWER office, Mr. Rogers had introduced Mr. Barbour, an old enemy of the cross of Christ and of Bro. Russell, its fearless champion (See TOWER Extra pages 104-109), thus endeavoring to put the flock there under the influence of a bold and relentless enemy and his blasphemous teaching. On reaching Chicago I was grieved to find additional testimony that Mr. Zech and Mr. Adamson were pursuing a similar course of misrepresentation, but on different lines.

There I learned that the conspirators, realizing that they had failed to accomplish their terrible scheme, are now planning a change of tactics, but without repentance. Mr. Adamson told that at a recent emergency-meeting of the four in Allegheny they had cast Mr. Rogers out of their combination--I suppose because he still persisted in the bolder course which they by this time see is a failure. Mr. Rogers wanted the others to hire a hall for him in Pittsburgh, and to advertise that he would "expose the errors of Millennial Dawn and Zion's Watch Tower." In the light of their recent experiences no wonder the others voted that such a course would be insanely suicidal to their cause, and dropped him.

But nothing can be more evident than that they are as full as ever of the murderous spirit, and that any "reconciliation" would only mean another opportunity to "blow Mr. Russell and his work sky-high;"--an opportunity to do and say things privately as before, so that they could not be caught and exposed. As evidence of this, Mr. Adamson has a type-written letter from Mr. Zech, which I have seen and read. This letter he is loaning around amongst the Chicago Church (which no longer tolerates him as a teacher), on condition that they first promise that they will make no copy of it, nor allow it to pass out of their hands;--evidently fearing that its false presentations, if copied, would come to my husband's eyes and be exposed. Verily, they love darkness and secrecy, because their deeds are evil. Alas! how hard it is to realize that we have been so grievously deceived in these men.

Mr. Zech furthermore is evidently in a private way seeking to give the inference that if he should fail in his business it would be my husband's fault. I am told that he says "I don't know what I may be obliged to do if Mr. Russell should push me." He does know, however, that such words are very deceptive to most people, who know little about business matters. I explained to the German sister who told me this,

that if either one got pushed by the other, it would be my husband who would be pushed by Mr. Zech. My husband, having indorsed thirty-two hundred dollars of Mr. Zech's notes without one cent of security, will surely be pushed by the banks who hold those notes, if Mr. Zech does not pay them.

Mr. and Mrs. Adamson are at the same business of misrepresentation. A Norwegian sister, with whom I took tea in Chicago, said to me before I left, Oh! Sister Russell, I am so glad that you visited us, I am so glad to get personally acquainted; for Mrs. Adamson has been telling us lately that you are very haughty and proud, and I am so glad to know that it is not true. And Mr. Adamson said to us recently--"The Church in Allegheny is rotten." I answered, "How is that Mr. A.? You told us not long ago of the Church there, that they were such noble Christians, and all so harmonious. How is it now that you have suddenly changed your mind and say they are all 'rotten?' In what respect are they 'rotten?'" "Well," said he, "I mean to say that they are only 'babes.'" "But," I replied, "are babes rotten?"

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I assured the sister that while some false brethren have recently disclosed themselves and removed the sheep's clothing they formerly wore, yet we have some as noble hearts in the Allegheny Church as are to be found on earth. And as for their being "babes," I could tell her that some here who are "babes" in "malice" (1 Cor. 14:20), compared with Mr. Adamson, could instruct him on the proper interpretation of parables, as well as show him that some of his recent Chicago preaching is very unscriptural. I refer

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to his telling the Church there that if they found the narrow way of the high or heavenly calling too difficult, they could turn aside and run for the restitution prize of human perfection, and that the ancient worthies may be looked for any day now--before the "first resurrection," of the Church, is completed.

This sister also told me of a very remarkable dream of another of the Norwegian sisters, a near neighbor. A short time ago, she said, Sister W. came over to my house in the morning to tell me that in her dream, which made a very deep impression on her mind, she had seen

and heard Bro. Russell preaching these precious truths "in our own beautiful Norwegian language"; and while she listened enraptured with it, some one in the congregation hurled a stone at the head of the preacher, which struck him in the mouth, from whence the blood flowed profusely. She ran to his aid and tried to wipe away the blood, which only flowed the more.

Then the scene suddenly seemed to change, and she held in her hand an open Bible, whose pages were mirrors. On one page was reflected a great and venomous serpent, which caused her to fear and tremble so that she could scarcely hold the book. Yet she feared to let it fall, lest it might break. But as she tremblingly held it, she glanced at the opposite page, where she read,--"The God of peace shall bruise Satan under your feet shortly." Then she awakened in great excitement. It seemed at the time prophetic; and when the late storm broke over Bro. Russell and the Church, she at once recalled its peculiar impressions. Several others have mentioned similar dreams preceding this trouble, and they seem strangely prophetic.

Mr. Adamson also told that my husband forbids people to marry, and as a proof of this related how he once sent Mr. Bryan a three days' journey into the country at an expense of twelve dollars, in order to prevent a wedding. I answered that this statement is as untrue as the others; that Mr. Russell never forbade any one to marry, and that not a living being could truthfully say that he or she had been forbidden; but that I knew that when his opinion was specially asked he gave the Apostle Paul's advice, and as nearly as possible in his words, citing them. (1 Cor. 7:25-35.) And when I had given a truthful explanation of his proof, above referred to, all saw that it was to my husband's credit that he spared neither trouble nor expense in order to let a sister in Christ know something of what he knew of the character of the man she was about to marry; that, thus informed, she might the better judge for herself whether or not he would make a desirable husband. Mr. Bryan who took that letter, and who brought it back undelivered, because too late to be of service to the sister, knows the truth of the matter, while conniving with Mr. A. at its misrepresentation of my husband's character and teachings. Anything to down Mr. Russell's influence,--seems to be their motto.

In the same connection, Mr. Adamson is telling that Mr. Russell wrote to him shortly after he was married, telling him that he should make his Will so as to give what money he had to the

Tract Fund, and to be sure not to let Mrs. A. see that letter. They affirmed this story in my presence, and said they had the letter in hand. I denied it emphatically, well knowing my husband's disposition to the contrary. I asked them to read the letter aloud to us all, but they refused to do so, and this clearly showed to all present that the statement was not worthy of credence. Only since my return home have I learned the truth on the subject, as follows:

Shortly after Mr. A's marriage, Mrs. A., it seems, declared that she "was not going to race over the country after him, like a mad dog." In writing to Mr. Russell on the subject, Mr. A. said, in substance, "What money I have was all consecrated to the Lord before I married; and in the event of my death I do not intend that any of it shall go to Mrs. Adamson or her folks: it shall go to the Tract Fund."

In his reply to that letter, my husband urged that Mrs. Adamson be not ignored; that as a wife she had a just claim upon him;--that on general principles any woman he would call his "wife" deserved consideration as such, even if out of harmony on religious subjects, as Mrs. A. then was, according to his representation. But he advised that if Mr. A. decided to will any portion of his effects to the Tract Fund, it would be wise, under the circumstances he

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described, and to the interest of his domestic happiness, not to inform Mrs. A. respecting it. That is probably the letter they had in hand, and were afraid to read lest their misrepresentations should be made manifest. Thus do falsehoods force the truth to view.--Matt. 10:26.

As illustrating the depth of wickedness to which these men would stoop, under the influence of envy and ambition, I told the Church how Mr. Adamson had written to Bro. Wright (and we know not to how many others), citing 1 Cor. 5:1-6 without comment, as applicable to my husband. Mr. Adamson could not deny the fact, under the evidence, but protested that he had not intended any reflection upon Mr. Russell's moral character. But Bro. McPhail, of the West Chicago meeting, spoke up and said that Mr. Adamson had made the same citation before that congregation, and reminded Mr. A. that he had challenged the reference then and there. Some of the brethren present remarked that such a charge would have no weight with anyone who knew Mr. Russell or who had ever looked into his face. In telling what inference

he did wish to give by the citation named, Mr. A. replied that he meant to say that Mr. Russell is a "railer." But since railers are not mentioned at all in the citation, but five verses further down in the chapter, I showed that this is only one of the many cunning methods of misrepresentation resorted to by these wicked men--because they do not know any real crimes to lay to his charge.

I mention these items here, because no doubt they have been similarly misstated orally or by letter to others; and to show that the same spirit that prompted the misrepresentations of their first attack still controls them, and that reconciliation with such people, under such conditions, would neither be possible, nor desirable, nor right, nor Scriptural. Better, far better off, is the Church without these men and all who have sympathy with such unscrupulous conduct. Indeed, while I was speaking at Chicago upon the duty of the Church as laid down in Matt. 18:15-17 and 2 Thes. 3:6 (See TOWER Extra, page 66), and showing that such men were not to be accounted again as "brethren" unless they first make full confession and give evidence of a heart repentance by as industriously attempting to undo the wrong as they exercised themselves in doing it, Mr. Adamson spoke up and said, "I do not repent. I would do the same thing again to-morrow." I replied, You are unto me, therefore, under the instruction of the Scriptures, as a heathen man and a publican;-- as "a heathen man" in that I can no longer have any Christian fellowship with you; as "a publican" in that I can no longer respect you as I could respect an honorable man of the world.

On the whole, my visit among the Churches gives reason for great encouragement; for surely if the Lord were not in the midst of his people such a virulent attack of the Adversary to destroy and scatter the flock would have done great damage. But I found everywhere a noble spirit of patience, faith, moderation and zeal. With deep sorrow and often with suppressed emotion the course of the conspirators was referred to, and earnest solicitude for the young of the flock was manifested. In every place the sentiments expressed were that these sad and painful experiences only served to draw their hearts nearer to God and nearer to all his faithful people, who stand shoulder to shoulder and heart to heart in the conflicts of this evil day.

All such--and that is all that I met from New York to Chicago, with perhaps a single exception, or possibly two,--having stood this shock so bravely and well, feel only the stronger for the probably more severe conflicts yet to follow.

The necessity for prayer and communion one with another and with the Lord is also more fully realized; and thus the body of Christ will be the more closely knit together in the bonds of mutual sympathy, love and helpfulness.

Many who have already endured much for the truth's sake are now reproached with the words, Oh, you are no better than other people; you call yourselves the "little flock," "the saints," and have as much contention and strife as may be found anywhere; etc., etc. And this is, alas! only too true, and the dear, faithful ones have felt the reproach keenly, and many scarcely knew what reply to make. But the answer is plain and Scriptural; for where did the Lord promise that his "little flock" of consecrated and faithful followers should be exempt from all intrusions of false prophets, false teachers, false brethren,

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yes, and of wolves in sheep's clothing? Nowhere is any such assurance left us.

On the contrary, we are distinctly forewarned that, as in olden times there were false prophets among God's people, so there will be also false teachers among us, who privily (privately) will bring in damnable heresies, and that many will follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of, and that, through covetousness (ambition, etc.) shall they with feigned words endeavor to make merchandise

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of you.--2 Pet. 2:1-3.

Again, we are forewarned of "false apostles, deceitful workers, transforming themselves into the apostles of Christ." "And no marvel," says the Apostle Paul, "for Satan himself is transformed into an angel of light; therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." And Paul also tells of his own "perils among false brethren."--2 Cor. 11:13-15,26; 1 Tim. 1:20; 2 Tim. 2:17,18; 4:14-18.

The Lord also bids us, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves;" saying, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so, every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit....Wherefore,

by their fruits ye shall know them."--
Matt. 7:15-20.

Here, then, is the answer to all such reproaches:
We were forewarned by God of the very conditions
that now surround us; and that such conditions,
while they were quite prominent in the
harvest of the Jewish age and beginning of the
Gospel age, would more especially characterize
this harvest period; for "in the last days" many
will have a form of godliness, but deny the power
thereof, and such deceptions will make the
"perilous times" of this "evil day." (2 Tim. 3:1,5.)
If there were a Judas among the apostles,
a Hymenaeus, a Philetus, an Alexander and
a Simon Magus and others such in the early
Church, and if there was a great conspiracy of
two hundred and fifty of the princes of Israel,
famous in the congregation, men of renown,
against the meek and humble instruments which
God had chosen wherewith to accomplish the
deliverance of his people (Num. 16:2,3), that
through the very weakness of the earthen vessels
his own glorious power might the more be realized;
and since we are distinctly forewarned of
God that thus it must be here also--in the last
days of the Church's warfare--why should any
of his people be dismayed to find it even so?
Surely here is an abundant answer for all who
would take up a reproach against the anointed
body of Christ.

The Church has not yet accomplished her warfare,
and her foes multiply on every hand; and
their attacks are the more bold, persistent and
determined as she approaches the end of her
course. They are vigilant, energetic, subtle and
relentless; but greater is He that is for us than
all them that are against us.

In the bonds of the gospel, Your servant in
Christ, MRS. C. T. RUSSELL.

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A PENTECOSTAL MEMORIAL.

It occurs to us as fitting, that as the Adversary's
murderous plot against the Lord's work
reached its height on the anniversary of our
Lord's betrayal and death, so this thanksgiving
issue of the TOWER should be dated just fifty-three
days after,--corresponding to the Pentecostal
blessing which came upon the faithful ones
just fifty days after our Lord's resurrection,--
"when the day of Pentecost was fully come, and
they were all with one accord in one place."

We rejoice, dear friends, that this anniversary of Pentecost finds so many of us of one accord (of one mind in the truth) and in one place (abiding in the secret place of the Most High, under the shadow of the Almighty). As the early disciples rejoiced and were begotten again to a living hope by the evidences of God's continued favor, manifested in the resurrection of Christ and evidenced on the day of Pentecost, so let us, while rejoicing as they did in the same, additionally recognize the Lord's continuing favor and protecting care over all that are his. Let us rejoice for ourselves and for each other that we still stand; that another sifting has passed, and has not separated us from the Lord and his people.

And let us pray and seek that we may have more and more of the holy spirit of our Master, that more and more we may be about our Father's business--co-workers together with God, ambassadors of the truth, fervent in spirit, serving the Lord. And as the early Church after Pentecost went everywhere preaching the gospel, so let us be renewedly earnest in our fidelity to the truth, to the Lord and to his "brethren." We cannot continue "fervent in spirit" except as we serve the Lord; and we cannot long serve the Lord except we do it from a pure heart fervently. Hence the necessity of activity in the service of God, on the part of all who would stand in this evil day. If our hands be not full of the Lord's service and our mouths full of his praise, it is because our love lacks fervency--heat. And it is into the

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luke-warm hearts that the great Adversary gains admission with his spirit of envy, malice, evil-surmisings, strife and every evil work. Such are all to be sifted out as even less esteemed by

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our Lord than the coldly indifferent worldly class. He says to such, "Because thou art neither cold nor hot, I will spew thee out of my mouth." Let our love--

"Pure, warm and changeless be,
A living fire."

Thus, turned to good account, our recent sad experiences will become to all of us rightly exercised thereby a Memorial of Divine favor and blessing. And as such it will strengthen us all, cause us to walk still more circumspectly, and prepare us for future trials and siftings.

For these no doubt will become more virulent and severe as the remaining years of the Church's pilgrimage roll on. Indeed, as often before noticed, but always well to be remembered, the close of the Church's course, as represented in various types--Elijah, John the Baptist and John the Apostle--is to be one of very severe trial, possibly including physical persecution.

Let this Memorial, and the blessed influences and recollections of faith rewarded and prayers answered, be a landmark for our encouragement and strengthening in future trials.

"Who helped thee last will help thee still;
Be calm, and sink into his will."

Dear Brethren and Sisters, as you prayed for us when you knew we were in the midst of the trouble, so render thanks for us now that it has passed away; and ask for us grace and strength, and humility, to endure whatever trials the Lord may yet see best to permit to come upon us.

And we, here, who prayed for you that the Lord would keep you from being stumbled by the Adversary's snares and deceptions and that your faith fail not,--we will render thanks on your behalf that the God of all grace and comfort has kept his own and not suffered them to be plucked out of his hand, nor to be tempted beyond what they were able, but that with the temptation he provided a door of escape. And we will ask for you that these light afflictions, which are but for a moment, may work out for you and for us all a far more exceeding and eternal weight of glory.

As ever, your servant in the Lord,
--THE EDITOR.

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"My soul, with humble fervor raise
To God the voice of grateful praise;
And all thy ransomed powers combine
To bless his attributes divine.

"Deep on my heart let memory trace
His acts of mercy and of grace;
Who with a father's tender care
Saved me when sinking in despair.

"He led our longing souls to prove
The joys of his abounding love.
And when we did his grace request,
He led our weary feet to rest."

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THE VOICE OF THE CHURCH.

"WHETHER ONE MEMBER SUFFER, ALL THE MEMBERS SUFFER WITH IT:
OR ONE MEMBER BE HONORED, ALL THE MEMBERS REJOICE WITH IT."

--1 COR. 12:26.--

[Bro. Letterman's was the first reply to the Extra received. We therefore give it the first place. It was doubly encouraging because he is a new reader.]

Pennsylvania.

MY DEAR BROTHER IN CHRIST:--Your favor, A Conspiracy Exposed, to hand. I cannot wait until I read it all before offering you my congratulations.

"Whom the Lord loveth he chasteneth;" "his grace is sufficient for us," his own, in all trials; and all things work together for good to those who love the Lord.

My sympathy I reserve for those poor, misguided ones, who have lent themselves, I am afraid, the too willing tools of Satan. My prayer for you and Sister Russell is that the Lord may prosper you in every good work and word. Your brother in Christ,

G. W. LETTERMAN.

[The following letter is from the editor's aged father, who received one of the slanderous circulars. Step by step he has been interested in the present truth since 1872--being one of the Bible class mentioned in the Extra.]

Virginia.

MY DEAR SON:--It is with love and sympathy in my heart that I write you at this time, after having read the full account of your trials and troubles amongst those whom you accepted as your brethren in Christ. It does seem almost incredible that those people could be guilty of such mean and despicable conduct towards you, from whom they had received so many marks of kindness. But, my dear son, these are some of the trials we all may expect--especially those engaged in the "harvest" work. I am proud of the noble defence you make in vindication of your conduct, and especially in the cause of the

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Truth we all love so dearly. I feel confident that you will come out of this trial brighter and more appreciated in your character

and works than you ever were before.

The good Lord, who has been testing your works, will promote you to still higher honors in his Kingdom; I pray that he may bless you always and sustain you in every good word and work; and to him we will ascribe all the praise forever. Amen.

But while confident that the result will be a final victory for the truth, it is very trying on one who has labored late and early for the last twenty years for the cause of truth, to have his supposed friends turn against him and brand him as a liar and a hypocrite. Oh! it is terrible! I am most surprised at Mr. Bryan: to my mind he is the most deceitful one of them all. If I had known his true character when he came to our house in Richmond, I should have treated him very differently.

I often think of you and your many trials, which you seem to meet very courageously. But with an approving conscience a man can stand considerable, especially if the Lord is on his side to help and strengthen.

Please extend to your dear wife my hearty congratulations on her noble defense of her husband and the cause of truth during this trying ordeal.

With love and congratulations from us all, I remain, your loving father,

JOSEPH L. RUSSELL.

Pennsylvania.

[Another brother who was a member of the early Allegheny Bible Class writes as follows:]

MY DEAR BRO. IN CHRIST:--I have read carefully pages 92 to 119 of A Conspiracy Exposed and Harvest Siftings with special interest, and must say my recollection of events named by you are very much like your own; and while there are details, in some cases, of which I know nothing, and hence cannot speak as to them, yet I do know there were such transactions as you name, and at the dates given. I am quite conversant with some of the dealings, and am surprised at the very merciful manner in which you speak of those with whom you were associated. "The servant is not greater than his Lord." "If they have done these things in a green tree, what will they do in the dry?"--"Perils among false brethren," etc., etc.

As to myself, you can rely on one thing; viz., All reports stating that I deny the ransom are absolutely false. The no-ransom people may talk, but they "have nothing in me."

As ever, Yours in Him, W. H. CONLEY.

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Kansas.

DEAR BRO. AND SISTER:--We have copy of Extra, and take much pleasure in answering. I know the trial is hard for you to bear; but we are praying earnestly "that your faith fail not." "Think it not strange concerning the fiery trial." "Be patient, therefore, brethren." "Count it all joy."

The Devil uses the best men and women for his work if he can secure them. "Stand fast, therefore;" "For we wrestle not against flesh and blood." One of my favorite Scripture texts is 1 Cor. 16:13,14. "Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with love."

We shall wait in prayerful suspense until we know the outcome of this very unexpected development.

Having had a little experience in colporteur work, and also in preaching orally, we have long ago become convinced that circulating the printed page is almost the only way to reach the hungry and interested ones. I am satisfied in my own mind that you are entirely correct in your views on this matter. We enjoyed the colporteur work, and it was and is one of our hardest trials to be compelled to give it up. Pray for us.

Give our love to all the brethren at Allegheny, and remember us as yours in Christ,

E. R. WEST AND FAMILY.

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Massachusetts.

DEARLY BELOVED BROTHER AND SISTER RUSSELL:--
A Conspiracy Exposed and Harvest Siftings reached me safely. I praise the dear Lord for this, the other side of the question. I have heard the rumblings of the present storm for quite a long time. As I love you dearly (and often pray for you), it grieved me very much to hear all these things. But I would be surprised if "all men spoke well of you;" for our dear Master was very cruelly spoken against; and if they have misunderstood and condemned and betrayed him, the "holy" and the "just one," how much more

we should expect, who are imperfect--yet, praise God, our intentions are perfect. I am delighted to find in your "Exposure" that your course has been highly commended by the intelligent and consecrated ones, and for myself I would say, Rightly so, indeed.

The dear brethren with whom we meet here appear to be in a good, healthy condition, all praise to our dear Father, and his adorable Son Jesus, who careth for the dear sheep.

When I received A.B.R. and Z.'s letters containing the blasphemous charges against

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your character, I was surprised. I see one of them even went so far as to criticise your views respecting Jacob's dealing with his father in the matter of obtaining the blessing.

See what a different effect the truth on the subject had on a consecrated heart. My heart responded in praises to the dear Lord, for another clear vindication of his glorious character. Truly, "Light is sown for the righteous, and gladness for the upright in heart." Many are the afflictions of the righteous; but the Lord delivereth him out of them all. Praise his dear name for such comforting assurances. May the God of all peace comfort your hearts, is the prayer of your humble servant and brother in the Lord,

W. J. THORN.

[We give, by permission, extracts from a personal letter to one of our office-helpers.]
Indiana.

DEAR BRO. HENNINGES:--I received A Conspiracy Exposed. We have read it carefully and are thoroughly satisfied.

I heard a rumor of this trouble about a year ago, and just after the convention heard another. Neither was very definite, only a hint that "Some of the colporteurs felt that Bro. R. was attempting to lord it over the heritage." In the light of his writings, however, we knew perfectly that the man would never dream of

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such a thing; and we concluded that his strict business principles were not appreciated by those persons who had loose ideas of business. There are many well-meaning people who mistake justice for cruelty. A schoolma'am

appreciates that fact very thoroughly. Our experience in Chicago strengthened our ideas on the "whispers"--you recall how some had to be kept in their place to enable others to hear what was profitable.

Mother and I feel that Bro. Russell is a "chosen vessel" of the Lord, and we hold him in great esteem for his works' sake. We had two ideas in mind when we went to Chicago; viz., to be baptized, and to see Bro. R. face to face. We were satisfied. His face is one to inspire confidence and we studied it carefully.

When I received those circulars ["bombs"] last April, I was stunned, for Mr. Zech was one of the last persons whom I would have suspected of perfidy. Of course, I know nothing about him except what I have learned through the TOWER. Bro. R. has always spoken so kindly of Mr. Z. that I supposed he was faithful.

After the others retire, Mother and I usually read and talk. That evening I gave her one of the circulars, and we discussed the matter. We decided that Bro. R. would never have been honored by the Lord, had he done the things of which he was accused; that you, Bro. Henninges, would never stay in an office where such things were done; that we would hear the other side of the story before we decided what was the real trouble. We laid the matter before the Lord and told him that we were following him and not any earthly leader; that our sympathy was with Bro. R., for we felt that he was a faithful servant; that we wanted the Lord's help to decide the matter justly, for we had esteemed those whose names were signed to the circular highly for their work's sake, also. So we left the matter. The next afternoon, we compared the letter signed S. D. Rogers with "The Work in England" in the April TOWER. The conclusions were not flattering to Mr. Rogers. We knew that his ideas would not work in our house, for my father and brothers would not tolerate his ideas for a single day. We concluded that he was tired of colporteur work, and wanted an excuse for leaving it. Since we had seen that one of the four was to be blamed, we felt that the other three were in bad company to say the least, and again left the matter.

The "Conspiracy Exposed" is a full reply to every point raised. It is an awful warning to those who neglect to cultivate the fruits of the spirit, for these people seem to have been content with head knowledge rather than heart practice. Mr. Bryan must be a most miserable person. I pity him. That any one could be in

daily communion with such people as Bro. and Sister R. and profit so little by their presence is a mystery to me. What manner of man can he be?

We have felt that it will not do to depend upon any "arm of flesh," for it will fail us. So we have long urged our little company here to search the Scriptures and make the truths we love a part of themselves. While honoring Bro. R. and his work, we have used his writings as outlines of Bible study; so that should any difficulty arise, we would not easily be moved or shaken. We think this to be a wise course. God's Word is sure, and when our hope is based upon that alone, we are safe. It is not always an easy matter to study out these things; it is far easier to take Bro. R's word, for we have great confidence in him; but we know that we shall not be permanently benefited unless we appropriate these things to ourselves. Hence we test everything he says to the best of our ability. May the Lord keep us all from falling! With love and sympathy for the friends in the office, I remain
Yours in Christ, Louise Hamilton.

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Ohio.

DEAR BROTHER AND SISTER IN CHRIST:--
At our Bible Class meeting on last Sabbath, I was requested by the congregation unanimously, and with my most hearty concurrence, to convey to you by letter the information, that, after a full examination of charges against you and your reply to the same, our confidence in and love for you both are greatly increased, and we feel doubly assured that you will not be shaken or moved in the defense and promulgation of the truth, but rather prompted to increased vigor and activity in your noble work. May the Lord who has delivered you from the claws and mouths of the lions be ever with you to direct, strengthen and protect you as his faithful servants.

Your brethren in the Lord,
THE CHURCH AT EAST LIVERPOOL,
W. A. WALLACE, Leader.

Indiana.

DEAR SISTER RUSSELL--BELOVED IN THE LORD:--Husband has intended to write Bro. Russell before this, but has been very busy (has in mind to care for some German brethren

in L. _____ who desire to have this trouble interpreted to them), and he is absent now for a few days.

Our confidence that dear Bro. Russell would be able to clear himself of those vile charges, is amply rewarded, and now he only shines brighter in our estimation than before. We praise the dear Lord for his sustenance of you both and all the faithful in this severe trial, and that you know the peace that abides at such times. All who have stood this shock will certainly put themselves yet more firmly on their guard, and realize more and more how dangerous it is to permit a moment of carelessness or indifference. How necessary to pray without ceasing! for otherwise we know not but we may be caught unawares by the enemy, and our feet slip. How perilous are these times; and who shall stand?

The letter written by your office workers, telling of the ways in which they are bound, I am trying to make my own in sentiment; for while I am not yet an active worker, I am trying to prepare myself for whatever the Lord may have in store for me.

"Seemeth it a small thing unto you that the God of Israel hath separated you from the congregation ...to minister unto them?" (Num. 16:9.) The honor which these terribly deceived brethren once had of dispensing the meat provided in due season, is oh! how great; and one (is it wrong?) that I covet.

We contemplate holding a special meeting having for its subject the Ransom; some desiring to understand it more fully. Please remember us especially in your prayers, that we may be strengthened with might by his spirit. God bless you both and continue his upholding of you in his arms.

Yours in our Redeemer,
MRS. F. J. BOURQUIN.

Kansas.

DEAR BRO. AND SISTER RUSSELL:--When I first received the circular of B.A.R. and Z. I confess I was greatly surprised, as I had learned to hold them in high esteem because of their active zeal for the truth, and I prayed earnestly that if their charges, or any portion of them, were true, God would give you grace and humility to confess your error; but that if they were not true, you might be more and more used of him to feed the household of faith with stimulating and strengthening strong meat. At all

events, I felt sure that the teachings of the DAWNS were in harmony with God's truth, and I meant to hold fast to them. Yet I assure you I was not inclined to believe the charges, having many reasons for not believing them; and since you have exploded their bomb more thoroughly than they could, it shows plainly what an infernal machine it was. It may cripple some of the weak sheep, but it will prove fatal to many wolves in sheep's clothing.

Faithfully, Yours in Christ, A. B. PERINE.

Ontario.

MY DEAR BRO. RUSSELL:--The exposure of conspirators in the very heart of Christ's laborers has been the greatest surprise to us since we came to a knowledge of God's plan. Their conscience must be completely asleep, or they could not be compelled to retain such a spirit, which a little consideration would prove to them is of Satan. I fear they are in a most dangerous position, that vanity and pride are causing them to sin against the power of God, which I consider brings on the second death. I think if they could see their condition they would be frightened and humbled by it, and return to the Lord in meekness.

The outside world and the nominal church have truly more sense of justice than they, as they are too honest and just to pick flaws where there are none. I know of a

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man here who is a great enemy to you, who wrote to a Presbyterian minister in your city to know who you are and what kind of a man you are, that he might air your bad qualities. But, praise the Lord, I understand the answer came that you are a nice enough man, but very far astray in your religious opinions. This shows how, far and wide, others have been looking for flaws in your character. Oh! how guarded we always ought to be that none may find occasion to stumble over the truth on account of our unworthiness to carry it to them. Trusting you to the care and guidance of the holy power of Jehovah,

Sincerely, Your brother and sister in Jesus,
T. AND HARRIET BAKER.

New York.

DEAR BRO. RUSSELL:--The TOWER Extra received and read with a great deal of interest. We felt on reading the letters of others, as well as on realizing more fully the severity of this trial to you and Sister Russell, that our expressions of confidence and sympathy, as given in a former letter, have very partially expressed our mind. We do praise him for this thorough vindication of the cause of truth and yourself, and the evidence of the Lord's gracious overruling to the honor of his name. While our faith has in no degree been shaken, we have been led to a firmer determination as well as a greater nearness to our dear Lord and head.

We realize in it a sad warning: that if the enemy can find in us any vulnerable part he will surely exercise himself. It has called forth from us quite a searching of heart and an examination of the armor. Your article, "Personal Liberty," had a similar effect with the result of my discovering a degree of the same contagion in myself--undervaluing to some degree the talent already blessed by Him and reaching out for other talents not given. How I thank him for the timely rescue! I for one shall not give place to the least entrance of Satan's shaft. The example before us of presuming upon talent not given by the Lord is too clear an indication of the Lord's will to be lost. He shall find me faithful in the one talent placed in my hands. We are more than ever convinced that the colportaging of DAWN, with the distribution of TOWERS and tracts on subjects requiring explanation, is our means of largest service.

All with whom I have communicated express the same thought: That this is but another of Satan's efforts to deflect the course of the harvest laborers and a prompting of the flesh, individual heart-searching being necessary in order to be amply defended against the adversary and to prevent his gaining any degree of advantage. Our trust is firm in Him who is able to keep us from falling; and you may be sure that you are daily remembered by us before the throne of grace. We are in this yet more fully reminded of the burden of responsibility that rests upon your shoulders; but we know that, with us, you realize that our

sufficiency is of God, that the power of God may be made manifest. With much love in Christ to you, Sister Russell and all the faithful ones of the dear household,
MR. AND MRS. M. L. HERR.

Nevada.

DEAR BRO. RUSSELL:--With great joy I received M. DAWN, VOL. I., in Danish, and the tracts for the introduction of the same. So far as I have examined it, it is a very able and faithful translation. Praise be to the Lord and thanks to you and Bro. Samson, now the glad tidings can be sent to Denmark. You will find enclosed check for \$50. Please see business slip. I am working hard to fix my home affairs, so as (if the Lord will) to go to Denmark and do some colporteur work there.

I am very sorry to see from the Extra the trouble and trials you have with false brethren. It is liable to make some stumble, but will make others stronger: for true members of the body of Christ will not be deceived by a strange voice, but will be more closely bound together in watchfulness and prayer. I have much sympathy for you and Sister Russell. I know that your trials are severe, because these are men in whom you have had confidence. So far as character is concerned, I have but a short personal acquaintance with you, but in my best judgment you have an uncommonly well-balanced mind and good business capacity; moreover, the Lord has intrusted to you a knowledge of his Word (a key to his storehouse), that he has granted to no one else; and this is proved by your writings. Now if the Lord, who is acquainted with your heart, has placed so much confidence in you and made you his instrument to bring meat in due season for the household

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of faith, in this day of the Lord, we also should have confidence in you. This conspiracy will only bring you, with Jacob's earnestness, closer to him. Therefore, brother and sister, be strong! Fear not! The deadly arrows are only passing by! The Captain of our salvation will bring you through more than conquerors.

Remember me in your prayers. Your

brother in Jesus, HENRY LARSON.

Illinois.

DEAR BRO. RUSSELL:--I take this opportunity to assure you of my heartfelt sympathy for you and Sister Russell in the fiery trials you have both passed through in the past few weeks, and which you have been able, by God's grace, to endure.

I rejoice to say, dear brother, that the little company in this city has never doubted your allegiance to the truth; and that the sweet incense of our prayers has reached our Heavenly Father, we feel assured, in that you have acquitted yourself so honorably. The last TOWER was joyfully received, and doubly assures us that the Lord still permits you to serve the meat in due season, the second article in particular being strong meat indeed.

Yours in fellowship and love,
J. H. HAYES.

New York.

DEAR BRO. RUSSELL:--Just a week ago to-night, we had the rare pleasure of seeing and hearing Sister Russell. All enjoyed her remarks very much. Again we assure you of our love and confidence.

I trust that your prayer, viz.: "May we all walk faithfully and humbly in Christ's footsteps--even unto death," will be true of us. Our meetings continue good. The canvass fair. Some newly interested ones constantly coming in, while others move or grow careless.

With gratitude and love, I am, as ever,
Your brother in Christ Jesus,
JAMES A. WEST.

Oregon.

DEAR BRO. RUSSELL:--When our little flock gathered together to-day to read and pray and study God's Word, this severe trial of yours was uppermost in all our minds; and we desire to write you a word of condolence and comfort.

We all feel sad that so many having received kindness at your hands should turn about and be so cruel; we are thankful

that you have passed successfully such a severe trial; and we more than ever believe the truthfulness of your teachings.

We pray that the Lord will comfort you greatly by giving you the help of truer and nobler men, will preserve you and us all, and make us more than conqueror through Jesus Christ our Lord.

THE CHURCH AT SALEM.

New York.

DEAR BROTHER RUSSELL:--I had a letter from you in the early months of this year, which I have not answered for many reasons, chiefly that I did not know what to write, being torn with conflicting emotions; but now I will hold my peace no longer, for I wish to place myself (in the late unpleasantness) on your side, which I think is also the Lord's side. You have acted a Christian part, and all of the Christian friends should let you know their stand. You remember how Moses said, "Who is on the Lord's side let him come to me." (Ex. 32:26.) I think this is another occasion when the Lord wants every one to show his colors.

Let those who are not on the Lord's side beware of the sons of Levi!

Yours in his name,

MRS. E. A. WHITE.

Kansas.

DEAR BRO. AND SISTER RUSSELL:--I drop you a few lines to inform you of the receipt of A Conspiracy Exposed, and to assure you of my sympathy and Christian love. I read it through with much interest, some amusement at the flimsy charges, and indignation at the attempt to divide husband and wife; but I experienced no surprise at the depths of infamy exposed. I am too old, and have had too much experience of "spiritual wickedness in high places," to be ever surprised at anything in that line. I remember being in great trouble once at seeing much of my work, through Christ, as I thought, pulled down, until that beautiful line occurred to me.

"I left it all with Jesus, long ago."

At once peace and rest came; and now I hope at all times to be able to say, "None of these things move me;" and I feel sure,

dear brother and sister, that you are too far

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along in the road to be much disturbed by a few "fiery darts." Thank God for the glorious truth! "Great peace have they that love thy law, and nothing shall offend them." Yours in Christian love,
T. J. CHAPMAN.

Pennsylvania.

DEAR BRO. RUSSELL:--I have just finished reading A Conspiracy Exposed. Surely you have acted the part of a Christian. I cannot here tell you how much I sympathize with you in this persecution. By the grace of God you have helped me into a light more clear than I ever hoped to realize in this life. May God continue giving strength and courage to overcome.

Your brother in Christ,
J. M. BLOSE.

Missouri.

DEAR BRO. AND SISTER RUSSELL:--
We, the undersigned, followers of our Lord Jesus Christ, with confidence in his all-sufficient sacrifice for our redemption, would hereby tender our sympathy, also our sentiments, in regard to your recent sharp experience of the power of the adversary in your midst.

It is highly gratifying to us to know of your ability to stand in the evil day-- though the powers of darkness cast their shadows even in your very household. True, we should expect nothing less from such as you, with your experience, strength and profession; but we remember that even such may be in danger of discouragement under such rude shocks, and we would at least make known our love and esteem in support of the tired hands.

We would not further strife by unnecessarily taking up a line of criticism of the false brethren; but to such we would say that the throwing of "bombs" is of itself, to say the least, nihilistic, anarchist, devilish --infernally in conception, development and results, unworthy soldiers of the cross. And we offer our prayers that such offenders

may have the error of their ways
brought home to them in such manner as
to lead to their repentance--that they may
learn a better way of service than by self-exaltation
and the overthrow of brethren
more advanced, earnest and active in the
service; that they may learn to train their
weapons, not upon brethren in the front
ranks, the fore-front of the battle, but upon
the adversary and the powers of darkness--
the strongholds of the enemy opposite.

But is even this work all we have to do?
We should say not! For what of the time?
We rely on the Scriptures for answer, believing
that God is his own best interpreter,
and find that an all-important work is to seal
the servants of God in their foreheads, that
they may be able to withstand in the evil
day, and having done all to stand; and we
should be about our Master's business.

But, dear brethren, the sower soweth the
word, and, as in the case of these false
brethren, it sometimes occurs that the lusts
of other things, entering in, choke the word
and it becometh unfruitful. But we realize
that you and yours are such as hear the
word, receive it and bring forth fruit; and
for our mutual encouragement it is written,
"There is nothing hid that shall not be manifested;
neither was anything kept secret,
but that it should come abroad;" and coupled
with this the fair warning: "Take heed
what ye hear. With what measure ye mete,
it shall be measured to you." "For he that
hath, to him shall be given; and he that
hath not, from him shall be taken even that
which he hath." (Mark 4:22-25.) And,
in fact, we find the good old Word full of
help, encouragement and blessing for those
who press along the line of duty; merciful
admonitions for the offending, the erring,
the unfaithful. "And this also we wish, even
your perfection."--2 Cor. 13:9-13.

"Finally, brethren, farewell. Be perfect,
be of good comfort, be of good mind, live in
peace, and the God of love and peace shall
be with you."

Grace be with all them that love our Lord
Jesus Christ in sincerity.

THE CHURCH AT WEST PLAINS.

Indiana.

DEAR BRO. RUSSELL:--I have read A
Conspiracy Exposed and hasten to express

my sympathy for you in your severe trial.
Oh, how I wish I could grasp you by the
hand and make you feel that you had one
more friend for yourself and the truth.

While I am very much grieved that such
able workers for the Lord, as the conspirators
have once proved themselves, should
turn and pursue the course that they have,
and while their loss to the cause and the injury
such wolves may do among the sheep
is painful to contemplate, I rejoice and am
thankful to God that every single charge of

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each individual was satisfactorily refuted
and made to be as chaff to the wind. I rejoice
that while their every effort in the
conspiracy has been to wreck the progress
of the work by so humbling you that you
would not dare to hold up your head again,
you seem to have a more earnest zeal for the
cause, if possible, than before. I rejoice,
too, that while it was endeavored to have
the pestilence reach the faithful office-helpers
they seem to have escaped unscathed, as
instanced by their splendid letter to you.
And I am hopeful that all the faithful will
be drawn closer and closer together and be
made to feel their own danger more, and to
be more watchful and earnest.

As for myself, I know that it has influenced
me in that direction. I shall, by the
help of God, make more earnest endeavor
to spread the truth in every possible way.
As to my little donations to the Tract Fund,
I do not care to hear by certificate how
much it is. I do not remember, nor do I
care to know. It is sufficient for me to know
that it has been properly applied. Only
wish I could do a thousand times more. I
would like to speak many words for your
encouragement in your hour of sore trial,
but I reflect that I could not say anything
that would give you such cheer as the words
of the Master, and I commend you to them;
for they are able to build you up and to
cause you to rejoice that you are able to
suffer reproach and to have all manner of
evil said against you falsely. May the Lord
strengthen you, shield you and guide and
use you to his further glory.

Yours in the service of the Master,
S. M. GAMBILL.

London.

DEAR SISTER RUSSELL:--My heart urges me to write, to express to you the loving sympathy I have felt for you and Bro. Russell, during this terrible testing-time. At first (being still weak in the faith) I was stunned by the four terrible letters, but gradually light came; and now I can see that this trial was meant to teach our "little flock" to rely on no one but our Father and the Master. Then, when we had learned the lesson, our sorrow was turned into joy by Bro. Russell's complete and truly Christian reply to all the cruel accusations evolved from envious and malicious hearts. The shadow to our joy is in hearing that some of those who call themselves followers of our Lord could be lead into such wickedness. This again is a lesson: "Let him that thinketh he standeth, take heed lest he fall."

It is strange that, though I struggled against it, I had from the first a sense of discomfort in Mr. Roger's company, and thought it something wrong in myself which made me feel his preaching almost intolerably tedious. Now I can see it very differently. The man who could write that supplement must be devoid of love and kindness in his heart.

I can never feel thankful enough for having been led to read M. DAWN, and finding therein a satisfactory explanation of all my difficulties with regard to revealed religion. It seems to me now that what we all need most is "pure religion and undefiled" in our every day life.

That our Father may bless and keep you and Bro. Russell in the "narrow way" to the end, is the prayer of your sister in Christ,
ELLEN M. MAGRATH.

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Illinois.

DEAR BROTHER RUSSELL:--I am sure that you will be anxious to know how the circular sent out by A., B., R. and Z. and your TOWER Extra were received by the Church in Chicago, and how they affected us.

We were very sorry to receive such a venomous circular, and especially from men who had been held so highly by the Church. However, we discovered at once the spirit

of envy, strife and jealousy which pervaded the whole circular, and decided that the adversary was at the bottom of it.

The TOWER Extra came; and I am glad to tell you that the spirit in which you wrote is to be highly commended--being essentially Christian. Your answer was not only satisfactory, but it was noble and generous.

We are glad that you remembered that vengeance does not belong to you, and that you did not attempt to take the rod out of God's hands. He (only) knows how much guilt is connected with their sin, and also what penalty to attach. You did what our blessed Lord would have done, and did do, under similar circumstances, "Who, when he was reviled, reviled not again, when he suffered, he threatened not; but committed himself to him that judgeth righteously." We are glad that the spirit of retaliation did not find a place in your answer, and that, while it was impossible for you, under such circumstances, to keep from getting angry,

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we are glad that you did not allow yourself to sin. Neither did you "give place to the devil" (Eph. 4:26,27), as the conspirators did.

"No man is really dishonored except by his own act. Calumny, injustice, ingratitude --the only harm these can do us is by making us bitter or rancorous or gloomy: by shutting our hearts or souring our affections. We rob them of their power, if they only leave us more sweet and forgiving than before; and this is the only true victory. We win by love. Love transmutes all curses and forces them to rain down in blessings. Out of the jealousy of his brothers Joseph extracted the spirit of forgiveness. Out of Potiphar's weak injustice, and out of the machinations of disappointed passion, he created an opportunity of learning meekness. Our enemies become unconsciously our best friends, when their slanders deepen in us heavenlier graces. Let them do their worst; they only give us the God-like victory of forgiving them."

Terrible as this thing has been, good will come out of it to all who are rightly exercised thereby. It will bring them nearer the Lord; make them more earnest and self-sacrificing in his service; and assist them to escape the "fiery darts of the wicked" in the future.

Mr. Adamson--at one of the meetings--expressed himself as being "very sorry that this affair ever occurred." We sincerely hope that this sorrow is of a godly kind. "For," says Paul, "godly sorrow worketh repentance to salvation not to be repented of."--2 Cor. 7:10.

[We fear, however (in view of his words uttered in Sister Russell's presence, "I do not repent. I would do the same thing again to-morrow," and his course of continued misrepresentation), that his is not Godly sorrow, but merely that born of disappointment at the failure of their scheme.--EDITOR.]

He (Mr. Adamson) said, also, that he could not see much love in the act of treating him "as an heathen man and a publican." All we have to say to that remark is this: God (who is love) could not and would not ask us to do an unloving act. We could not love God and at the same time disobey him. "If ye love me, keep my commandments;" "He that hath my commandments and keepeth them, he it is that loveth me;" "He that loveth me not keepeth not my sayings."--John 14:15,21,24.

"Now here can be no mistake. Nothing can be love to God which does not shape itself into obedience." God counts nothing else as love. So we see that we are perfectly safe in following the instructions of our Lord, as found in Matt. 18:15-17; 1 Tim. 6:4,5 and Rom. 16:17, without overstepping the limits of love or justice.

The Church in Chicago (with but one or two exceptions) are on your side and on the side of the truth; and I am sure are more determined than ever to not only know the truth, speak the truth and defend the truth, but also to live the truth.

May the Lord bless you and Sister Russell and all your household and all the body of Christ at this time; and may he give us all the necessary strength to overcome all temptations and trials in the future.

Your brother, in Christ,

M. L. McPHAIL.

P.S. The above letter was read to both the West and South Chicago meetings and its contents were heartily approved by all.

DEAR BROTHER:--After reading the Extra I cannot refrain from sending you some words of encouragement. The charges brought against you have been conceived in ignorance if not malice, especially as relates to the sending of addressed wrappers. This you had a perfect right to do. I am first assistant Postmaster here, and know whereof I speak.

Trusting that you will come out of the affliction like gold that is tried in the fire, and that those that would injure you may come to see the injustice that they have done you and yours and return to the Lord, I remain,

Yours in Christ, J. F. O'Rorke.

New York.

DEAR BRO. AND SISTER RUSSELL:--Words fail me to express to you the state of my feelings while carefully reading through the pamphlet duly received: such a nefarious plot merits righteous indignation. My heart aches for you; but, dear Brother, do not let it vex you; but rather let it be an encouragement; for it should prove to you, as it does to me, the spiritual power and truth of your labors. Wherever one finds Satan most active, be sure it is because there is truth and purity in that which he is aiming to overthrow. Otherwise it would be beneath his notice; for he loves only a lie, and he never fails to make tools of weak-minded men to carry out his purposes. No man of sound mind and of a spiritual nature

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would ever lend his name and influence to such a heinous scheme; and I am quite sure you will continue to hold the love and respect of all right-minded brethren.

In my opinion there is more spiritual power in the reading of any one volume of the M. DAWN, to draw men to the proper study of the Scriptures (and thus, through the grace of God, to accept salvation through the ransom), than hearing one thousand sermons, let them be ever so spiritual and well studied--because what the ear receives the mind often fails to retain; but that which enters the eye is almost always permanently photographed in the chambers of the brain and thus is continually rerising before the mental vision. Such has been my own experience.

Assuring you of the deepest love and gratitude for benefits personally received, I remain,

dear brother and sister, Yours in the blessed
hope, Edward Harris.

P.S. How true is the Scripture word photograph:
Man that is born of woman is naturally
conceived in sin and shapen in iniquity. He
is not righteous. His mind is enmity against
God. The imagination of the thoughts of his
heart (from his youth upwards) is evil and deceitful
above all things. He neither understandeth
nor seeketh after God, but out of his
heart proceedeth evil thoughts, murders and all
kinds of iniquity. He is blinded by Satan.
His mouth is full of cursing and bitterness.
The poison of asps is under his lips. His lips
are like a burning fire. His tongue is a sharp
sword, and his teeth are spears and arrows.
He stretcheth out his hand against God. He
conceiveth mischief, and bringeth forth vanity
and falsehood; and if he repenteth not, his foot
shall slide in due time; for the days of his
calamities are near.--Job 14:1; Rom. 3:10;
8:7; Gen. 6:5; 8:21; Rom. 3:11; Matt. 15:19;
2 Cor. 4:4; Rom. 3:13,14; Prov. 16:27;
Psa. 51:4,5; Job 15:25; Psa. 7:14;
Deut. 32:35.

Pennsylvania.

DEAR BROTHER:--I received TOWER Extra
last night, and also the circular letter and paper
from the opposers. I did not for a moment
entertain a thought but that you could show
their evil designs. To the true Church you
are esteemed as a true brother and servant of
the Truth as never before.

I can say, after nearly five years of colporteur
work, that I have found none but were
brought into the Truth by reading DAWN
and TOWER or tracts, which assisted them in
understanding the Scriptures.

The work, as I understand it, is to find the
"wheat" class, and with the present Truth
intellectually seal them and thus separate them
from Babylon. In doing this, many DAWNS
are sold to others who may not now appreciate
them, but who thus assist in bearing the
expense of the laborers; and they will be read
by and by. I lecture some and quite acceptably,
but have no ambition to make that a
special work.

Yours in the one hope, A. C. Wise.

Ontario.

DEAR BROTHER AND SISTER RUSSELL:--I write briefly, just to express my deep sympathy with you in reference to the severe trial through which you have been passing. We, as a little company of the Church, have been praying for you, and will pray that God will keep you faithful through it all. This trial is especially hard, because it comes through "chosen" ones. Our Lord, agonizing in the garden, looking to the cross, and sweating, as it were, great drops of blood, received so little sympathy from even the disciples that they could sleep; and after all Paul's faithful ministry to the Churches in Asia, he wrote "all they that are in Asia are turned away from me." Please read 2 Tim. 4:10,14. The trouble referred to seems to have existed at the close of Paul's ministry; and yet he writes with bold confidence. (Verses 6,8; Rev. 3:21.) We are engaged in the conflict now, surely; but the prize is yonder!

I read the letters of the four conspirators before TOWER "Extra" came, and was able to read their condemnation between the lines so completely that if you had never written a word in defense I could not have condemned you. The charges as to your being a pope, and other action in the matter, show all the more clearly the necessity for a firm stand on your part. The TOWER is your ministry, and may God bless you and it more and more.

Yours in our dear Redeemer,
T. A. Ivey.

Nova Scotia.

DEAR BROTHER AND SISTER RUSSELL:--Yesterday I received the extra number of TOWER, and I can assure you I was both grieved and pained to find that their had been divisions in the body of Christ. Knowing as I do that you were continually sending out so many sound Bible truths, and every word breathed in the spirit of love and humility, I have sometimes thought that your fears as to a falling away were groundless; but, since reading A Conspiracy

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Exposed, I have had to change my mind, and I now see clearly how Satan will assault the strongholds of present truth. But I cannot understand how any brother having a spark of honesty in his heart, or professing to have the love of Christ in his heart, could plot and

endeavor for two whole years to injure a fellow worker for the Master. I have seen plenty of that kind of work amongst members of the nominal Church, but I did not expect it among the readers of DAWN and TOWER. Dear brother and sister, I feel deeply for your trouble, and tender you and your household my sincere love and sympathy; and my prayers are and will be that the dear Master will give you needed strength to overcome your enemies. I have no doubt that the injury intended for you will recoil with double force on themselves; and I firmly believe that God in his love will raise up ten friends and co-workers to one that has proved false.

Again thanking you and dear Sister Russell for the joy I have experienced at your hands in being fed with meat in due season, and having perfect confidence in your love and honesty in the Master's service,

I remain, your brother in Christ,
P. Douglass.

Massachusetts.

BROTHER AND SISTER RUSSELL:--In the name of the Lord Christ, I greet you. "They departed from the presence of the council rejoicing that they were counted worthy to suffer shame for his name." "And they shall walk with me in white, for they are worthy."

"For he is a chosen vessel unto me, to bear my name before nations; for I will show him how great things he must suffer for my name's sake."

I have spent the afternoon carefully reading the "Conspiracy" number of TOWER, which I received this morning; and although I am so little acquainted with you and those of "like faith," and only partially see eye to eye with you, yet I have a heart fellowship far beyond the brain conception of the now due Truth, as you see it. [This brother has been acquainted with DAWNS for only four months.]

I thought it best, at first, to write some words of sympathy to you in what I know must be to you both a great trial; but after considering the matter from the true overcomer's point of view, I have decided that instead of sympathy you should have congratulations. No, I will not weep with you over this, but rather rejoice. Why not? If God has seen fit to open your eyes to the real character of those brethren (?), you certainly ought to praise the Lord, as no doubt Gideon did to see his army diminish. I am very, very sorry for those whom Satan has

blinded to become his tools in this matter, and I pray God they may be led to judge themselves, that they may not be judged. Numbers do not count with God; and, my Brother and Sister, I am quite sure that those children of God--followers of Christ--who determine to stand true to the Truth as the Spirit reveals it to them will certainly suffer much and walk very much alone--alone with him. Every honest Christian who is interested in the truth will suffer with you in this trial.

May God bless you both and all the tried of God. Your brother in Christ,
J. C. Young.

Ohio.

DEAR BROTHER RUSSELL:--Have received and read A Conspiracy Exposed. I consider it a complete refutation of all the malicious charges brought against you; but I was just as well satisfied concerning your innocence two weeks ago as I am now. Notwithstanding the fact, I was very glad to receive the pamphlet. Surely, "no weapon that is formed against thee shall prosper." We believe that all who love the truth will be unmoved by Satan's "devices." Am still pressing on. There is much to overcome. Pray for me. Am doing what I am able to support and spread the truth.

Yours in our Redeemer,
Frank Draper.

Indiana.

MY DEAR BROTHER RUSSELL:--ZION'S WATCH TOWER, Extra was taken from the P.O. at sundown last night, and we did not leave it until we had found that every charge made by Rogers, Zech, et. al., had been entirely refuted, and yourself completely vindicated. For this outcome we feel to praise the Lord with full hearts, and at the same time extend to yourself and Sister R. our earnest sympathy and sincere congratulations.

At first we were dumbfounded almost beyond expression--not that we believed any real offence could be laid to your charge, but that such a conspiracy could rise up against you from such an unforeseen source--from men who had been at the very front of the colporteur work, and (supposedly) your bosom friends. To us who had so recently come into the company of the "little flock," it seemed almost

beyond comprehension that such a thing could occur. But we were not moved from the steadfastness of our purpose, or from our love and perfect confidence in you. Too long and too

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often have we seen the venomous fangs of the evil-one striking at the very heart and citadel of the Church of God, not to know something of the fatal blow, that, if possible, would strike you down in the very hour of certain victory.

What the purpose of these men was we may not fully know; but of the purpose and real interest of the arch-fiend of death we certainly cannot be ignorant. He knows that his time is short and that what he does must be done quickly. No instrument is too sacred for him to use, so he may accomplish his foul designs upon the little fold of selected ones. The surprising thing is that those who had been in the very front of the battle should become the shafts in the hands of him who is the chief instigator of all the sin and venom in the world. God pity them! would that they could go out, Peter-like, weeping the bitter tears of repentance and self-abnegation, till God could give them a new heart and a new life. My heart is grieved that such a sin could be found at the door of any who had come into the wonderful truth of God's Word, as made so plain in the Plan of the Ages; and after such protestations of love and loyalty, not to say of consecration. We cannot account for it, my dear brother, except to use your own words and say Satan must be the chief schemer in the whole plot.

Thorns and thistles, sorrow and pain, temptation and trial, are the inevitable results of a life of consecration to such a service as yours and ours. But we have respect to the recompense of reward. God will not leave us comfortless, and his grace will be sufficient. "Thou shalt run and not be weary; thou shalt walk and not be faint, for in the Lord Jehovah is everlasting strength." "I will never leave thee nor forsake thee," is the sure promise of the Eternal Lord. "Great peace have they that love thy law, and nothing shall offend them," or become a stumbling block to those who are walking as the redeemed of the Lord--and as the smoke of battle is clearing away, how important that we begin anew to feed the bread of life to the hungering multitudes, and preach, everywhere, the undying love of Jesus to save a dying and helpless race. How rich, how full, how complete is the corresponding-ransom-price!

Oh! how we need to hasten, in these, the last hours of our glorious privilege, to gather all the golden sheaves into the garner-house of God. Soon the night will come wherein none can work.

If some are going from us, others are coming into this beautiful light and glorious privilege. Two ladies, formerly Catholics, were at our prayer-meeting last Wednesday evening. Their hearts are full of joy at this new-found truth. Our room was full to-day of anxious students of the Word, some old soldiers of the cross, some young men, but all seemingly in earnest to find the pearl of great price. Bro. Owen gave us a fine lesson on the two Covenants; and while a sorrow was brooding over us, yet a great joy was welling up from our hearts that so few had gone away, and there were so many faithful hearts. We need not ask that God will bless you. He will bless you and the little tender flock who have grown up around you, willing, if need be, to give their lives in your behalf. To yourself, Sister Russell and all the lowly ones, we send our earnest greetings in the Anointed One.

Very truly your brother, Z. A. Ransom.

Wisconsin.

DEAR BROTHER AND SISTER RUSSELL:--I have read with mingled feelings of sorrow and joy your noble defense. Glad that you were so able to acquit yourselves of all blame, and sorry that you should be so sorely tried. Surely the devil has come down unto us having great wrath, because he knows that he has but a short time. I was also much pleased with the review of the history of the TOWER, back to the time of the Herald of the Morning; for I was a reader of it. From the days of Wm. Miller I have been deeply interested in the subjects of which the DAWNS and TOWER treat, with a steadily increasing interest; and I am thoroughly convinced that they teach the truth. I have received much comfort and instruction from them, for I have invariably compared them with the Scriptures and have not found them wanting. I heard Mr. Miller lecture in 1842, and read his book, but could not receive his conclusions, for the reason that our Savior said that the Gospel of the Kingdom should be preached in all the world--to all nations--before the end could come; and I felt sure that was not then done; but he taught much truth. For you I have often prayed, that God would

keep you from error. I send enclosed the balance on Good Hopes for this year. May send more before the year is out.

H. Shoemaker.

New York.

DEAR BRO. RUSSELL:--I am glad I wrote to you last Friday, before I received your answer to the circulars sent out by the four former co-workers, because it is evidence that our confidence in you had remained unshaken; but now, after having read your defense, I rejoice to see how plainly and satisfactorily you answer

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your accusers. I am sure that this affair will make all of us here love you the more. How I hope and pray that we may not be sifted through the sieve!

Yours in love and sympathy,
M. T. Lewis.

Pennsylvania.

DEAR BRO. RUSSELL:--The Extra Z.W.T. reached me safely. After a careful reading of the whole book, I would say that I can find no fault in you at all. Dear Brother, we all, I hope, know you too well to believe such false reports. I have been with you in this precious faith while you were with the Herald of the Morning, and ever since the first issue of the TOWER; and I know I could not be convinced now to turn against you, or even to sympathize with those who have turned against you. My prayer is, that the dear Lord may give you strength and courage to overcome all evil, and keep you faithful.

Yours in Christian love, S. M. Bond.

Indiana.

DEAR BRO. AND SISTER RUSSELL:--We received yesterday the Extra number of WATCH TOWER and devoured its contents with a relish easier to imagine than to describe.

When we first received the "Big 4" circular, I must confess--as one brother expressed it to-day--I was just simply paralyzed. For several days I could scarcely think of anything else; and while we did not forget the fact

that there were two sides to the matter, and that we had heard but one side, we could not help thinking that "where there is so much smoke, there must be some fire." But it seems now that the smoke was caused by friction--the result of having a misplaced crank among the otherwise smooth-running machinery.

I am satisfied that the libel sent out will do no harm here, and think I can safely pledge you the confidence, fidelity and unshaken devotion of the whole Church at Indianapolis, without a single exception. Sister Owen desires me to emphasize the fact that she is in full harmony with the spirit of this letter.

With Christian love, I am, as ever, your
brother in Christ, C. A. Owen.

New York.

DEAR BRO. RUSSELL:--You may think I have forgotten you, because I have not written for so long a time, but this is not so. I have been thinking a great deal about you and Sister Russell in view of the severe trial. When, about four weeks ago, one of those libelous circulars came to my attention, I was greatly shocked, and did not know at first what step to take. I could hardly believe that four of the oldest (and should have been the firmest established) brethren (?) could get up such a slander as that, so I determined to investigate thoroughly both sides of the question, and asked the Lord for strength and light. This is the reason I have not written to you before.

As you know, Mr. Rogers has stopped at Rochester, Buffalo, and about all the places along the Hudson, where there are brethren, and tried to convert them to his idea; but I am glad to announce that he had very little success. I heard him say things I never expected to hear from him. Among other things he said that the Lord never revealed anything to Brother Russell, and he did not think the Lord would ever use him (Brother Russell) again. He said that he would go to New York (which he did), and try to have a meeting there; and that if possible he would get Mr. Zech to come and take part in it. (He sent a telegram to Mr. Zech to that effect.) So I went to New York last Saturday evening, and was gladly surprised not to find Mr. Zech there, but to hear that Sister Russell would be there Sunday. We all had a very blessed day of it. In the evening we gathered at Bro. Mott's house. For the opening we sang "Blest be

the tie that binds"--which I have never before heard sung with such a spirit of oneness and love.

I have now heard enough of both sides to convince me fully that all these charges brought up against you are without the slightest foundation; and can see that you have treated these conspirators very gently, notwithstanding the unchristian attitude they have assumed toward you. With much love,

Yours in our Redeemer,
J. G. Bahret.

California.

DEAR BRO. AND SISTER RUSSELL:--Words fail me to express fully my deep love and sympathy to you both. I want to assure you of my continued purpose with you in the forwarding of the work over which I believe the Lord has made you overseer. So I want to sustain you by my love and sympathy and co-operation, as well as by my prayers, and to give you every reason to believe that I am your brother.

Happily I received the Extra TOWER to-day. I was so surprised and interested that I could not stop until I had read it through. At night, when I went home, to my surprise I

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found the enclosed postal-card from one of the very conspirators, Elmer Bryan, wanting to get the names of the saints here. I at once understood his purpose.

This trial will only bring us closer together. I am glad that you have let us know of it, so that we can be on our guard, that when the enemy comes we shall be able to stand.

Your ever faithful brother, A. Foyen.

Missouri.

DEAR BRO. AND SISTER RUSSELL:--I take this opportunity of sending you a few words of encouragement and sympathy. Although I am not known to you by face, I trust we are of the same spirit. When I read your article, "Lest Ye Enter Into Temptation," and then your remarks upon it in next TOWER, I knew something was amiss; but I did not find what it was until I received the Extra Edition of TOWER a few days ago. As you express fears

for those just receiving the truth, I think it but just to you to let you know that I for one pay no attention to such reports. I received the truth through reading DAWN, and can testify that like the two disciples that went to Emmaus--"my heart did burn within me" while I was reading; and I have always thanked God that he led me to the work. So while I am but a babe in Christ I know that such trials as you have passed through are common to all the faithful truth-givers. Let us trust that your trials will work for you "a far more exceeding and eternal weight of glory."

Your sister in Christ,

Mrs. J. A. Hudson.

Canada.

DEAR BRO. RUSSELL:--Explanation to hand. Good, better, BEST! The more we thought over the affair, the less we needed the explanation. Will write you fully very shortly.

Accept love.

F. B. Utley.

Iowa.

DEAR BRO. AND SISTER RUSSELL:--Many thanks for the Extra number of ZION'S WATCH TOWER. Have read the same with much interest (though sadly). When we read in the TOWER of this iniquitous plan we guessed correctly some of the unsteady and unbalanced minds that have turned from a good cause to a very bad one. When that quartet of trumpeters prepared to give their blasts, did they expect to see the walls of Zion tumble? It seems they are like men spitting against the wind: it has turned back with terrible force into their own faces.

You will remember a few months ago, I wrote to know what the expense would be for you to come to our place. You replied that you could not come, but that you had sent the letter to J. B. Adamson; and he afterward wrote me stating his demands for himself and wife. Though I have not the letter now, I remember he wrote these words, That I would probably feel disappointed to hear of his offer instead of yours, because "Bro. Russell is not only a superior writer, but one of the greatest preachers on earth." Why he should so change his mind is strange to me. Yet this same thing has been repeated before. "They went out from us, because they were not of us."

The body of Christ must be Christlike, or it can never reign over the world. Therefore none with such characters will appear in the Kingdom of God as rulers. May God keep you pure unto his Kingdom!

Yours as ever, C. M. Rice.

Pennsylvania.

DEAR BRO. RUSSELL:--We received the special issue of Z.W.T. yesterday morning, and have perused its contents with deepest interest. I hasten to make known to you and Sr. R. our conclusions, in the way of encouraging you.

As we surmised, you have had no trouble in showing, to all unprejudiced minds, that all accusations brought against you are false. It seems strange that sensible men would even attempt to weave a net out of such flimsy material as has been used in all of the charges that have been set forth by your four assailants, in whom we have hitherto placed such implicit confidence. Then, too, it is strange that those whom you have befriended in so many ways and for so long a time should, at the very time they were engaged in spreading the truth that should separate the wheat from the tares, be engaged in concocting such diabolical schemes against an acknowledged friend in the harvest work, to try to break down his character, and influence, and thus hinder the cause of Christ. And another strange thing connected with this matter is, that they should expect us to believe such unreasonable things.

Now, dear Bro. Russell, Sister H_____ and I can testify that after reading both sides, we have suffered and sympathized with both you and Sister Russell in this severe trial. The "bombs" have not, however, accomplished what they were designed to do; nor will they. The truth is mighty and will prevail. God's work cannot be stopped by any power. The Lord will provide a way of escape for all the consecrated, who are faithful, from all their

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trials, if they are rightly exercised by them.

What hurts us most is that those whom we esteemed so highly heretofore have turned upon you that God has used so largely to make plain his great plan of the ages. But as all of their charges are so unreasonable, and you have proven them false, we can no longer consider them worthy of the cause, or of the name

of brethren.

As ever, your brother in hope,
C. A. Hewes.

Ohio.

DEAR BRO. RUSSELL:--I feel like striving to do anything I can for the sake of Christ Jesus; and anything I can do to hold up your hands, in advising and strengthening the younger brethren will make me glad. Never did anything shock me as much as your late trials and not only yours alone, but the whole Church's.

Surely Satan is making great efforts to deceive if possible the very elect. I see that nothing unclean can enter the Kingdom. Paul saw it in his day; for though he preached this gospel to others he realized that he himself might, through unfaithfulness, be a castaway. Who shall be able to stand in this evil day? Oh! that I may be able to stand firm upon the rock, Christ Jesus, that my will, my life, and all that I am, may be fully immersed into his will, is the humble prayer of your brother in the harvest work,
J. S. Bott.

New York.

DEAR BRO. RUSSELL:--Sympathizing with you in the trial and persecution which have been permitted to come upon you, I feel it my duty as a member of the body, to send you a few lines, saying that you have the sympathy, love and hearty, sincere approval of the whole Church at Newburgh; for if one faithful, true member of the body suffer, all like true members sympathize with that one.

An evil spirit causes contentions, envy, strife, and evil suspicion, wrangling of men. They may think that they are brethren in Christ, but are deceived by Satan; for the Scriptures say if they do not restrain their tongue, they delude their own hearts, and their religion is vain. But to the pure all things are pure. The brother who is true to his consecration vows is pure in heart; loves the whole body of Christ; suffers long and is kind; does not envy his brother; is not boastful nor puffed up; does not act unbecomingly; and does not impute evil; but he rejoices in the truth, covers all things, and endures all things for the body's sake, which is the Church. What a wide difference between these two descriptions!

From the position these men held, they hoped

to destroy the whole body; but there is a mighty super-human power over God's little ones: they are chosen, "Elect according to the foreknowledge of God, through sanctification of the spirit and belief of the truth."

What weapon formed against them can prosper? Will not all things work together for good to them that love God? He is testing and sifting the wheat. Let the good work go on. He knows his own. He has set his seal on them.

I have no doubt but that this will try the Church intensely; but the faithful and true will cling more closely together. Even now I feel a more tender and close knitting together in love towards the true ones of the household of faith, and towards the tried and persecuted. Your brother in Christ,

G. D. Woolsey.

Wisconsin.

DEAR BROTHER:--I hereby tender you my hearty sympathy. Your exposition was the first intimation I had of the painful subject. I believe you are an earnest worker for the truth, for how could God reveal to a very sinful person (as they are trying to make you out to be) his plans? He surely would employ cleaner hearts and hands.

Before I reached that part of the Extra where you exhort all to a deeper interest in the truth, I had resolved to do more for the truth than I have been doing. While I believe that the truth will be spread without my assistance, I feel as though I ought to do part of it. I enclose a check. Please send DAWNS, Tracts, etc.

Fraternally, G. W. Everts.

Pennsylvania.

DEAR BROTHER:--I received your pamphlet to-day. After reading it, I was not a little disgusted at the conduct of the parties that compose the unhallowed confederation. There is no telling what ambition will do. I have been a constant reader of M.D. and Z.W.T. for nearly eight years, being strongly imbued with the faith. Yet only twice was I permitted to meet with the Church at Allegheny. In those several meetings, lasting impressions were made on my mind. Some of these impressions I kept to myself. Being a reader of character, and known as such among many people, it was natural for me, without special effort, to note

the peculiarities of many; and I mused on the out-come in the testing time.

In my own estimation, I always feel the least among God's humble servants--otherwise I

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would have troubled you more with scribblings; but I thank God for humility. How the conspirators can claim consecration to the truth, I am at a loss to know--especially when we consider the charges are preferred on pecuniary matters, self-interest, &c., at the sacrifice of the truth, and obedience to the same.

[See 1 Sam. 9:21; 15:17-23.--EDITOR.]

But whether we are drenched with refreshing showers, or burned by the fires, let us be steadfast in the faith to the end; for both are necessary to the development of the man in Christ. J. Beaver.

Pennsylvania.

DEAR BRO. AND SISTER RUSSELL:--Enclosed find my "Good Hopes" for first quarter. I am sorry to have been so late in sending it to you; and in view of the "bomb," I am more sorry that I am unable to remit an equivalent in money of the confidence I have in you both. I wish to say that I have heartily approved of all that has appeared in WATCH TOWER since I have been a subscriber, and especially "The Responsibility of Liberty" and "The Work in England."

Brother Russell's answers to the charges of the conspirators are satisfactory, and I am sorry that I cannot find words to express to you my exact feelings. I am glad, however, that you do not require words of sympathy from me; for I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.--Rom. 8:18.

Joined by Sister Taylor in Christian love to you both, and hoping that you may be spared to labor for the Master until the end of the harvest, I remain, Yours in our Redeemer,

J. E. Taylor.

Indiana.

DEAR BRO. RUSSELL:--I am glad, so glad, that your character has been vindicated. To say that I have been anxious would be putting it very mildly; and now I hope we will have

sunshine for a while. I could not more than
half work for the last two weeks.

Yours in the harvest and in Christ,
M. C. VanHook.

Kentucky.

DEAR BRO. RUSSELL:--I have just finished
reading A Conspiracy Exposed. Had heard
nothing of the difficulty, and am glad I knew
nothing of it until now.

I drop you this line hastily to say that you
have my deepest sympathy, as well as my constant
prayer. It all looks to me so plain that
it is only the necessary "sifting," and that you
will come out of it triumphant. God sees,
understands, leads and loves.

Wish I could be with you. Remember me
to Sister Russell. God will bless and strengthen
you both.

In Christian love, G. C. Snyder.

Alabama.

DEAR BRO. RUSSELL:--Your exposition of
the "conspiracy" came duly to hand. I am
not surprised at the course of those men. We
are now in the days of sifting and all that are
not right at heart will fall. I hope you are
not troubled about it. Your works speak for
themselves. No man can do the work you are
doing, unless God be with him.

May you and Sister Russell grow in the
knowledge of the truth, that you will be able
to make it plain on tables, that the true Church
may receive a blessing through you.

Yours in the faith, L. C. Gaston.

Indiana.

DEAR BRO. RUSSELL:--"Extra" just received,
and read with keenness and interest,
urged on by a desire to see this trouble
cleared up; and, praise the Lord, it is done.
Well, dear Brother, you have come through
without a scratch, and how thankful I am is
beyond my power to express. You can hardly
realize how these two weeks have been
weeks of suspense and fears lest you would fail
to vindicate yourself. I wondered what would
become of the cause I so dearly love and what
would become of all our efforts. I had faith
in all these four men, since they all had been

in the work longer than I; and you also seemed to give them so much credence and honor. I naturally supposed they were telling the truth in this case; yet I had my doubts in this, and hoped and prayed you would vindicate yourself. And so you have. I can now go forth feeling stronger for the trial and more determined to spread the truth against all opposition.

I hope your explanation will be received by the brethren in general, but of course some will fall. The Lord's will be done; but let us go on fully trusting in his strength and power to carry his work to the finish.

Yours in fellowship in Christ,
A. H. Moore.

Oregon.

DEAR BRO. AND SISTER RUSSELL:--I have just received and read A Conspiracy Exposed, and feel much grieved at the trouble you have

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been called upon to pass through, and also to find that those we esteemed faithful brethren "walk no more with us."

I am sure you feel anxious to know the effect these things will have on each one of the "household of faith." The first intimation of the trouble I received from the TOWER; and with all the evidence before me, as laid down in the Extra, it is not difficult to judge who is on the wrong side. I rejoice with you that most of the dear brethren and sisters there in Allegheny stand firm, and it did me good to read the noble letters of others who are scattered in other parts.

As to the present method of circulating the truth, I can say that I am more thankful every day that while engaged in the harvest work, we are enabled to "eat our own bread in quietness" and also to have something to give to those in need. I trust that the dear Lord will not permit any who remain faithful to become discouraged or unsettled in purpose.

With warmest sympathy, I remain,
Yours in Him, Jessie M. Way.

Minnesota.

DEAR BRO. RUSSELL:--In last evening's mail I received the Extra, thoroughly refuting the

charges made by the conspirators.

To-day I have again carefully read it, and I cannot refrain from sending you these few words expressing my continued love and sympathy for you and Sister Russell in this season of severe trial.

I pray earnestly for the Master's blessing and strength for you and us all, that in this evil day we may draw nearer to him, and thus escape the many wiles of the adversary.

Yours in Christian love, C. H. Dickinson.

Maryland.

MY DEAR BRO. RUSSELL:--Your pamphlet, A Conspiracy Exposed, was received Saturday morning. I have read it through, all except "Harvest Siftings," which I am reading now.

At the Church at my house yesterday, I learned that, as stated in my last letter, none of the brethren except myself and Brother Williams had received the libelous and slanderous circular sent out by Zech, Bryan, et al. To read this miserable stuff made me very sad, and I refused to believe that the charges preferred against you were true. I felt confident that you had been shamefully and outrageously misrepresented.

Your reply has more than satisfied us. It is indeed a full and complete vindication of your character, and one which will redound to the glory and honor of God, and to the shame and dishonor of those who sought to "murder your character."

The Church at Baltimore extend to you and dear Sister Russell their sympathy and confidence, and pray that the Lord may uphold you in this special hour of trial.

The May TOWER came to hand, and was read with much interest. It is a good number. In fact, all the issues of the TOWER are good. In excluding the articles of vain-glorious and ambitious men, who are eager to have their names appear in print, you have followed a wise and just course, and one that the brethren here fully approve.

Your suggestions under the title, "Fervent in spirit, serving the Lord," are timely, and I trust many will avail themselves of the privilege of engaging in this work. It has been a great blessing to both Brother Williams and myself to be engaged in it, and we feel much encouraged to know that some good is being accomplished. Mr. Pippen reports the sale of a dozen copies of M. DAWN since we commenced

distributing tracts on Sundays, and of course we have no means of knowing how many have been or may be ordered direct from Allegheny.

With the kindest regards and best wishes for yourself and Sister Russell, and all the dear friends at your house, I am

Your sincere friend and brother in Christ,
H. N. Rahn.

London.

DEAR BRO. RUSSELL:--It is with mingled feelings of joy and sorrow that I write you: joy to know that you have so grandly cleared your character against the late conspiracy (we thank God that he has brought forth your righteousness as the light): sorrow to hear of any falling away from the truth.

And while you have had such a terrible struggle with the enemy, we here have not been left alone. Brother Turnbull, who, it appears, so largely influenced Mr. Rogers, is still here, and with some of his friends has been attending our meetings. In a very subtle way, and at every opportunity for conversation with our little company, they have been trying to prove that death to the consecrated is a thing of the past; that now they are actually passed out of death into life; and that if they are faithful they will be changed from glory to glory until like Christ. It is a smattering of evolution with other truths and errors. This is brought in subtly to win the flock; and at present I cannot say how many it will injure.

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I have felt it necessary to show plainly to the brethren here, that if such were the facts the consecrated are no longer consecrated unto death, but to the gaining of life; and that this would be turning our backs upon the covenant we made,--symbolized by baptism--planted in the likeness of Christ's death, in hope that we might by and by reign with him. When Mr. Rogers left us, he desired that this Brother Turnbull should lead our meeting.

[This was a very unwise arrangement; for whatever natural qualifications for leadership Bro. T. may have, as a "babe" of only two weeks' acquaintance with the Truth he was certainly not well qualified to act as leader of a class whose members have been DAWN and TOWER readers for years.--EDITOR.]

With this error already in our camp, the letter of the four conspirators came like a heavy cloud upon some here, although I could not believe the charges. We have been passing through a searching time, such as I never before experienced; and, like all trials, it has caused me to look to my Father for the wisdom and guidance necessary. We have learned something of what it is to suffer with Christ.

Yours in love and service of the truth,
T. A. Hart.

Manitoba.

DEAR BROTHER RUSSELL:--We read the Extra with mingled feelings of pleasure, pain and gratitude. It is just right.

We feel indeed that we have past another "mile post," thereby gathering fresh courage to continue in the way, giving thanks with joy that we are not cut off as unfruitful branches. Though many prove unfaithful, yet shortly the beautiful Church will be complete, "without spot or wrinkle or any such thing."

I have met all of the interested ones here since, and find that none are stumbled; and I think I can say the same for all in Manitoba. I have heard from some by letter, whom, though separated from others of like faith, the Lord has preserved and strengthened in their time of need.

May the favor of God continue with you and with us all. Your brother in Christ,

W. J. Webb.

Virginia.

DEAR BRO. RUSSELL:--After an absence of six weeks I am home again. In my bunch of mail I found several surprises, one of which, Elmer Bryan's letter, I will mail to you. As you see, I could not answer it in time to suit his purpose, though I could only have repeated Mr. Dubbs' business name for him, "skunk." My next surprise was that I did not find several numbers of the WATCH TOWER that I expected to be waiting for me. Could you have taken me for one of the conspirators (heaven forbid) and stopped it? I hope not. Next I found the Extra, which I have carefully read; and I am glad to see how nobly you have defended yourself.

As to how Bryan conceived what he thought was a great sin of yours is a mystery to me.

I consider your transactions with me in every way perfectly honorable, honest and Christian.

Hoping this may find you all well, and that the Master may still bless you all more and more. As ever, Yours in the Lord.

[See Extra page 51.] J. P. Sweet.

Ontario.

DEAR BRO. RUSSELL:--I have carefully read your expose and defence, and must say I esteem you more highly, if possible, than before. In reading the manifesto of the four, it is plainly to be seen from the spirit pervading it that their object was to destroy and not to build up. On the other hand, your expose of the conspiracy is written in a different spirit and seems calculated to defend the truth and to shield the weak ones from danger of stumbling, and shows a spirit or desire to suffer personally rather than give offence; yet for the truth's sake, and for the sake of the flock that is looking to you for guidance, you have nobly given a personal account of even some of your private matters for the benefit of the brethren. Surely none of the meek ones will stumble over the very paltry charges of the dissatisfied ones, which have been so signally exploded!

Dear Brother, this only shows what manner of persons we ought to be. The adversary would not attack one of the feeble ones in such a manner, but the leaders must be on the alert for him at every turn. Had you been careless at any point, so that you could not have fully met every dart, then Satan would have scored a victory, and your usefulness would have been impaired. Clean hands and a clear conscience are a noble defense, and rout the enemy every time. Our God will not defend the unrighteous, but the humble and obedient servant he will sustain. May this attack of the adversary bring us all nearer together and nearer the Master, and eventually redound to the glory of God. May the erring ones see the folly of their course, return to the narrow path, humbly confess to God their weakness and fall, and seek to be re-instated in the household of faith.

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It means something to be a leader in divine things. It is not all praise and joyfulness, but often comes the test when the leader must throw himself in front of the flock and meet

the enemy single-handed and alone; but if he go out like David of old, trusting in the living God, he will kill the Goliath and save the flock; but if there be any Babylonish garment or wedge of gold in his defense, he will be discomfited before his enemies. A leadership is a deserving prize, but it should rather be thrust upon one than sought after; for it carries with it a great responsibility, and only if faithfully performed does it reap a rich reward.

May you live near to the Master, may you and yours prosper in the service of the Lord, and may the cause of our God be greatly advanced. May we all strive to come to the unity of the Spirit and the bond of perfectness, and may God use us all in some way to his glory and our eternal welfare.

Your brother in Christ, J. E. Anger.

Kansas.

DEAR BRO. RUSSELL:--I do not believe those false brethren will be able to do you any real harm, nor the cause either; and the latter is about all you are really much concerned about. I would pay as little attention to them as possible, and go on with the work of feeding the flock to which, I doubt not, you are divinely called.

I see some good results from this trouble. Heady, envious, ambitious colleagues are no elements of strength; and the Lord's servants can better do his work without such. How any one can think of self in this most glorious work passes my comprehension. I am so glad to be allowed to serve in any capacity.

We have some excellent and important articles from your pen, as "The Relative Claims of Love and Justice," "The Twelve Apostles," "Man and Woman in God's Order," etc., which we might not have received had not your mind been so stirred up. And, now, "Harvest Siftings" is of great value to me. I believe it would be well to send that Extra to every one of your readers. I have often wished to know how you came to write DAWN, etc.,--especially how you came by your interpretation of Tabernacle Shadows; and now I am satisfied. I am so glad you do not deal in trances, visions and the like.

"Harvest Siftings" calls our attention to the importance of holding to the ransom, as scarcely anything else could, and gives most impressive warning to each to take heed lest he fall. This is an opportunity for your friends to testify their affection and sympathy. I believe

you will be surprised to learn how many warm, steadfast friends you have. I presume there are hundreds who, like myself, never saw you, but who love and esteem you highly for your works' sake.

The present editorial management of the TOWER suits me exactly. I am very glad you do not permit it to be filled with miscellaneous essays. Expositions of Bible truth, especially present truth as relates to present duties and privileges, are food to my soul, and helpful, as no essays on general subjects or mere exhortations could be. Do not take valuable time answering this letter. We are hungry for DAWN, VOL. IV., and the regular issues of the TOWER.

With much love for all the dear flock, I remain,
Yours truly,

F. E. Hale.

Indian Ter.

DEAR BRO. RUSSELL:--Until I saw the TOWER extra I was unaware that a plan had been concocted to injure you and the cause of truth. I had not dreamed that such a trouble was brewing in the camp; and while I know that such a thing is possible, I did not expect it from that source. My heart was indeed sorrowful when I read the first few pages, because I feared it was something that would break us asunder, and thus destroy the source whence came to me so much joy and peace in the Lord Jesus, through the past eleven years of my life. I feared that the TOWER would cease to visit me. No paper on earth do I prize more highly; for it has done more for me than any other paper could do. Its utterances are so nearly like those of the Master that I have noticed the re-readings seemed as fresh as the first. I have for years anticipated its arrival as I would that of a friend; for verily I regard it as a message from him who sticks closer than a brother. It has wielded a most wonderful influence upon my life. I remember vividly how, when I was drifting into sin, though under the nurture of orthodoxy, I was lifted and borne away by its sweet influence and encouraged to live a better life. And yet all the while I never once believed the editor popish or infallible or dishonest in any particular. Neither do I believe it now.

I am glad to see the staunch and Christlike stand you take in defending yourself and the truth. Long may you and Sister R. live to

lead and encourage us, that we may be kept
in the path for the crown!

Yours in Christian sympathy,
G. W. Dickson.

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California.

DEAR BRO. AND SISTER RUSSELL:--The special
issue of the TOWER and your welcome letter
duly received. Thanks for both. The
TOWER confirmed us in our judgment of the
trouble and its cause, not only by the spirit
manifested, but also by your statements relative
to the charges and also the judgment of
the brethren.

"Their folly shall be manifest to all."

The effect on our little Church here has
been very good, as it has resulted in a self-examination
and a drawing closer to Jesus and
the glorious saints and to the "remaining
members" such as we never before experienced.
Our subject this morning was "The
Oneness of the Body;" and it was a blessed
subject, with all of Paul's wonderful epistles
from which to draw.

I am sure we all feel a more earnest desire
to be found doing our own individual work,
as the Spirit is divided to us. The contrasts
of Phil. 2:5-11 and Isa. 14:12-20 are so strong
and so obvious that the most humble follower
cannot mistake the difference between Christ
and Satan, and the spirits of each. The more
we see of the spirit of those who went out, the
less it seems like that of Christ, and the more
like that of Satan.

The Lord still gives us work, always plenty
to whom to write and some to see. Knowledge
and desire for more work are increasing, and
we are abiding his time and way.

Sister Bell joins me in Christian love and
greetings to you both and those associated
with you. Yours in love for Him,

Charles C. Bell.

Nebraska.

DEAR BRO. RUSSELL:--The extra edition
received: "How are the mighty fallen!"
I am inclined to be more diligent in the service.
No one knows what turn they will take
now. May we be steadfast, immovable, always
abounding in the work of the Lord. We
have the promise that his grace will be sufficient
for us. L. M. DeLaMater.

Indiana.

DEAR BRO. RUSSELL:--I am very busy to-day, but I cannot forbear writing you a few lines. We were glad to receive the Extra, and it justified our expectations fully.

We believe that good will come out of it, though we regret that you should have suffered, as must have been the case, to be thus treacherously assaulted by those that had been brought by your kindness and indulgence, and even expenditure of money, to such a position as to make it possible.

I cannot believe otherwise than that the flock is better off without them, and anyone else who, understanding the matter fully, endorses, aids and abets them in their nefarious work.

All but one (and he a German) in our circle in the three Falls Cities, accept your full explanation as satisfactory. Your brother in the Lord,
F. J. Bourquin.

Ohio.

DEAR BRO. RUSSELL:--I wish to write just a few lines to you in regard to the charges lately brought against you (a circular was sent me) and your answer to them. I am glad to say that, instead of injuring your character, they have made it shine brighter than ever. It seems to me that we all have great reason to be thankful to our Heavenly Father for his loving protection in time of such trials. May the Lord sanctify it all to our good. The Lord will not suffer one of his faithful ones to be moved. Though the storms rage and beat all around us, we feel secure, because the foundation is sure and steadfast.

May the Lord continue to be your comforter and use you yet more and more as a faithful worker in Zion. I assure you that you still have the love and confidence of myself and wife. Your friend and brother in Christ,
M. H. Rogers.

Pennsylvania.

DEAR BRO. AND SISTER RUSSELL:--A Conspiracy Exposed to hand. After a careful review of its contents, we cannot find words to express the deep sense of our sympathy for you and Sister R. Permit us to express our

sincere approval of the resolutions which were unanimously adopted by the Church of Christ in Allegheny. Be encouraged and comforted by Paul's admonition to Timothy. (2 Tim. 4:1,2,5,18.) The Lord knows his own, and we are confident that sincere prayer and supplication will be made to the God of all grace for you and all the faithful co-workers, by those who hear the Master's voice.

Yours in truth,

Mr. and Mrs. J. J. A. Faunce.

Texas.

DEAR BRO. AND SISTER RUSSELL:--We, the undersigned readers and believers in the doctrines of Jesus Christ as promulgated by you through the M. DAWN, and all other matter from your pen, sympathize with you in your present trouble, and will do all in our power

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to counteract any and all issues taken against you, knowing that by so doing we are upholding the cause of Christ. Hoping that you may come through as did our Head and Master, we remain, Your brethren in Christ,
E. L. Booth, H. F. Russell, E. Wallace.

Tennessee.

DEAR BRO. AND SISTER RUSSELL:--I have been waiting anxiously for the first of May number of the TOWER, in which I looked for an explanation of the troubles alluded to in former numbers. In my painful suspense I feared that some great calamity was impending over the little flock, that might scatter them as sheep without a shepherd. Imagine, therefore, my joy, when the Extra came, explaining the many frivolous charges that had almost frightened us into trembling. I had expected that the great enemy of truth would ere long give us a master-piece of his ingenuity in opposing the Prince and his Kingdom. With his more than four thousand years of experience in fighting against the truth, we had reason to expect something more fearful than a war of words. When the great battle of the Lord Almighty is impending over the world, this little skirmish with spys only warns us to put on the whole armor our commander has furnished us, and listen for his commands and

watch for his signals.

"Hold the fort! for I am present,
Jesus signals still."

Wave the answer back to him,
'By thy grace we will!'"

I often think of an expression I heard long ago. If God is with us and we are only one, we are a majority of the universe; and Jesus has said, Where two or three are gathered in my name, there am I in the midst.

I will stop far, very far, short of what I would like to say of my own experience, suggested by your experience, as given in the Extra, in the beginning and gradual development of present truth. That itself is worth more to us than all the cost and trouble to you to bring it out; but I forbear. I pray the Lord to "preserve your souls from death, your eyes from tears and your feet from falling."
Yours affectionately in Him whom we love and serve,
S. G. Kerr, Sr.

New York.

DEAR BRO. RUSSELL:--As brethren and sisters in Christ, our hearts have been touched with sympathy toward you, in the trying ordeal through which you have passed during the past few weeks. None other evil is greater than that of fellowshiping false brethren. God has blessed and sustained you, and has greatly blessed us individually, through your works. As a token of respect, and confidence to you, we attest our names, and enclose a small amount taken as a collection on May 13th, at our regular meeting, to be devoted by you in furtherance of the cause of Christ and his truth. Yours in Christian fellowship,
The Church at Wappingers Falls.

Washington.

DEAR BRO. AND SISTER RUSSELL:--We write, expressing our deep sympathy for you in the severe trial through which you have been, and are passing. In the words of the poet, "Our prayers and tears are all with thee." We are so glad to know, however, that through it all the Lord has been with you, cheering and comforting, blessing and supporting; and our most earnest prayer is that he may continue to do so. Truly, you need much of the grace of God to enable you to manifest the Christ-spirit in dealing with those who seem to be to

such an extent under the influence of the spirit of Satan.

You will be glad to know that so far from this having a detrimental effect upon the interested ones here, it appears to have been used in the opposite way; and several testify that the little book, sad and grievous as it is, has been a real blessing to them.

And now, feeling assured that you can say with the Apostle (Acts 20:24), "None of these things move me, neither count I my life dear unto myself, so that I might 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," we remain,

The Church at Tacoma.

Texas.

DEAR BRO. RUSSELL:--I received A Conspiracy Exposed. I feel so many times since reading it how true is the sentiment contained in the following:

"The flame shall not hurt thee, I only design,
Thy dross to consume, and thy gold to refine."
How victorious you have been in this battle!
J. A. Currie, Jr.

Washington.

DEAR BROTHER:--Although I am a stranger to you personally, yet I have been a subscriber to the WATCH TOWER over two years; and now, after reading the April Extra, I am constrained to write this line to wish you a loving God-speed.

I would also like to let you know the peace of mind I am enjoying, amid the troublous

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times, based on a faith in God and in his Son Jesus, our Savior, and which has been so greatly increased and fortified through the knowledge of present truths as set forth by you in the M. DAWN series and W. TOWER. Please allow me to express my grateful thanks to you as the honored instrument in the hands of our Master for the good and deep things from his Word therein made plain.

Very sincerely, Your friend in Jesus,
F. A. Acheson.

Illinois.

DEAR BRO. RUSSELL:--I take pleasure in adding my name to the list of those who trust you and sympathize with you.

Sincerely yours, E. Demoulin.

Massachusetts.

DEAR BRO. AND SISTER RUSSELL:--We, the undersigned, as members of the Church of Christ, of which the Lord Jesus is the Head, desire to communicate to you our heart-felt love and sympathy for you in the work of the Master, who has evidently chosen you as an honored servant to feed the dear sheep and lambs of his fold. Rather than hinder the work, our desire is to hold up your hands, by prayer and supplication for you at the throne of grace. We also further wish to assure you of our continued confidence in you and interest in the cause, which has become so dear, both to your and our hearts.

The Church at Boston.

Illinois.

DEAR BRO. RUSSELL:--Your Extra was the first intimation I had of the trouble or trial to which you have been subjected; but if I had heard the other side first, it would not have changed my judgment of your work nor of you; and I cannot understand how any one, in the face of the evidence of your life and work, could bring forth such charges. Speaking from my own experience, I have received many times my money's worth, from both a worldly and a spiritual standpoint. Your DAWNS were first read about half a year ago; and the whole aspect of life has been changed to a broader, fuller realization of the destiny of man. I could write pages, and then not express one tittle of what I feel since I know that God is so much better than we gave him credit for. I am spreading the glad tidings as I find opportunity.

I write this, thinking it may be some comfort to you to know that your work has not been in vain as regards, Your sincere follower,
(Mrs.) A. Solenberger.

Kentucky.

DEAR BRO. AND SISTER:--We have received the little book, entitled A Conspiracy Exposed,

and to say it was a complete surprise to us would be putting it very mildly indeed. I know that this has been a trying test to you and the Church at Allegheny, as well as some others who are scattered abroad; and we are glad that the Lord did not permit the "bomb" explosion to do its intended work. Our sympathies are with you, first and last; and we trust none of God's children have been turned aside by this latest freak of Satan's ingenuity. Of course, we are troubled and sad after reading of Satan's cunning and boldness in laying so deep a scheme for the overthrow of the little flock, and we are forcibly reminded that "if it were possible" even the elect would be deceived.

Pray for us, dear brother and sister, that we may not fall, and that the way may soon be opened for us to resume our place on the roll of colporteurs, that we may enter more fully into the harvest labors of the Lord. We remember you all in our devotions to the Lord. He will stand by his little ones to the end.

Yours in his name,

Mr. and Mrs. W. A. Davis.

Michigan.

BELOVED BRO. AND SISTER RUSSELL:--I was not surprised to hear of the crisis that you had and have from false brethren; for it is written that we will have them; and all these trials are for our good, that we may become more like our Savior and Master. I sympathize with you and wife, and my prayers have been that sustaining grace might be given and victory be yours over these carnal and selfish brethren who fight against the innocent. They will not prosper in their devilish deed, but they will be pointed before the others as Judas that betrayed Jesus is pointed out to this very day. "Fear not," my brother and sister. Go ahead! Satan will not overcome you, no matter how many will rise against you. God knows, and he is on your side, to protect you, to give victory and to strengthen your faith.

I have passed through a similar experience. Without any evil cause I was imprisoned in Turkey and sentenced to be banished to Asia for life in prison. Five hours after the sentence God, the Almighty, delivered me; and three years afterward, in the same place, I freely proclaimed the Gospel. False brethren they were that led to my imprisonment, and they have never had peace since.

God has given us wonderful promises, and

they are fulfilling in our daily life, bringing joy

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and peace and hope. "Be not afraid of their faces, for I am with thee to deliver thee, saith the Lord." "And they shall fight against thee; but they shall not prevail against thee." --Jer. 1:8,17-19.

With fervent love, I am, Yours in hope of life eternal,
B. Stephanoff.

Ohio.

DEAR BRO. RUSSELL:--Your exposition of the late conspiracy was duly received. Your straight-forward, honest statement of the facts is enough to convince any unbiased mind of its truthfulness, and, with the added testimony of the other dear friends, is a complete refutation of all the charges against you.

By some of us it was not needed. From the moment I read the infamous circular, not a shadow of doubt crossed my mind but that you could clear yourself from every charge; and the only effect it has had on me is to draw me closer to Christ and into deeper sympathy with yourself and Sister R. and all the dear friends that are trying to follow in the Master's footsteps.

I have comforted myself many times in the last two weeks with a remark that Mr. Adamson made while here three years ago. My mother, who was then living, inquired anxiously about your health, fearing that you were wearing yourself out too fast, and saying that we could not spare you. He said, "Oh, mother Rany, don't worry. The Lord will take care of Bro. Russell."

I received a scoffing message to-day from a Presbyterian, asking if I had received one of the circulars. I answered, yes; and in it recognized the same spirit that prompted others--of like sort--to call Christ a wine bibber, a drunkard and a friend of publicans and sinners.

With Christian love and sympathy for you and Sister R. and all the dear friends with you,
I am, Yours in Him. N. Rany.

New York.

DEAR MR. RUSSELL:--I received yesterday a little book, entitled A Conspiracy Exposed and Harvest Siftings, which I have carefully read. I write to say that aside from the vindication, which you have thoroughly established,

of the charges which the malicious agents of Satan have endeavored to bring against you, it contains something that will greatly interest and benefit distant readers by giving them some acquaintance with one whom God has chosen to reveal his beautiful plan, heretofore comparatively unknown, to those who are willing to "see" and "hear."

I have read the three volumes of M. DAWN, and have been greatly benefited by the perusal. Always interested in theological subjects, in the course of my examinations, I stumbled across some skeptical works, which made me doubt even the existence of God. Your book has entirely removed the rank weed of infidelity, which had taken root in me, and I take this opportunity to thank you sincerely for it, and heartily to extend my sympathy to you in the trial which has lately been brought upon you by those four unworthy servants. I think it will redound to your credit and to their shame. Yours sincerely, L. L. Hains.

Illinois.

DEAR BRO. AND SISTER RUSSELL:--We have received the Extra and have read the most of it. We desire to express to you our sincere sympathy in the difficulties you have to contend with, and to say that our confidence in you is not in the least shaken. You certainly have given us too much food when hungry and too much drink when thirsty to be what the conspirators would make us to believe you to be. Your case is not without parallel. History, both sacred and secular, gives many such instances. Can only say what you already know, to trust in the dear Lord, who is able to bring peace out of confusion, light from darkness and joy from sorrow.

Please find enclosed \$10, to be used according to your own judgment. With Christian love to you and Sister Russell and all the faithful in Christ,

A. and Minerva Gooding.

Ohio.

DEAR BRO. RUSSELL:--Have just finished reading A Conspiracy Exposed, your defense against the villainous charges brought by those who should be bearing up the "feet" of the Master, instead of endeavoring to stumble them.

Mr. Rogers came to see me (before I received

the Extra), and wanted me to subscribe for their new paper; but I declined, telling him I would take no part with them until I had better evidence of your having gone astray. So he gave me the circular, saying that would show me how you were no longer fit to lead God's people, and that they had mentioned only a few of the many things of which you were guilty. I expected to find something awful in them, and so I did--but to their shame, for I soon saw the signs of the cloven hoof.

He said he hoped I would be guided to follow the true spirit, to see and follow the truth (so may the good Lord grant). When I had read the circular, I pitied them all, for it did not take much study to see that the Arch-enemy had a hand in the whole thing. From

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the time I talked with Mr. Rogers until I found time to read his circular, I prayed God to guide me, that I might see who was in error, and that I might follow the right; but when I had read it, I found that the spirit of Christ was not there.

He tried to get me to have nothing more to do with you, as you had become corrupt, and that all who continued to follow you would be led astray. I told him that if it were so, I thanked the Lord that he had shown me as much of the truth as he has, and that I thought I would stand alone for a while, until I found which way the spirit of Christ was leading; but, praise God, I did not have to wait long to see.

Yours in our Redeemer, J. M. Engle.

Ontario.

DEAR BRO. RUSSELL:--Although the circular had perhaps but little effect after the first shock, still I have had many trials in other ways. Dear brother, I would ask you to remember me in prayer, that my faith fail not, that I may prove faithful. I am able to realize more and more each day the subtlety of the great enemy of us all.

Have not heard of any in Ontario who have been shaken out in the recent severe trial. As one brother says, "Satan appears to have overreached himself in his desperate efforts to do away with God's successful method of spreading the truth."

Surely it becomes us to watch and pray in such perilous times. Oh, how I do long for

the end, when this terrible day will be over and
the Kingdom fully set up, when the blessings
will begin to flow through the appointed channel,
"the seed." May we prove worthy to a
position in that body. Much love to you all.
Yours in Him, Wm. McAlpine.

Illinois.

DEAR BRO. AND SISTER RUSSELL:--Yesterday
Bro. Hays brought your defense to me to
read, and added that the charges were the
weakest he ever heard brought against any one.
It is very painful to us to hear that we were so
much deceived in men as we have been in these
conspirators. The earth is open for them,
and it is sure to swallow them. It must needs
be that offences come; but woe to them by
whom they come.

We take this opportunity to attest our loyalty
to the Master and our confidence in the
instruments which brought us from darkness
into the marvelous light we now enjoy. The
interest you manifest toward the sheep has increased
our confidence.

Please find a draft enclosed to further express
my loyalty to the truth.

May the grace of God be ever with you and
enable you to overcome all temptation, is our
prayer. W. H. Jenkins.

Kentucky.

DEAR BROTHER:--I have not seen the charges
made against you, but have read your reply.
No testimony could shake my confidence in
your sincerity and honesty of purpose. I do
not know you personally, but your writings
uniformly breathe the spirit of the Savior.
The charges will be harmless with the few
brethren here.

Go ahead in the footsteps of the Master, and
all will end right. My wife joins me in love
and sympathy. R. D. Happy.

California.

DEAR BRO. AND SISTER RUSSELL:--We wish
to say that the conspiracy has not in the least
shaken our confidence in you as instruments
in the hands of God to give out the truth as
now due, and in which we now greatly rejoice.
The explosion of the "bomb" reminds

us of the recent incident in the east, where the man who threw a bomb which exploded hurt no one but himself.

You have the prayers of the Church here.
Yours in the faith, W. H. Steel.

Ohio.

DEAR BRO. RUSSELL:--I have received the Extra. I see in it nothing more or less than another evidence among thousands of the signs of the times that we are really and truly in the glorious time of the harvest. The good Master knows how earnestly I pray that his Kingdom may come.

I am one that was caught by the "Mrs. Lemuels" advertisement, and am still thanking God for the light thus received. The conspirators must have failed to read, "Be wise as serpents."

Your brother in Christ, W. B. Johnson.

California.

DEAR BRO. RUSSELL:--We have just read A Conspiracy Exposed. Truly sorry that such has been the state of affairs with you. Language fails us in the expression of our sympathy for you and the household of faith.

We desire to be numbered with those who will sustain your hands above your enemies until the battle is over. May God prosper you and the work until his voice shall be heard, "Come up higher," is the prayer of your humble servants, H. Hoskins and Wife.

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Virginia.

DEAR BRO. RUSSELL:--I have been reading the Extra TOWER, and am truly grieved that any brother who had so enjoyed the favor of our Father as to have the future unfolded to him as it has been to me by DAWN, could fall into such ways as these unfortunate brethren appear to have done. But, dear brother, must you not expect these things, and does not God permit them for the good of all who are humbly in the race for the high calling--the crown of immortality? May our loving Father keep me humble, so that in his own due time he may exalt me. "He that exalteth himself shall be abased."

I cannot refrain, dear brother, from giving a short account of how I came into the truth. In the spring of 1888 a lady gave me a copy of DAWN, VOL. I. I was a deacon in a Presbyterian church, and thoroughly believed in its doctrines; but oh! the blessing that the Father sent me when he sent me that book. I afterwards read VOL. II.; and that merely confirmed and enlarged the truth I had already imbibed. Then, last winter, God sent Bro. Hettenbaugh with VOL. III.; and now I impatiently await the fourth volume, confident that the truth will be imparted in still larger quantity--"meat in due season."

For yourself, I know that our Father will sustain you in everything that may be brought against you by the evil one; and do not forget that many earthly brethren are with you in spirit in all these struggles.

A stranger to you, but still a brother, one day, I pray, to be together with our glorified Head.
C. W. Bennett.

Florida.

DEAR BROTHER:--I will not trouble you with a long letter, knowing that letters are pouring in upon you from many sides, and you must be very busy.

No doubt this fiery ordeal through which you are passing will deepen your sympathy for Christ and the apostles. The time may come when you, too, will have to be let down in a "basket," to escape injury of your person.

Your defense in the Extra is nobly and well timed. Dear brother, let us all take courage and lift up our minds and hearts. Hope will spring up anew, as we unite in singing the song of the new heavens and new earth. For this glorious time the whole creation is now groaning and travailing in pain. This doctrine of "the restitution of all things," will, when Christ shall subdue all things, and when God will gather together in one, all things in Christ, expose all error and settle all difficulties and right all wrongs. When this manifestation of the saints of God takes place, the earth will be filled with a knowledge of the Lord as the waters cover the sea. His glory will be revealed, and all will see it together.

To you and Sister R. we all join in sending greeting. Your brother, G. P. Morris.

Arkansas.

DEAR FRIENDS:--The charges made are the merest babbling and will, as we believe, strengthen those who are of the household of faith and who have been so wonderfully blessed by your researches and interpretations of the Scriptures. Be not dismayed. If you are not injured at home, where you are known, do not apprehend that you will be injured, by such foolish charges, with people who, while they do not know you personally, love you none the less. We are only surprised that you have been let alone in your work so long as you have, and will not be surprised, if, when this attack fails, as it surely will, we hear of another from some other direction. But you must stand firm, believing what the Savior said, "Lo, I am with you alway;" and so are the hundreds of friends who have read and listened to your incomparable interpretations of the Scriptures.

Believe us, Your loving friends,
S. King, M.D., L. H. Bradfield.

Texas.

DEAR BRO. RUSSELL:--Myself and wife have received and read TOWER Extra. While we knew, by certain previous references, that something serious had occurred, we did not think that a thing so infamous was possible. We wish to express our sympathy and love for you both in this thing, but we cannot do so, for the feelings of our hearts are inexpressible; but our earnest prayer to the Father is that you may ever be just as free and blameless from wrong and as Christ-like in your every dealing with a thankless world as you have been in this one. Many thoughts present themselves for utterance concerning this affair, but we are confident we could express nothing new nor touch a responding chord in your hearts which has not been reached often before. Therefore, the whole substance of our letter is, We love you; for from the borderland of infidelity your help called us back to truths so grand and love so great toward God and men that we can see no greater obligation to love and respect and sustain as we can than this we owe to you.

With our love and our prayers,
H. W. Moore and Wife.

Pennsylvania.

DEARLY BELOVED BRO. AND SISTER RUSSELL:

--It is with joy that I try to express to you my continued love and confidence. You have passed through a severe trial; but, thank God, you are the victor. Blessed are you when men shall revile you, and say all manner of evil against you falsely, for Christ's sake. If they have persecuted the Master of the household they will also persecute those that are his. But the persecution coming from those whom you thought brethren, makes it doubly hard to bear. I have carefully read A Conspiracy Exposed, and think you have answered all their charges in a way that would satisfy any unbiased mind. I cannot express how glad I was to know that Mrs. C.B. Lemuels was Mrs. Russell. I never thought of that; and now I want her to know the joy and peace that have filled my heart. Oh! how many times I have wanted to write to her and tell her of my gratitude. There could be no harm done, loaning books in that name, if it had brought joy to no one but me.

Remember me at the throne of grace, as I do you daily; and may God bless you, and spare you to the Church as long as there is work for you to do, is the prayer of

Your sister in Christ, Mrs. E. H. Bailey.

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New York.

DEAR BRO. RUSSELL:--I received your book in reply to the four conspirators, and return thanks to you for the same. It indeed meets the case fairly, squarely and honestly, and is in marked contrast to the spirit and evident purposes of the circular sent out by them. I was not pleased with the spirit of their circular, when I received it; and while I had known nothing previously regarding the charges (?) contained therein, I felt that there was certainly a mistake or a conspiracy somewhere, and consequently did not lose my confidence in you and Sister Russell, believing that out of the matter the Lord would bring the true light on the subject. And now that the whole purpose of the conspiracy is laid bare, it ought to cause them (were they true and earnest disciples of the meek and lowly Jesus) to hang their heads in shame and sorrow; but alas! this is not to be expected when Satan seems to have so completely puffed them up. May

the dear Lord keep us, who are striving to be

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his, very humble and meet for his best uses.

I was surprised this A.M. to have Mr. Rogers call at my brother's house. He had only a few minutes to spend with me; but that was sufficient. He had in a few brief words (but to the point) my opinion of his recent misdoings. The topic of most of the few minutes' conversation was at first a surprise to me, but after further thought, I concluded it was only what might be expected. He said that Bro. --or, rather, as he put it, Mr.--Russell had been too dogmatic in insisting on a particular phase of the Ransom and dis-fellowshipping those who saw other important features of it, and said that this dogmatism had caused those who were at first associated with you to separate from you, or you from them, and had caused many to stumble and fall; and he gave it as his opinion that they were nearer right than you. (Verily, they "love darkness rather than light.")

My earnest sympathies and prayers are with you and Sister Russell, and I am confident that out of it all final good will come. This is truly the time when all are being "weighed in the balances;" and they who are found wanting will be dropped out by the hand of the Master who holds the scales.

Yours in faith and fellowship,

J. A. Mitchell.

P.S. I should like to ask a question regarding Mr. Rogers; but as you may consider it a matter of private business, you may perhaps not feel like answering. He has intimated to one or two that I know of, that aside from his traveling expenses, board, clothing, etc., about all of his income was donated to the Tract Society. I should like to know if that is so; for, if not, I feel that this, another of his deceptions, should be known. Personally, I take "no stock" in the statement; but in the absence of information I cannot pass upon it.

[Your request is not unreasonable; and we reply, that Mr. S. D. Rogers contributed money to the Tract Fund as follows:--

Dec. 28, 1889,.....\$25.00

Jan. 28, 1890,..... 25.00

April 9, 1890,..... 20.00

July 5, 1890,..... 2.90

In all,.....\$72.90]

LATER. Am rejoiced to learn that the recent

arrows of the Adversary have accomplished but little harm to the saints, and are apt to return upon his own head to his own discomfiture and hurt. Thus God overrules apparent evil to work out good to his own trusting ones. And, as you say, I also hope it may have the effect of drawing our hearts closer to our dear Lord and to each other.

I am doing quite fairly in my canvass here, considering the condition of things in this vicinity. Yesterday took orders for sixteen books, and to-day for twenty.

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Pennsylvania.

MY DEAR BROTHER RUSSELL:--I have just finished reading your defense of charges against you by those who were former co-laborers in the field and office of WATCH TOWER.

It seems to me that if they had observed the Christian rule in regard to their various seeming offences, all would have resolved into thin air, as very often is the case with even worse charges. You have taken more pains than I would have done to refute the same, as many of them are as idle tales of gossip and unworthy of attention. Life is too short to grieve or worry over the frequent slanders of the envious. Joseph was sold by his brethren, Christ deserted for a time by his apostles, and suffered much therefrom; but have not we a sure refuge in One who will not leave us desolate? I am very glad, however, to get this book, as it gives me a knowledge of the Tract Society, your work, and much other valuable and interesting information, put into concise form for future reference, and for explanation to others of the work in which you are engaged.

You and Sister Russell have my heartfelt sympathy in your constant and great work and labor of love; and may you ever have the abiding comfort of the dear, loving Master. With the fullest confidence that you are led by him and following in his footsteps.

I am, yours as ever, A. D. Lundy.

The first letter received from--England.

DEAR BROTHER:--Sorry you should have been called to spend so much valuable time in defending yourself from the misrepresentations of others; but I see that it was absolutely necessary. You have defended yourself nobly, with true Christian spirit, which gives me

greater confidence in you than ever. I received your TOWER Extra on the 17th. I also received the letters published by your adversaries. I am sorry that I was called to spend so much time to go through them. I first read these letters, then your reply, which quite convinces me you are in the right.

Yours, etc. J. F. Johnson.

New York.

DEAR BROTHER RUSSELL:--Doubtless you are flooded with letters and other business, but I must tell you how our recent trials have affected me, up here alone, with hardly a friend who was connected with the DAWN work.

The way through it all was rough indeed. That stumbling stone of a circular was well calculated to stumble such weak babes as myself; but the dear Lord was with me, according to his promise; and, resolving not to condemn one side or the other till I had heard both sides, and expecting a satisfactory explanation in the coming TOWER, I did not fall.

Mrs. Jewett, who lives in this place, though having had DAWN for a comparatively short time, is quite established in the faith. We have taken pains that others here who were only beginning to read DAWN should hear nothing of the matter.

I wrote to Brother Mitchell, who is the only brother in the work whom I have met, and in reply he assured me that it would all be right.

Things are now straight again, and I am sure that I am made stronger for other such trials. At the same time I take heed lest I fall.

With Christian love and prayers for you and all the brethren, V. G. Haviland.

Illinois.

DEAR BRO. AND SISTER RUSSELL:--We, the undersigned, being regular subscribers to your excellent paper and readers of DAWNS and other helps, and having received your Extra, take this method of expressing our heartfelt sympathy for you. We have carefully studied the matter, as explained in your Extra, and have no hesitancy in saying that you have fully and fairly vindicated yourself in every instance, so far as we can see, and that we highly approve the Christian manner in which you have so nobly defended yourself. Go on,

our Christian brother, looking to God for help, and he will be with you to the end. May this persecution only incite you to greater zeal for the truth, and may God give you renewed strength in his cause, is our prayer.

The Church at Palmyra.

Nova Scotia.

DEAR BRO. RUSSELL:--I received the special TOWER, and am well satisfied with it, as are all the brethren here. I thank God that we are not so weak as to be hurt by anything that your enemies can bring against you. We could readily see that Satan was at the head of it all. We are all well pleased with the kind letters from the faithful ones sympathizing with you. They draw us closer together. The Allegheny Church Resolutions are good, and while I read the letter signed E. Abbott, W. Campbell, R. Ball, E. Henniges and J. A. Weimar, I was greatly lifted heavenward; for I know that such persons must be the Lord's own. I wish I could shake hands with the writers of

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all. With this letter I send you, in behalf of the Church here, ten dollars for yourself; for we know you have been put to a lot of expense and trouble.

[We appreciate much the thoughtfulness and confidence expressed by the sending of the \$10. Accept thanks. Have placed it in the Tract Fund, to which we have charged the expense of the Extra, because we considered it not so much a personal matter as in the interest of the truth and TOWER readers in general. Had only ourselves been concerned, we might have maintained a dignified silence, ignoring both the slander and the slanderers.--EDITOR]

Trusting that the Lord may continue to bless and lead you and dear Sister Russell, with all your faithful household,

I remain your brother in Christ, in behalf of the Church in my house, N. Barrett, Sr.

Pennsylvania.

DEAR BRO. AND SISTER RUSSELL:--Let me congratulate you that you have been able so nobly to refute the slander of your enemies. I have just finished reading A Conspiracy Exposed. Surely, the Christ-like spirit manifested

through it all, if nothing else, will convince those of the truth whose hearts are right in the sight of God.

For others' sake I am glad every question is cleared up; but for my own part, it needed no explanation; for after receiving those horrid letters, I took the whole matter to the Lord in prayer and I was convinced they were of Satan. Brother and Sister Bourquin's letter to Mr. Zech expresses my sentiments.

To me this has been the hardest trial since I came into the truth; for I was acquainted with the four and loved and esteemed them highly; but I feel I can do so no longer; nor can I recognize them as brethren in Christ until they do show his spirit. But I trust this trial will bring me only closer to the Master, and make me stronger and better fitted for his use. Hoping and praying the same for you and Sister Russell and all the household of faith, I remain, Yours in Christ and his service,

Amelia Erlenmyer.

California.

DEAR BRO. RUSSELL:--We, the undersigned WATCH TOWER subscribers, believers in the truth as set forth in the MILLENNIAL DAWN Series, desire to extend to you our heartfelt sympathy and brotherly love in this time of trial that has been brought upon you by those who have called themselves brothers. We extend to you our most sincere thanks for your past labors and faithfulness in pointing out to the "household of faith" the truth of God's Word. We wish you a most earnest God-speed, and pray God to give you courage and strength to carry on the good work to his honor and glory in the future as you have done in the past. May his rich blessing rest and abide with you and help you to bear this trying ordeal patiently, as becomes the true servant of God, is our prayer.

We heartily condemn and protest against the cruel treatment you have received at the hands of Messrs. Zech, Rogers, Adamson and Bryan; and while we look upon them as being no longer "brothers," we draw the closer to you, whom we believe to be the true servant of God, and the under-shepherd of his flock.

The Church at Los Angeles.

South Carolina.

DEAR BRO. AND SISTER RUSSELL:--The shock has reached us: it came as a great surprise; it came with force; but our faith is not thereby shaken.

False accusations and hard sayings were brought against the Head Shepherd, and they will do the same to his true under-shepherds; but in all this rejoice, for suffering such things for Christ will only help you to put the finishing touches on the wedding garment that you will be required to have on at the marriage of the Lamb. The devil has side tracks laid all along the main line, so we have to keep a vigilant watch to keep from being switched off on some one of them.

Dear Bro. and Sister, do not be troubled. We assure you of our prayers, and solicit yours. The above answers for all of the little flock here.

Yours fraternally, D. T. Pitts.

Pennsylvania.

DEAR BRO. RUSSELL:--I feel satisfied that the men to whom we looked up as brethren were overcome or blinded by Satan, who appears "as an angel of light." I trust they will see the error of their ways and retrace their steps ere it is too late.

I must give you a little of my experience just after receiving their circular. The next morning I was requested by an interested brother, to whom I had sold DAWN, to come to his house the next Sunday and give an explanation of the Chart of the Ages and some insight into the truths brought to light in DAWN. I accepted the invitation gladly. I canvassed till noon, when I met a Methodist lady, who had heard something of DAWN, but was afraid

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to read it. The Lord helped me to bring some truth to her attention, and to get her interested in the book. Just after dinner I succeeded in getting a gentleman quite interested and was used the same week to aid Sister White to see the importance and significance of baptism. The following Sunday, from 2 P.M. until 11:30 P.M., I had ten attentive listeners, and we all seemed very much blessed of the Lord. I was requested to come again every Sunday, if convenient--which you may know we shall make convenient and very glad of the opportunity. I feel very much encouraged indeed--not because I am called on to be

a leader, but that the Lord has kept me so busy that I have had no time to think of or try any new departure. I would prefer to follow the "old paths," not of sectarianism, but the path trod by my dear Redeemer--the humble and quiet way, trying, as such as lies within my power, to "live peaceably with all men."

Since receiving your reply I feel stronger and more determined than ever to press forward to the mark for the prize of our high calling, which is in Christ Jesus. Well, dear brother, "let us not be weary in well doing; for in due season we shall reap, if we faint not." We rejoice to know that the Lord has brought you out more than conqueror.

With Christian love and sympathy from Sister S. and myself, to all the dear ones of the same precious body,

Your humble servant in Christ.

N. F. Sears.

New York.

DEAR BRO. AND SISTER RUSSELL:--I feel I must emphasize the dear; for since this fearful trial has come upon you and you have so clearly proven the groundlessness and injustice of the attack upon you, you look nobler to me than ever before. You are kept in peace, but now go further, rejoice! Rejoice that you are counted worthy thus to suffer for his name! Yes, rejoice; for out of this you come forth purer and brighter--and those who really love the Lord, not in word or tongue only, but in deed and truth, will love you more, trust you more fully and show themselves more willing to heed all your words of advice and encouragement.

Well, the sifting is going on. The Lord will have only clean ones, and he knoweth them that are his--praise his name! Such favor to be chosen of him! How can any be other than humbled at the thought!

Ever your sister, filled with blessed hope,

F. G. Burroughs.

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[The following is from one formerly a helper in the TOWER office, and whose defense of our integrity appeared in the Extra.

Iowa.

DEAR BRO. RUSSELL:--Your valued favor of 18th inst. came duly, and was especially appreciated as I did not anticipate any personal words from you during this trial, knowing that you were taxed to the utmost. Though I love to hear from you, yet never consider it necessary to write me particularly, for I would prefer to know that you had used your time and powers among "lambs," where such need attention.

That I was permitted in any measure to "hold up your hands" in the severe trial just passing, is a comfort to me. Having any measure of the spirit of the Master, how strengthening it is to help bear one another's burdens! Yours in the Master,

W. E. Page.

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Ontario.

MY DEAR FRIENDS:--It is with feelings of sorrow and regret (shall I say indignation?) that I read of the scheme of false friends to cast a blot on the servant of the dear Master. Some years ago I heard an old minister say that Satan had a spite at him, and that he (the minister) had a spite at Satan, and always did him all the harm he could. It seems to me the remark suits my brother; for Satan seems to have let loose all the malice of his nature. Edgar Fawcett says, "The best reward of a kindly deed is the knowledge of having done it." When I read Mrs. Russell's noble defense of her persecuted husband it reminded me of Mrs. Fletcher's words when her heavenly-minded husband was traduced. She said: "I cannot bear to have the good in him evil spoken of."

Believe me, dear friends, yours in love and the hope, Elizabeth Simpkins.

California.

DEAR BRO. RUSSELL:--We have just received the Extra, which brings to us the sad intelligence of the severe trial which has been brought upon you, by those whom we trusted were true to the dear Lord and His cause. After reading their charges, we fail to see anything in them which has not been most satisfactorily answered by you. Therefore, dear brother, we send you this letter, to express to you our heartfelt sympathy,

Christian love, and continued confidence.

We turn to our infallible guide (the Word of God), and inquire, Shall the followers of the

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persecuted Jesus suffer also? We hear the answer, "All that will live godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12.) May the dear Lord help us joyfully to bear all the sufferings trials and afflictions that may come upon us; for "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."--Rom. 8:18.

"Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you, falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven."

Your brethren and sisters in Christ,
The Church at Downey.

Pennsylvania.

DEAR BROTHER AND SISTER IN CHRIST:--
How true it is that the sheep know the voice of the Shepherd and a stranger they will not follow. It is very easy to discern the difference between the spirit of the TOWER and that of the conspirators. My confidence in you remains unshaken. The thing I am most interested in is that I may be one of the overcomers. I know the testing is becoming more and more severe, but I will trust the dear Lord. His grace is sufficient, for I have proved it over and over again. I want the full assurance of faith, having my heart sprinkled from an evil conscience. I want to hold the confidence which hath great recompence of reward, and I am confident that nothing will befall me but what is for my good. Pray for me, that I may be kept meek, always at the Master's feet. The cross was very heavy at first, but, thank the dear Lord, it is getting lighter. Indeed, it has become a source of joy to me, and the more I take it up the lighter it gets and the more I realize the Master's presence. I stand upon the rock, which is Christ Jesus.

Yours in hope of the high calling,
Mrs. B. C. Stark.

North Carolina.

DEAR BRO. RUSSELL:--Pamphlet containing the account of a conspiracy exposed duly received,

and carefully read. I fail to discover anything in it to excite my sympathy for yourself, as I find that not a hair of your head has been singed, neither has the "smell of fire been found in your garments;" but my sorrow is more than I can express for the misguided brethren who, having permitted an evil influence to distort their better judgment and to lead them into an attempt (oh! "Tell it not in Gath!") to wreck this blessed Harvest work, that they themselves have assisted to carry on. A great man once said, "Save me from my friends." We will hope, and try to believe, that ere this they severely feel that amount of conscientious remorse that will convince them of the wrong step they have taken, and that, too, under the malignant eye of a scrutinizing world.

Of course, the great cause under your management is instrumental in doing too much good in the world to suit the infernal characteristics of its wily "Prince;" but he has met with a disappointment for the present. But this may be only a sally, to put us on our guard and to prepare us for a general assault. We will suppose that ours is about the last and only fortress that is worthy of his steel. It is but natural to suppose that he will make the best use of the short time he has to work, especially when he reflects on that chain that John saw the angel use on the highly famous "Patmos."

Cheer up, dear brother, you are in the service of Him who has all power in Heaven and on Earth, and is therefore quite capable of maintaining his own cause against every assault of the enemy. You have a grateful and loving community at your back, that will be more zealous than ever in holding up your hands in the great work that has been given you to do.

Both yourself and dear Sister Russell will please accept the united love of Bro. Howard and myself.

In Christian fellowship,
Richard Marston.

England.

BRO. C. T. RUSSELL:--We, the undersigned brethren in Jesus Christ, having with much regret heard of the charges brought against your character as a follower of our blessed Lord and Master, and having read both the charges and the defense, have come to the conclusion that the charges are frivolous and vexatious, and that nothing but the spirit of enmity could possibly have actuated those who have made them.

We regret to see the amount of unnecessary trouble to which the vindication of yourself has put you; still we see that, holding the position you do, it was incumbent upon you to enter into such a lengthy explanation, thereby exposing your private affairs; otherwise (but for the Church's sake) it would have been well to have "answered not a word." We write you thus that you may feel assured of our intense sympathy. With kind regards to Sister Russell and yourself. Yours in Christ,
W. I. Biven, Henry Cornish, A. Edwards.

Illinois.

DEAR BRO. AND SISTER RUSSELL:--This we hope will find you with all shadows and dark clouds past. We are sorry that so much has beset our little band this year, but now we hope that

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all will be the better for the experience. We are glad to say that we have not been shaken, but seem to have been drawn closer together. We earnestly pray that this may be the last deflection, and that hereafter we may present a solid front to the foe.

With true love and fellowship in Christ,
T. S. Maxwell.

Virginia.

DEAR BRO. RUSSELL:--Owing to the trials through which you have recently passed, we feel it both our duty and privilege to inform you of the deep sympathy we feel toward you and of the perfect confidence we have in your fitness and ability to perform any further work which the Lord Jesus, the Chief Shepherd, may direct.

We were not surprised that such a conspiracy should occur. We can see the hand of the Lord in it all. It seems to be an important part of his work in this harvest, though we are surprised at the men who engaged in it; for we had expected better things of them. As to the charges brought against you, we need only say that as an impure fountain cannot bring forth pure water, or a corrupt tree good fruit, neither can the heart and mind which under the blessing of God have furnished us Z.W.T., Tabernacle Shadows, M. DAWN, etc., be full of wickedness as charged.

We highly approve your course, and congratulate you on the plain and straightforward manner

in which you have explained the subject.
Believing that God will work all things together
for good for those who love him, we remain,
In the one and only hope through the ransom,
The Church at Horners.

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England.

DEAR BRO. RUSSELL:--I write to let you know that I fully sympathize with you in your present trial.

Mr. Rogers called here on Saturday evening. Of course you are the greatest villain that ever existed; but then opinions differ. Was he not surprised when I told him it was a matter of Korah and his company! "Why! I am surprised at you!!" he said. I think he was, for there was a momentary note of fear in his tone. I was not anxious to retain his services in any form. Yes, some are worthy of their hire--the devil, at least, thinks so; especially when they travel to villify the servants of God. I can tell you this plainly, Bro. Russell, that over two months ago, through the conduct of Mr. Rogers, I shut myself up and declined fellowship with anyone.

He has an idea that you intend to send Mrs. Russell to London to checkmate him. The best thing you can do, Bro. Russell, is to dismiss him from your thoughts, as though he never existed.

[This has been our intention, and we have deviated from it only for this special issue, believing that this would be to the Lord's praise and to the upbuilding of his people, to inform the Church of the outcome of the late conspiracy and of the deliverance vouchsafed to all the true sheep of his pasture. Mrs. Russell had no thought of going to England.]

Do you not remember that the Lord was in the cloud and pillar of fire, guiding the Israelites through the wilderness? So, remember that the Lord is in this cloud of trouble, and, with the fiery trials, these are our protection. Be not over anxious concerning the brethren and sisters in England; for the Lord will give to his people, peace.

Mr. Rogers says you are misrepresenting him in the article, "The work in England;" in fact, insinuating that he misappropriated the money. If you would give a concise statement showing what the \$965.67 represents, you will remove some misapprehension. He says he sold 1,500 DAWNS in America and 800 here. Total, 2,300 @ 33c=\$759--his own figures.

Praying that the Lord's blessing may be with yourself and Sister Russell, as also all that are serving him in the office,

Yours in Jesus, J. Brookes.

[Our figures are not the retail value of what he sold, but the retail value of what was sent him, representing books either sold by him, still in his possession or transferred by him to others (and for which he received payment) --exclusive of the last shipment of 2,000 lbs. to London, which he abandoned at the docks.

Jan. 1, 1894, To Balance,..... \$640.90

Jan. 29, By Cash,..... \$73.05

Mar. 22, "Mr. Rogers' statement of DAWN unsold, stored in Liverpool and London,

1535 @ 12-1/2c,..... \$191.88 264.93

Balance,..... \$375.97

Deduct prepaid freight,..... 23.67

Net,..... \$352.30

This is the wholesale value of the merchandise for which Mr. Rogers owes us (assuming his statement of books stored to be correct). It represents DAWNS in cloth and paper bindings, booklets, TOWER subscriptions, etc. (the respective quantities unknown), a conservative estimate of which places their retail value at..... \$942.00

Add freight charges,..... 23.67

Total,..... \$965.67

Mr. Rogers' credit had been extended, before he started for England, so that he owed us, on the day he sailed, for books sent him while in America, \$214.72. This amount is included in the balance due Jan. 1, 1894.]

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California.

DEAR BRO. AND SISTER RUSSELL:--Somehow for the past month all of us here seemed to feel that a dark cloud was hovering above the household of faith threatening to burst upon us. We clung the closer together and sought comfort in prayer. We now see why it was.

Courage, brother! These false brethren cannot injure the cause: they have only helped it. Since God permitted it, we say Amen. The cause will prosper the better henceforth. These people have been as a thorn in the flesh. Being now withdrawn, the sore will heal.

The first article in TOWER of Sept. '91 seems to fit perfectly to the case, and might be repeated just at this time. All I have heard of here remain loyal and true. Praise the Lord!

Yours in Christian fellowship,
J. A. Bohnet.

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Ohio.

DEAR BRO. RUSSELL:--Through recent issues of the TOWER I have been greatly blessed, instructed and cautioned by reason of the clear unfolding of the Scriptures touching the various subjects treated. Surely the Master is using you for his purpose in the Harvest of the Age, and is directing you from time to time, as to the proper dish of spiritual food to prepare for the truth-hungry of the household of faith; and, indeed, when so made ready and served, it not only meets the requirements of the spiritual appetites of the Lord's "sheep," but is always in season--"due time." The article in the April 1 number; viz.: "Lest ye enter into temptation," was timely: being opportunely written, and expeditiously sent forth on its mission of warning, carrying the signal flag of danger to the meek, the humble and unsuspecting ones; and now comes the Extra; and we inquire,

"Watchman, what of the night?"

The answer comes, A Conspiracy Exposed, and Harvest Siftings of those who, in times past, were enlightened and blessed through your teachings of the Word, refreshed by your hospitality, and comforted by your fellowship and love, but who have now "lifted up their heels against you." But, praise the Lord, you have, through a knowledge of the truth, and with courage and fortitude, met and successfully refuted every charge, explained every grievance brought against you and against the cause of Zion and truth, and clearly vindicated your character as an intelligent and honest man, exercising correct financial principles and methods in your personal dealings and in all matters relating to the Lord's service; "being not slothful in business, but serving the Lord"--a sympathetic, loving and devoted friend, and an orderly, conscientious, consecrated Christian.

In view of the deflection and falling away of many, and the completeness and severity of the "siftings" as experienced as well as predicted,

it is well to remember that the Harvest of the Gospel age is nearing its meridian splendor and ripeness; and the "time is short" wherein it will culminate in the refreshing brightness and glory of the Millennial morning, when the bride will have made herself ready, and "Zion will rejoice;" and that such of the Lord's children--the fully consecrated--as hope to stand in the time of trouble, and behold the salvation of God, should "gird up the loins of their minds;" go over and examine every piece of the Christian armor; see that every part is bright, in its place, and the whole properly adjusted, to the end that they may be able to meet and resist the shafts of the adversary. The way to immortality--the Divine nature--is too "narrow" and difficult; the dangers on either side thereof are too many; the "snares" too cunning and deceptive, and the pit too deep to be trifled with by any in the Lord's service, through mistaken efforts to share in the notoriety, vanities, ease, comforts and pride of life, at the expense of the Lord's means and his well devised system of harvest work; forgetting that, though in the world, they should not be of it.

On the other hand, the rewards are so great; the crown so bright; the life so enduring; that only the fullness of meaning carried by the term "immortality" expresses it. Indeed, all of the promises to the successful competitors for the "prize" at the terminus of the "narrow way" are so "exceedingly great and precious" as to command every talent of the consecrated Christian, "even unto death," bearing in mind that "Pride goeth before destruction, and a haughty spirit before a fall;" while "by humility and the fear of the Lord are riches and honor and life."--Prov. 16:18, 22:4.

I thank the blessed Lord for having given you physical, mental and spiritual strength and ability so successfully to defeat the wiles and temptations of Satan, by and through the timely and skilful use of that potent, effective and very convincing weapon, the "the sword of the spirit." Having done your duty as enjoined, "Let not your heart be troubled neither let it be afraid;" for "The Lord will uphold you with the right hand of his righteousness."

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Entertaining Christian love and fellowship for you and Sister Russell, I remain,

Kindly yours in the Master's service.
W. P. DeBolt.

Illinois.

MY DEAR BROTHER RUSSELL:--Your Expose was really a great surprise to me. I was afraid you would over or under do it--but, if there is a word wrong, I fail to find it after careful reading. All the points seem to be covered, and effectually too. The Holy Spirit has surely guided you through this severe trouble.

How long will the sun, just peeping from behind the clouds, continue to shine? Soon again will the clouds appear, the lightning flash and the thunder roll louder than before. Already from the last shower the ground is damp and muddy, and the walking is tedious and heavy. Who will continue to the end? Can any trial cut deeper than the one just past? It does not seem possible. We loved and trusted them so! God knows their hearts. They have fallen far: I fear past all recovery.

God's choicest blessings on you and our dear Sister Russell. Your brother and sister in the Lord,
Wm. M. and Eda Wright.

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[The following is from a brother once a helper in the TOWER office.

West Virginia.

DEAR BRO. AND SISTER RUSSELL:--Greetings with all my heart! and I hold you dearer even than before.

I suggest to your judgment with regard to the distribution of the Z.W.T., Extra, that it will be difficult to distinguish where and where not it should go. The only motive I can see for withholding it from any is to cover if possible the shame of the offenders.

The book is a witness for you, for us, and for the truth; and I feel confident that the dear Lord intends it for a witness;--of course permitting us to use our judgment. But he will not fail to correct our errors in the use of this powerful testimony.

Satan's attempt in this scheme is as cruel and deep as his acts at any former crisis, and meant to be as far reaching.

Yours in Christ, H. L. Gillis.

Germany.

DEAR BRO. RUSSELL:--Continuing from my last, I hardly need say that, as far as I know myself,

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I love righteousness and peace, order and decency, and that I hate the reverse. My relation and connection with the Sichel-Haus have taken such a character that I begin to feel a disgust. I am not ungrateful, and for all the good received through Zechs I was truly thankful,-- not in word only; and I have now in sincerest love and gratefulness written much to them, desiring to do good.

But I begin to feel that I am already being misunderstood by them, and I doubt whether I shall be understood by them in the future; for I feel it to be the Lord's will that I sever all connections (which have not been severed by them) with the Sichel-Haus, and that I return to America, probably in three or four weeks, as matters may shape themselves. Karl may stay longer and probably return with Boehmers in the fall.

Furthermore, I wish to tell you that after careful and prayerful consideration I believe it to be the Lord's will to humbly offer whatever talents I may have to be used in the Lord's service under your direction. I am sorry, very sorry, that you did not come to know me better during my stay in Allegheny, partially by reason of certain influences. And though I must admit, as a brother of Paul, that I have need of self-control, by the grace of God I have succeeded some in the past few years in controlling my spirit and keeping my body under; and I have great confidence that with the Lord's help, under your influence and that of others, I shall receive a new impetus, to have all the good work continue in me, including self-control, meekness, patience, etc.

I feel, painfully to some extent, that I may be misunderstood by some. But I love the truth as pure and clear as possible, and, the Lord willing, I may see come to pass what I have often wished and expressed to Zechs, that one or more of the tracts of the TOWER Tract Society be translated into German; if it be the Lord's will that something be done among the Germans by the T.T.S. through your influence. I am so glad that we have One that judgeth us, and that He knows I am not trying to please men, except out of a pure heart. Furthermore, I believe I have the desire of many others, to see DAWN, VOL. IV., come out. For this reason I felt very sorry that

the late disturbance has come in and that three of the office helpers have left their posts. If through my (as I hope quiet and faithful) service you could gain some time for VOL. IV., I should deem it a favor of the Lord. I hope that from the above and previous letters my sentiments and motives may be clear to you and Sister Russell: to be spent to the Lord's honor and praise, and, in unity of the spirit with those who are truly His, to grow up into Him.

I shall await your advice. None need know of this though, lest some of your accusers think you needed or asked me from Germany to testify

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for the truth on your behalf. It will be a test for them (if you should believe it to be the Lord's will that I come to Allegheny) whether or not they will think evil of me and treat me accordingly.

Yours sincerely in our Lord and Redeemer,
Otto A. Koetitz.

[The following is from one known to many of our readers as Sister Millie Long--formerly one of the TOWER office helpers. We place it last because we would specially commend to all the sentiments of its fourth paragraph, relative to the "false brethren."]

Missouri.

DEAR BRO. RUSSELL:--Our family has been acquainted with you since you were quite a young man, and were fully convinced long ago, by your walk and conversation, that from boyhood you have faithfully desired to serve the Lord. Sometimes we have heard you assailed by opponents to your religious views, who, being unable to overthrow the Scriptural doctrines you taught, resorted to the same methods as the Jews pursued toward Christ, viz., abusive personalities, etc. (Jno. 8:41; Matt. 11:19.) However, you have always been able to prove that "Wisdom is justified of her children;" and as our dear Redeemer, fully cognizant of his perfect manhood and purity, exclaimed, "Who convinceth me of sin?" (Jno. 8:46) so can all those who wear the robe of his righteousness, and are striving daily to bring every thought into subjection to the divine mind.

The circular letter reached us a few days before the celebration of the Memorial Supper,

and we (Mother and self) concluded that it was our duty to investigate the whole matter fully and impartially. The signatures the circular contained amazed us, owing to the fact that among them were brethren and sisters whom we honored and loved as God's children; but the Scriptures assured us that "all things work together for good to those who love God;" and we tried to rejoice in the trial, knowing the results would prove beneficial to the faithful, shaking out much that was detrimental to spiritual progress.

The charges against you were ignoble and unworthy of publication. The words pope, etc., had no weight with us. When I first heard you preach I was deeply impressed by your urgent advice to "Prove all things" by the Scriptures, by following which I have escaped many snares of the adversary. Subsequently, when I was a member of your household and had the blessed privilege of serving in the TOWER office, the daily faithful sacrifices of Sister R. and yourself were constantly witnessed, but I never found either of you taking a self-righteous course, nor exalting yourselves in any way--although there was plenty of opportunity to do so. I was indubitably convinced that you were depending on the sacrificial death of our Lord for redemption from Adamic sin and its penalty, and had battles to fight the same as all members of the Church have; hence your sympathy, loving care and untiring service for other members of "the body." Consequently it is apparent to me that the "pope" who has been blinding the eyes of the false brethren was the product of "evil surmising" of the sinful, fallen mind, manufactured while they were neglecting the Father's business. Satisfactory evidence of the above is fully given in your pamphlet, A Conspiracy Exposed, which I have carefully read.

This latest sifting of the Church is certainly the result of living after the flesh, instead of after the spirit. We who are begotten of the truth are reckoned to have passed the Adamic death; and if we cease to strive toward actual righteousness and wilfully continue to follow the flesh, we shall surely suffer the Second Death. (Rom. 8:13.) Even in dealing with false brethren I desire to avoid all fleshly bitterness that has a tendency to mingle with righteous indignation.

I rejoice to tell you that those whom I
have talked with in St. Louis, and especially
do I wish to mention Sister Gallagher [colporteur],
as she is very young in the truth,
have nobly stood for the Lord and in his
spirit of meekness during the shaking. For
myself I can say there is no idolatry in my
heart. I desire to worship only God. At
the same time I never forget that all I am
by divine grace I owe to the instrumentality
of yourself and your beloved wife.

Mother joins me in Christian love. Courage!
dear brother and sister, as the valley
grows darker. "The God of peace shall
bruise Satan under our feet shortly."

"Then crowns of victory, palms of glory,
We shall wear."

Yours in love of the truth,

Mrs. R. W. Power.

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ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

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THE ASSASSINATION OF CARNOT.

The death of the President of France, at the
hands of an assassin, will do much to intensify
the feeling of opposition to anarchists and
socialists, which for the past year has been
growing in the minds of conservative people.

The result will be laws looking toward the
suppression of Socialism in its moderate as well
as its radical phases. This will in turn mean
the curtailment of liberties; and, while successful
for a time, it will intensify a smouldering
discontent, which eventually will break forth
in an uncontrollable violence, and produce the
"time of trouble such as was not since there
was a nation."

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DELUSIVE STATEMENTS.

The idea seems thoroughly entrenched in the minds of men that a restitution to life of all of Adam's race would crowd the world until there would be standing room only, if, indeed, they were not piled one upon the other or crowded off into the oceans.

These fallacious ideas come to people through the public press, and often are accredited to college professors. We give below one of these statements, sent in by a TOWER reader, and quote his comments following it.

"A Berlin Professor finds that Europe contains 272,000,000 inhabitants; Asia, 720,000,000; Africa, 89,000,000; America, 200,000,000; and Polynesia, 2,000,000--total, 1,283,000,000. Of this little crowd, about 32,000,000 die in each year, which is 87,761 a day or 61 per minute. Another professor calculates that 36,627,843,275,075,558 people have lived on the earth since the creation."

Our correspondent adds:--

"The DAWN says 252 billion. The German Professor says, 36 quadrillions, 627 trillions, 843 billions, 275 millions, 75 thousands 558--a big difference. The Professor is a close calculator: he has gotten down to the last eight."

Comment upon this is necessary, only because many accept such sweeping statements without criticism. Let us prove this matter to the satisfaction of all.

Take this German Professor's figures, respecting the daily death-rate, as the foundation for our examination. He asserts that 87,761 people die each day. If we multiply this number by 365, it will give the total deaths of a year; and the total is 32,032,765. This number is sufficiently large to satisfy anyone that the Professor has not under-estimated.

Now multiply 32,032,765 by 6021, to ascertain the total number of persons who would have died since Adam was created, and the total will be found to be 192,869,278,065. Now add to this the living 1,400,000,000, and we have a grand total of 194,269,278,065. Thus, taking the German Professor's figures, we find them nearly sixty billions less than our liberal estimate presented in MILLENNIAL

we there stated, we consider at least double the actual number.

Notice, too, that in this calculation, based upon the German Professor's figures, we have certainly counted two persons for every one that has actually died; for back in Adam's day we know of no deaths but that of Abel, for nearly a thousand years; and then the death-rate must have been very small, in comparison to the present.

As already shown, a person standing occupies about one and two-thirds square feet of space. At this rate the present population of the earth (one billion four hundred million persons) could stand on an area of eighty-six square miles--an area much less than that of the city of London or of Philadelphia. And the island of Ireland (area, thirty-two thousand square miles) would furnish standing room for more than twice the number of people who have ever lived on the earth, even at our exaggerated estimate.

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"THE PRIZE SET BEFORE US."

ALL who are familiar with the Scriptures well know that the Christian course in the present life is represented therein as a race-course at whose farther end is a prize for all who so run as to obtain it. In the WATCH TOWER and in MILLENNIAL DAWN we have frequently pointed out this fact and, upon all professing to be God's people, have urged faithfulness in running the race.

But in showing the Divine Plan of the Ages --from Eden lost to Paradise restored--it has been both necessary and proper to point out that the prize set before us in the gospel is a different one from that before Israel after the Flesh, during the Jewish age, and different also from that which will be set before mankind in general during the Millennium. And now something more upon the subject seems necessary from the fact that some have misunderstood us, and gotten the idea that there are two or three prizes, any one of which may now be run for successfully, and equally to the Lord's pleasing. These are defined to be,

(1) The high calling, to divine nature and glory; (2) Spiritual nature of a lower order than the divine nature; (3) Human perfection by restitution.

The advocates of the errors referred to proceed to explain three sets of conditions or terms to be complied with, and that which of the three prizes is won at the end of life's journey, will depend upon which of the three sets of conditions has been followed. (1) To gain the chief prize requires a full consecration of heart, followed as absolutely as possible, in thought, word and deed. To this we assent. (2) To gain the second prize, say they, one should live a good, honorable, Christian life, but need not specially sacrifice the good-will and esteem of worldly people. In other words, an honorable and generally esteemed Christian is supposed to be running for this second prize --successfully, whether he knows it or not. From this view we dissent, and will give our reasons later. (3) They hold that for the third prize little or no running is necessary, that if one merely feels his own unworthiness and trusts in the merit of Christ as the ransom for all, accepts the restitution promises, and avoids open wickedness, he will get this prize. Some, indeed, take credit to themselves in the matter, erroneously considering that they are cultivating the grace of humility,--saying, I don't aspire to be a king on the throne of God's Kingdom. Oh, no! a humbler place will do me. From all this also we dissent.

The facts are these:--

(1) There is but the one prize held out by the Scriptures as an offer during this age, as there was a different one held out previously, and as there will be a still different one held out during the Millennial age. The Scriptures are very definite respecting this one prize of the Gospel age. See Eph. 4:4; Col. 3:15.

(2) None of God's laws or regulations conflict with Justice: they all harmonize with it. And hence God could not require less than a full consecration to him and his will, on the

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part of all whom he accepts into his family--either on the divine or human plane. Nor could he accept as satisfactory or worthy of any prize the self-pleasing or the world-conforming rules above laid down for the second and third prizes.

Things are either right or wrong; and the right side is always God's side. The reason

that the path of the "little flock" is declared to be a narrow or difficult one at present, is, that it is God's path--the right path; and the world being wrong,--out of harmony with God, and consequently out of harmony with righteousness --is in opposition, directly and indirectly, to all who are in harmony with God and righteousness. And the more progress we make into harmony with God and righteousness the more the worldly minded will hate us, and the more narrow and difficult the path of life will be. Hence the Apostle's words: "The friendship of the world is enmity with God." (Jas. 4:4.) Can anyone suppose that God offers prizes of any grade or degree to those at enmity against him even to the extent of sympathy and harmony with his enemies and opponents? Surely not. Hence this one text alone would contradict all this theory respecting a second and a third prize being now offered.

We repeat, what we have previously stated many times, but evidently not yet often

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enough, that precisely the same requirements of God's law will be in force during the Millennium as are now in force. Nothing less could be accepted; for God's requirements of the Church are as moderate as justice would permit, at any time, viz.: (1) faith in Christ as Redeemer; (2) obedience, as far as possible, to his law of Love.

We ask, Could God either ask or accept less than this, and yet be just,--either now or at any time? Assuredly not!

But while the Gospel age requirements and those of the Millennial age will differ nothing, there will be another point upon which there will be a difference--viz., obedience to that law will be easier in the next age than now; because then Satan will be bound, and blind eyes opened to discern right from wrong on every subject. Hence the Lord has attached a greater prize to the call made during the Gospel age, which he designs shall select not only those who love righteousness and truth and the divine favor, but who so love them that they would sacrifice all else for the sake of these.

True, we have taught that there will be a second class or company of saints saved during this Gospel age--the tribulation saints of Rev. 7:9-17--but we have nowhere intimated that they will be accepted upon any

other terms than those given the overcomers, the first class. The terms for all who will attain to either class will be full consecration, even unto death. The difference between the two classes on account of which the one class gets the prize and the other class is "saved so as by fire" is that the overcomers have more zeal; they pay their consecration vows gladly. The tribulation saints fail to get the prize, because although consecrated lovers of the Lord, their love lacks the proper fervency to hold their lives constantly up to the point of self-sacrifice, where their own preferences would be yielded always and promptly to the Lord's.

Because they lack this fervency of love they are not "overcomers," and cannot be rewarded as such with the great prize. But they have a measure of love and consecration, and they trust in the merit of Christ's great sacrifice, and thus abiding under the shadow of the New Covenant they are not wholly rejected by the Lord, although unworthy to constitute members of his "bride" or "body," joint-heirs of his glory, honor and power.

In order to bring such of these as can be brought into full fervency of spirit and to a right estimate of their covenant, the Lord's rod of affliction is brought to bear upon them, until the souls melt in the furnace and the dross is separated, so that the precious element may be saved.

But it may be asked, Is not this the experience of every Christian? And if these tribulation saints, the second or "great company" are to be purified from dross as well as the first company or "overcomers," why should they not be all of one class or company?

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Yes, we answer, it is true that the majority of Christians are of the tribulation class, that is the reason it is called "a great company," while the overcomers are called a "little flock." The difference between them is not in the degree of purity finally attained, but in the manner of obtaining it. God has a special pleasure in those who delight to do his will, and who do not need to be whipped into an appreciation of right and wrong. These he calls "overcomers." These have the likeness of the Lord (Phil. 3:21; 1 John 3:2; Col. 3:4), and are accounted worthy to be with him where he is and to share his honor, glory and Kingdom and power.--Rev. 17:14.

It is not because the "little flock" of "overcomers"

suffer more than the great company of tribulation saints that they are to get the prize, but simply because they suffer gladly, willingly, self-sacrificingly. The tribulation saints doubtless suffer as much as the "overcomers" or more; and the "overcomers" have so much pleasure, in the divine favor, in connection with their sufferings in this present time, that it makes their willing services and sacrifices seem but light afflictions which are thus working out for them a far more exceeding and eternal weight of glory.

As for the Restitution race and prize: No one can run for it until it is offered. There is no such offer for the present age. True, there may be children and others now living who will continue down through the "great time of trouble" and into the time of the reign of the great Restorer and Life-giver, and some droppings and showers of restitution favor are already manifest, but the fact remains that full restitution is not yet offered as a prize, and cannot be offered until the Church shall first be perfected in glory.

It is true that restitution was the prize held before fleshly Israel, but that offer ended with the end of their Law Covenant.

But the misapprehension on this subject quite possibly arose from our showing in the DAWN and elsewhere that justification, the first step into the New Covenant and present high calling is the equivalent of restitution. Justification by faith is indeed a restitution by faith.

As a race we had fallen from divine favor into sin and degradation, and God could no longer deal with us, for we were unworthy. But after Christ had redeemed us--bought our formerly possessed rights and privileges--the offer was made to whoever believed this and desired to act upon it, that upon their mental acceptance of this they would be counted or reckoned in God's sight as though freed from all sin, as though restored to the perfection and divine favor enjoyed by Adam before he sinned. Thus it is true that the honest-hearted believer who accepts Christ stands in the divine sight as though fully restored.

But why reckon him thus? Why not let all wait until the Millennial age, and then actually start their feet in the way that leads to full restitution?

It is in order to make them eligible to the call of the present age. As shown above, the call of the present time is a call for willing sacrificers to present themselves as joint-sacrifices with Christ, in the service of God (his

people and his truth). And since Christ was a lamb without spot or blemish, and since no blemished sacrifice could be accepted upon God's altar, and since we by nature, actually are blemished, therefore it was necessary that we should be either actually or reckonedly made perfect men, before we could be invited to become joint-sacrifices with Christ and thus to become joint-heirs of his glory.

God chose to justify us or restore us or make us right reckonedly or by faith, instead of actually, so that those who chose might draw back after being justified by faith. All who, after being justified, draw back and refuse to use their reckoned justification for the purpose intended merely show that they received the grace of God that far in vain. (2 Cor. 6:1,2; Heb. 12:15-17.) Their reckoned justification lapses or becomes void,--not being used as a stepping-stone to full consecration, as God had intended.

The Gospel age as the great antitype of the Day of Atonement, must first close, its "better sacrifices" (the Church, Head and body) must be finished to the uttermost and be accepted before God, before the great High Priest can or will lift up his hand [power] to bless the people with the restitution call and blessings.

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"WITH A PURE HEART FERVENTLY."

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently; being begotten again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever."--1 Pet. 1:22,23.

"LOVE is the fulfilling of the law" of God, and God himself is love. So all creatures in his likeness, whether human or angelic, have this same chief characteristic. Love presides and rules in their hearts, always exercising itself in ministries of kindness and benevolence. Its most refined and exalted impulses are necessarily toward the fountain of all goodness and grace and glory, but in sympathetic solicitude it reaches out to help and lift up the degraded and vile, while with tender and

fervent appreciation it regards the fellowship of all kindred minds. Thus, God-like love may be viewed in its three aspects--first, the love of reverence, which is centered in God, whose supreme goodness calls it forth; second, the love of fellowship or affinity for all those actuated by the same sentiments; and, third, the love of pity and sympathy toward all those who have fallen below the standard of moral excellence, or who suffer in any way. While we love God with supreme reverence, surpassing the love of self or of our fellow men, he also graciously condescends to take us into fellowship with himself; and all such are co-workers together with him in benevolent kindness for the lifting up of the fallen, whom God so loved that he gave his only begotten Son to redeem them, and then highly exalted him and gave him all power in heaven and on earth to restore them. --John 3:16; Phil. 2:8-11; Matt. 28:18.

As members of the fallen race we do not inherit this God-like quality of love. It is only in obedience to divinely revealed truth that we acquire it, being purified thereby from the downward and selfish tendencies of our fallen nature. In other words, as the Apostle here expresses it, by the incorruptible seed of divine truth, which liveth and abideth forever, we are begotten again, and have become new creatures in Christ, so that now as new creatures we partake of the new, loving, glorious nature imparted through the Word of truth.

Yet, since we still have this new treasure in the old, marred, earthen vessel (2 Cor. 4:7), it behooves us to take heed lest we lose it, and lest the old selfish nature of the earthen vessel again rise up and re-assert itself. Consequently, we must be diligent in the exercise and cultivation of the powers of the new nature, that it may thereby develop strength sufficient to ever keep the old nature under full control, so that none of its evil propensities may rise and gain the mastery. Therefore, "See that ye love one another with a pure heart [with disinterested benevolence] fervently."

The language here is addressed not merely to babes in Christ--though it is wholesome counsel to them also--but to those of some degree of advancement, to such as have purified their souls unto unfeigned (not merely professed) love of the brethren. Let all such cultivate this grace more and more, that the whole body of Christ may be firmly knit together in love.

The tendency of all divine truth is to purify the heart. "He that hath this hope [the

hope that the truth alone inspires] in him, purifieth himself." Otherwise, though he may for a time hold the truth theoretically,--hold it in unrighteousness--he cannot hold the hope; for the hope springs up in the heart only through obedience to the truth.

Righteousness, and the hope of the rewards of righteousness through Christ, are the legitimate effects of the truth upon the heart that truly receives it. But where it is only received into the head, and is resisted in the heart, it only deepens the dye of sin by hardening the heart, thus bringing additional condemnation, and a fearful looking for of judgment.-- Heb. 10:27.

This purifying of the heart by the truth is both an instantaneous and a gradual work. When a man is truly converted to God, there is necessarily a purifying of the heart (the will, the intentions)--a full turning away from sin and evil, and an unreserved surrender of the whole being to God. But as the constant tendency of the old, sinful nature is to

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re-assert itself, the purifying influences of the truth must be continually applied that the heart may be kept pure and acceptable with God. But let none make the mistake of presuming that the pure in heart are necessarily free from all imperfections. As long as we have this treasure in the earthen vessel we shall be conscious of its imperfections; yet if the heart, the will, the intentions, be pure, holy and true and loyal to God as the mariner's needle to the pole, we are pure in heart, holy and acceptable with God through faith in Christ Jesus, whose imputed righteousness fully supplements all the imperfections of our earthen vessels.

We notice also that this special love of fellowship, to which the Apostle here refers, is not to be exercised toward the world,--to whom belongs only the love of pity and sympathy, nor toward Satan or any of the wilful enemies of the Lord and his cause, against whom true love and loyalty to God ever arrays us in vigilant and determined opposition, --but toward the brethren--toward them of like precious faith and hope, and of one mind with us, and the Lord. Fervent love, the love of true brotherly fellowship, should indeed exist among all such. They should be in fullest sympathy and co-operation. They should bear one another's burdens, and so fulfil the law of

Christ; they should in honor prefer one another,
and in love each esteem the other better
than himself. They should love as brethren,
be pitiful, courteous, kind, gentle, true
and loyal. As Jesus said, "Love one another
as I have loved you."--John 13:34.

May the love of Christ more and more
abound among his people, until the whole body
of the Anointed, knit together in love and
made all glorious within by its purifying power,
is "made meet for the inheritance of the
saints in light."

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RETROSPECTION.

"Thou shalt remember the way which the Lord thy God
led thee." "Cast not away, therefore, your confidence,
which has great recompense of reward."--
Deut. 8:2; Heb. 10:35.

He was better to me than all my hopes,
He was better than all my fears;
He made a bridge of my broken works,
And a rainbow of my tears.
The billows that guarded my sea-girt path,
Carried my Lord on their crest;
When I dwell on the days of my wilderness march,
I can lean on his love for the rest.

He emptied my hands of my treasured store,
And his covenant love revealed;
There was not a wound in my aching heart,
But the balm of his breath hath healed.
Oh, tender and true was the chastening sore,
In wisdom that taught and tried,
Till the soul he sought was trusting in him,
And nothing on earth beside.

He guided my path that I could not see,
By ways that I have not known,
The crooked was straight and the rough made plain,
As I followed the Lord alone.
I praise him still for the pleasant palms,
And the water-springs by the way;
For the glowing pillars of flame by night,
And the sheltering cloud by day.

And if to warfare he calls me forth,
He buckles my armor on;
He greets me with smiles and a word of cheer

For battles his sword hath won;
He wipes my brow as I droop and faint,
He blesses my hand to toil;
Faithful is he, as he washes my feet,
From the trace of each earthly soil.

There is light for me on the trackless wild,
As the wonders of old I trace,
When the God of the whole earth went before
To search me a resting place.
Has he changed for me? Nay! He changes not,
He will bring me by some new way,
Through fire and flood, and each crafty foe,
As safely as yesterday.

Never a watch in the dreariest halt,
But some promise of love endears;
I read from the past that my future shall be
Far better than all my fears,--
Like the golden pot of the wilderness bread,
Laid up with the blossoming rod,
All safe in the ark with the law of the Lord,
Is the covenant care of my God.

--Anna Shipton.

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THE CONCISION AND THE CIRCUMCISION.

"Beware of the concision; for we are the circumcision,
which worship God in the spirit and rejoice in Christ
Jesus, and have no confidence in the flesh."--Phil. 3:2,3.

THE Lord and the apostles take special care
to point out to the Church the serious significance
of her present position, upon which
the weighty considerations of her eternal
welfare depend. They mark out the specially
perilous times, and forewarn us what to expect
in the way of persecution and fiery trials
of faith and patience, and then minister to us
beforehand all the words of counsel, warning,
encouragement, hope and promise that are
necessary to enable us to war a good warfare
and lay hold upon eternal life.

But while the Lord promises grace sufficient
for every time of need, he never encourages
any to rest supinely upon his promises: the exhortations
are always to activity, alertness and
indomitable energy and perseverance. While
he says, "I will instruct thee and teach thee

in the way which thou shalt go," he also adds, "Be not as the horse or as the mule, which have no understanding, whose mouth must be held in with bit and bridle." (Psa. 32:8,9.) In this intelligent and proper attitude he would have us beware--be cautious, careful and watchful--against all the deceptions and dangers that beset our way; because we have a wily adversary who is the leader of the hosts of darkness against the Lord and against his anointed--"For we wrestle not against [mere] flesh and blood [the visible tools of the adversary], but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places [under the power and control of the prince of this world, Satan]." The exhortations to beware of dangers are quite numerous --"Beware of false prophets" (Matt. 7:15-20); "Beware of [evil] men" (Matt. 10:17); "Beware of the leaven [the false doctrine] of the Pharisees and of the Sadducees" (Matt. 16:6,12); "Beware of covetousness" (Luke 12:15); "Beware lest any man spoil you through philosophy and vain deceit" (Col. 2:8); "Beware lest ye, also, being led away with the

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error of the wicked, fall from your own steadfastness" (2 Pet. 3:17); and, in the words of the above text, "Beware of dogs, beware of evil workers, beware of the concision," etc.

While the wholesome dread of all these should be ever before our minds and keep us continually on guard against sudden attacks of the enemy, the Apostle in our text calls special attention to three things against which he would have us on guard. In the Scriptures, dogs are generally used as symbols of evil, the reference being, not to our domesticated and often noble animal, but to such as are more common in eastern countries, which are indeed disgusting creatures--lazy, filthy, greedy, snapping, snarling, treacherous and generally pestiferous--apt symbols of a very dangerous and wicked class of people. Beware, then, of all such dispositions, no matter by what name they disguise themselves. If any man be an idler--delinquent in his own duties, but busy in those of other men; if he be filthy, breeding spiritual contagion wherever he goes; if he be greedy--self-seeking; if his disposition be to snap and snarl, to bite and devour, or to treacherously lie in wait to deceive--beware of that man. He is not fit company for a child

of God: his influence is contaminating. "Evil communications corrupt good manners."

And "give not that which is holy [the truth] unto the [such] dogs; neither cast ye your pearls before swine [the two being classed together], lest they trample them under their feet, and turn again and rend you." (Matt. 7:6.)

"Light [truth] is sown for the righteous," and not for those of the dog and swine disposition. When, therefore, we find any such, we are to beware of them--be cautious, and on guard against their contaminating influence.

The only preaching proper for such is, "Repent and be converted, that your sins may be blotted out;" and "Flee from the wrath to come;" for "God will bring every work into judgment with every secret thing." "He will reward righteousness and punish iniquity."

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Beware of evil workers: of those who go about to do evil, who have no bridle on their tongue, but who are given to evil-speaking and evil-surmisings which are improper. Indeed, evil surmising and evil speaking have become so common that very many professed children of God seem to think nothing of it; and little by little the habit grows, crowding out all spirituality; and thereby many are defiled and great reproach is brought upon the cause of Christ. Beware of all such evil workers: shun them as you would a pestilence; for it is a moral pestilence, most ruinous and fatal in its character. Our communications with such should be only to the extent of reproving, and, if that should fail, of exposing the evil work. The spirit that leads to slander is a murderous spirit, and should be recognized and dealt with accordingly.

"Beware of the concision," says the Apostle, --of those not fully and truly consecrated to God; but who stir up strife and factions in the Church; "for we are of the circumcision" --whose circumcision is in the heart. Yes, let us beware of all such; for the influence of the semi-worldly mind is often more subtle, and therefore more dangerous, than that which makes no profession or effort toward godliness. The works of the flesh are covetousness and ambition--for money, fame or any or all of the desires common to the natural man. But the works of the truly and fully circumcised heart are the opposite of all these: they are faith, love, joy, peace, heavenly hopes and aspirations,

and the daily crucifying of the flesh.

No natural man of the fallen race ever had a fully circumcised heart. And such as have it are dead to the world. Its hopes, aims and ambitions are crucified to them, and they are alive toward God. Any one who has the realization of such a condition of heart has in this fact a blessed evidence of his acceptance with God and of his heirship of all the exceeding great and precious promises--if so be that he so continue, faithful even unto death.

But let all such beware of the concision, the spirit of strife and division; for in the fiery trials of this evil day all such will surely fall, and only such as worship God in spirit and in truth can stand. Already the test of endurance is proving a severe test for some; and it will surely be yet more severe. "Ye have not yet resisted unto blood, striving against sin." There is no assurance whatever that any will be able to stand in this evil day who have not devoted themselves fully and unreservedly to the Lord. But those who have done so, and who are still faithful to their covenant, have cause to rejoice in Christ Jesus, whose grace is sufficient for them, and whose precious blood purchased their ransom.

"NO CONFIDENCE IN THE FLESH."

Like the Apostle, we are to have "no confidence in the flesh"--in any works of the flesh or advantages of fleshly inheritance. Our confidence rests in God who accepts us through the merit of his beloved Son.

A very false construction, often put upon these words of the Apostle, infers from these words that he did not trust himself or anyone else;--that he put no confidence in any human being;--that he was always ready to be suspicious.

That this is a wrong view of the Apostle's words is very clear: (1) from the fact that in his various epistles he repeatedly expresses confidence in himself and in other believers, and (2) from the context of this passage. The following verses (4-9) show that the Apostle meant that his confidence toward God was not based upon his being a circumcised Hebrew, nor on his zeal for God and his law, etc. These things in which he did have confidence, once, he now counts as loss and dross. He no longer has confidence therein, but rejects

them as so much "loss" and "dross" and "dung." His confidence now is based upon faith in Christ's great sacrifice, and a full consecration to his service.--Verses 10-14.

Let us be like-minded, and have great confidence in God and Christ and in all who have their word and spirit; and let us put no confidence in works of the flesh--in anything that we or others have done or can do aside from the salvation which God has provided in Christ Jesus, "through faith in his blood."

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"WHAT SHALL I RENDER?"

"What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord, now, in the presence of all his people."
--Psa. 116:12-14.--

GRATITUDE is the responsive chord to benevolence in every truly noble heart, and no harmony is sweeter or more inspiring to noble deeds and lofty purposes. God would have his children cultivate for their own sake, as well as for the sake of others, all the graces of true nobility and moral excellence. It is therefore fitting that we should keep in mind a careful record of all deeds of love and kindness toward us, and be careful to return the gratitude due. How often does love go unrequited because selfishness crowds out the nobler instincts of the soul.

While human kindnesses often draw largely upon us for the exercise of this grace, how much more does the constant and disinterested benevolence of our Heavenly Father. To him we are indebted for every good that we possess; and as his consecrated children we are also the special objects of his grace. Which of us cannot trace a long line of special providences on our behalf? Let us call to mind how he brought us up "out of the horrible pit" of condemnation to death, and "out of the miry clay" of personal sin, and "set our feet upon the rock" Christ Jesus; and then by his truth "established our goings." Yea, and he hath put a new song in our mouth, even praise unto our God."--Psa. 40:2,3.

How wonderfully God has helped his people:

they are his constant care; no good thing doth he withhold from them; and all things are made to work together for their good. In the smallest and in the greatest affairs of life he is ever watching for our interests, and the evidences of his care are all about us.

What, then, shall we render unto the Lord for all his benefits? What, indeed, have we to render that we have not received of him?

Nothing. But the inspired penman suggests what we may acceptably render as follows:--

(1) "I will take the cup of salvation."

Just as a parent loves to see his child gratefully and appreciatively accept his favors, so God regards our acceptance of his great salvation, --the gift of his love purchased for us at great cost. Therefore we will obey his call and take the cup of salvation through faith in Christ the Redeemer.

(2) "And call upon the name of the Lord."

He has invited our confidence and has proved his worthiness of it; therefore will we trust him and not be afraid. He who has redeemed us at a great price is both able and willing to perfect in and for us his great salvation. Yes, let us give him our fullest confidence.

(3) "I will pay my vows unto the Lord, now, in the presence of all his people." This also the Lord will regard as an expression of gratitude. To render our consecrated hearts and talents, in glad and cheerful service, is but a reasonable return for all his goodness. Let us, therefore, do it gladly and with zeal and energy. It will be but a small return at best, but the measure of love and zeal that goes with it will indicate the measure of our gratitude. And let us do it promptly--"now"--and to such an extent that it will be blessedly realized by the Lord's people specially--"in the presence of all his people."

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"IN THE DAYS OF THY YOUTH."

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them."--Eccl. 12:1.

THOSE of the Lord's children who early gave their hearts to him and committed their way to his guidance can all bear testimony to

multiplied blessings as the results of that early start in the right way. And we are glad to see some very young people among us now taking the first steps in the ways of life. To all such young pilgrims we would say, God bless you! You are starting out as young soldiers of the cross, and we want you to be

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brave and true soldiers, and to remember that the first duty of a soldier is obedience to the Captain--Jesus Christ. Give close attention and try to understand what he would have you do, and then be very prompt to obey, whether or not you are able to comprehend the wisdom of his directions.

It is a question with many how early in life a child may give its heart to God and be fully consecrated to him. But the Scriptures make very plain the fact that they may and should be consecrated to the Lord by their parents before their birth or even their begetting, that thus their pre-natal influences may insure them a mental and spiritual inheritance tending to godliness, and that with the dawn of intelligence this disposition should begin to be cultivated and warmed into vital, active piety, so that at a very tender age the little ones may intelligently ratify the parental covenant of entire consecration to God. This they should be expected and led to do as early as possible.

Of such early consecration to the Lord we have many notable examples in the Scriptures. Of John the Baptist it is said that his parents "were both righteous before God, walking in all the commandments and ordinances of the Lord blameless," and that John was given them in answer to prayer--"filled with the holy spirit, even from his mother's womb." (Luke 1:6,15,44,66,80.) Paul was similarly endowed from his birth (Gal. 1:15; Acts 26:4,5), and was zealous toward God long before his conversion from Judaism to Christianity. (Acts 22:3,4.) So also were Timothy (2 Tim. 1:5; 3:15), Samuel (1 Sam. 1:11,24-28; 2:11,18,19) and Moses.--Exod. 2:1.

Those thus early devoted to the Lord escape many a snare and many an entanglement, which in later years bring distress and trouble to so many. They do not have to reap the bitter harvest that always comes from the sowing of "wild oats;" they do not find it so much against the current of their nature to live godly lives; and they have in later years the strength of character born of continued self-discipline

and self-restraint, and all the blessed advantages of a long acquaintance with God and of the instructions of his Word and of the leadings of his gracious providences.

How wise is the counsel, "Remember thy Creator in the days of thy youth--while the evil days come not," etc. Those evil days of bitter disappointment and despair never will come to those who in youth commit their ways unto the Lord, and trust him to guide their paths. His ways are ways of pleasantness, and all his paths are peace. They are not by any means smooth and easy ways, but they are always peaceful and pleasant, because he

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who has said, "I will never leave thee, nor forsake thee" (Heb. 13:5), is always present to comfort and to bless, and to make all things work together for good to those who love God --the called ones according to his purpose.

Those of the consecrated who have children and young people under their care have much to do in shaping their course and in leading them to Christ, by throwing around them the influences of their own consecrated lives, and imparting to them such instruction as their own acquaintance with the truth and their more matured experience and judgment can give. Such efforts, properly directed, are not lost upon the young.

Let them see both in your example and teaching how distinctly the line is drawn between the consecrated believer and the world;--that there is no compromise with the world: that to follow Christ is to renounce the world with all its ambitions, its gayety and its pleasures and companionship. Let them see the hollowness of worldly pleasures, and improve occasions for calling attention to the dissatisfaction and unrest of those who pursue the delusions, and the peace and joy of those who have left the world to follow Christ. It is helpful also to tell to others how graciously the Lord has led us, to speak of the various turning points in our course, where the friendly crook of the Good Shepherd kept us from straying away into the wrong path; or how when once we strayed his mercy tenderly pursued us and brought us back to his fold; how he has shielded us from evil; comforted us in sorrow; satisfied our longing souls with the joys of his salvation; and made us to sit down with him in heavenly places.

Before the mind becomes engrossed with the frivolities of this world it is easily led by wise and loving hearts; and none should lose these precious opportunities, which a few years later may bring forth a rich harvest to the Master's praise. Our object, however, is not to turn aside the saints from the great work of harvesting the mature wheat of this age, to the less important work of instructing the rising generation; but, rather, to point out the wayside privileges of very many who otherwise might not observe them. Many consecrated parents have these privileges every day; and many others come in contact with the young and forget to let their light shine upon them, under the erroneous impression that they cannot be expected to understand or to have any spiritual aspirations.

It is a great mistake to presume that the young must first run in the race of pride, ambition, frivolity and folly with the world, and then be converted to God. It is the business of those who have to do with them to shield them as far as possible against such influences, and to help them to center their affections and hopes in God before the world throws its ensnaring charms about them.

To all the dear children and young people who have given their hearts to God, and who are trying daily to follow Jesus, the WATCH TOWER sends its greeting. We know some of the very little ones who love Jesus, and who are not ashamed to stand up for Jesus among other children who do not love him or try to please him; and who are brave and true to God, even when laughed at and thought peculiar by their school-mates to whom they tell the good news of the Kingdom. And we are rejoiced to see some young people, who have bravely renounced the world and its ambitions and pleasures, among the most faithful of those who have consecrated their lives to the Lord. Some of our Office helpers as well as many of the successful colporteurs are still young in years.

May the good work go on in the deepening and widening course. Let the young rejoice in the prospects of a lengthened campaign and great usefulness in the Lord's service; let those of maturer years bear up bravely and wisely under the burden and heat of the day, doing valiant service as veterans in the army of the Lord; and let the aged pilgrims, leaning upon the staff of divine truth and rejoicing in

its steadfastness, stand as beacon lights to others and at the end of their course be able to testify, "I have fought a good fight, I have kept the faith."

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PLEASING IN HIS SIGHT.

A brother inquires:--Does God look with displeasure on those who, knowing his plan thoroughly, as laid down in MILLENNIAL DAWN, just give up sin of all kinds, while still retaining their love of the good things of this life? Before reading MILLENNIAL DAWN I was a professing Christian; but, I see now, in name only. While trying to lead a pure life, I do not feel ready to enter on to a life of self-sacrifice. Do you think there is anything wrong in this course?

To this we reply:--We do not believe that the Lord looks with displeasure upon a life which seeks to avoid sin, and which recognizes the merit of Christ's righteousness as the ground of acceptance. Nevertheless we hold with the Apostle, that it is but a "reasonable service" on our part to present our bodies a living sacrifice to God; for we judge that, Christ having died for us, we should live the remainder of our lives in his service.-- 2 Cor. 5:14,15,20.

The spirit which would permit us to please simply ourselves, to the neglect of others who might be greatly blessed by the same truths which have so refreshed our hearts, would certainly be the spirit of selfishness--the opposite to the spirit of love. I trust, therefore, that your reception of the truth will lead to the development in you of the spirit of the truth--love; for we know that this spirit alone is the holy spirit--the spirit of God, the spirit of Christ--and that whoever does not sooner or later develop a spirit of love will not be accounted worthy of everlasting life, either as a member of the little flock, or of the great company or of the world during the Millennial age. None will be accounted worthy of everlasting life except he have the spirit of Christ. "If any man have not the spirit of Christ, he is none of his."--Rom. 8:9.

Nevertheless, as we said before, the Lord is very merciful through Christ, and those who

at first merely shun sin and accept the Redeemer will be recognized of God and patiently dealt with, that perchance the fruit of the spirit may ultimately be developed. "The fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, fidelity, meekness, self-control." --Gal. 5:22,23--Diaglott.

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DEAR BROTHER RUSSELL:--I want to get out of Babylon; but, if I meet not with the Church to which I have been attached for years (Disciple), I feel lost. I realize the necessity of close fellowship with spiritually minded people. And, now, the following please answer as fully as you can, either by letter to me personally or through the WATCH TOWER. If a man attempt the race for the "high calling," what is the nature of the sacrifice he must make? You say (MILLENNIAL DAWN, VOL. I.), he is not only forbidden sinful things, but must deny himself the "good things" of this life. Please make this plain. Be explicit. Please come down to particulars. Again, are there any in the world doing so at present, to your knowledge? Any who are suffering for righteousness' sake? I say suffering; because to be slighted and misrepresented for the truth's sake does not cause one much "suffering." It is more of the nature of "sorrow."

I stand amazed at the wonderful, wonderful light, which beams from the pages of the three volumes of MILLENNIAL DAWN.

God help me in the way I should go.

Your brother, EMORY A. SADDLER.

REPLY:--What we mean by "suffering" is not the infliction of wounds or other injury to the person, but self-denials. The suffering is small--"not worthy to be compared to the glory to follow;" but it is the result of the ignoring of the hopes, ambitions and feelings of the sacrificer.

Since it is to be a sacrifice, the things to be sacrificed are not specified in the Scriptures; nor may we speculate as to what you should sacrifice; but each one should seek to sacrifice something of comfort, pleasure or luxury in the service of the Lord, his truth and his Church.

A person of means might deny himself several hundred or thousand dollar's worth of luxury in a year--luxury which he foregoes simply in the interest of the truth, that the means may be used in a better way. A poor

brother, for instance, recently sent in \$2.00 to the Tract Fund, saying it was the result of his walking instead of riding to daily work, and other small extras which he had willingly denied himself to be able to share in the spread of the truth.

These both represent self-denials, self-sacrificings; the one of much out of much, the other of less out of little; but both, if done from the same pure, worthy motive, alike acceptable to God. See Mark 12:41-44.

Then there are other forms of sacrifice,-- the practice of economy for the truth's sake, the sacrifice of time and strength in doing good, feeding the physically or spiritually hungry, the spending of time and energy in preaching the Word, either by voice or pen or printed page--tracts, etc. Any service rendered to God, his people, or his Word, which costs the flesh something, is a sacrifice, acceptable in God's sight through Christ. But a whole burnt-offering, the giving of all that we have and are to the Lord, is most pleasing to him, and our reasonable service. When practicable (i.e., when previous obligations as husband or wife, father or mother, do not prevent), this often leads to the Colporteur work, or some other service which ignores worldly ambitions; but where impracticable, the Lord equally accepts the will with lesser deeds, when they are faithfully done as unto him.

Glad that you are able to take joyfully the spoiling of your goods; for amongst all the possessions of this present life, a good name is one of the chief.--EDITOR.

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STUDIES IN THE NEW TESTAMENT.

--INTERNATIONAL S.S. LESSONS.--

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

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THE BIRTH OF JESUS.

III. QUAR., LESSON II., JULY 1, LUKE 2:1-16.

Golden Text--"Unto you is born this day in the city of David a Savior, which is Christ the Lord."--Luke 2:11.

That our Lord Jesus existed prior to his incarnation, and in a more exalted nature and condition, is clearly stated in the Scriptures. See John 17:5; 2 Cor. 8:9; John 1:1-3,10; Eph. 3:9; Col. 1:15-17; Heb. 1:2; Rev. 4:11. See also WATCH TOWER of August 1888 and April 15, 1893.

This change of nature was a miracle, the philosophy of which, like that of all miracles, transcends the limits of human thought; and, like all other miracles, it was performed to meet an emergency for which no natural law could otherwise provide. The philosophy of the divine plan of redemption which required it is, however, very manifest to the thoughtful mind guided by the Scripture statements. The Son of God was made

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flesh that he might give his flesh--his humanity --for the life of the world; that as by a man (Adam) came death, so by a man ("the man Christ Jesus") might come the resurrection of the dead. (John 1:14; 6:51; 1 Cor. 15:21.) In other words, he was transformed from the spiritual to the human nature, so that in giving his life for the world's redemption he might give the exact equivalent or corresponding price for that which was lost.

For the sake of brevity we must of necessity pass by many points of interest connected with this narrative of our Lord's birth, e.g., the prophecies of his coming (Gen. 3:15; 22:18; 49:10; 2 Sam. 7:12-16; Isa. 9:6,7; 11:1-9; Dan. 9:24, etc.); the announcement of his coming (Luke 1); the date of his birth (See M. DAWN VOL. II., page 54); his human lineage as a Son of David and of Abraham, and his divine origin as the only begotten Son of God; and, lastly, the condition of the world at his advent. But these the student can with profit look up for himself. On the last point, however, we would have none fail to observe the evidences of the Lord's preparatory overruling providence in so shaping the world's affairs as to accomplish the purposes of his plan at that time. (1) The

world was then for a time at peace, and quiet, the Roman dominion having brought all the world under its powerful control; and as all men were in expectation of Messiah's advent (Luke 3:15) according to the Jewish prophets whose fame had gone out into all the world, the sudden announcement

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of his birth attracted wide attention, as it would not have done in less peaceful times. (2) The Greek language, noted by all scholars as the most nearly perfect, exact and precise medium for human speech, had at that time been fully developed and widely disseminated. Thus was prepared in due time the very best medium for the communication of the gospel of the new covenant.

(3) The Old Testament had been translated into the Greek language three centuries before Christ (This version is called the Septuagint); and the Jews had been dispersed among all peoples, carrying the O.T. with them and bearing witness to its prophecies of a coming Messiah. (4) It was a time, too, of increased intellectual activity, which was ready to operate on this and every other question of public interest. Thus the circumstances of the time were peculiarly adapted to the announcement of this wonderful event,--the advent of the world's Redeemer. The fulness of time had come, and, under the overruling providence of God, the conditions were ripe.

It is worthy of notice that the announcement of the Savior's birth was not made to an assembled world, in whose most vital interest he had come; nor even to assembled Israel, the chosen people of God; nor yet to all of those who, like Simeon and Anna, with devout hearts had long been looking for the hope of Israel. But it was made to only a few devout shepherds who were watching their flocks by night. The grand truth was one to be received by faith; and it was sent through humble, but trustworthy, human agents, who were the honored instruments in God's hands. And any who proudly despised the instruments were unworthy of the good tidings.

The announcement was one which modern "orthodoxy" could not justify; for it was the very reverse of its bad tidings of great misery to nearly all people. The Angels' message was, "good tidings of

GREAT JOY TO ALL PEOPLE; for unto you is born this day in the city of David a Savior, which is Christ the Lord."

The tidings are of redemption and restitution and everlasting life for all who will accept this blessing on the terms on which it is offered;--viz., faith in Christ as the Redeemer, and full repentance from sin, which of necessity implies the forsaking of sin and the cultivation of righteousness. Christ was born to be a Savior by subsequently giving his life a ransom for all. These good tidings --this miracle of divine goodness and mercy to fallen and doomed men--met a marvelously cold and indifferent reception. The world in general, though apprised of the fact and its import, manifested no faith nor interest in it, while it is written that he came unto his own people (the Jews), and they received him not. But the jubilant heavenly hosts, who were capable of appreciating what fallen men could not appreciate, and will not until their blind eyes are opened and their deaf ears unstopped, broke out in a rapturous strain of heavenly melody, saying, "Glory to God in the highest, and on earth peace, good will toward men."*

*This expression--"good will toward men"--as rendered by a majority of translators is confirmed by the latest found manuscript, the Lewis manuscript of the Gospels, discovered in 1892 in the convent at Mt. Sinai.

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The full import of this song will not be fully realized by men until the Millennial reign of Christ shall proffer them full emancipation and deliverance from sin and its entailments.

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PRESENTATION IN THE TEMPLE.

III. QUAR., LESSON II., JULY 8, LUKE 2:25-38.

Golden Text--"A light to lighten the Gentiles, and the glory of thy people Israel."--Luke 2:32.

VERSES 25-31. Simeon was one of the kind of characters to whom God reveals his truth--a just and devout man, waiting

in faith for the consolation of Israel. "Light is sown for the righteous, and joy for the upright in heart." And the holy spirit was upon him, so that, being thus inspired, he prophesied concerning the infant Jesus.

VERSE 32. Under divine inspiration, therefore, Simeon declared this child to be a light to lighten the Gentiles, and the glory of Israel. John also pointed to him as the true light which lighteth every man that cometh into the world. (John 1:9.) And Paul adds, "This is good and acceptable in the sight of God our Savior, who will have all men to be saved [from their blindness and deafness], and to come unto the knowledge of the truth." (1 Tim. 2:4.) As the vast majority of mankind have never been thus enlightened, and thousands more have been only partially so, it follows logically that the full enlightenment of the world tarries until the Millennial reign of Christ shall call forth all that are in their graves--when "the Sun of righteousness shall rise with healing in his wings." Then he will enlighten the whole world, and believing Israel will glory in him.

Simeon's further prophecy of verse 34 is partially fulfilled. The world has witnessed the fall of Israel from divine favor, and their sad condition as outcasts for nearly two thousand years, because of their rejection of Christ. And now the time for their rising again has come (beginning A.D. 1878): and they will be raised up nationally to all the favor from which they fell nationally. Today we are witnesses of the regathering of Israel, preparatory to the turning away of their blindness and their coming again into divine favor and blessing.

"And for a sign which shall be spoken against." This has been true all through the age; and the reproach of the cross has not yet ceased.

VERSE 35 had reference to Christ's tragic death, and the test of faith thereby instituted, both in that day, and even to the end of the age, thus (by the test) revealing the thoughts of many hearts,--proving which are loyal and faithful to God as true soldiers of the cross, and which are not. It is not probable, however, that Simeon, who spoke thus under divine inspiration, understood fully the import of his words.

VERSES 36-38. Anna, a prophetess, another devout, faithful soul, recognized and pointed out the infant Redeemer. It will

be observed that she was of the tribe of Aser--another evidence of what we have frequently called attention to in connection with the Anglo-Israel question, that the entire house of Israel (twelve tribes) was represented at Jerusalem in our Lord's day, and not the tribes of Judah and Benjamin only. See TOWER, Dec. '91.

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VISIT OF THE WISE MEN.

III. QUAR., LESSON III., JULY 15, MATT. 2:1-12.

Golden Text--"They saw the young child with Mary his mother, and fell down and worshipped him."-- Matt. 2:11.

VERSES 1,2. That even the Gentile world was in expectation of the coming Messiah (Luke 3:15) is manifest from this visit of the wise men (Greek Magi, sages) from the east--possibly from Persia. The term originally belonged to a class of priests among the Medes and Persians who constituted the king's privy council and who cultivated astrology, medicine and occult and natural science. Ancient authors make frequent reference to them. Later the term was applied to all eastern philosophers.

In the far east, the Chinese and Japanese and other nations have cherished a very ancient tradition that God would descend to the earth in visible form, to enlighten men and to redeem them from their sins. Tacitus, Suetonius and Josephus all testify that there prevailed throughout the entire East at this time an intense conviction, derived from ancient prophecies, that ere long a powerful monarch would arise in Judea and gain dominion over the world. Virgil, who lived a little before this, tells that a child from heaven was looked for who should restore the golden age and take away sin. Confucius, in China, about B.C. 500, prophesied the appearance of such a deliverer, and a deputation of his followers going forth in search of him was the means of introducing Buddhism into China. Zoroaster

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taught the Persians that a pure virgin

would bring forth a child, and that as soon as the child would be born a star would appear, which he added, "follow wheresoever it leads you, and adore the mysterious child, offering your gifts to him with the profoundest humility. He is the Almighty Word, which created the heavens."

These expectations doubtless arose from the intermingling of the Jews with foreign nations. The Prophet Daniel was himself associated with some of their wise men. (Dan. 2:48.) His prophecies were made known to them, and the calculations by which he pointed to the time of Messiah's advent. These in course of time were woven into their literature. Nearly all of the ancient religions are confessions of human need: and in their blind gropings in the dark, they reveal the depths of man's degradation and misery.

The miraculous star in the east, for which some of the Gentile wise men had been taught by a mere vague, groping superstition to look, finally made its appearance, and guided those blind feelers after God to

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the wonderful light of the world. Thus kindly God condescends to human ignorance and weakness. "A bruised reed will he not break, and smoking flax will he not quench." All men will in due time have full, clear testimony to establish their faith in the Holy One of Israel and all who love righteousness will gladly accept him. Those who now can walk by faith have all the evidences which hopeful, loving faith requires. But none the less shall all the doubting Thomases and all the now blinded world in due time have the more tangible evidences in store for them. But more blessed are those who can now walk by faith.--
John 20:29.

The inquiry of the wise men (verse 2) betokened a proper condition of heart--(1) It showed that they had respect and reverence, and that they desired to render homage to the mighty God of Israel, and to his messenger to men. (2) It showed faith in the divinely inspired prophecies which had been irregularly interwoven with their own vague ideas and traditions. (3) It showed their zeal as truth-seekers, and their humility of heart in leaving their own philosophies, etc., and coming to inquire of the

God of another nation. They seemed to desire truth on the great subjects of God and of human destiny, regardless of all other considerations. And they accordingly declared their disposition to render the homage due to the appointed ambassador of Israel's God, when they should find him.

Jesus was born to be a king as well as a savior. The latter term includes the former; for the great salvation is secured by both his humiliation (even unto death) and his exaltation (as a king and deliverer). By his vicarious sacrifice our salvation was made legally possible; and by his glorious reign it will become an accomplished fact.

VERSES 3-6 show the faith--though it was an irreverent and selfishly jealous faith --of Herod and his official staff in the God of Israel and in the words of his inspired prophets; and also the thorough acquaintance of the Jews with the prophecies. Without hesitation they pointed to the predictions of time and place and repeated Christ's foretold mission. Indirectly, we have here strong evidence of the esteem which the Hebrew Scriptures everywhere commanded. Herod's selfish faith, which sought the infant king that he might kill him, was in strong contrast with the reverent and devotional faith of the wise men. Fearing the overthrow of his own power, he was moved with envy toward the infant rival who was already attracting the world's attention. But, as usual, the wrath and duplicity of an evil man was overruled for good; for the king gave to the wise men the directions from the Jewish prophets--to go to Bethlehem, --an additional assurance to that of the star that they were being rightly guided, and that too by the God of Israel.

VERSES 7,8,12 show the duplicity of Herod's wicked heart, which the wise men could not discern, but which God knew and guarded them against by a warning dream. The devout wise men obeyed the warning and, disregarding the king's command, departed into their own country another way, bearing the good tidings with them.

VERSES 9-11. Leaving the king's presence, they observed that the star also led in the direction of Bethlehem, and, standing over where the young child was, the miraculous luminary had accomplished its mission: the infant Redeemer and King was found and reverently worshipped and presented

with the choicest and most costly gifts.

Thus even in his infancy this light that was to lighten the Gentiles began to shine into some waiting and devout Gentile hearts.

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ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

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CAN IT BE DELAYED UNTIL 1914?

Seventeen years ago people said, concerning the time features presented in MILLENNIAL DAWN, They seem reasonable in many respects, but surely no such radical changes could occur between now and the close of 1914: if you had proved that they would come about in a century or two, it would seem much more probable.

What changes have since occurred, and what

velocity is gained daily!

"The old is quickly passing, and the new is coming in."

Now, in view of recent labor troubles and threatened anarchy, our readers are writing to know if there may not be a mistake in the 1914 date. They say that they do not see how present conditions can hold out so long under the strain.

We see no reason for changing the figures--nor could we change them if we would. They are, we believe, God's dates, not ours. But bear in mind that the end of 1914 is not the date for the beginning, but for the end of the time of trouble. We see no reason for changing from our opinion expressed in the View presented in the WATCH TOWER of Jan. 15, '92. We advise that it be read again.

TRACT NO. 21.--DO YOU KNOW?

We published one hundred and fifteen thousand copies of this tract, and have sent samples to all our TOWER readers. It seems to give general satisfaction, and orders from all quarters are large. We advise the circulation of this tract by all of you--on street cars, steam cars, at hotels and depots, and Sundays on the street-corners,--until everyone within your reach has been supplied. Order all that you will agree to use. Never mind the money. Many have opportunity for distributing sample copies of Old Theology Tracts who have no money to spare to pay for their printing, etc., but others, again, who have less opportunity for distributing tracts, take delight in meeting the publishing expenses, and thus help to preach the "good tidings of great joy, which shall be unto all people."

The first edition, although large, is already exhausted; but we have another edition of over two hundred thousand under way which will be ready in about ten days. Send in your order and have a share in this feature of the harvest work. There should be a million copies of this tract in circulation within a year.

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VOL. XV. JULY 15, 1894. NO. 14.

VIEW FROM THE TOWER.

LABOR PANGS OF THIS KOSMOS.

"The whole creation groaneth and travaileth in pain together until now,...waiting for the manifestation of the sons of God" in Kingdom power; for which we [the sons of God who are to be manifested for the blessing of all the families of the earth] also groan, praying, "Thy Kingdom come, thy will be done on earth as in heaven."
--Rom. 8:22,23,19; Matt. 6:10.

NO one can be indifferent to the phenomenal times in which we are living; for although the rush and crush of business and pleasure continue, and even increasingly, there is, deep down in men's hearts, even at the theaters and sporting grounds, a feeling of unrest which cannot be better described than by the prophetic words of our Master,--"Men's hearts failing them for fear and for looking after [toward] those things coming upon the earth."

We who know what is coming are relieved from anxiety; for, although we see near us a dark night of intense trouble, such as has not been since there was a nation, we see also the glorious beyond--the Millennial day, which "lights the gloom with healing ray." We can wait patiently, although not without interest and deep concern, for the development of God's great Plan of the Ages, now so near its consummation.

It is interesting to look back and note the accuracy of the fulfilment of God's Word, so that our hearts may be established with the greater confidence respecting the future,--the things coming upon the earth. For instance, as we look back and note that the Scriptures marked 1873 as the end of six thousand years from Adam to the beginning of the seventh thousand, and the fall of 1874 as the beginning of the forty-year harvest of the Gospel age and day of wrath for the overthrow of all the institutions of "this present evil world [or order of affairs],"* we can see that facts have well borne out those predictions of Scripture. We see that the present world-wide distress had its beginning there; that it has been progressing with increasing momentum every year since; and that, as the Apostle Paul declared it would be, so it has been, and so it is--"As travail upon a woman with child." Each spasm of pain is more intense; and so it evidently will continue

to be until the death of the present order of things and the birth of the new.

It might be presumed that all this would seem plain to us who have been so preaching and writing for nearly twenty years on these lines; but it will be interesting to our readers to note that now, twenty years after, others who have no knowledge of our writings, or of the prophecies upon which our expectations were and are based, are calling public attention to these very dates. Rev. Josiah Strong, D.D., a man of world-wide reputation as a thinker, calls attention to the year 1873, as laying the foundation of present troubles, saying:--

"Profound economic changes have attended the transition of the world's methods of production and distribution which has taken place during this century and more especially during

*See MILLENNIAL DAWN, VOL. II., Chaps. 2, 6, 7; VOL. I., Chap. 15.

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the past twenty-five or thirty years. It is to this source we must look for some of the principle causes of popular discontent which has been pronounced ever since the commencement of the industrial depression which began in 1873 and affected all classes."

Even more widely known is Mr. Powderly, for years at the head of one of the chief labor organizations of this country: he places the date of the beginning of present labor disturbances as 1874--just following the financial strain of 1873 noted by Mr. Strong. Thus both gentlemen and both of their dates agree with the Scriptures. Mr. Powderly says: "Go back twenty years [to 1874], and you will find that the employer and employee had interests in common."

But Mr. Powderly's address, of which the above is a part, will all be interesting, and we quote it below, from the N.Y. World of July 2.

MR. POWDERLY'S ADDRESS.

T. V. Powderly, ex-General Master Workman of the Knights of Labor, spoke at Prohibition Park, Staten Island, yesterday, on the railroad strike and the coal strike of Pennsylvania. He carried the strain of total abstinence

throughout his remarks.

"Until the laboring men of America," he said, "are made to realize that they carry their worst enemy with them in the shape of liquor, they will not solve the great problems that now confront them.

"You all probably have made up your minds that I am a very terrible sort of a man. You have read of the hundreds of strikes that I have ordered, strikes that have paralyzed the business of the country, and carried want into tens of thousands of homes. Standing here before you and before my God, I can say that I never ordered a strike in my life. All the strikes that I have been credited with ordering have been precipitated before I knew anything of them; and then I have, as leader, simply made the best of what I have always regarded as a very bad situation.

"We are all now intensely interested as to the outcome of the strike in the West. Every strike that takes place upon a line of railroad is a strike against the whole country. Our railroads

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are so closely identified with the life of the nation that when you stop any one of these arteries through which the life blood of the nation's prosperity flows you injure those whom you least expect to injure and whom you would least desire to harm.

"There is now a great feeling of unrest in this land. Go back twenty years and you will find that the employer and the employee had interests in common. But machinery, that Juggernaut which for good or for ill has crushed millions in its march of progress, has made men merely subordinates to it. Then, too, money has become centralized, and unheard-of fortunes are in the hands of individuals. There are twenty-four men in America to-day who possess more money than there was in the whole world when this country had the revolution which gave us a name and a flag.

"Taken altogether the brotherhood of man seems to be a long way off. Is it any wonder that men who are working for wages that will barely sustain life should take desperate measures to undo a wrong? There is a cause for all these labor demonstrations, whether they be right or wrong, and the cause is not of to-day or of yesterday, but one that has grown with the century.

"The great national highways, the railways, are as much the property of our Government

to-day as were the old coach roads. There are many who believe that these railroad strikes, which during the past twelve years have become more extensive, will continue, doing more injury each time, and that there will be less chance of controlling them in the future, until we adopt a plan of national co-operation and run the railroads under the supervision of the United States Government, by and for the whole people.

"This strike to-day is not for wages, not for the recognition of any association or organization. It is a strike for the control of the arteries of trade and industry.

"If all the railroads could be nationalized, then all strikes upon them would be at an end, for every man, whether he be an employee of the railroad or not, would be an equal owner in it and equally interested in the system and equally anxious for its well being.

"These great labor problems will not be solved by the laboring men alone, however. Men and women not directly engaged in labor must act and vote so that they will be a power between what are now called the opposing forces."

After demonstrating the ridiculously low wages that the anthracite coal miners of Pennsylvania have been reduced to, Mr. Powderly said: "Place yourselves in their places. Ask yourselves whether you would go down into the mines every day to slave and toil for the purpose of supplying others with coal, when by your labor you could not supply your own household with the common necessities of life.

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"The day will come when these coal deposits, too, will be owned by the Government that represents the people, who must have the coal.

"Do you believe that God intended that six men sitting here in New York should dictate as to whether all the people should or should not have coal--whether they should be kept warm or cold; whether they should have their meat cooked or raw: by fixing prices to suit themselves? If I thought so, I would be a rank infidel.

"This may sound like Socialism. Well, there are Socialists, and there are men who think they are Socialists. I believe that at heart most of the people are Socialists to-day, for any man who believes that the social conditions need improvement is a Socialist."

A SOCIAL REVOLUTION.

All speak of the present world-wide troubles as "strikes;" but this name is not appropriate to present disturbances. Strikes are revolts against employers, because of real or fancied grievances, or for better pay, shorter hours, etc.; but recent uprisings such as that of the dock-men and coal-miners in England, a year ago, the recent general combination of coal-miners throughout the bituminous coal regions of the United States, and the present uprising of railway employees which is disturbing the comfort and welfare of millions, are not strikes,-- they are more, they are incipient revolutions. They do not express dissatisfaction with employers or wages; for between the employers and the so-called striking employees in many instances there is respect, if not friendship;-- but they do represent a rebellion against the present social system. They are "sympathy strikes," the employees often declaring that they have no grievances, but want to show sympathy with others whom they believe have grievances.

Laborers, mechanics and employees in general are beginning to realize what we pointed out twenty years ago (but what was then scoffed at), that machinery and invention, with the natural increase of the human family, would soon [under present social and financial arrangements] show an over-supply of humanity, because the power of profitable employment would be centralized in the hands of the few, who, operating under the general law of self-interest, would always employ the cheapest competent service; and thus the masses of humanity, being thrown into competition for the necessities of life, would soon become the slaves of the few--their very living necessities depending upon the charity of their employers in providing work. This is what we see in many parts of the old world;-- e.g., millions in China and India barely subsisting upon a wage of four cents per day.

This is the meaning of the "sympathy strikes:" the masses are realizing that their cause is one, and that if something be not done to alter the present social condition and its tendencies, they will become the chattel slaves of corporate wealth. They feel that what is done must be done soon, too; because each year the pinch becomes tighter and they fear that the time may come when they as a class will be too poor to strike or to offer any resistance to oppression; for already they feel as poor, with a wage of one dollar a day, as the East Indiaman does with

four cents per day.

Can we wonder, then, at "sympathy strikes," no matter how unreasonable they may appear on the surface? Surely not: to those engaged it seems to be a question of life or death, socially. To them the future looks not only dark, but black, and without a ray of hope except through the methods now being pursued. And others, in other departments of life, equally hopeless, are only restrained from joining a general revolution by the well-grounded fear that the results would be worse than the present condition, and by the undefined and baseless hope that somehow matters will right themselves. Surely such conditions call for sympathy on all sides. And the people of God, who have gained the good hope of the Gospel of God's Word, can sympathize heartily with these hopeless ones, and should point them to the only real remedy, the Kingdom of God, and earnestly continue to pray, "Thy Kingdom come."

And then can we not also sympathize with the rich and those who employ labor? Surely this is their day of trouble in an especial degree, as said the Prophet and the Apostle. (Zeph. 1:14-18; Jas. 5:1-6.) Present conditions are not, as is sometimes claimed, the result of special legislation secured in their favor, but the result of increased knowledge, and with it, increased ambition. (Dan. 12:4.) The case is like that of an outgrown shoe: once it was a comfortable fit and a desirable shoe; but now it pinches;--not because the shoe has grown narrower and shorter, but because the foot has grown larger. So the metes and bounds of the present social order, that once were easy and favorable, now pinch;--not because they are being contracted, for the reverse is the case: they are being stretched in every direction. They can never again prove easy, however, but will prove more and more distressing, because the general increase of knowledge daily increases the desires and discontents of the masses.

Evidently the rich men are not to be blamed for this, even though they be blameworthy for not recognizing the changed conditions and adapting themselves thereto. Indeed, only millionaires

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could do anything out of the current of social and financial custom. Others are powerless: the average mine-operator, storekeeper, and manufacturer is so beset with competition and with maturing debts that even an attempt to change from the rut of present custom

would mean financial suicide--the wreck of his own business and that of others more or less dependent upon its prosperity. Indeed, we may safely say that the majority of this influential class of busy brain-workers recognize the situation and would rejoice if they could see any feasible method of bringing about a moderate change. And yet in times of strikes and riots, when their business is most disturbed, and when they feel themselves close to the brink of financial ruin, these men cannot call out for public sympathy as can the laborers and strikers; they cannot tell their distress, because to do so would be to spoil their credit and only hasten their ruin. And these men also deserve the sympathy of all who "look not every man upon his own things [troubles and interests], but also upon the things of others."--Phil. 2:4.

But, as selfishness is the basis of the present social system, so love must be the basis of the new and better order; and that radical change can only come about by the sound conversion of the majority of the people to God and his plan (which is not supposable under present conditions), or the interposition of divine power and law,--the very thing which the Scriptures predict. What can we advise? To all the "brethren" we say, "Have patience, brethren;" "avenge not yourselves;" they that take to the sword will suffer therefrom the more themselves.

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Trust in the Lord, wait patiently for him, and he will bring to pass in his due time and way (the best time and way) all the gracious promises of his Word--including the blessing of all the families of earth.

We see the various inequalities and wrongs of the present system of society more clearly than others, because we see them from the standpoint of the Lord's Word; but we can see also that, if it were within our power to suddenly revolutionize matters, that would be undesirable: it would produce a condition far worse than the present. Far better the present social system than none; and far better, while the present system continues, that the power remain in the hands of men of judgment and moderation than that the lever of power be suddenly transferred into the hands of the rash and inexperienced masses, unused to weighty responsibilities, and mere novices and experimenters upon all questions, social and financial. A thousand times better is a social system in the hands of education and experience, even though selfish,

than no social system, or an experimental one in the hands of novices equally selfish, but not equally moderate. We much prefer then to stay as long as we can where we are than to change to any other arrangement that men can originate, or assist in any way to precipitate the trouble which sooner or later must inevitably involve all nations and all individuals.

Better, far better, wait on the Lord,--wait until his time for establishing his Kingdom and have it come about in his way. He will eventually restrain the forces of evil and selfishness in both rich and poor and bring in equity and everlasting righteousness.

So, then, although we know that the revolution and anarchy and trouble are surely coming, let us, "brethren" of Christ, do nothing to promote or hasten it. Let our advice be to the contrary, to any of our friends who seek our counsel. Especially let us improve the opportunity for pointing out to them the true and only remedy for present distress--Christ's Kingdom and its new social order under the law of Love. And, to all who have ears to hear, preach Christ the Redeemer, soon, as the Great Physician, to be the Restorer of all who cheerfully obey him. Point him out as now our Savior, your Savior. Tell them of the joy and peace and blessing which he gives and which he promises shall abide with us in every condition. Tell them that it is for this reason that "We will not fear though the earth [society] be removed; though the mountains [governments] be removed and carried into the midst of the sea [the ungovernable masses]; though the waters [the people] thereof roar and be troubled; though the mountains [governments] shake with the swellings [riots, tumults, etc.] thereof."

And if they become interested and willing, lead them to the Lamb of God and the streams of truth that make glad the true people of God, --and if they be converted to God, seal them in the forehead (mind, intellect) with the wonderful present truth with which God has caused us to be sealed.--Rev. 7:3.

Remember that now is the time to be active co-workers with God in doing this sealing work, and that the disturbing winds are being held back until the sealing work is done. Therefore, when the present disturbances pass away and another season of comparative calm follows, continue earnest and zealous in the sealing work, knowing that the time is short and that "the night [the darker period] cometh when no man can work." We must labor while it is called day, and cannot hope for a more favorable opportunity

than the present. "Be thou faithful unto death, and I will give thee a crown of life," is the promise.

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"ANGELS WHICH KEPT NOT THEIR FIRST ESTATE."

"The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose....And they bare children to them; the same became mighty men, which were of old, men of renown."--Gen. 6:2,4.

THE Scriptures not only point us to the future age and call the spiritual government of Christ which shall then exist a "new heavens," and earthly society and institutions under it a "new earth," but the present spiritual rulership (under Satan, "the prince of this world"), with the earthly institutions under it, is termed "the present evil world," dispensation or epoch.* Moreover, we are informed that the present dominion of evil has not always existed, but that it was preceded by a still different dispensation or epoch, spoken of as "the world that was before the flood," which also had a heavens, or spiritual ruling power, and an earth, or condition of men subject to that spiritual dominion.

The three worlds mentioned by Peter (2 Pet. 3:6,7,13) designate these three great epochs of time. In each, God's plan with reference to men has a distinct and separate outline, yet each is but a part of the one great plan which, when complete, will exhibit the divine wisdom, justice, love and power, to the wonder and admiration of all his creatures.

Since that first "world" (heavens and earth, or that order of things) passed away at the time of the flood, it follows that it must have been a different order from the present, and hence that the prince of this present evil world was not the prince of that order which preceded this --the dispensation before the flood--however widely his influence was then exerted and felt.

Several Scriptures throw light on God's dealings during that first dispensation, and give clearer insight into his plan as a whole. The thought suggested by these is, that the first world (the dispensation before the flood) was under the supervision and special ministration of the angels; who were permitted to do what

they could and desired to do to recover and rule the fallen race, which, because of sin, needed a government other than its own.

That angels were the rulers of that epoch is not only indicated by all references to that period, but may be reasonably inferred from the Apostle's remark when contrasting the present dispensation with the past and the future. He endeavors to show both the righteousness and the enduring character of the future rulership of the world, saying, "The world to come hath he not put in subjection to the angels." No, it is put under the control of our Lord Jesus and his joint-heirs, and hence it shall not only be more righteous than the present rule of Satan, but it shall be more successful than was the previous rule by the angels.--Heb. 2:2,5.

In their original estate all the angels, it seems, possessed the ability to appear in earthly forms.

*See MILLENNIAL DAWN, VOL. I., Chapter iv.

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Thus Satan appeared to Eve as a serpent, or acting through a serpent. Other angels frequently appeared as men, thus performing their ministry, appearing or disappearing, as the work demanded.

It was at this time, it seems, that the fall of some of the angels occurred. It is a common supposition, though we think without foundation, that the fall of Satan's angels occurred before man's creation. We are told that Satan was a murderer (man-killer) from the beginning. (John 8:44.) Certainly not the beginning of his own existence, for every creation coming from God's hand is perfect; nor can we think any other beginning referred to than man's beginning, in Eden. But, so far as we are informed, he was then alone and had no followers or angels.

The ambition of Satan, one of the mighty angels, to become a ruler seems to have developed as he beheld the first human pair with their procreative powers, and the grand possibilities of an extended dominion through their posterity. He probably reasoned that, if he could obtain the control of this man, he would have the dominion over all his offspring, and be in power and influence above others--a rival of Jehovah himself; and his growing ambition said, "I will be like the Most High."--Isa. 14:14.

Successful in contaminating the stream at its source, Satan gained a great influence over the

race; but his power over them was limited because of the competition of the great company of angels, who, as guardians, instructed and ruled mankind for a time in harmony with the will of God. But man's corruption was contagious, and some of these angelic rulers soon fell victims to the plague: left their own habitation, or condition as spiritual beings, keeping not their first or original estate. They misused the powers which they possessed, of assuming a human form, and became of a reprobate and licentious mind, copying after degenerate man, and started a new race of men in the world, as the above text (Gen. 6:2-4) affirms.

This Scripture is applied by some to two classes of men--one class, more righteous than the other, called "sons of God." But such a position is untenable; for it is not a sin for one

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man to take for a wife another man's daughter. Marriage among men is never in the Scriptures condemned as sinful. On the contrary, it was ordained of God, and has always had his sanction. (Gen. 2:24; Heb. 13:4.) Our Lord attested his approval by his presence at the marriage in Cana. (John 2:1-11.) Neither is the propagation of the race, under proper conditions, condemned as sinful. God commanded it, that the earth might be filled with a race of beings generated from one pair, and in order that the redemption of the race might be secured by the obedience and sacrifice of one--Christ. (Gen. 1:28; Rom. 5:19.) However, those to whom the Lord has granted a knowledge of his truth sometimes forego marriage, as they deny themselves many other earthly rights and privileges "for the Kingdom of Heaven's sake" (Matt. 19:12), if they consider that thereby a more efficient service may be rendered to the Lord.*

Again, if it were merely a union of two classes of the same race, why should the offspring be specially called "men of renown?" If the righteous and the wicked marry to-day, are their children therefore giants or mightier or more renowned men?

Through the deterioration of several hundred years, mankind had lost much of its original vigor and perfection of mind and body; but with the angels it was different. Their powers were still perfect and unimpaired; hence it is clear that their children would partake of that vitality and much more resemble the first perfect man than those around them, among whom they would be giants both in physical and mental

strength.

Those angels which kept not their first condition, but sought the level of sinful men, and left their own habitation, or spiritual condition, God placed in age-lasting chains. That is, God restrained or limited their powers, taking from them the power and privilege of appearing in an earthly form, human or other. Hence, though we know that they did thus appear before the flood, there is not one instance recorded in which they have been able to free themselves from this restraint or chain since. On the contrary, the angels who left not their first estate are not so restrained, and have appeared frequently as men, as a flame of fire, as a pillar of cloud, etc., as recorded in both the Old and New Testament Scriptures.

Having become depraved in their tastes, and being given over to a reprobate mind, and debarred from all association with God and his works and plan, these fallen angels have no longer any pleasure in things on the spiritual plane, but crave association with depraved mankind and a participation with men in sin. How wise and kind the Almighty hand which has restrained their power and influence over men, by preventing their personal intercourse! Now, they may indeed enter and act through any who invite their companionship, as spirit mediums, but no more can they do. Thus far shalt thou go, saith the Almighty, but no further. This is the explanation of what is known as Spiritism.

Some of this class, possessed by devils, our Lord and his disciples met in their ministry. Out of one he cast a legion of devils. (Mark 5:1-15.) Anxious in some manner to become associated with humanity, yet unable to assume human form because restrained, when they found a man willing to have such company, a legion crowded into him, thereby making him a maniac. Even when they perceived that the Lord would release the man from their possession, they in despair requested as a favor that they might be permitted to inhabit and use the bodies of a herd of swine near by. But the swine were crazed thereby, and madly rushed into the sea.

Jude (6,7) gives conclusive evidence on the subject, and clearly shows the nature of the sin for which the fallen angels were condemned and restrained, when, after mentioning the angels who sinned, he says, "Even as Sodom and Gomorrah,...IN LIKE MANNER giving themselves over to fornication and going after strange flesh." That God prohibits any mixture or blending of natures, and designs that each should keep its own original or first estate is clearly

taught by this passage and also by Lev. 18:23; 20:15,16. And that our race as it exists to-day, coming through Noah, is purely Adamic stock, and contains no mixture, is shown by the expression--"These are the generations of Noah: Noah was a just man and perfect in his generation,"--i.e., not contaminated in the manner before described.--Gen. 6:9.

Glancing back, then, we see the first epoch under angelic control, the inability of those angels to lift man out of his fallen condition, and the debasing influence of man's continued degradation upon some of the angels. The angels were utterly unable to accomplish the great work of man's recovery. Doubtless they were anxious to do it, for they sang and shouted for joy at his creation. God let them try it, and it was doubtless part of their trial and discipline, but they failed. Some joined the ranks of evil, while the rest stood by powerless to arrest the terrible course of sin. Later we find the good angels still interested, desiring to look into the plan which God has since been working out, and ever ready to do his bidding in our service. (1 Pet. 1:12.) Thus was proven to

*See issue of July '93--"Man and Woman in God's Order."

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both men and angels the futility of angelic power to save men.

In the beginning of "this present evil world," notwithstanding Noah's endeavor to serve God and to teach his posterity to follow his example, and the exhibition of God's judgment in the deluge, the tendency was still downward; and soon the wickedness of Sodom brought its destruction. Mankind were bent on an evil course, and God permitted them to take it. Then the ministrations of angels, except to the few of God's children, was withdrawn; and now, instead of sending heavenly messengers to declare to us his will, he has given us his Word, "that the man of God may be thoroughly furnished [thereby] unto all good works."--2 Tim. 3:16,17.

Ever since the fall, God's plan has been gradually and quietly developing, and in due time will bear abundant fruit unto eternal life; and he has now demonstrated to all his creatures that his plan is the only one which could accomplish the great work. It selects and tests first of all the "little flock," the Royal Priesthood,

and then reaches out to lift up and restore
all who will accept life upon God's conditions.

THE SPIRITS IN PRISON.

"Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh but quickened in the spirit. By which also [in addition to this work done for us] he preached to the spirits in prison; which sometime [before] were disobedient, when once the long-suffering of God waited in the days of Noah."--1 Pet. 3:18-20. See Diaglott, foot note.

A satisfactory interpretation of this Scripture has long been sought, and but few have found a solution perfectly consistent and satisfying even to themselves. But in view of the truth gleaned from the suggestions of the preceding article, the above statements of the Apostle Peter become luminous.

The two views of this passage commonly held we state first, and then give our present view of it.

The most common view is, that during the time that Jesus was entombed he was off on a missionary tour preaching to the antediluvian sinners who were suffering torture in a supposed place called hell.

If its advocates would consider it, they would find that their interpretation favors a view of future probation for the antediluvians, a thing which they strenuously oppose. For if Christ preached to them it must have been for some purpose. Surely it was not merely to mock and deride them. Consequently he must have preached a message of hope--a part of his blessed "good tidings of great joy." And if there is a future for the antediluvians, why not accept our position as correct--that in Christ

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"all families of the earth shall be blessed?"

This is the objection which consistency would urge against this view, from the standpoint of those who hold it. But if we view it from the Scriptural standpoint, and with the correct idea of death and "hell," we must reason that if Jesus were really dead during those three days, as the Apostles declare, then he could do no preaching; for "the dead know not anything" (Eccl. 9:5), and "there is no work, nor device, nor knowledge, nor wisdom, in the grave." (Eccl. 9:10.) Second, If Jesus had been an exception to the rule, and could have preached, the antediluvians could not have heard; for

certainly they have no wisdom, nor knowledge, in the grave. Hence this view is found generally unsatisfactory and as well as unscriptural.*

The second view, and the one which seemed most reasonable to us until the considerations of the preceding article threw light upon this scripture also, is to refer the preaching to that which Noah did under the direction of the Spirit of God to the antediluvians, who at this time were imprisoned in death. The objection to this view is, that the preaching was not to men, nor to the spirits of men, but to spirits, spirit beings; and the preaching was not done by Noah, nor by the Spirit of God, nor before the flood, but after they had been chained,-- by the death and resurrection of our Lord.

It seems very clear, therefore, that the spirits are those spirit beings who were disobedient during the days of Noah, and whom God therefore imprisoned or restrained in some of their former liberties and privileges, even "those angels who kept not their own principality, but left their own habitation [or normal condition]. He has kept them in perpetual chains [restraints], under thick darkness, for the judgment of the great day."--Jude 6, Diaglott.

This interpretation seems to meet all the circumstances of the case thus far. Now we inquire, In what way could our Lord preach to those spirits during the time he was dead? We answer that it is not so stated. It was by the facts that he preached, as we sometimes say that "actions speak louder than words." It was by his sufferings, death and resurrection that the preaching was done. Thus, as Jesus went from step to step in his work, his course was preaching a good sermon to those angels who once had been placed in control of man, and had themselves fallen, instead of lifting up mankind. In Jesus they saw exemplified obedience even unto death, and its reward--resurrection to spiritual being of the divine nature. Such was the great text; and the lesson from it is stated

*For a full treatment of the subject of "hell," future punishment, etc., see our issue of Feb. 1-15, '93. Concerning "immortality" see issue of Apr. 15, '94.

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by the Apostle (1 Pet. 3:22), viz., that Jesus was now highly exalted and given a name (title) above every name, that he was "gone into heaven, and is at the right hand of God [the

position of highest favor]; angels and authorities and powers being made subject to him."

They knew Jesus before he left the glory of the heavenly condition and became a man. They knew the object of his self-sacrifice as a man. They saw him obedient even unto death, and then that his high exaltation came as a reward. (Phil. 2:9.) They must have felt keenly their loss through disobedience, being cut off from communion with God, restrained as unworthy of former liberty and communion with the purer minded of mankind, and their own future an unsolved mystery. We can but imagine that sorrow and chagrin filled their hearts, as they contrasted their course of disobedience and its results with our Lord's obedient course and its grand results. We can fancy at least some of them saying, Would that we had realized before, as fully as we now do, the wide contrast between the results of obedience and disobedience. Would that we might have another trial: with our increased knowledge, our course would be very different.

A clear distinction should be borne in mind, as between Satan and these angels. Satan evidently sinned against great light, so that infinite wisdom finds no place to do more for him, and his ultimate destruction is clearly predicted. --Heb. 2:14.

But did not the Lord, in Matt. 25:41, declare eternal torment to be the punishment awaiting these fallen spirit beings? No: this scripture cannot be used as an argument against a hope for a probation for the imprisoned spirits; for though, by force of circumstances and restraint from any other service, they are now Satan's angels--messengers or servants--yet they may not always continue such, if an opportunity be granted them to return to God's service and be angels of God. This passage relates to the "lake of fire" or destruction (Rev. 20:10),* into which, at the close of the Millennial age, all are to be cast, who are out of harmony with God. Satan will be of those cast into that everlasting destruction, and with him all who do unrighteousness or have pleasure therein --all of whom, spirits or men, are reckoned to be on his side, his angels or messengers. All evil-doers shall be cut off from life. To cut off such, and such only, was God's plan from the beginning. The wilfully wicked and not the merely ignorant, misled, blinded or deceived are meant when it is said, "All the wicked will God destroy."

*See our issue of Feb. '93.

THE PROBATION OF ANGELS.

Will those "spirits in prison," "those angels which kept not their first estate," and who received such a powerful lesson from the ministry, death and resurrection of our Lord, ever have an opportunity to profit by those lessons? will they ever have an opportunity to repent of their sin, to leave Satan's service and to return to loyalty to God?

If at first we thought the Scriptures were silent on the subject, we have found that to be a mistake; and when God speaks we may reasonably conclude there is something profitable for us to hear. Hence, let us give ear that we may learn whatever our Father deems expedient to communicate.

Jude (verse 6) informs us that those angels which committed fornication and went after strange flesh, "also," "in like manner" to the Sodomites (verse 7), God is keeping under restraint (as a penalty or punishment) "unto the judgment of the great day." The "great day" is the Millennial Day, and mankind is also waiting for this judgment (krisis--trial). The Apostle Peter's testimony is in harmony (2 Pet. 2:4); and St. Paul settles the matter that these fallen and now imprisoned spirit beings, as well as mankind, will have a trial under the reign of Christ--the Church, the Kingdom of God in exalted power. Speaking of the impropriety of the saints appealing to earthly courts of justice for adjustment of their difficulties, he says, "Do you not know that the saints shall judge the world?...Know ye not that we shall judge angels?" (1 Cor. 6:1-4.) The Greek word here rendered "judge," is krino, of the same root as krisis, rendered "judgment" in Jude 7, and signifies, to govern, to test, as to mete out to each individual blessings or stripes, according to the merit of his course when brought fully into the light of truth, and under all the blessings of the reign of Christ. Thus it is seen that it will be part of the work of the Christ to rule over and direct both human and angelic sinners--"to judge the world" of fallen men, now restrained in death, from which they have been redeemed, and also fallen spirits, restrained alive until this judgment or trial of the Great Millennial Day, when the Church under the headship of her Lord shall try their cause

also, giving everlasting life and favor to those who shall then prove themselves worthy of it, and everlasting destruction to those unworthy.

Besides, we find frequent references to a work Christ is to do in subjecting heavenly or spiritual, as well as human powers, when the Church has been selected and the work of judging and blessing is commenced. For instance, we

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read (Eph. 1:10), "In the dispensation of the fulness of times, to re-establish [under God's dominion and law] all things in Christ [the disordered things] that are in heaven [spiritual] and on earth [human] in him."--Douay translation.

Again, "In him it hath well pleased the Father that all fulness should dwell, and through him to reconcile all things unto himself, making peace by the blood of his cross, both as to the things on earth, and the things in heaven"--earthly and spiritual transgressors.--Col. 1:20.--Douay.

In Eph. 3:8-10, it is shown that the length and breadth of God's redemptive plan has been hidden by God until the Gospel age, when the apostles were commissioned to declare to men the conditions upon which they might become sharers with Christ in the execution of God's loving plans; and the intent is, ultimately, to have all the heavenly or spiritual beings know, through the instrumentality of the Church, the boundless wealth that is in God's great gift--His Son--and the different methods and steps his wisdom marked out for all his creatures. We quote the passage from the Diaglott translation:--

"To me, the very lowest of the saints, was this favor given--to announce among nations the glad tidings--the boundless wealth of the Anointed One: even to enlighten all as to what is the [method of] administration [or operation] of that secret [plan] which has been concealed from the ages by that God who created all things; in order that now [henceforth] may be made known to governments and the authorities in the heavenlies, through [the instrumentality of] the congregation [the Church] the much diversified wisdom of God, according to a plan of the ages," "which he purposed in Christ Jesus our Lord."

It would appear, then, that God's bountiful plan and diversified wisdom contains something of interest to the angels, and, if of interest to any, of special interest to those confined or restrained, and awaiting a trial in the judgment of the great day. They see the saints and seek

to look into things revealed by the Spirit and Word to these; but in no other way can they learn of their future, or of what provision has been made for them in the boundless wealth and diversified wisdom of God, because it is to be "made known" "through the Church."

These condemned angels have been learning much since the first text and sermon;--not only the lesson of our Lord's obedience and exaltation (1 Pet. 3:18-20; 1 Tim. 3:16), but also of his followers; for we read that "we are made a spectacle both to angels and to men." (1 Cor. 4:9 --Diaglott.) The spectacle and lesson are to both men and angels for the reason that both men and angels will shortly be judged by the Church, and blessed by it, if found obedient and worthy of life. When the testimony in due time is given, all things, both in heaven (the spiritual condition) and on earth (the human), shall bow to Jehovah's Anointed and confess him their Lord and Ruler; and those who refuse obedience to his righteous authority shall be cut off, as unworthy of life.--Isa. 45:23; Rom. 14:11; Acts 3:23.

The angels that sinned in the days of Noah have had a bitter experience since: no doubt

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death would have been preferable in many respects. Cut off from association with good angels, and placed in companionship of each other and Satan, without God and having no hope, they must have had a terrible experience with sin's demoralizing effects, while their observation of mankind, dying on account of sin, would lead them to surmise that death might ultimately be their portion also. That such was the fear of these unclean spirits is evidenced by the protest of one whom the Lord cast out: "Art thou come to destroy us?" (Mark 1:24; Luke 4:34; Matt. 8:29.) But this no more proves that their suppositions were correct, than the belief of millions of professed Christians, that nine-tenths of humanity will be everlastingly tormented, proves that to be so. The fact is, we find that Satan, who taught men thus to blaspheme God's character through misrepresentation of his plan, was the master and chief over these cast-down spirits; and evidently he had misrepresented Jehovah's plan to the imprisoned spirits as he has to men. He is the father of lies.

Neither can we forget their respectful conduct toward our Lord and his apostles, and the message they delivered; far more respectful indeed

than that of the strictest sect of the Jewish Church. While the latter scoffed and said, "Is not this Jesus, the son of Joseph?" (John 6:42), the former exclaimed, "Thou art the Son of God." (Mark 3:11.) While the former said, "Thou hast a devil and art mad," the latter said, "I know thee who thou art, the holy one of God."--Mark 1:24.

The "legion," which had crazed the Gadarene, worshiped him, acknowledging him to be "Son of the Most High God."--Mark 5:6,7.

While they respected the true, they opposed the false, saying to some who pretended to exercise power--"Jesus I know, and Paul I know, but who are ye? And the man in whom the evil spirit was, leaped on them and overcame them."--Acts 19:15.

The Jews and Gentiles beat and stoned the messengers of God, when they came among them with the glad tidings of salvation; but

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some of these fallen angels seemed desirous of spreading the glad tidings. One followed the apostles, saying, "These men are the servants of the Most High God, which show unto us [angels and men] the way of salvation."--Acts 16:17.

THE BASIS OF THEIR HOPE.

But an important question now arises. The Scriptures show us that man's hope centers in the fact that a ransom-price was given for our sins; but what is the basis of hope for these fallen angels? On what ground can they have a trial and a hope of everlasting life? Did our Lord die for them?

We are not so informed: The ransom-sacrifice was human, a ransom for men. "Verily," says Paul, "he took not on him the nature of angels," etc. (Heb. 2:16.) Furthermore, they were not under condemnation to death, and hence have never lost their life in any measure, and need no ransom from death. It was because the sentence of death had passed upon men that a ransom was necessary in order that we might regain life. Those angels which kept not their first estate were condemned, not to death, but to restraint and confinement, until a day of trial, when God will judge both men and angels in righteousness by that man whom he hath ordained. (Acts 17:31.) They are therefore undergoing their penalty as truly as man is suffering

his, though the penalties be very different in kind,--"according to the much diversified wisdom of God."

And yet they had a great interest in our Lord's sacrifice; for though they were not being redeemed, bought by the precious blood, as was man, and did not need to be, not being under condemnation to death, yet their hope centered in the power which he should gain through his exaltation to the divine nature, in consequence of his obedience even unto death, to judge and restore them in due time.

Again, if we have a correct view of the matter, that these angels had been tempted and seduced by evil men, which had become very great (Gen. 6:5), we may see how the reconciliation accomplished by the blood of the cross for man could apply to and cancel both direct and indirect guilt, if it resulted from the one man's disobedience and was not consented to by the will of the sinner. So that now we are assured in the words of the Apostle, "It pleased the Father,...having made peace [propitiation--satisfaction] through the blood of his cross, by him to reconcile unto himself all things [out of harmony];...whether things in earth, or things in heaven."-- Col. 1:20.

GOD'S COMPREHENSIVE LAW.

God's wisdom, love and justice decide on what is best, and that decision is his will or law. But, strictly speaking, only so much of God's will as he expresses to his creatures is law to them. Hence, while his laws never conflict, they may be more or less fully expressed on one occasion than on another.

All of God's intelligent creatures are under instruction, being taught those laws which his infinite love, wisdom and justice have enacted for the well-being of all. Though created perfect, each in his plane of being, yet they all lack that scope of knowledge and wisdom which belongs in full measure to the divine nature only. They all lack experience; hence, in giving them instruction in the wisdom and propriety of his laws, it has pleased Jehovah to make an illustration which would manifest and practically exemplify his own character and prove to his creatures the wisdom and righteousness of his laws.

It is evident that the spirit of his law is not to take advantage of some transgressive slip, occasioned by lack of experience on the part of

his creatures, but that he intends it to apply to the thoughts and intents of the hearts. That this is the real intent of God, we shall see illustrated by his dealings with those who have from lack of knowledge become sinners.

His law in full, as we now see it in the light of his Word, is, "Thou shalt love the Lord thy God, with all thy heart, mind, soul and strength," and "thy neighbor as thyself;" and the penalty attached to the slightest deviation from that law is, "The soul that sinneth, it shall die;"--that no being shall be permitted to live, who, when fully informed of God's righteous will, and enabled to obey it, shall not conform thereto; that all such be cut off from life. But this is as it may be seen now. Once it was not so clearly expressed, nor so clearly seen.

To fully exemplify this law, God caused man to be used as an illustration before this extreme penalty was placed upon the angels. So man was placed under the extreme penalty of his law--death; God knew that through inexperience man would violate that law and come under its penalty; but he purposed to make an illustration to all his creatures of the exceeding sinfulness of sin and its sure consequences, while at the same time his love and wisdom so marked out the plan, that mankind, the illustration, might not suffer loss, but be blessed by the lesson as learned.

Nor should we forget that God's dealing with man was perfectly just. He had a right to demand perfect obedience from a perfect creature; and the fact that he at first did not inflict death

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upon the angels was a favor toward them; even as toward man he has displayed his favor also, though in a different manner--through a ransom, and Savior, and restitution, and future trial for life, more favorable than the first, because of the knowledge of sin and its effects, meanwhile acquired by experience. This was a masterly stroke of wise economy on God's part; for had the death penalty been pronounced on the angels who sinned, a redeemer of their own kind would have been necessary for their recovery; and not only one, but many--one redeemer for each transgressor; for they were legion and were individually on trial; and the requirement of God's law is, Eye for eye, tooth for tooth, life for life.

Let us briefly view the exhibition of God's character as displayed in his dealing toward mankind whom he made a spectacle to angels.

(1 Cor. 4:9.) In so doing, let us guard against the common error which judges of God's actions exactly as of our own. Let us remember that justice, love, wisdom and power, as commonly displayed by the fallen race, in dealing with each other, and by human parents with their children, are far from perfect. In our first parents those qualities were perfect: they were in the image of Jehovah; but in our experience, in consequence of the fall, these qualities are constantly at war with each other.

Sometimes love has a victory over justice, and sometimes justice has a victory over love.

But with Jehovah there can be no conflict; and neither ever gains a victory or ascendancy over the other. Both are perfect, and work only in perfect harmony.

Before man was created, the Justice, Wisdom, Love and Power of God held conference on the subject, and devised the plan which has since then been developing. The plan was suggested by Wisdom and concurred in by the other attributes; the arrangement and execution of it being left in Wisdom's hands.

Wisdom designed to have the largest returns from the experience of man, and the most valuable illustration of God's character to all his creatures, on every plane of being. Accordingly Wisdom said, Let the man come under the control of Justice, Love and Power, separately, that the force and operation of each may be the more forcibly illustrated. Let Justice first have complete control, let men be dealt with by the strict law, "Thou shalt not"--. "In the day that thou dost...dying thou shalt die." And it was so.

Man, inexperienced and unused to self-control and liberty, violated the law, and experienced the full weight of Justice, as Wisdom had foreseen and prepared for.

The lesson under Justice has been long and severe, but the lesson must be thorough, so that

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it shall never need repeating. Men and angels must learn that Justice is relentless, irrevocable and unalterable. Then, too, before it could be realized that the remedy for man lay only in Jehovah and nowhere else, an opportunity was offered for the trial of other methods for man's recovery. First, the angels were given rulership (during the age before the flood), and made a miserable failure; for, while man became more and more corrupt himself, his evil influence led to the fall of some of those who attempted

his assistance--"those angels which kept not their first estate."

With the deluge that order of affairs passed away. Then, under the Law Covenant, given to one selected nation, another and different opportunity was presented, to prove to man that even if God should cancel all enmity, or resentment, and receive the world into covenant relations, they would require a Restorer, so that they could continue in harmony with God, even after being forgiven. Hence sacrifices and offerings for sin were instituted, and God treated that nation as though original sin and guilt had been removed, and then placed them under laws to prove to them, to us and to all, their inability (as degenerate creatures) to keep his law without a restitution to perfection--to his likeness.

Meanwhile Love stood ready to manifest itself at the moment Wisdom should give the word. Love would have done so at once, but for two reasons: First, it could not oppose or interfere with the action of Justice in condemning man and delivering him over for the execution of the prescribed penalty. Second: though Love might have acknowledged Justice and approved its action by promptly providing a ransom (an equivalent price), Wisdom objected and did not permit this course at that time, because it saw best to make the lesson complete and thorough.

Hence for over four thousand years Love was not permitted to manifest itself, and might only speak in shadowy sacrifices and ceremonies, and more or less obscure promises. But, finally, when the right time had come, "in due time," "in the fulness of time," Wisdom gave the word, and Love began to manifest itself for man's relief. The first act was to produce a perfect and sinless man to be a suitable "ransom for all:" one not under the Adamic curse --who would lay down his life for the race, and whose sacrifice would meet all the requirements of Justice, and therefore be acceptable as a ransom and propitiation for man's sins. And Love's great exhibition was seen in the gift of the grandest and greatest and first of all God's

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creation, who stooped and became man, to redeem men: and "they called his name Jesus."

"Ah!" says one who judges by his own feelings, "Now comes Love's victory over Justice. We shall see that God is more loving than severe."

But not so; God is not more loving than severely just: he is perfect in both respects.

It will be indeed a victory for Love, but not over Justice. It will be much grander than that. It will prove a victory for both Justice and Love; for it will be gained by Love's paying the price demanded by Justice--a ransom, "an equivalent price." (1 Tim. 2:4-6.) The love of God, so long veiled from sight, was manifested in the gift of his Son to be our Redeemer and Savior. The record is: "Herein is love, not that we loved God, but that he loved us and sent his Son to be the propitiation [satisfaction or appeasement] for our sins." "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him."

When Love had ransomed man, and was ready to reveal itself by restoring the willing and obedient of mankind to perfection and harmony with God, Wisdom postponed this on the ground that a further development of the plan would ultimately enhance Love's glory, and perfect the work: that an interlude (the Gospel age) must occur in which should be selected some from among the redeemed, some sharers in Christ's sufferings and reproach, who should be counted worthy to share his glory and to be his associates in the execution of Love's triumph in "the restitution of all things spoken by the mouth of all the holy prophets."

Long and faithfully has Love labored; but all her labor will yet be lost, unless in due time Wisdom shall commission Power to do its special part in the great plan.

Power thus far has stood in the background, doing nothing directly in man's relief, save in the resurrection of our Lord, and in the miracles which shadowed forth its coming work.

Now, we are living in the day when Power begins to act, not in opposition to Justice, but in harmony with Wisdom, Justice and Love. Oh, blessed day! The Lamb that was slain and who redeemed us by his blood is now invested with Power to bless all whom he bought; and he is now about taking unto himself his great power, and shall reign until he has subdued all enemies.--Rev. 20:6; 1 Cor. 15:25.

God has chosen the plan which most fully and grandly exemplifies his unalterable justice, and exhibits the exceeding riches of his grace --his love; and in the restoration of man ("all who come to the Father by him") from destruction, from death, to perfection and life, will God's power be illustrated far more forcibly than even in man's creation. And as men and angels come to recognize the full fruition of God's plan in the ages to come, will they

not with one consent exclaim with our brother and Apostle Paul, as he caught a glimpse of it: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind [plan] of the Lord? or who hath been his counsellor? ...Because out of him, and through him, and for him are all things. To him be the glory for ever."--Rom. 11:33-36.

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THE DIVERSIFIED WISDOM OF GOD.

"The much diversified wisdom of God" (Eph. 3:10--Diaglott) pursued one course with reference to the angels, not delivering the latter over to justice under the extreme penalty of the law, but pronouncing a lesser penalty until they should learn of evil and its consequences from the "spectacle" furnished them in mankind.

But the result of Wisdom's course in either case is the same. The angels being perfect, and having had an example of the extreme penalty of the law, will be able to conform to God's law when again offered the opportunity, and doubtless many of them will be glad to do so. Man, who experienced the extreme penalty of the law, will also be able to appreciate forever good and evil, and, if he will, to choose that which is good, while both, in the event of non-conformity to God's will and a persistence in an evil course, will then be liable to the extreme penalty--the Second Death. Those counted worthy of everlasting life will then, as God does, love righteousness because it is good, and hate unrighteousness because it is evil.

Though the experience of angels might at first appear less severe than man's, yet when it is remembered that man's dying experience was limited to an average of three-score years and ten, while the angels who sinned experienced over four thousand years of living restraint under Satan's rule, it will generally be conceded that their experience was not less severe than man's.

In view of the great work to be accomplished, how necessary is the elevation of the Christ (Head and body) to the divine nature, since his mission is to govern, direct and bring to perfection "whosoever will," both of spiritual and human beings. And does not the selection of this class, made different from both angels and men--of the divine nature--illustrate yet

further the much diversified wisdom of God,
whereby he is able to work all things according
to the counsel of his own will? Verily it does!

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STUDIES IN THE NEW TESTAMENT.

--INTERNATIONAL S.S. LESSONS.--

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

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THE FLIGHT INTO EGYPT.

III. QUAR., LESSON IV., JULY 22, MATT. 2:13-23.

Golden Text--"The Lord shall preserve thy going
out and thy coming in."--Psa. 121:8.

There are five points in this lesson worthy
of special notice; viz., (1) The foresight
and providence of God. His fore-knowledge
is past our comprehension: the finite
cannot fathom the depths of the infinite
mind. But it is our privilege to know the
comforting fact that Jehovah's knowledge
and wisdom are superior to all the
exigencies of his universal empire; and
that the wrath of man and of all the combined
powers of darkness cannot in the
slightest degree frustrate the divine plan.
The same power that was able to transform
the spiritual Son of God to the human
nature was able also to protect him against
all opposers, from helpless infancy up to
the appointed time of his sacrifice for the
world's redemption.

(2) We note again the ministry of angels
--"Are they not all ministering spirits sent
forth to minister for them who shall be heirs
of salvation?" (Heb. 1:14.) Yes; and gladly
are they ready for any service.--1 Pet. 1:12.

(3) The faith and prompt obedience of
Joseph and Mary to the warning and counsel
of the angel of the Lord is notable. They

did not hesitate nor question, but immediately acted upon the command of the Lord; and his blessing and protection went with them, both in departing for Egypt and in returning to Palestine. In seeking to avoid the power of the new king Archelaus (Herod's son and successor, who even surpassed his father in oppression, cruelty, egotism and sensuality) and going to Nazareth instead of to Bethlehem which was near to Jerusalem, Joseph and Mary did not disregard the Lord's directions which were to go into the land of Israel--in any part of which they might settle.

(4) In the circumstances here recorded we see the fulfilment of several prophecies --viz., (a) "Out of Egypt have I called my Son." This, like many other prophecies, was one of double significance, applying originally to the exodus of Israel from the bondage of Egypt (Hos. 11:1; Exod. 4:22,23), and subsequently to the return of the infant Son of God from Egypt after Herod was dead. (Matt. 2:15.) And on a still larger scale Egypt represents the world, and Christ and the entire Church of God are the called-out promised seed. (b) The circumstances which led to the settlement in Nazareth thereby led to the fulfilment of the prophecy of Matt. 2:23, "He shall be called a Nazarene." (c) The slaughter of the infants in Bethlehem was also prophetically mentioned. See Jer. 31:15; Matt. 2:17,18. It should be remembered, however, that in these cases the events were not made to fit the prophecies; but the prophecies were made to foretell the events, and become indications of the foreknowledge of God.

(5) It is also worthy of notice that in protecting the infant Redeemer God's course did not interfere with the existing order of things. Although all power was in his hand, he did not strike Herod dead, nor overturn nor interfere with his authority and power. The time for such radical measures had not yet come. The lease of power had been granted to the kingdoms of this world

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until the "Times of the Gentiles" should be fulfilled; i.e., until A.D. 1915. Consequently, they must (according to his plan) be permitted to take their own course for good or for evil, except in so far as their actions would interfere with the divine

plan. And in such cases God always either overrules or prevents them.

In the case here mentioned God interfered only so far as to protect his Son in whom the plan of salvation centered. But when the appointed time came for the sacrifice of that Son for the redemption of the world, then the rulers of darkness of this world had their way. They were then permitted to crucify the Son of God, because for this purpose came he into the world-- to give his life a ransom for many; and because his hour was come.--Matt. 20:28; John 2:4; 7:6; Luke 22:53.

The weeping and lamentation for the slaughtered infants who did not escape the wrath of the king, was but another note of the long wail of distress of the groaning creation, of which the Lord has not been unmindful, but which his far-sighted wisdom permits for wise and benevolent ends, until "the times of restitution of all things."

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The promise of the Golden Text) has special reference to the spiritual life of the Lord's consecrated people--spiritual Israel. As new creatures they are always safe in God's keeping, while they abide in Christ.

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THE YOUTH OF JESUS.

III. QUAR., LESSON V., JULY 29, LUKE 2:40-52.

Golden Text--"And Jesus increased in wisdom and stature, and in favor with God and man."--Luke 2:52.

In this incident of the early life of Jesus we catch a glimpse of the rapid development of perfect humanity. "The [perfect] child grew and waxed strong* [physically and intellectually], filled with wisdom; and the grace of God was upon him." His humble birth gave him none of the advantages of education or social culture, yet even at the age of twelve years all that heard him in conversation with the matured and learned doctors of the law in the temple were astonished at his understanding and answers. (Verse 47.) And later, when he taught in the synagogues, the astonished

people said, "Whence hath this man this wisdom and these mighty works? Is not this the carpenter's son? is not his mother Mary? and his brethren...and his sisters, are they not all with us? Whence then hath this man all these things?" (Matt. 13:54-56.)

"And all...wondered at the gracious words that proceeded out his mouth." (Luke 4:22.) "And the Jews marvelled saying, How knoweth this man letters, having never learned?" (John 7:15.) And others said, "Never man spake like this man."--John 7:46.

At the tender age of twelve he was intellectually more than a match for the mature and learned doctors; and he did not assume to be a teacher, but with becoming modesty he heard and asked questions--questions, however, so keen and penetrating as to indicate a very superior comprehension of the law and the prophets. As a perfect human being his mind was active and strong, his reasoning powers were astute, his perceptive awake to every educating influence with which he came in contact, his moral perceptions always discarding every thing that was evil, and his memory treasuring up all that was worthy of a place in his mind. Thus he grew and waxed strong and was filled with wisdom.

Joseph and Mary were, of course, unable to measure the breadth and capacity of such a mind, or to realize that at such an early age their child was developed so far beyond his years. But, having some appreciation of it, they did not give themselves special concern as to his whereabouts all the time of their stay in Jerusalem. They even started home and had gone a day's journey supposing that he was with friends in the company. Finding their mistake, they spent another day returning, and a third in searching for him, and finally found him in the temple earnestly studying the law and the prophets in the midst of the learned doctors.

To their solicitous inquiry as to why he had thus dealt with them, his somewhat surprised answer was, "How is it that ye sought me? wist ye not that I must be about my Father's business?" He evidently thought they understood him better than they did. But "they understood not the saying which he spake unto them." (Verses 48-50.) They probably had never told him of his wonderful origin, and that Joseph

was only his reputed father. How then could he know? thought they. The fact was that the mystery of his incarnation was incomprehensible to them. They did not know of the previous spiritual existence of this wonderful Son of God that he was now made flesh. They only knew him as the promised Seed of Abraham. But he knew; for as he grew and developed on the human plane of existence, memory carried him back to the glory that he had with the Father before the world was (John 17:5), so that he knew who he was and whence he came (John 8:58,14), and that he came to accomplish his Father's business. He seemed somewhat surprised that Joseph and Mary did not more fully comprehend him; but since they did not, he meekly conformed to their ideas and was subject to them until he reached the years generally recognized as the years of maturity or manhood.

"And Jesus increased in wisdom and stature and in favor with God and man."

(Verse 52.) Though the wisdom of twelve years surpassed that of the sages among men, neither his mind nor his body had yet reached full development. And not until he was a fully developed man was he suitable to the purpose for which he had been called. Not until he attained the age of thirty was he the full grown man ready for sacrifice.-- 1 Chron. 23:3; Num. 4:3; Heb. 10:5-9.

*Sinaitic and Vatican MSS. omit the words, "in spirit."

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ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

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"GO LABOR ON: SPEND AND BE SPENT."

Two have written that they feel discouraged
because unable to do labor in the harvest field
as colporteurs. They seem to feel that if not
colporteurs they are not overcomers. This is a
serious mistake; and since others may feel similarly,
we reply publicly, although we have
stated the same things in substance in previous
TOWERS.

While the colporteur work is one of the best
means of serving the truth, it is by no means
the only one. If you have not the needful
strength for travel, or if you have a large family
dependent on you for support, or if you have
not the gifts necessary to success in that work,
you may know that it is not your work. Then
look about you, while you pray the Lord to

show you what you can do--most to his praise, most in the service of his truth, most to the blessing of his people.

However humble your talents may be, rest assured they will be accepted if presented in the name and merit and love of Christ. But be assured that you have at least one talent, else you would not have been granted an acquaintance with the truth. Be assured, too, that whatever the number of your talents, they must be used--must not be buried in pleasure or business or work of an earthly, selfish sort. If you do not use your talents (whatever they may be), it will be a proof of your lack of love, and hence a proof of your unworthiness to be one of the Lord's "little flock," all of whom will be so full of love for him and his that to sacrifice earthly good things in his service will be a part of their chiefest joy. And surely these are objects to draw upon our love and service, always and everywhere;--the Church of Christ in general, excepting only the "goats" and "wolves," are fainting for the true bread and the true water of life--truth. Under such conditions, while God's children are striving for what we can give, to be idle or pleasure-seeking would be almost criminal,--surely loveless.

So, then, if you cannot do one thing, be all the more diligent to do another. Tracts can be distributed, and it needs just such as yourself to hand them out effectively with perhaps "a word in season," in the evenings, or on Sundays,--in the cars, in the hotels and on the street corners. The brethren and sisters in Cleveland have distributed thirty-five thousand (35,000) tracts during the past month, and the results are showing favorably. Turn to your TOWER for May last and read again our suggestions-- "Fervent in spirit, serving the Lord."-- Page 140.

ALLEGHENY CHURCH MEETINGS.

Our meetings are held in Bible House Chapel, Arch st., Allegheny, Pa. Readers and friends will be warmly welcomed. Preaching every Sunday at 3:30 P.M.

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VOL. XV. AUGUST 1, 1894. NO. 15.

IS DEATH A PENALTY OR A CONSEQUENCE?

WE are requested to harmonize the statement of 1 Cor. 15:56, "The sting of death is sin, and the strength of sin is the law," with the statement of Heb. 2:14, "Him that hath the power of death, that is the devil." And the further question is asked,--"Are we to consider death a penalty for the infraction of the divine law, or as a natural result of disease contracted by disobedience to the divine commands?"

We will answer the question first, and then consider the harmony of the Scriptures cited.

We may properly consider death from both of these standpoints: it does not come now as an individual sentence from God, a penalty for personal disobedience; for not only do criminals and malicious persons die, but also saints and prattling babes: it is now a result of disease inherited and transmitted from one generation to another, under generally prevailing conditions. But, looking back to Eden, we can see that matters were different there: disease was unknown until, as an element of death, it was incurred, not from the eating of some poisonous substance in the fruit of the forbidden tree (for all the trees of the garden were trees of life), but as the curse or penalty for transgressing the divine law. That the penalty did not come as the result of a poison from the tree is evident, and that God specially forced Adam and Eve into conditions productive of disease and death is also evident from the record,--that God drove them out of the garden and away from the trees (literally, grove or orchard) of life into the unfit wilderness, outside the prepared garden, where, lacking suitable sustenance, gradually dying, they died.

The proper view of the question then is this. Adam, created in God's moral likeness and surrounded by his favors, transgressed his Creator's law knowingly, and without any just provocation, and suffered the penalty of his transgression --death. But, as he died slowly, he begat children who, although not put on trial as he had been, and hence not sentenced by God as Adam was, died nevertheless, because they had inherited from Adam a diseased or dying organism. And thus it has been ever since, and is now. As the Apostle declares, it was "by one man's disobedience [that] sin entered the world, and death as a result of sin. As all inherit sinful weaknesses and tendencies through Adam, so they also inherit death, the penalty of sin, through him. A father can bequeath to his children no rights, privileges or conditions that he does not possess at the time of their conception.

Coming now to the Scriptures cited, we remark that, so far from being in conflict, these passages corroborate and expound each other. Sin is the poisonous sting which has blighted and killed our race. Not that the sin committed (the fruit eaten) would of itself have had this effect: the strength or power to kill lay not in the fruit,--"the strength [or power] of sin was the law," whose vengeance or penalty the sin brought upon the sinner. And Satan, the tempter, by starting sin amongst men, brought all under the sentence of divine law,--under the power of death. And since he is the

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father of sin, and thus of sinners, the power or strength or weight of sin may be said to be his power or influence. And Satan's power of death continues steadily; for, by reason of man's weakness, through the fall, Satan can the more easily delude and beguile into deeper degradation; and thus by the increase of the disease of sin the power of death increases, swallowing up the human family more and more rapidly.

But in a still more particular way Satan has the power of death. When God had created man in his own image, with the divine law interwoven as a part of his being and nature, he made him ruler or king over earth, as his representative, and left matters in that way to take their course: as the Scriptures express it, God "rested from all his work." He did not interfere, even when man by reason of sin, disease and death became incapable of properly ruling the empire committed to his care. God had foreseen that man, in the abuse of his liberty, would become a servant of sin and Satan, and that in consequence not only man himself, and the lower animals, would suffer from lack of proper discipline and direction, but that the entire course of nature would become deranged; --and God arranged his plans accordingly;--to let men and angels see to the full the result of disobedience, and then, in due time, still "resting" so far as personal influence is concerned, to raise up Christ, who, first as Redeemer of "that which was lost," and during the Millennial reign as Restorer of all the willingly obedient, should bring order out of the chaos of sin and death which Satan's power would effect.

What powers of mind and body the first man enjoyed, at the time God created him in his own image and pronounced him "very good," we cannot well judge by looking at the generally degraded race,--whose fall to such depths

of ignorance, misery and depravity St. Paul explains in Rom. 1:18,21-29. Even the most intelligent of the human species give but a slight conception of what human perfection would be, --in the image and likeness of God and "very good" in his estimation;--for we know that even the best at present are accounted of God acceptable only through the atonement made by the death of his Son as our ransom-price.

Even the prodigies of manhood sometimes encountered,--musical prodigies, poetic prodigies, mathematical prodigies, oratorical prodigies, memorizing prodigies, mind-reading and mesmeric prodigies, who can exercise a mental power over the brute creation as well as amongst men;--none of these, nor even all of these brilliant powers if imagined as belonging to one person, can give us a correct concept of the perfect man, as he was before sin marred the likeness of God in him, and as he will be after all the traces of sin have been blotted out by the Great Physician, who, during the "times of restitution" (Acts 3:19-21), will restore all that "was lost" (Luke 19:10), to all who will receive it upon God's terms,--the New Covenant.

We think it reasonable to conclude that as the length of human life was greatly shortened, evidently by the changed physical conditions of the earth, after the Deluge, so his mentality suffered correspondingly at the same time, and from the same causes. And all that we know of man, aside from the meager records of Genesis, belongs to this period of his degradation

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since that flood. The great down-pour of waters from the North pole, with its glaciers which cut great valleys, which can still be traced in the hills, evidently swept into the ocean, and into oblivion, all that would have been to us evidences of the wisdom and skill of our race as exercised before the flood of Noah's day--not only noted in Genesis, but confirmed by our Lord and the apostles, as well as by the most ancient histories of various ancient peoples. Yet even the ruins of Syria and Egypt impress us with the ability and knowledge and skill of the race, a thousand years after the deluge. We fain would know the secret of some of their "lost arts," even in this boasted nineteenth century.

SATAN'S USURPATION OF MAN'S EMPIRE.

But what has all this to do with Satan and his power of death? Very much. It is the period since the deluge that in Scripture is termed, "this present evil world [--or the present epoch of disaster and trouble]." (See Gal. 1:4; compare 2 Pet. 3:6,7.) And it is of "this present evil world," or this disastrous epoch and condition, that Satan is declared to

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be the prince or ruler. He is the ruler or "prince of this world," as Christ is to be the ruler and prince of peace and blessings in "the world to come."

As Christ, the Prince of Peace, will bring in everlasting righteousness and blessing, by restoring all things to proper order, and subjection to the divine will and arrangement, it is but reasonable to suppose that Satan has had much to do with bringing about the disorder, evils and calamities of "this present evil world;" --by the misuse of knowledge and powers, in a spirit of devilishness.

Satan, the prince of this present evil world, or epoch of trouble, is also "the prince of the power of the air" (Eph. 2:2), both the literal and the symbolic air. He is the prince of earth's religious systems, sometimes in symbol represented by the "heavens" or the "air" powers. They all, from fetish and devil worship, up through the various heathen philosophies or religions, show signs of his supervision in their formation. He recognizes man's native religious tendencies, and by partially satisfying them prevents, as far as possible, escape from his slavery into the liberty of sons of God, wherewith the gospel of Christ would make all free from his bondage under ignorance, superstition, sin and death. The Apostle refers to this policy on Satan's part, saying,--"The God of this world hath blinded the minds of them that believe not [by supplying them with false religions], lest the light of the glorious gospel of Christ ...should shine unto them."--2 Cor. 4:4.

Not only does Satan rule thus in false, heathen religions, but amongst Christian believers also he is a prince or ruler to a far greater extent than is supposed; for in proportion as the minds of men become enlightened, by glimpses of the divine character and plan revealed in the gospel of Christ, Satan is on the alert to mislead them with vain philosophies and sciences falsely so called; and equally ready to give visions of heaven and hell and mixed interpretations of Scripture, to a Swedenborg, or to lead the new school of

thought in the theory of evolution, to the discarding of the Bible as a relic of barbarism and ignorance --or to speak through Spiritualist mediums, and personate the dead and mislead the living,-- or to lead the Mormons to a peculiar interpretation of Scripture to their own blinding,--or to open schools of Christian Science and Theosophy, and do wonderful works in the name of a Christ of their own theory, but not in the name of Jesus, the Christ of God and the Redeemer of men,--or to mislead others, who have gotten their eyes wide open, into the belief that all men will be saved everlastingly, and that they did not fall, and therefore needed no ransom, and that Christ was merely a good example, and that men are blest and brought nigh to God not "by the blood of the cross," but by the figurative blood of the sinner's sins, killed or destroyed by himself.

Thus, as an "angel of light," clothed in light, Satan shows himself to those who have caught glimpses of the great Light, the true Light, the Light of Life, that yet shall enlighten "every man that cometh into the world." What wonder that many are fearful of the light, and love rather the fancied security of the dark past, and of unreason. But to thus frighten some away from the light of present truth serves Satan's purposes just as well as to ensnare and mislead by his glaring, false lights. Truly, the only safe condition for any who would be true "sheep" is to be intimately acquainted with the true Shepherd--his spirit and his word. "My sheep hear my voice, and they follow me. A stranger they will not follow, for they know not the voice of strangers."

Thus seen, 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."--1 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 to thus 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.

Again, notice that when our Lord and his disciples were in the little boat on the Sea of Galilee, and our Lord asleep, a storm suddenly arose, which palled the hearts of those old and expert fishermen accustomed to storms, until they awakened the Master, saying, Lord, save us; we perish! We cannot presume that, if the Heavenly Father had willed or caused that storm, our Lord Jesus would have commanded it to subside, or that it would have obeyed him. On the contrary, rather, we may suppose that the same Satan who used his power against Job's household sought to destroy the Lord and the infant Church. But that Satan had no power over the life of Christ, until "his hour was come," is evident from our Lord's words upon this occasion --"O ye of little faith, why are ye fearful?"

We would not be understood to question God's ability to cause storms, cyclones, etc.; but from our Lord's teachings we know that such would not be his spirit: for when the disciples were incensed against the Samaritans who did not welcome the Redeemer and asked, "Lord, wilt thou that we command fire to come down from heaven and consume them?" our Lord's answer was, "Ye know not what spirit ye are of [--your spirit is not mine, nor the Father's]."

Remembering the Deluge and the destruction of Sodom, we can only understand, in the light of the account in Job, that God may at times use storms and fires as his servants to execute his decrees against the wicked; or that Satan is ever ready as an executioner, taking pleasure in evil, to destroy life whenever permitted to do so.

In thinking of how Satan has the power of death, let us not forget that in healing the diseases of the people, at his first advent, our Lord expressly stated that they were "afflicted of [or by] the devil." If God had directly caused the diseases, our Redeemer in healing the sick would have been opposing the Father, and not doing his will. Since disease is death at work, devouring the sick, to have the power of disease is to have the power of death.

Satan is permitted to have such a power of disease and death because of sin;--because men

are under the divine and just sentence of death, as culprits. The Scriptures represent that mankind has sold itself under Sin and death, and to him that has this power, Satan. The Church--all truly consecrated and faithful believers--are reckoned as having escaped from the condemnation of the world and from the power and dominion of its prince, so that he toucheth them not, or has no power over them,--so long as they abide in Christ. Such, the Redeemer makes free from the law of sin and death and from the power of Satan. And although they die, their death is in no sense under Satan's power;--as Job's was not and as our Lord's was not. Their death is separate from that of the world, and is not even counted as being a share in the Adamic death, but, as though having been lifted out of that condemnation, and out of that death, over which Satan has power, theirs is reckoned to be a sacrificial death;--a part and share of Christ's death; "dead with him," and not with Adam.

But "the whole world lieth under [control of] the Wicked One," Satan (1 John 5:19), and over them he has "the power of death"--including disease--subject no doubt to some divine regulations; but just what his limitations are we may not clearly distinguish. But he can have no power over God's people, except by special divine permission; and in such cases the Lord stands pledged to his own, that all things which he permits will work for their ultimate advantage, if they abide faithful to their covenant with him in Christ.

These can, therefore, rejoice always, and in every thing give thanks; for the Lord is their Shepherd.

"Our times are in thy hand;
Our God we wish them there;

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Our life, our friends, our soul, we leave
Entirely to thy care.

"Our times are in thy hand,
Whatever they may be;

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Pleasing or painful, dark or bright,
As best may seem to thee.

"Our times are in thy hand;
Why have we doubts or fears?

Our Father's hand will never cause
His children needless tears."

SATAN'S KNOWLEDGE AND POWER INCREASING.

The foregoing being true, it seems more than possible, yes, probable, that Satan's power for evil and death finds exercise in the development of new diseases which for a time successfully baffle the skill of all except Satan's own physicians, --Christian Scientists, etc. Medical science has within recent years reached the conclusion that the majority of infectious diseases are the result of poisoning communicated sometimes through the air, and sometimes through the food, in the form of animal life, so small as to be indistinguishable except with powerful microscopes;--long-shaped, it would require nine thousand laid lengthwise to equal an inch. These disease-producing little animals breed by the millions in a few hours, carrying disease wherever they go, and are known as Bacteria.

The same principles apply to the numerous insects, worms and beetles which plague the farmers: new ones are continually appearing.

Knowing that God is resting from his creative work, since the creation of man, we are bound to attribute these new creations to some other source. Satan is wise, and no doubt merely takes advantage of natural laws in the propagation of the evils mentioned; and no doubt if mankind possessed the powers with which his Creator endowed him, when he gave him dominion over every creature, he would have equal knowledge of the laws governing the start and propagation of bacteria, and could use his knowledge and powers to prevent such formations or to destroy them. But man is fallen, and has "lost" (Luke 19:10) much that he once possessed: Satan is now his master and prince; he "now worketh in the children of disobedience;" under his misrule "the whole creation groaneth and travaileth in pain together." Eph. 2:2; Rom. 8:19-23; 1 John 5:19, Diaglott.

Illustrations of this power to create, or rather to take advantage of laws of nature to cause rapid propagation amongst, lower forms of life, are found in the course of Moses and Aaron, and Jannes and Jambres their opponents, before the court of Egypt. Under divine direction God's servants produced myriads of frogs, lice, flies, etc., turned the river of Egypt to corruption, caused disease amongst the cattle and a

severe hail and lightning storm, which did great damage. These we are told were judgments; but the point we now make is that these were evidently brought about under some natural laws, because God has been resting from creative work and will continue so to do until the close of the Millennium;--leaving all the restitution work for Christ to do. "The Father worketh hitherto, and [now] I work."--Compare John 5:17; Heb. 4:4,5,10.

Not only so, but Jannes and Jambres, as Satan's representatives, were able to duplicate many of the plagues; certainly not by special divine power,--evidently under Satan's knowledge of natural laws.--Exod. 7:11,12,22; 8:7.

We may safely assume that Satan's object in using his "power of death" over his subjects is not merely to gratify a fiendish delight in their sufferings; quite probably his special object is to oppose the true light, which is now more and more breaking over the world as the Sun of Righteousness rises into place and influence. He is still striving to prevent the light of the knowledge of the goodness of God from shining into men's hearts and chasing away the dark shadows of doubt and fear which he has deeply engraved thereon for centuries by "doctrines of devils,"--by which he has made God to appear as mercilessly cruel, unjust and unkind, and the author of evil,--calamities, diseases, plagues, storms, etc.

Satan may think that he is unrestrainable, but we know that "all power in heaven and in earth" was given unto Christ, when, having finished his course, he was raised from death by the Father's power, and highly exalted.

God's foreknowledge saw that if opportunity were granted to the dead and dying members of Adam's sinful race, to return to righteousness and to harmony with God as his children, some would accept it; and for this foreseen class the great work of atonement was undertaken;

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--in order to deliver these prophetically seen "children" from the power of sin and Satan and death. But willing to prove to his creatures that he is no respecter of persons, and that his dealings are equitable, God adopted a plan of atonement which would open the door to his favor, not to his foreseen "children" only, but to all who died in Adam--"to every creature under heaven." Hence, the sacrifice of Christ, while it will benefit only those who become "children" of God, was not for our sins only, but also

for the whole world. Accordingly we read,

"Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death [as their substitute or ransom-price before God's law] he might [legally] destroy him that has the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage."--Heb. 2:14,15.

By that ransom which he gave, by which God's sentence against the sinner-race was legally met and paid, once for all, our Lord became the owner of the race which had by sin sold itself to Satan and came under his control, --but without any divine sanction of the transaction. Christ, the legal purchaser, now holds the destinies of all men. His purpose, as he explains it, is the very reverse of Satan's policy. He will set men free to act for themselves, by increasing their knowledge,--opening the sin-blinded eyes of all, to see the goodness and love and justice of God. Those who then choose righteousness he will bless and help and heal,--restoring them to the perfection lost through Adam. Those who will not hear, obey, after the knowledge of the Lord fills the whole earth, will he cut off from among the people--in the second death. Then Satan, too, he that for six thousand years has had the power of death and exercised it so relentlessly, shall be destroyed.--Acts 3:22,23.

The permission of Satan's policy and power as "prince of this world," since the ransom-price was paid, and since all power over men passed legally into the hands of Christ, is not from lack of power to destroy Satan and release his blinded slaves, nor from lack of loving sympathy and interest in them, but because God's due time for this world (age) to end, and for the world (age) to come to begin, has not arrived; and all of God's dealings are upon lines of strictest order. God's plan provided a work for Christ to do before the setting up of his Kingdom, and the taking to himself of his great power and beginning his reign. (Rev. 11:17.) That work was the selection of a faithful "little flock" of joint-heirs--"the bride, the Lamb's wife." (Acts 15:14-17.) The Gospel age was needful for the call, selection and discipline of this class; and its work will very shortly be completed.

At the close of this Gospel age, and the introduction of the Millennial age, our Lord in wisdom has purposed a great time of trouble, which shall not only be a just recompense upon the world for sins against light and opportunity, but also a time of breaking up present imperfect

institutions preparatory to the better ones of Christ's Kingdom; and the breaking of the hard hearts of the ungodly--plowing and harrowing them, and getting ready many (we trust) for the good seed of righteousness, which the glorified Church will sow unsparingly during the Millennium.

As a part of that coming trouble, "such as was not since there was a nation," in addition to its financial and social and political and religious features, we believe that Satan's "power of death" will be permitted to a remarkable degree--increasingly and along the lines already indicated--storms, hail, drouths, pests, disease-germs and diseases. Building upon the false doctrines he has already inculcated, he will be zealous in the exercise of his power of death, that thus to some he may represent God as a being of devilish disposition, while to others the effect may be to destroy all faith in a divine power. For none, except as instructed out of the Scriptures respecting the cause and object of the permission of evil,--calamities, etc.,--could suppose any reason why God should either inflict such calamities or permit them to come upon men from other causes.

And Satan's power of death makes quite possible his relief from sickness, etc., through agencies of his choice,--for the purpose of enforcing their false teachings. This deception will, we believe, be employed by him more and

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more in the future, and constitute part of the "strong delusion" which would, "if it were possible, deceive the very elect." But their deception will not be possible; because the true "sheep" know their Shepherd's voice, and flee from other teachers. This is another sign of Satan's desperation, and indicates the near approach of the dissolution of his kingdom and power of death. So says our Lord, in Matt. 12:25,26.

Satan, no doubt is permitted to gain increasing knowledge since 1799 just as with men: and no doubt like them he takes the credit to himself, and supposes that he is daily growing wiser; and that through his wisdom he has a greater "power of death." Christ, the new King, according

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to the Scriptures will permit Satan to use his knowledge and powers increasingly, and thus cause the wrath of Satan to praise him,

and to work out features of his plan; as he so often has done with the wrath of man.

All who have "escaped" from under this prince of evil should be earnest in helping others out of his bondage--fully, completely--and into the service of the prince of life and peace and joy everlasting. Oh! what a comfort to know that, although we wrestle not with flesh and blood, but with wicked spirits of exalted influence and power (Eph. 6:12), yet one is on our side, the Prince of Light, against whom the Prince of Darkness cannot prevail. How restful to realize that all things are ours, because we are Christ's, and Christ is God's; and that all things shall work together for good to us, because we love God and are called and have responded, according to his promise.

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"THE PRINCE OF THIS WORLD."

"The prince of this world cometh, and hath nothing in me."--John 14:30.

OUR Lord's reference here is to the great adversary of God and deceiver of men who for six thousand years past has pursued a course of systematic opposition to, and defiance of, the Almighty Jehovah, the great Emperor of the universe. He is elsewhere called the prince of the power of the air, and that old serpent which is the devil and Satan. He is also called Beelzebub, the prince of devils.--Matt. 12:24.

Every reference to him represents him as an intelligent being of great power and influence, and an ambitious leader. Yet in the beginning of his existence he was pure and perfect, an intelligent creature of God, created through the agency of his only begotten Son, without whom nothing was made that was made.* (John 1:3.) Previous to his fall into sin he is spoken of as Lucifer, a morning star (a glorious being of creation's early morning).

Referring to his fall, the Lord, who declares that he has no pleasure in the death of him that falls into sin and the consequent condemnation to death, says, "How art thou fallen from heaven, O Lucifer, son of the morning!" Then he shows that undue ambition was the cause of his fall, saying, "For thou hast said in thine heart, Into heaven [the position of power] will

I ascend; above the stars of God [other sons of the morning] will I exalt my throne; and I will sit also upon the mount of the assembly in the farthest end of the north [universal dominion]; I will ascend above the heights of the clouds; I will be equal to the Most High."-- Isa. 14:12-14. (That this language applies also, symbolically, to Papacy is entirely proper; for Papacy is Satan's own work in his own likeness.)

Thus, instead of humbly and thankfully appreciating the favor of God which brought him into existence and crowned him with glory and honor as a bright star of creation's early morning, and instead of returning due filial reverence, love and submission to his Creator's righteous will, Satan cultivated a spirit of pride; until his rising ambition aspired first to be a leader and chief of the other stars of the morning (the position already filled by the only begotten Son of God--John 1:1-3; Col. 1:15-17), and finally to rival the Most High himself, as king of the universe.

How different was the course of him who was actually above the morning stars, the angelic sons of creation's morning,--the only begotten Son of the Father, his honored agent in the

*See issue of April 15, '93.

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creation of all things--not only of all the physical universe, but of all intelligences as well. Of him we read that, "though being in a form of God [a mighty one], yet he did not meditate a usurpation, but [on the contrary] divested himself [of his glory], taking a bondman's form, and was made in the likeness of men. And, being found in fashion as a man, he humbled himself [yet more], and became obedient unto death, even the death of the cross."

"Wherefore," says the Apostle [because of his humility and obedience], "God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, both of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2:6-11--Diaglott.) Thus, in accordance with a principle which God has laid down--that he will abase the proud and exalt the humble (Matt. 23:12; Jas. 4:6)--we see our Lord Jesus now exalted to the very position to which

Satan through pride and ambition aspired, while Satan has been degraded, "cut down [or limited] to the earth" (Isa. 14:12), and sentenced to final destruction.

Satan evidently had no faith in God's power, or perhaps in his willingness, to destroy him. Reasoning from the fact of his long continued existence, and his unimpaired powers without any evidence of approaching dissolution, he concluded that his life could not be terminated. Consequently his schemes for power and dominion were deep laid and far reaching, having, as he supposed, ample time for full development.

His ambitious policy seems to have begun to take shape immediately after the creation of man, through whose posterity, as they should multiply and attain the grand possibilities which he saw before them, he thought he saw his opportunity for the gratification of his hopes--for laying the foundation of his future dominion. And when he realized the restraint placed upon him, which limited the sphere of his influence to the earth, he seems to have determined to make the most of his opportunities among men.

From the promise of deliverance to mankind through the coming deliverer, he learned that a plan was already formed, the intended outcome of which was to be the triumph of the Son of God, whom he regarded with jealous hatred as a mighty rival.

It surely was no part of his original policy to prostrate the human race in death; and when to Eve he contradicted the threat of Jehovah, and declared, "Ye shall not surely die," he probably believed the lie, having first deceived himself, as most deceivers do. His object, seemingly, was to transfer man's allegiance from God to himself. He would represent God as a tyrant, curtailing the pleasures and powers of his creatures that he might have no rivals. And hence he said to Eve, "God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods." Thus too, Satan would pose as benefactor and liberator of men as he has often done since. And Satan's perverted heart may have reached that conclusion --that God was an ambitious tyrant and he, Satan, the true friend of liberty and progress. At all events, the death-penalty pronounced and executed upon the race was, we believe, an unlooked-for frustration of his plans. With this thought in mind, we see a continuation of the same line of policy, and an effort on the part of Satan, to outwit the Almighty, in the introduction of a new element among men, when some of the angels, under his seductive influence,

were induced to leave their first estate* and to assume and retain the human form and take to themselves wives of the daughters of men (Gen. 6:1,2,4; Jude 6,7), thus imparting a new life principle to the Adamic stock, the result of which was a race of "mighty men of renown," who, presumably, might live forever. This was a desperate and masterly stroke of policy; but again God put forth his power and frustrated the scheme, destroying with a flood the whole mongrel race, and preserving only Noah with his family, who was "perfect in his generation;" i.e., of pure, unmixed Adamic stock.--Gen. 6:9.

But, nothing daunted, Satan, the defiant rebel, began his work after the flood among the sons of Noah, and with varying success has since pursued his policy among the kingdoms of this world. And God has not specially interfered,

*See issue of July 15, '94.

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and will not, until the end of this present evil world, when his time will have come for the setting up of Christ's Kingdom. Then, he declares, Satan shall be firmly fettered and imprisoned for a thousand years. His policy during the period termed "this present evil world" --from the flood to the dawn of the Millennium --has been on the same line of scheming for power. Ever working in the hearts of the children of disobedience, he has always kept in power a majority who were not lovers of God and righteousness, as the pages of history fully attest; and, working through the ambitions and selfishness of men, he has overturned kingdoms and revolutionized society with reckless indifference to miseries of men, in establishing his own dominion as "the prince of this world."

To this our Lord referred when, just previous to his crucifixion, he said to his disciples, "Hereafter I will not talk much with you; for the prince of this world cometh, and hath nothing in me." All along he had been in the world, and had been plotting and scheming and manipulating the affairs of men; but soon he was to come in the power of his kingdom, which we have seen to be the counterfeit kingdom of Christ, which was actually set up in the year 800 of the Christian era under the name of "The Holy Roman Empire." "Hereafter"--after his death and resurrection--earth's rightful prince would have little to say; he would not

interfere with the workings of the mystery of iniquity; he would permit the prince of this

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world to plot and scheme and develop his plans for setting up his counterfeit kingdom and doing what he could to frustrate the plan of Jehovah for the establishment of Christ's Kingdom.

From the pages of history we see how his kingdom was set up on a foundation of error, and how it was established on the basest principles of unrighteousness, with fire and fagot and sword and every device of torture wherewith to crush out truth and righteousness. And on the other hand, we see with what cunning craft he has endeavored to ensnare, entrap and lead astray, or, failing in this, to persecute the embryo Kingdom of God, the Christian Church, both the Head, Christ Jesus and all the members of his body. But when God's time for the establishment of Christ's Kingdom comes, Satan's kingdom will be brought to naught as effectually as was his former purpose at the time of the flood.

And even after the Millennial reign of Christ, notwithstanding the manifest futility of all his past endeavors, Satan's ambition, even then, will lead to an attempt to establish some measure of authority and influence among men. When, under the reign of Christ, the resurrection of the dead and the blessing of all the families of the earth has been accomplished, Satan will be loosed. It will be for only a little season (Rev. 20:7,3); for, his heart remaining unchanged, he will soon see a new avenue to the success of his long-cherished ambition, and be inspired with a fresh hope that his original purpose may yet be accomplished, and that victory may very shortly be his. Then he will see not merely a perfect human pair with power to produce a mighty race destined to live forever, but a race restored to life and vigor. His thought will be, If I can win this mighty race to my standard, my triumph and exaltation will be speedily accomplished. Again, therefore, he will figure as a leader, though, as now, unrecognized by men. Doubtless the temptation will again rest upon his old doctrine--that they shall not surely die, even if they do disregard and oppose the will of God. And those among men in whom the goodness of God has not wrought the spirit of humility and filial submission to his acknowledged superior wisdom, but, on the contrary, in whom pride has asserted itself, will easily be deceived and led into this error of believing that God either cannot or will not destroy them

in a second death. God will permit Satan to work for a little season; and no doubt he will work with all the zeal which a hope of speedy victory would naturally inspire. But he shall not succeed beyond the point which God permits for the final testing of mankind, to prove who are worthy and who are unworthy of everlasting life. When this is accomplished, then will take place the destruction of Satan and all who follow his leading.

Thus discerning the general policy of our great adversary, we are enabled the better to understand his various devices and to discover his secret workings; and hence we should be

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the better guarded against his influence. In all his plottings and workings we see the evidence of an intellectuality which, though like the human, is far superior to it in power and scope, and with resources upon which to draw which are beyond the range of the human powers. Before the mind's eye, as represented in the Word of God, he stands out as a great intellectual giant, with an accumulation of more than six thousand years of knowledge and experience. What a mighty foe for poor fallen humanity to combat, with our present brief experience of three-score years and ten, and that in a degenerating and dying condition!

He is full of ambition for self-exaltation, puffed up with arrogant pride which so over-estimates his own greatness that he considers himself worthy of the honor, power and glory of God who gave him being, and is moved with merciless and continuous envy and hatred of the Son of God, as well as of the Heavenly Father who exalted him; and his whole career is untiringly devoted to his own ambitions and to frustration of the divine plans, which he vainly presumes to accomplish. In the pursuance of his policy he is utterly reckless of its cost to humanity. Men in whose hearts he can work are so many tools in his hand, whom he uses to oppose the principles of righteousness and truth. (Eph. 2:2.) For the accomplishment of his purposes there is no measure of hypocrisy which he would spurn (2 Cor. 11:14), no depth of iniquity to which he would not descend (John 13:27; 2 Thes. 2:9,10), no measure of cruelty that he would spare, and no height of folly to which he would not lead his deluded victims. He is a hypocrite, a deceiver, a tyrant and a merciless enemy of all who stand in the way of his ambitions. Look out for him! He will

dog your steps; he will blind your eyes; he will stop your ears; he will fetter and hand-cuff and mentally chain you to his chariot-wheels, if you beware not of him. He it is who now "has the dominion of death"--whose power is manifest throughout the earth among those under condemnation to death. Here he goes about as a roaring lion, seeking whom he may devour. (1 Pet. 5:8.) In the great Papal system, the most complete representative of his policy, his lionlike strength has most fully appeared, and his lionlike jaws have greedily devoured every interest of his deluded victims, while with the fires of persecution he has sought to devour in another sense the faithful few, who, despite his roaring anathemas, have bravely withstood his power. But, nevertheless, his days are numbered and his end is sure; for it is written that God will destroy him "holding the dominion of death [not the eternal dominion and glory and power to which he aspired, but an ignominious dominion amid sin and death, over poor fallen humanity], that is, the devil."--Heb. 2:14 --Rotherham; Rom. 16:20; Rev. 20:10.

A clear distinction, however, should be borne in mind, as between Satan and those angels that "kept not their first estate." Satan has sinned wilfully against so great light, and has so persisted in his evil course, that infinite wisdom finds no place to do more for him.

As children of God, therefore, in the midst of Satan's dominion and in opposition to his power, let us beware "lest Satan should get an advantage of us [through one or another of the numerous snares he has set for our feet]; for we are not ignorant of his devices." (2 Cor. 2:11.) "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil; for we wrestle not against flesh and blood. [There are mighty invisible powers under the leadership of the prince of this world plotting to accomplish the stumbling of the "feet" of the body of Christ, and flesh and blood are only used as tools for that purpose, by the great adversary], but [we wrestle] against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in heavenly places [in places of authority and power." (Eph. 6:11,12, margin.) Yet, if well armed with the whole armor which God supplies, and following our Captain's leading, we are safe; for greater is he that is for us than all that are against us.

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STUDIES IN THE NEW TESTAMENT.

--INTERNATIONAL S.S. LESSONS.--

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

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THE BAPTISM OF JESUS.

III. QUAR., LESSON VI., AUG. 5, MARK 1:1-11.

Golden Text--"Thou art my beloved Son, in whom I am well pleased."--Mark 1:11.

This lesson presents the subject of baptism in two different aspects--(1) a baptism unto repentance; and (2) a baptism unto entire consecration to the will of God, even unto death. The first was the baptism which John preached: the second was that which our Lord instituted and exemplified. Both are distinctly referred to in Acts 19:3-5.

The preaching and baptism of John were

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a special call to God's covenant people, Israel after the flesh, to repent of their sins and their failure as a nation and as individuals to live up to their early covenant with the Lord. (Exod. 19:8.) The stirring theme of this last and greatest (most honored) prophet was that the Messiah, the King, had come; that his Kingdom was at hand; and that Israel, the chosen people, whose privilege it was to be the heirs of Kingdom, should at once prepare their minds and hearts, repent of their sins and be fully consecrated to God, that so they might be counted worthy to inherit the covenant blessings.

John came to that people in the spirit and power of Elias--i.e., with the same disposition, zeal, energy and power of eloquent persuasion, that characterized the ancient prophet. Even his dress and abstemious

mode of life were marks of similarity; and so striking was the resemblance that the priests and Levites inquired, "Art thou Elias? Art thou that prophet?" (Mal. 4:5; Deut. 18:15,18; John 1:21.) But John replied, "No...I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the Prophet Esaias." --Isa. 40:3; John 1:23-27.

Though John came in the spirit and power of Elias, and would have fully answered as the antitype of Elias had he been received by the Jewish people (Matt. 11:14), yet he was not the Elias, the Great Prophet, referred to by the Prophet Malachi (4:5,6); for the Lord, foreseeing Israel's rejection of John's testimony concerning Christ, had in mind another antitypical Elias, viz., the true Gospel Church in the flesh, which, in the spirit and power of Elias, is the forerunner of the spiritual Christ complete, Head and body.--See M. DAWN, VOL. II., Chap. viii.

That the Kingdom of Heaven was "at hand" in John's day, was true, regarding that Kingdom and its formative or embryo state--the state in which during the entire Gospel age it has suffered humiliation and

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violence (Matt. 11:12);--but it was reserved for the Elias (the Church) of to-day to declare "the Kingdom at hand" in its glory and power.

John's preaching drew great multitudes of all classes who confessed their sins and were baptized; but when later they failed to see either the King or the Kingdom in earthly glory, as they had anticipated, they lapsed into unbelief, only a small remnant heeding the prophecies of the humiliation of the Kingdom prior to its exaltation. Hence but few accepted Christ and became identified with his cause as prospective heirs with him of the Kingdom.

With the baptism of Jesus that ordinance received a new significance. He had no sins whereof to repent or to symbolically wash away, but as a perfect man he had something to offer as a living sacrifice to God. He had a human nature which he desired should be completely submitted to the will of God, even unto death; which complete subjection was symbolized by his baptism, or immersion, in water. The baptism in water was the symbol of his consecration, and the

subsequent anointing with the holy spirit, outwardly testified by the opening heavens, the descending dove and the approving voice, was God's recognition and acceptance of his sacrifice. (Verses 10,11.) And the same anointing, the same baptism, is promised to all who follow in his footprints. (See Verse 8; 1 John 2:27.) As in the type (Lev. 8:12; Psa. 133:2), the anointing came first upon the Head, the High Priest of our profession, and from him it descends upon all the members of his body, the Church.--See THE TABERNACLE SHADOWS, page 32.

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THE TEMPTATION OF JESUS.

III. QUAR., LESSON VII., AUG. 12, MATT. 4:1-11.

Golden Text--"In all points tempted like as we are, yet without sin."--Heb. 4:15.

Our Lord's temptation immediately followed his consecration and baptism, and as a logical consequence. The temptation came from Satan, "the prince of this world" (John 14:30; Luke 4:5,6), who came to our Lord just as he comes to his followers--as an angel of light, and with his real character and purposes cloaked.

VERSE 1. Immediately after his consecration, being full of the holy spirit, of zeal to accomplish his appointed mission, our Lord's most natural and reasonable impulse (which was truly the leading or prompting of the holy spirit within him) was to withdraw in solitude for meditation upon the sure word of divine law and prophecy, and for prayer, that thus he might fully comprehend the purpose of God in sending him into the world, and gain strength to accomplish it. For although as a perfect being our Lord, even as a child of twelve, surprised

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the Doctors of the Law by his wisdom and perception, yet he could not grasp the full import of the prophecies and of his own share in them until after he had been baptized or anointed with the holy spirit of God, following his presentation of himself

to God's service.

With the intellectual endowments of a perfect man it was not necessary that he should take with him the scroll of the law and the prophets, when he turned aside into the wilderness for meditation; for, having been a student of them from his youth up, they were all doubtless stored in his perfect memory. As there he meditated in solitude upon the law and the prophecies touching the work before him, carefully comparing Scripture with Scripture and reasoning on them, with increasing clearness and under the influence of the holy spirit, the divine plan opened up before him, showing a pathway of humiliation and sacrifice culminating in death, and accomplishing almost nothing for the present amelioration of suffering humanity. Though times and seasons for the full accomplishment of the restitution of all things were wisely hidden from his view (Mark 13:32), as they were also wisely hidden from the Church's view until the realization of it was near at hand, he doubtless foresaw that considerable time must elapse and that the pathway to that glorious culmination must necessarily be a narrow, difficult, and to the eyes of men, an inglorious one.

Such a realization, when first dawning on the mind, would naturally bring with it some measure of disappointment to one whose sympathetic love and zeal so longed to lift the load of sin and misery from fallen humanity. God's appointed time for blessing was evidently at quite a distance in the future: his grand designs mature slowly; and only in the light of their full accomplishment can the necessity for all the painful steps thereto be appreciated. Consequently, until such time the loyal and obedient sons of God must walk by faith, and not by sight. This his only begotten Son did, thus setting us an example that we should follow in his steps.

The natural craving of the loving, benevolent, perfect heart of Jesus to lift up and bless humanity opened a way for Satan to present a temptation to him which would verily be a trying one; and he improved the opportunity, his object being to thwart, if possible, the divine purpose by turning our Lord aside from it and absorbing his time and energies in other pursuits. Accordingly, his first temptation was that recorded in VERSES 5,6. A Scripture was brought

to his attention which seemed to imply that it was God's plan that he should attract attention to himself, and introduce himself to the people by leaping from the pinnacle of the Temple into the valley below, and, by being preserved from harm, attract the attention of the people to himself and to the providence of God over his physical life, and thus to his acceptance as Israel's King and Messiah. The suggestion was plausible, but our Lord saw that such a transgression of the laws of nature was not probably God's will; and then he recalled a Scripture which settled the question as to his duty,--"Thou shalt not tempt the Lord thy God." Thus this temptation was ended. He must serve and trust God--not prove or test providence by disregarding his clearly understood laws of nature. It doubtless was Deut. 6:16 that decided the Lord's course in this temptation. Although filled with the spirit, he relied upon what was "written" for his replies to temptations. And our Lord's spirit or disposition was far from that of tempting God with unreasonable and unnecessary requests: he claimed no temporal favors--no protection against the legitimate, natural results of any presumptuous experiment. Thus, discerning the real spirit of God's Word by the spirit of God which was in him, our Lord refused any misapplication of it, made manifest by its lack of harmony with its true spirit, intent or purpose.

Similar temptations have come to thousands of God's people in the claims of Spiritualism, Christian Science, etc.; and those who succumb to them have their reward in the deceptions of the Adversary who leads them boldly on from one presumptuous claim to another, until they are hopelessly entangled in his ensnaring net. Those who would escape this snare should meet it as the Lord met the temptation; for it is written, "Seek not unto them that peep and mutter and have familiar spirits,"--i.e., are spirit mediums.--Lev. 19:31; Isa. 8:19.

Other common forms of this temptation are: (1) Eating what you know does not agree with your system and asking God to bless it and keep you from experiencing its legitimate effects; (2) otherwise sowing to

spiritual blessings; (3) from curiosity or other motives tampering with things known to be evils, and expecting blessings to result, --as, for instance, the reading of literature which you have proved to be off the true foundation (the ransom), and praying God to keep you in the truth. These are temptings of God's providence, and as such should be put far away from every real child of God. "Hearken, and eat ye that which is good," instead of tempting God by eating that which is bad and praying and hoping for blessings from it.

(In reference to the above Scripture-- Psa. 91:11,12--we remark that its proper application is to the Church, of which Christ Jesus is the Head and of which his living saints are the feet. These are the "feet" now being borne up by God's messengers of truth lest they stumble in this evil day in which all others will surely stumble.)

Failing in this attempt to ensnare our Lord, Satan's next effort was a still more subtle one--

VERSES 8,9. The power of the kings and potentates of this present world or order of things was brought before his mind with the suggestion that with some maneuvering and wire-pulling, he, as a perfect man, and therefore so far superior to all other men, could soon win his way to a chief place of power and dominion over the whole world, which place of power he could at once begin to utilize for the blessing of mankind. In this view of the situation he mentally saw himself in the top of a very high mountain (kingdom)--an autocratic emperor having dominion over the whole world and using his power for the betterment of the entire race.

That was a suggestion worthy of the consideration of such a benevolent heart; but again he stopped to consider how it was written. "To the law and to the testimony!" said the prophet; and to the law and to the testimony he went, impelled by the same spirit of meekness and obedience that led to his consecration and baptism, to see if this suggestion was in harmony with the plan of God.

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As he carefully considered it, he found it was not so--that he was not then to be exalted among men to power and influence,

but that, on the contrary, he was to be despised among men, and that they would turn their faces from him, and not toward him; that he was to be a man of sorrows and acquainted with grief. Thus the suggestion was seen to be out of harmony with the divine plan, and it was promptly recognized as a temptation of Satan, who was again repelled by the "sword of the spirit, which is the Word of God;" for, said he: "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

He had come to serve the Lord's plan, and therefore not to accept any suggestions out of harmony with that plan. He foresaw that the suggested course would involve many compromises of truth and righteousness with evil men then in power in order to gain the coveted place of power and influence, just as all office-seekers under the present order of things have always found it. They must bow down and do homage to the "prince of this world" by the sacrifice of many of the principles of truth and righteousness in order to be installed in power. This the Lord would not do; nor will any of his followers; for, like him, they will discern the temptation and say, "Get thee hence, Satan."

This same temptation has been presented to the Church, the body of Christ, throughout the entire age; and the result of this test of her fidelity has been that only a very small minority of those who nominally constituted the Church proved to have the spirit of the Head, which rejected the temptation and faithfully pursued the narrow way of the divine appointment. Early in the Church's history the spirit of the "prince of this world" offered power and influence in consideration of the sacrifice of Christian principles and doctrine; and the masses of professed Christians accepted the offer, in consequence of which the great antichristian systems of nominal Christianity have been exalted, while the true saints, whose names are written in heaven (Heb. 12:23), have, like their Lord, been despised and rejected of men--men of sorrows and acquainted with grief; because of their unflinching determination to worship God and serve him (his plan) only.

VERSES 3,4. One more temptation awaited our Lord. During the forty days and nights of profound meditation and study

and of brave resistance and conquest of temptation, he seemed to forget the demands of nature for food; or perhaps the spirit of sacrifice impelled him to ignore them

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in the interest of his mental and spiritual work, his perfect physical constitution permitting him to endure the privation longer than other men could. But, not until afterward--after forty days of fasting--did he seem to realize the cravings of hunger. And then there was nothing in the wilderness to satisfy it. Then came the suggestion to call in the aid of divine power to support by miraculous manner the life which he had consecrated to sacrifice,--by commanding that the stones be made bread.

This temptation was equivalent to that which comes also to many of the consecrated Church--viz., to request of God the healing of the body and the protection of the natural life which is consecrated to death.

Our Lord's reply was, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." That is, our meat and drink should be to do the will of our God and to finish his work (John 4:34) at any cost to ourselves; and to ask to be relieved from the legitimate effects of such a course would be out of harmony with the very spirit of sacrifice, which in the present time is the way to eternal life.

Our Lord had the power to turn the stones to bread; and later he did turn water into wine, and, to feed the multitudes, he twice made food out of nothing--increasing two fishes and three small loaves into an abundance for thousands. But these miracles were an unselfish use of his power. He never used that power selfishly: to have done so would have been an avoidance of his covenant of sacrifice; and such a suggestion was this temptation.

The same principle attaches to our prayers and efforts for the sick: they should be unselfish. We, the consecrated, are not authorized to call upon divine power for the healing of our own infirmities. Our Lord healed the multitudes, but when weary himself simply sat down and rested. On the same principle, the Apostle Paul healed the multitudes, but did not cure himself. He sent napkins and handkerchiefs to the diseased,

but when the consecrated were sick he sent none to them. Compare Acts 19:12; 28:7-9; 2 Tim. 4:20; 1 Tim. 5:23 on this subject. Also see TOWER for July '88. We have only a few of this number, but we will lend a copy to anyone requesting it who will promise to return it after reading.

In consideration of these temptations of our Lord, we realize how true is the statement of our Golden Text--that our High Priest "was in all points tempted like as we are, yet without sin." He was not tempted like the world--to godlessness, vice and criminality; but like the Church--(1) To a deceitful handling of the Word of God for the purpose of gaining its apparent support for human theories, instead of patiently waiting until the long time and painful processes of God's plan mature; (2) To ambitious efforts to gain present power and advantage, even for the apparently good purpose of blessing others now instead of waiting God's time and conforming all our present efforts to the present direction of his plan; (3) To take the sacrifice off the altar when we begin to realize what fortitude and zeal are necessary to fully render it.

These, in general terms, are the great temptations which assail the Church, as they assailed her Head; and their source and channels are--the world, the flesh and the devil. The devil is the instigator, and the environments of the present world and the natural and often legitimate desires of the flesh (surely legitimate in our Lord's case) are the mediums through which his temptations are presented.

The fact that these temptations occur to us does not constitute sin. They came also to our Lord, who was without sin. The sin is not in being tempted, but in yielding to temptation.

VERSE 11. "Then the devil leaveth him." The spirit of the Lord in Jesus was more than a match for the tempter, and the sword of the spirit did its work, as it always does. With this weapon "resist the devil, and he will flee from you." (Jas. 4:7.) No power of art or spurious logic can stand against it; for it is mighty and shall prevail.

"And, behold, angels came and ministered unto him." But they came uninvited. As on a similar occasion subsequently (Matt. 26:53,54), he declined to ask any temporal favors; but the Father graciously granted on this occasion even the temporal favors;

though on the later occasion it was withheld
that the divine purpose might be accomplished
in the sacrificial death of his beloved
Son.

What a beautiful example the Lord thus
furnishes of Christian fortitude which never
flinches nor hesitates, but with fixedness
of purpose steadily pursues the appointed
course of sacrifice!

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ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

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A REMARKABLE NARRATIVE.

"The Rev. Dr. John Joseph Nouri, D.D., LL.D., Chaldean archdeacon of Babylon and Jerusalem, pontifical delegate general of Malabar and ex-grand secretary of the Metropolitan archdiocese of India and Persia, has found Noah's ark! At least he says he has, tells a very straight though somewhat gorgeous story about it and has gained believers among men of piety and learning. He is of the Orthodox Greek church and his labors have been chiefly in Africa and southwestern Asia.

"After spending several years in African explorations, Dr. Nouri crossed the east mountains to the coast of Abyssinia, and was received with great honors. His expedition up the Euphrates and over the Ararat was an expensive affair, but he got there, camped on the plateau and climbed the two peaks. Between them is a valley, and from each side of it rise the peaks --one 16,000 and the other nearly 18,000 feet high. Starting in March, they found the snow-drifts impassable, and waited another month. Then they climbed to within sight of a narrow plateau almost on the summit, and on that plateau they saw the ark.

"The bow and stern,' says the archdeacon, were clearly in view, but the center was buried in snow and one end of it had fallen off and decayed. It stood more than 100 feet high and was over 300 yards long. The wood was peculiar, dark reddish in color, almost iron colored in fact, and seemed very thick. I think the cold has preserved the wood. I am very positive that we saw the real ark, though it is over 4,000 years old.'

"Though within rifle shot they could not reach it, the slope from the 'bench' on which it rested being a glare of ice and snow, and they could not remain till the midsummer thaw. Many educated gentlemen, including preachers, have called upon Archdeacon Nouri and found him a most fascinating talker. He speaks ten languages with considerable fluency, having also a smattering of the local dialects of various places. He is by birth a Syrian of the old Chaldean stock, and is a man of great wealth. His credentials are a study in themselves. His commission for Persia and India is signed by all the Greek bishops of those countries to the number of eighty." --Selected.

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BRINGING BACK THE KING.

"WHY ARE YE THE LAST TO BRING BACK THE KING?"

"And King David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, even to his house. Ye are my brethren; ye are my bones and my flesh: wherefore, then, are ye the last to bring back the king?"--2 Sam. 19:9-12.

IN the scrap of history here recorded we find an illustration of a very similar condition of things in the world to-day. The kingdom of Israel had been thrown into a state of confusion, threatening anarchy, in consequence of being left for a time without any official head or king, by the rebellion of Absalom and the divided sentiments of the people.

Absalom had cunningly managed to alienate the hearts of the people from his father David, and had finally headed a revolt. And David, in fear of the consequences, fled from the city and country to the region beyond Jordan, accompanied by a few loyal and faithful subjects. A great battle took place, which resulted in the prompt subduing of the rebellion and in the death of Absalom, the would-be usurper.

Afterward King David did not attempt to repossess himself of the Kingdom, but waited until the desire of Israel for his return should be expressed.

Meantime, says the record, "All the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is fled out of the land for Absalom. And Absalom whom we anointed over us is dead in battle. Now, therefore, why speak ye not a word of bringing the king back?"

Just so it is in the world to-day. Earth's rightful King is not upon its throne, nor has the world recognized his right to it or desired his return. Men have been busy with their own schemes and plans of government. They

have anointed various kings of their own choosing: in fact, they have tried every experiment of self-government; and, one after another, all have ended in failure. And now, after six thousand years of human experiment, the whole world is on the verge of a revolution, in the outcome of which they have nothing to expect but anarchy.

In times past the civil and religious powers of the world have been yoked together for mutual support, and have defended each other. It mattered not, so far as the state was concerned, whether the religion was a true or a false one, so that it kept the people in subjection to the ruling powers. Civil rulers have always favored most the religion that best served this end. Ecclesiastical rulers have also in turn looked to the State for compensating favors; and in the days of their power they exacted much. Thus the two were in close affiliation. Around each there has always gathered a privileged aristocracy of wealth and brains and education, which has ever kept them at the head of social influence and power. But the overruling providence of God has in recent times

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been bringing about a change, so that knowledge and general enlightenment have been brought within the range of the common people. The printing press, common schools, daily newspapers, the multiplicity of books, cheap and rapid means of travel and communication by steam and electricity--all of these and minor influences have waked up the masses of the people and set them to thinking and planning and studying and traveling and acquiring and aspiring to higher if not to better things.

So general has this tendency of the people become, that the favored aristocratic classes, who have long enjoyed a monopoly of this world's good things, are in fear lest their glory may suddenly depart. And well indeed they may be; for the struggling masses are determined to reach the top rounds of the ladder of fortune, no matter what hoary-headed authorities may stand in their way. The struggle is already on, and the threatening aspect of things forebodes an early fulfilment of that prophecy of Daniel (12:1), "There shall be a time of trouble such as never was since there was a nation."

The Scriptures also indicate the character of the trouble--that it will be one in which the animosities of the masses will be exercised with violence against the rich, and the specially favored

aristocratic classes,--political, social and religious. (Jas. 5:1-6; Ezek. 7:19, etc.) And what intelligent observer of the signs of the times cannot see the rapid development of just such a trouble in the present proportions of the socialistic and anarchistic movements, and their aggressive disposition? Indeed, the civil and social condition of the world is appalling, from every standpoint, whether it be that of politics, social order, finance or religion.

In every land the tendency of politics is to corruption, both in civil and ecclesiastical circles; not because people are really worse than formerly, but because enlightenment is so much greater and more general, that temptations to cupidity are a hundred times greater than ever before. Social order is continually menaced; the strain between capital and labor is unprecedented; and true religion, the religion of the cross, is at a very low ebb. Many who begin to realize the seriousness of the present situation, as they forecast the outcome of all these things, in substance disconsolately say, as the Prophet Jeremiah (8:15-19) foretold they would--"We hoped for peace, but no happiness is here; for a time of cure, and behold here is terror. When I would comfort myself against sorrow, my heart is faint in me. Is the Lord not in Zion? is her King no more in her?"

In the religious situation there is little to be seen in the way of encouragement: the clash of conflicting creeds and their discord with the notes of divine revelation are most painfully manifest. In consequence of this, and of the general awakening and mental activity of our day, we find Infidelity, bold and outspoken, rampant in every denomination of "Christendom;" the truths and the errors of hoary creeds of men are being discarded in fact (though not by admission, for fear of the effect); and the general tendency is to ignore the Bible doctrine and terms of salvation, and merely to hold our morality as the hope of everlasting life, alike to believers in Christ and to unbelievers. A proposition so much in harmony with the pride of the natural man (which always prefers to pay its own way, and feels that it is "nearly good enough") is bound to be popular; while the cross of Christ has always been a stumbling-block, and its preaching unpopular and a cause of division to them that stumble at the word, being disobedient.--1 Pet. 2:8.

Infidelity--i.e., unbelief in the sound doctrine taught by the Lord and his inspired apostles --sits in the pews, declaims from the pulpits, rules in the assemblies, and is even finding its

way into the Sunday School literature--in the interpretations of the International Lessons. It is ably seconded by Doubt or Agnosticism; and together these strike with increasing determination against the very foundation doctrines of Christianity--the fall of man and his redemption by the vicarious sacrifice of Christ. Discrediting the Bible account of the fall of the race in Adam, and hence the necessity of its redemption through Christ, it substitutes the entirely antagonistic theory of Evolution--that man was evolved from lower animal forms, by his own effort, that he has now reached a higher plane than was ever before realized, and that he

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will continue to so make progress indefinitely.

It institutes what it is pleased to term a "higher criticism" of the Word of God, by which the sacred record is being gradually whittled and trimmed to fit the present state of development of human philosophies and science --often falsely so called--thereby to lend its seeming sanction to the idea that the philosophy and science of the nineteenth century are the very climax of perfection and the essence of wisdom. It slashes its ruthless scissors into miracles, calls them all incredible, and believes only those things for which it has tangible evidence. It claims that at most the apostles and prophets of the Bible had an inspiration of thought, which they clothed more or less imperfectly in language of their own choice; and that therefore each reader has the liberty to whittle out of their words such thoughts as best suit his own conceptions of truth, relying on an inspiration of his own mind, equal to theirs with the advantages of present-day higher criticism. The apostles tell us, to the contrary, that they were inspired as to the words they spoke and wrote, and not as to the thoughts or sentiments. (See 2 Pet. 1:21; 1 Pet. 1:12.) It places the Bible and its writers on a par with all profane history and historians, and says that much of the Bible is fiction, and that it is impossible to discover the dividing line between truth and fiction.

Under the various disintegrating influences of our peculiar day the old creeds are fast crumbling into ruin, and the old institutions which they held together are being terribly shaken; and the various attempts at reorganization on other grounds are all open to a thousand objections. The faith of all is being tested, and many who really care to have a faith, and

who long for a firm establishment in divine truth, are indeed in dismay.

Nominal Christianity is fast losing its power over the masses; for the general awakening of the human mind has loosened the reins of superstition, so that the most illiterate begin to realize that they are men, with all the prerogatives of men, and that the king and the priest are nothing more, except as the superior advantages of wealth and education have developed in them the faculties which are common to all mankind. And the unreasonable and unscriptural doctrines of the divine right of kings and

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of the eternal torment of a large proportion of humanity, and kindred absurdities, are coming more and more into disrepute, and have less and less of a restraining influence upon the masses of men, who rightly reason that since "the earth is the Lord's and the fulness thereof," and since "God is no respecter of persons," the peasant has an equal right with the king or the priest to share its bounties.

To the awakening masses the only apparent way to obtain their ends is by revolt against the existing arrangements;--they see not the Jubilee of "restitution times" which God has promised. (Acts 3:19-21.) And the hearts of all classes being under the control of selfish principles, it is only a question of increasing unrest from increasing knowledge and liberty, and of divine permission (Rev. 7:1-3), when the terrible crisis of trouble will consume the present order of society.

It is in view of this clearly discernible trend of present events that the thrones of earth are trembling, and that statesmen are greatly perplexed in seeking measures of policy to avert the impending disaster. The sea and the waves (the restless masses of humanity) are roaring, and the mountains (kingdoms) are shaking with the swellings thereof.--Psa. 46:3.

Six years ago Prince Bismark called attention in the German Reichstag to the fact that great national crises occur about every twenty years, and urged that such contingencies should be prepared for. And more recently, in justification of the last army bill, he recounted the special dangers to Germany, lying, as she does, in the center of Europe, exposed to the hostile powers of France on the east, and of Russia on the west, as well as to the dangers of their coalition, and the lack of cohesion among her own people. Again he said, "European countries

have something more important to attend to than making war upon each other. They should unite in suppressing the crime of socialism." But that is more easily said than done; for the nations are not ready to unite on any thing. And where is the power of resistance which the

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rulers would call to their aid in such a contingency, when the armies upon which they depend are permeated with socialistic sentiments? The power of the churches was relied upon once, when the churches demanded and got a superstitious reverence for civil potentates and ecclesiastical dignitaries; but that day is almost past; and the reins of superstition are growing more and more slack. The time was when a German Emperor stood for three days and nights barefoot in the snow, waiting for Papal absolution, that the dreaded Papal interdict might be lifted and his authority in the empire established by the word of the Pope. And glad indeed would some of the crowned heads be to-day to see that power restored to the control of the public mind, for the support of kingly authority. This is illustrated by the fact of Germany's repealing the law that expelled the Jesuits. Although those infamous allies of Papal power have been a menace to good government in every land, and have been alternately expelled and re-instated again and again in almost every land, their influence is felt to be a necessity now against the increasing influence and power of Socialism and Anarchy.

Dynamite plots and assassinations are getting to be common occurrences. Several bills have been presented and favorably considered in the French Chamber of Deputies looking to the suppression of Socialistic movements. And since the assassination of President Carnot one of the most stringent of these has passed into a law. Similar regulations are before the governments of Austria and Spain; the latter, indeed, proposes to all civilized governments common laws for the suppression of Anarchists, their literature and their sympathizers.

The wonderful mechanical inventions of this "day of the Lord's preparation" for the Millennium (Nah. 2:3), the manufacture of which has for a time brought great prosperity to the whole world, once gave promise of great future blessing to all mankind, by a general increase of wealth, and lessening of the drudgery of earth. But the masses are awakening to the fact that they were dreaming when wasting good

wages in extravagance or dissipation or sloth, thinking that the "good times had come to stay." There were others not so short-sighted, who, by economic prudence, temperance, etc., accumulated a little money, and who foresaw that machinery would make the best of all slaves --requiring less for maintenance and doing the work of many. Some of these frugal, thrifty, far-seeing ones, by the aid of their mechanical slaves, have become wealthy--immensely wealthy; and one half of the world is now striving to serve these and to manufacture more slaves for them. Thus after the point of demand has been reached there comes a halt all around--a stagnation. And since human muscle and brain cannot compete against these mechanical iron slaves, all are dependent upon these and their millionaire masters, that they may work with these slaves. Under these circumstances, nothing can prevent the decline of human labor in every channel to a lower and yet lower level, until the common, unskilled laborer will scarce be worth his board, and must be supported by the charity of his fellow-creatures better equipped for the battle of life. Unskilled muscle is being crowded out by mechanical slaves, and even skilled muscle is beginning to feel its pressure. Brains, backed by machinery and money, are already masters of the situation, and the increase of machinery and of wealth is marvelous. On the other hand, the population of the world is increasing rapidly, and the increase of intelligence increases the skilled workmen of the world and their competition with each other for the luxuries and necessities of life, to be had only by serving the slave owners, the world's masters.

Poor world! This is a gloomy outlook, yet one which all who can and will reason must see is a true view, if something does not occur to alter results by changing conditions or causes. All thinking people see this; but many stifle reason and reflection, and swim along as near to the cream and as far from the dregs of society as they can get.

It is useless to reason with the wealthy owners of these iron slaves, for they will get the best of the argument,--reasoning upon the generally accepted basis. Their answer to those who would reason with them is a correct one. They say:--

We are acting upon the same principles upon

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which you act;--we are no more selfish than you; --we give more generously than you to the support

of educational and benevolent institutions;
--we pay our employees better wages than others
can afford to pay;--we pay more taxes than
do others;--indeed, as society exists at present,
our brains, capital and iron slaves are necessary
to the well-being of the world;--we could get
along without others, but they cannot get along
without us;--if we, the masters of the world,
should combine to stop our iron slaves, and close
our establishments, the world's affairs would be
thrown into chaos. We do not claim to do our
business on principles of love and benevolence
any more than do the farmers and mechanics.
Each is trying to do the best he can for himself.
We, like others, are ruled by selfishness; but a
selfishness less narrow and mean--more generous
--than that which is exercising many of our employees
and others less successful than we. You
can make no laws to hinder our success; for of
necessity such laws would injure others as much
as they would injure us, or more. We are independent,
others are dependent. So long as
selfishness is recognized as the rule of life, we
must be conceded to be as generous under that
law as any.

Socialism and Nationalism reply that the
remedy is to do all large business on a communistic
scale for the public benefit. But they fail
to see that selfish ambition for wealth, power
and honor, which at present is pushing the world
with lightning speed, would, by their program,
be set aside--with nothing in its stead to take
its place. It is but a chimerical fancy, that if
selfish ambition were rendered powerless, loving
benevolence would step forward in its stead and
push the world along. Alas! too few of the
human family have any knowledge of love as a
motive power. Indeed, we may be sure that
if selfish ambition were bound hand and foot,
selfish indolence would take its place amongst
poor and rich, until necessity would complete the
release and re-enthronement of selfish ambition
to keep society from miserably perishing in
sloth.

Indeed, the Scriptures indicate that this will
be the very course, and that anarchy will finally
result, and that

THE RELIEF WILL COME ONLY WITH THE
RETURN OF THE KING, IN POWER
AND GREAT MAJESTY.

We wait not for the King as the sweet babe
of Bethlehem, nor yet as "the man Christ

Jesus, who gave himself a ransom for all;" but we wait for him who, having been "put to death in flesh, was quickened [made alive] in spirit"-- who was raised from death a spirit being--highly exalted above his condition as a man, higher even than his condition as a spirit-being before he humbled himself to become a man,--highly exalted, even to the divine nature, far above human nature and angelic nature and every other nature. Such is the nature and majesty of the King for whom we wait, and whose presence and Kingdom we are assured can and will bring order out of earth's confusion, and bring to the world the blessings purchased with his own precious blood, given when he was a man, once for all and forever as man's redemption-price.

The same King whom Herod and his soldiers crowned with thorns, and in mockery clothed

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in royal robes, and hailed, "King of the Jews!" the same whom Pilate crucified between two thieves, and over whose head he placed the inscription, "Jesus, the King of the Jews"--this same King we look for now, but no longer in a body of flesh, a body of humiliation, a body prepared for our sin-offering. He comes in power and great glory, the express image of the Father's person, and in the glory and majesty of the Father's person, and in the glory and majesty of the Father, "whom no man hath seen, nor can see" (1 Tim. 6:16), the same whom Saul of Tarsus saw, but whom his companions saw not. The same wise, sympathizing, loving soul (person) that wept and died; but greatly changed --resurrected and glorified by divine power; a new organism, but the same being; not flesh, but spirit; not weak, but powerful; not corruptible, but incorruptible; not dishonored, but honored; --possessing "all power in heaven and in earth."--See 1 Cor. 15:20,42-44,50; Phil 3:10; Matt. 28:18.

Some have dreamed that selfishness is being rapidly swallowed up of love, throughout the world; but not so: it alters its outward form to meet

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changed circumstances and conditions, but under the surface selfishness is still to be found everywhere; and in almost every heart it is the actual motive power of life. And so strong is the selfish power in mankind, so deep seated, that it is a vain delusion to presume that the

preaching of the gospel will ever convert the world from the motive power of selfishness to that of love.

True, some are thus converted; but altogether these are but a "little flock;" and so different from the masses that they are and always have been "peculiar people," zealous, not for self-interest, but for good works, for God's glory and for the welfare of others, regardless often of personal prosperity or interest.

Man's experience is now being so arranged for him as to bring to the masses the proof that selfishness is not the proper motive power, the welfare of all being considered; because, in the present condition of physical and mental inequality, the mentally and physically strong would get all there is, while the weaker and imbecile would be wholly dependent upon their charity for existence; and as the ratio of difference would continue to increase, it would mean that ultimately the wealth and government of the world would all be in the hands of a few intellectual giants. And even if all men were mentally and physically perfect and equal, the result of the operation of selfishness would mean a continual strife for mastery, greatness, power and advantage, which would mar the bliss of a Paradise.

The light of invention in this, our day, is intended to have this very effect;--to let things take this course and to let people see what would be the result if selfish principles were allowed to go to seed. Many whose senses are exercised can already foresee the result, and many are seeking the remedy, but in a wrong direction. They want the motive power of love substituted for the motive power of selfishness in those who have control of governments and large enterprises. They are seeking in others the character and methods of Jesus, but have never adopted his character and methods as their own. They admit the superiority of love over selfishness, and would like to have the wealthy adopt the principle of love, while they would, for a time at least, continue the policy of selfishness, until they too had become wealthy.

They forget that love cannot become an element of daily life, and its controlling force, until it has first become an element of character in the individual heart. Only those whose hearts have been thoroughly converted to the Lord, and who are seeking and praying to be dead to self, realize what a fight is necessary to keep this strongly entrenched element of the fallen character under the control of the Word and spirit of Christ, our Redeemer and Pattern.

Others see not the folly of their hopes to introduce
by laws the rule and motive power of love,
and to oust the rule and motive power of selfishness,
while the hearts of the vast majority
know nothing whatever of such a change of
principle as a personal experience. As men
come to realize, by further experience, the folly
of such hopes and efforts,

THE NUMBER OF THOSE WHO WILL SPEAK
OF BRINGING BACK THE KING
WILL INCREASE.

Ah, yes! That is the remedy, and the only
remedy at all adequate to the cure of the disease
of selfishness, its eradication from the body
--social, political and financial.

But while the King of earth (whose right the
government is, and who will shortly take unto
himself his great power and reign, and bring
order out of confusion) is called the "Good
Physician," let none assume that by this is implied
that he will cause his patient no pain
when he lances his boils, amputates those parts
where mortification has set in, rebreaks bones
previously improperly set by the patient himself,
or when he cauterizes the proud flesh of his
sores: let him not suppose that he will give no
bitter medicines. To be a Good Physician and
a Great Physician means that he will cause no
needless pain; but it also implies that he will
spare no pains to make the treatment effective
to the patient's recovery to perfect health.

And so with Christ's rule and Kingdom: it
will first of all lay bare, and cut, and scrape,
the evils of selfish society, down to the very
bone, exposing depths of corruption never before

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realized by the patient; and it will be a
fearful ordeal--"a time of trouble such as was
not since there was a nation." The patient
(the world) will suffer and groan, and for a
time prefer the disease to the cure, and seek to
be released, but he will be helpless, bound hand
and foot; and the exposition and eradication
of selfishness must progress until the patient
shall have fully realized the sinfulness of
sin and the selfishness of selfishness. Then the
balms and ointments of love and righteousness
will be applied; and although they will smart,
they will begin to heal and strengthen. Then
the cooling, refreshing, "peaceable fruits of

righteousness" will begin to be relished, and the patient will soon be on the way to recovery and prepared for the stronger meat of knowledge of God's perfect will.

Yes, the coming of the King of Earth means much of trouble and a general overturning of the Kingdoms of this world, which, although nominally kingdoms of God, are really under the control of the prince of this world--Satan --who now worketh in the hearts of the children of disobedience. (Eph. 2:2.) It means the shaking of society in a manner and to an extent it was never before shaken, and so thoroughly that another shaking will never be necessary. (Heb. 12:26,27.) It means the breaking in pieces of the Kingdoms of earth as a potter's vessel. (Isa. 30:12-15; Psa. 2:9; Rev. 2:27.) It means the shaking and final passing away of the present ecclesiastical heavens, and the fall of many of its bright ones (stars), and the temporary obscuring of the true sunlight of the gospel and the moonlight of the Jewish law by the thick clouds of worldly wisdom. It means tumult and raging amongst the waves of the sea (the masses of mankind in anarchy). It means the shaking of all the mountains (kingdoms); and the melting of some to the level of the people (socialism); and the carrying of others into the sea (revolution and anarchy).

But while many would rejoice to see enemies bound and society relieved of many of its selfish, life-sapping ulcers, they seem to realize that so just and impartial a Judge and law might cut off some of their long-cherished sins, and might pain them by touching some of their personal selfishness. And they are right: He will bring to light all the hidden things of darkness, and correct private as well as public sin and selfishness. He will lay justice to the line, and righteousness to the plummet, and the hail [hard truths] shall sweep away the refuge of lies, and the waters [of truth] shall overflow the hiding places [of error].--Isa. 28:17.

"BUT WHO MAY ABIDE THE DAY OF HIS COMING? AND WHO SHALL STAND WHEN HE APPEARETH?"--MAL. 3:2.

The coming of the King will mean a personal, as well as a national and a church examination, judgment and treatment. "Who may abide the day of his coming? And who shall stand when he appeareth? For he is like a refiner's fire and like fuller's soap." (Mal. 3:2.) It will

mean the curtailment of vice to a degree never attempted by any earthly reformer. There will be no license to be or to do evil in any form or degree. The only liberty will be to do right.

Ah! No wonder that so few to-day look and speak for the coming back of the King! To some it would mean the curtailment of present advantages over the remainder of their fellows. To some others it would mean to check their anticipated rising to a point of advantage or preference or honor above their fellows. To others it would mean the curtailment of sins now indulged and enjoyed.

Nevertheless, both the King and the Kingdom --for which the King taught his Church to pray, "Thy Kingdom come, thy will be done on earth as it is done in heaven"--are coming. In fact, they are here; and present troubles in church and state are the results of influences emanating from that King and Kingdom. Though men know it not, it is the smiting by this Kingdom of God that is even now preparing for the wreck of all the kingdoms of earth and the preparation thus of the hearts of men for the true King and his righteous government. Thus it was foretold by the Lord through the prophet.--Dan. 2:34,35.

Worldly men know not of this, because this Kingdom cometh not with outward show or display: because they cannot say, Lo here, or

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Lo there, they do not realize it at all. (Matt. 24:23.)
But God's children, enlightened by
his Word, know that thus it is written, and that

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the Day of the Lord will come as a thief and a snare upon the world; and that only God's people, his fully consecrated Church, will be in the light and will not be taken unawares. And many of these have been deceived by looking for the King again in the flesh--forgetting that his only object in becoming flesh was "for the suffering of death" as man's corresponding price; and that, this over now, he is highly exalted, and "dieth no more." They forget that "Though we have known Christ after the flesh, yet now henceforth know we him [so] no more;" and that we must be changed that we may "see him as he is,"--not as he was. We now know him as the King of glory--the same who was dead, but who is now highly exalted--the same seen by Saul of Tarsus, a spirit being shining

above the brightness of the noon-day sun.
(See Heb. 2:9; Phil. 2:9; 2 Cor. 5:16; 1 Cor. 15:51;
1 John 3:2; Acts 26:13-15.) Another
matter which the Lord has permitted to becloud
this subject of the Lord's second coming,
so that none except those who hunger and
thirst after the truth might know, is the translation
of the Greek word, parousia, by the
English word, coming, whereas it should be rendered
presence; for that is the thought. Note
the wide difference in the sense of the following
texts where the Greek word parousia should be
rendered presence in every instance:--Matt. 24:3,27;
1 Cor. 15:23; 1 Thes. 2:19; 3:13;
4:15; 5:23; 2 Thes. 2:1,8; Jas. 5:7,8; 2 Pet. 1:16;
3:4; 1 John 2:28.

True, there is to be an earthly phase or representation
of the Kingdom of God, visible to
the natural eyes of men, as the spiritual government
will be recognized by the eyes of their
understanding; but it will be established later,
as it is written, Ye shall see Abraham and Isaac
and Jacob and all the prophets--all the overcomers
of the past--in the Kingdom. (Luke 13:28.)
The unseen Kingdom will be Christ
and the apostles, and all the faithful overcomers
of the Gospel age--the body of Christ.

All that needed to be done to inaugurate the
present strife for wealth and power, and to bring
the festering sore of selfishness to a head, was
to lift the vail and let men see the possibilities
surrounding them. The lifting of the vail of
ignorance from men's minds is a good thing of
itself: only the selfishness of the human heart
causes it to bring forth evil fruit. And the evil
fruit is only partial and temporary: the sharpening
of men's wits, possibly supernaturally as
well as by the competitive strife for wealth, is
preparing some of the inventions which will be
ready for the quicker blessing of the world when
the new King and his Millennial Kingdom shall
have assumed full control.

But the King of Glory waits to be prayed to
come and take control. He will let the various
parties and factions of society cut and lance
and amputate each others defects and prepare
each others physics. But it will all be under
the King's eye, and subject to his "all-power."
And when all are thoroughly sick, and when he,
as the Good Physician, does come in and offer
"the balm of Gilead," he and his Kingdom
will generally be hailed as "the desire of all
nations." (Hag. 2:7.) The Jews will be first:
"They shall mourn for him as one mourneth
for his only son." And when he shall reveal
his presence and Kingdom, they will shout,

"Lo! this is our God, we have waited for him,
and he will save us." (Zech. 12:10; Isa. 25:9.)
Then "many people shall go and say, Come, let
us go up to the mountain [kingdom] of the
Lord, to the house of the God of Jacob; and
he will teach us of his ways, and we will walk
in his paths."--Isa. 2:3.

Surely, those who know that the King and his
Kingdom are the only remedy and the best
remedy for all the wrongs and woes of men
should be pointing the groaning creation to this,
rather than to the poultices of their own contriving
which can do no real good. Tell them
about the Return of the King! Tell them that
he is the Great Prophet and Great Priest, as well
as the Great King: that as Prophet [Christ, the
head, and his Church, the body] he will cause
an accurate knowledge of the Lord to fill the
whole earth; and that as Priest he will be ready to
pardon and succor all who, under that knowledge,
shall turn from sin to righteousness. Tell
them that his death was the redemption price

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for all, and that the return of the King is to
bind Satan and set free all of his captives who
will accept the liberty of the sons of God
under the conditions of the New Covenant.--
Acts 3:22,23; Gal. 3:29; 1 Cor. 6:2.

"Tell the whole world these blessed tidings;
Speak of the time of rest that nears:
He who was slain on Calvary's mountain
Soon is to reign a thousand years.

"What if the clouds do for a moment
Hide the blue sky where morn appears?
Soon the glad sun of promise given
Rises to shine a thousand years.

"A thousand years! Earth's coming glory!
'Tis the glad day so long foretold;
'Tis the bright morn of Zion's glory,
Prophets foresaw in times of old."

--HYMNS OF DAWN.

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FORGIVENESS VERSUS MALICE.

"Forgiving one another, even as God for Christ's

sake hath forgiven you."--Eph. 4:32.

A FORGIVING spirit is a part of the spirit of love, a part of God's spirit, the holy spirit or disposition--the spirit of the truth--inculcated in God's Word. It is thus the opposite or contrary of the spirit of malice, which is a part of the evil spirit or disposition common among men in their fallen condition, the spirit or disposition of the world.

A forgiving spirit is kindred to the spirit of love, joy, peace, meekness, patience, brotherly-kindness, godliness. A malicious spirit is related to anger, back-biting, slander, wrath, jealousy, hatred and all the works of the (fallen) flesh and the devil.

Recognizing these two spirits in the light of God's Word, his people must surely desire and seek more and more to cultivate the forgiving disposition--a spirit of readiness or willingness to forgive, which would rather that the transgressor would penitently turn from his evil way to the way of righteousness, and which would take pleasure in receiving him back into fellowship again under such conditions.

However, on this as upon every question, extreme and unscriptural views are sometimes entertained. Some feel that the most extreme view conceivable must be the right one, because of their desire to get as far away as possible from the unforgiving or malicious spirit. In consequence, some are continually chiding themselves for not being able to forgive those who have not repented, who have not asked forgiveness nor brought forth fruits (evidences) indicating repentance.

This comes of the fall. Human judgments have become defective, so that it sometimes perplexes us to know how and where to draw the lines upon our own hearts and conduct. But here God comes to our rescue. He knows: his mind or judgment and not our own imperfect judgments, therefore, must be our guide or criterion; and his Word expresses to us his mind (spirit or disposition) on this and every subject. If we accept and use it, instead of our own imperfect judgments, we are said to have "the spirit of a sound mind."--2 Tim. 1:7.

Let us study and adopt as our own the spirit of God's sound mind on this subject of forgiveness, casting aside as erroneous whatever our own depraved judgments may have previously accepted. This will be following the instructions of the text at the head of this article, and we will learn to forgive even as God forgives.

(1) Our spirit or disposition to forgive any

one should be of the heart prompted by the spirit of love and brotherly kindness. It should not be a forgiveness forced out of us by importunity, nor by the appeals of many, nor by pity for the wrong doers' sufferings or sorrow. It should be there pent up in our hearts, ready to pour forth upon the offender as soon as he repents and gives reasonable evidence of his sincerity. God waits to be gracious, desires to pardon sinners; and such must be our attitude toward those who trespass against us. But God always waits for repentance, and never grants his pardon to those who are unrepentant, nor receives them into fellowship as friends.

True, he loved us while we were yet sinners (John 3:16; Rom. 5:8), and he does good even to the unthankful, giving sunshine and rain and food to all; but that is a pitying love, not a fellowship love, not a communing love: it is the sympathetic love of a benefactor. And we

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are to have this pity-love also, even to our enemies. We are to love our enemies, and do good to them that persecute us; but with us, as with God, this can be no more than pity-love: it cannot be fellowship-love, "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" Nevertheless, while we can have no fellowship with the unfruitful works of darkness, but must rather reprove them (Eph. 5:11), we can still have that benevolence of heart which would not permit even an enemy to perish with hunger. "Therefore, if thine enemy hunger, feed him," etc. In so doing we are but imitating our Heavenly Father who is merciful even to the unthankful and despiteful.

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(2) God's readiness or quickness to forgive and receive into fellowship depends upon the amount of light and favor sinned against. To the ignorant, who know not of his character, he sends his children as ambassadors,--evangelists, colporteurs, etc.,--to tell them of his love and his willingness to forgive their sins through Christ. But in proportion as any have tasted of the good Word of God and been made partakers of the holy spirit, etc., and have sinned wilfully against light and knowledge (Heb. 6:4-6; 10:26-31), in that same proportion God is slow to forgive, and will not receive such back into fellowship, except they bring forth works proving

their professed repentance to be sincere. And God assures us that there is a degree of wilful sin, against full light and ability, that he will never forgive--"There is a sin unto death, I do not say that ye shall pray for it."--1 John 5:16.

In this, also, we should copy our Father in heaven. We should be very ready to forgive the blunders and errors of either natural or spiritual childhood, and to all the weak and inexperienced, even before they ask we should manifest our willingness to forgive. And with all who trespass against us, our willingness to forgive should be proportionate to the ignorance and lack of wilfulness and malice on the part of the transgressor. Whenever malice, wilfulness and knowledge have been factors in the transgression, it is our duty to be proportionately slow to forgive and to require proportionately longer and stronger proofs of repentance.

But this is as far as we may go. Although we may be able to decide what would be a sin unto death against God (1 John 5:16), we may not decide that any transgression against us is unforgivable; against us there are to be no unpardonable sins. Our imperfect knowledge, as well as our imperfect judgments, forbids such a decision. Hence our Lord said, "If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him." Peter said, "Lord how oft shall my brother sin against me and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times, but, Until seventy times seven."--Luke 17:3,4; Matt. 18:21,22.

From these scriptures it is evident that some of God's people make the mistake of forgiving transgressors before they repent. It is as much the Lord's command that we rebuke the transgressor, and that we do not forgive until he turns again and repents, as it is his command that we do forgive, from the heart, when he does turn and repent. And if he trespass seventy times seven times he should be rebuked as often (either by word or conduct or both), and should repent in words and turn in conduct just as often.

To require less than this is to disobey our Teacher's instructions and to do injury to the transgressor by giving him lax ideas as to his duty. A lack of strict justice, in this respect, on the part of God's people has often injured their children, whereas a proper exercise of justice with forgiveness on proper grounds would have helped those children the better to understand

God's dealings, and would guard them against expecting his favor except upon full repentance; and also against tempting divine mercy by sinning against knowledge.

But while some need to correct their hearts and conduct as above, more, probably, need to guard against an unforgiving spirit. Such should remember that Christ Jesus by the grace of God tasted death for every man--paid the price of every man's natural or inherited imperfections --and consider that if God can accept that ransom price as the full satisfaction

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for all except wilful sins or the wilful portion of sins, then we can and should do so also; and all who have God's spirit or disposition will hold wrong-doers responsible for only their wilful share in sins and be ready to forgive and pass over quickly whatever is of Adamic depravity and truly repented of and thereafter shunned.

Let such remember the words, "If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness;" and consider that we who accept our Lord Jesus' sacrifice, as being for the sins of the whole world, must also, if we would be faithful and just, forgive those who trespass against us, if they confess and repent, because Jesus paid all of their debts, to us as well as to God.

Justice, therefore, demands of all who trust in the merit of Christ's sacrifice as the ground of their own forgiveness, that they recognize the same precious blood as the covering of all Adamic weaknesses when repented of. And hence the Lord assures us that unless we forgive those who trespass against us (when they repent), neither will he forgive us when we repent.

Moreover, our forgiveness must be from the heart (Matt. 18:35)--not a lip forgiveness and a heart hatred. The forgiven one may be held at a distance for a time to prove the sincerity of his repentance; but just as soon as we have good cause to believe him sincere we must be prompt and hearty in our forgiveness--as a heart with a forgiving spirit or desire will always be glad to do. But, even then, although fully and heartily forgiven, we may not put such a one into a place of the same responsibility as the one from which he fell until we have seen a stronger and truer character developed in him. And this would not imply a lack of full forgiveness, but merely a proper caution--not only for our own protection, but also for the good of the one who transgressed and his protection from

too strong a temptation of same kind.

We find no mention in the Scriptures of forgiving on God's part without the requirement of repentance. The passage which reads, "Father, forgive them, they know not what they do" (Luke 23:34), might be considered to refer to a pardon without repentance; but we remark that these words are not found in the oldest Greek MSS.--the Sinaitic and Vatican.

A passage frequently misunderstood is:

"If thou comest to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift and first go and be reconciled to [or make amends to] thy brother, and then come and offer thy gifts."--
Matt. 5:23,24.

It should be noted that the one addressed is not the brother trespassed against, but the trespassing brother. He must leave the offering of his gift or prayer, until he has made amends to his brother for the wrong he is conscious of having done him, in word or deed. Not until then will his offering be acceptable to God.

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STUDIES IN THE NEW TESTAMENT.

--INTERNATIONAL S.S. LESSONS.--

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

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THE FIRST DISCIPLES OF JESUS.

III. QUAR., LESSON VIII., AUG. 19, JOHN 1:35-49.

Golden Text--"We have found the Messiah, which is, being interpreted, the Christ."--John 1:41.

These were among the first disciples* of the Lord, and, being attentive hearers and believers on him, they received a special call to follow him, both as learners and assistants in his ministry. And having obeyed this call they were afterward formally ordained

as apostles and in due time endued
with favor from on high and with authority
as apostles of the gospel dispensation.

In addition to the review of the above
subject, which we trust all will notice, it is
also interesting to note several other features
in the narrative before us.

(1) Observe the humility and self-abnegation
of John in pointing out his cousin
according to the flesh as "The Lamb of
God that taketh away the sin of the world,"
--the long-looked-for Messiah, whose rising
popularity must soon eclipse his own.
John had no ambition to be greatest, but
esteemed it a privilege and honor to be
simply--"a voice crying in the wilderness,
Make straight in the desert a highway for
our God." And when some of John's disciples
came to him, evidently expecting to
find in him some of the spirit of rivalry,
saying, "Rabbi, he that was with thee beyond
Jordan, to whom thou barest witness,
behold the same baptizeth, and all men
come to him, John answered and said, A

*For a full treatment of the subject of this lesson see
our issue of May 1, 93--"The Twelve Apostles, Their
Calling, Office and Authority."

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man can receive nothing except it be given
him from heaven. Ye yourselves bear me
witness, that I said, I am not the Christ,
but that I am sent before him. He that
hath the bride is the bridegroom, but the
friend of the bridegroom which standeth
and heareth him rejoiceth greatly, because
of the bridegroom's voice: this my joy therefore
is fulfilled. He [as the light] must increase,
but I must decrease."--John 3:26-36.

And when a deputation of priests and
Levites came from Jerusalem to ask him--
"Who art thou? he confessed,...I am
not the Christ. And they asked him, What
then? Art thou Elias? And he saith, I am
not. Art thou that prophet? And he answered,
No. Then said they, Who art thou?
that we may give an answer to them that
sent us. What sayest thou of thyself?"--
what a temptation there was here to claim
to be some great one and to exalt himself
in the estimation of his fellow-men. But
there was no sign in him of self-exaltation.

He said, "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the Prophet Esaias.... I baptize with water, but there standeth one among you whom you know not; he it is who, coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose."

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How beautifully this grace of humility and self-abnegation shines in the characters of those ancient worthies whom the Lord was preparing for the earthly phase of his Kingdom. And verily, said Jesus, "among them that are born of women there hath not risen a greater than John the Baptist." (Matt. 11:11.) Well have the apostles Paul and James directed those who are called to share in the spiritual phase of the Kingdom to the patient, humble faithfulness of the ancient worthies (Jas. 5:10; Heb. 11), as examples for our imitation.

VERSES 29-37 show how deliberately John turned his disciples over to Jesus. Previous to his baptism John knew Jesus only as his cousin. The spirit of God had directed him to baptize with water and to proclaim the coming Messiah; but he testifies that he knew not who it would be until he saw the promised sign fulfilled in the descent of the holy spirit upon his humble cousin, Jesus.

To a proud or ambitious mind familiar acquaintance or relationship is generally more conducive to a spirit of rivalry; but it was not so with John. He was ready at once to exclaim in the presence of his disciples, "Behold the Lamb of God!"

(2) Next we note the manner in which the several disciples here named recognized Jesus as the Messiah. John had specially drawn attention to the prophecies concerning him, and by his correspondencies with those prophecies they recognized him, saying, "We have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." They, in common with others, supposed him to be the son of Joseph, the mystery of his incarnation evidently not being generally known at that time.

The law and the prophets and his works were God's witnesses of Christ at his first advent; and to the same testimony we are referred for the evidences of his second advent.*

In addition to the testimony of the law and the prophets these early disciples were invited to "Come and see" for themselves, that the power and wisdom of Jehovah rested upon his Anointed. And they came and saw, not only that the spirit of holiness and grace was in him, but also that the power of discerning of spirits (of reading the thoughts and intents of the hearts) and of working miracles was granted to him. (Verses 47,48.) Thus God ratified the testimony of his holy prophets, and fully convinced those who were Israelites indeed and in whom was no guile. Later the same gifts--of miracles, discerning of spirits, healings, prophecy, etc., were granted to the Apostles, and for the same purpose.--Heb. 2:3,4; 1 Cor. 12:1,4,8-11.

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OUR LORD'S FIRST MIRACLE.

III. QUAR., LESSON IX., AUG. 26, JOHN 2:1-11.

Golden Text--"This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory."

The golden text of this lesson suggests its import: this beginning of Christ's miracles manifested forth or typified the glory of his coming Kingdom and power. The circumstance of our Lord providing wine for a festive occasion, and that, too, by the performance of a miracle, as if to emphasize the propriety of its use on such occasions, is quite a difficulty in the way of advocates of total abstinence, and quite an argument in the mouths of those who favor the use of wine as a beverage. But both the difficulty and the argument disappear before a

*See M. DAWN, VOL. II., Chaps. 3,4.

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clear conception of the object of the miracle.

Calling to mind Matt. 26:29--that our Lord would no more drink of the fruit of the vine with his disciples until he should drink it new with them in the Kingdom; and also the prophecy of Isaiah 25:6, "In

this mountain [the kingdom of God] shall the Lord of hosts make unto all people a feast of fat things,...of wines on the lees well refined"--we recognize in the exhilarating wine an apt symbol of joy and gladness. To partake of the cup of the Lord in the present time signifies to share in his sufferings, humiliation and death; but to partake of his cup in the coming age will mean to share in his glory and joy. That will be the new wine in the Kingdom.

The first miracle was given to symbolize this ultimate object of the work upon which he was then entering, which was to glorify his Church and then to spread a feast of fat things (of rich blessings) and of wine (of joy) before all people. How appropriate that such a foreshadowing of future glory should be the first of his wonderful works.

In observing the typical features of the miracle we notice, (1) That its performance was on the occasion of a wedding, following the wedding ceremony. So the joy and blessings of Christ's Kingdom, both to the Church, his bride, and also to the world, will follow the marriage of the Lamb and his espoused virgin Church.

(2) Next we notice that this typical marriage was on "the third day" (verse 1), reminding us very forcibly of our Lord's statement to some of the Pharisees (Luke 13:32): "Go ye and tell that fox [Herod], Behold I cast out devils and I do cures to-day and to-morrow, and the third day I shall be perfected; "and again (John 2:19,21,) "Destroy this temple ["the temple of his body"--the Church], and in three days I will raise it up." The three days here referred to were days of a thousand years each--the fifth, sixth and seventh thousand-year-days from creation. Jesus then lived in the fifth; and now, in the dawning of the seventh, his body will be "perfected" and "raised up" to kingdom power and glory. The marriage of the Lamb will be in the third day of her existence as the body of Christ, and in the seventh of the world's history.

(3) We notice that the miracle consisted in the turning of the water in the vessels for purification into the desirable beverage, the "good wine." Water is a symbol of truth (Eph. 5:26), the use of which is for refreshing and cleansing the Lord's people; and it is through this very cleansing agency that the Church is to be glorified and the world blessed. Divine truth, having by its

blessed inspiration to godliness and holiness, accomplished its cleansing purifying work, will be gloriously realized in the blessings and joys of the Kingdom.

(4) The Lord's reply to Mary, who informed him of the lack of wine, is also significant. "Jesus said to her, What [is that] to me and to thee, O woman? Mine hour has not yet come." (Verse 4--Diaglott.) The "woman," the Church, need not yet inquire for the new wine of joy. The hour for exaltation and glory has not yet come, and as yet we have to do only with the dregs of the cup of humiliation and sacrifice. And if we partake of this cup now we will surely drink the new wine with him in the Kingdom. Let us take the advice of Mary-- "Whatsoever he saith unto you, do it," and in due time faithful obedience to all his directions will be amply rewarded by the privilege of participating with him in the joys of the Kingdom, the "new wine." And following that will come for all people the feast of fat things and of wines on the lees.

By the early disciples this typical significance could not have been discerned; but they did see in the power that could work such a miracle the evidence of his claim to be the Son of God, while to us in the light of the dawning Millennial day the finer lines of type and prophecy are due to be understood and are clearly manifest.

The occurrence has no more bearing on the temperance question than had the taking of a colt to fulfill the prophecy of Zech. 9:9 (Matt. 21:1-5) a bearing on the question of the rights of private property. All things belong to God and have their legitimate and illegitimate uses. Under the rule which Paul gives (1 Cor. 8:13), the disuse of wine as a beverage is certainly commendable under present conditions, while its limited use for medicinal purposes is warranted by 1 Tim. 5:23.

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JESUS CLEANSING THE TEMPLE.

III. QUAR., LESSON X., SEPT. 2, JOHN 2:13-25.

Golden Text--"Make not my Father's house a house of merchandise."--John 2:16.

The several accounts of this action of our Lord by the other evangelists place the occurrence

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unmistakably near the close of his ministry, while John here mentions it in connection with events at the beginning of his public work. It would appear, however, that the one event was referred to by them all, the last verse of John's account, like the others, showing the hostile attitude of numerous opponents who sought his life, which disposition did not make its appearance in the very beginning of his ministry.

This authoritative action of Jesus had a peculiar fitness as a type near the close of his ministry. It immediately followed his triumphant entry into Jerusalem in fulfilment of the prophecy--"Behold thy king cometh unto thee, etc." (Zech. 9:9); and this course in the temple was an assumption of authority consequent upon this rightful claim to be the king of Israel--a claim, however, which was rejected by the Jews. "He

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came unto his own [people], and his own received him not." (John 1:11.) Then, seeing they put away the favor of God from them and proved themselves unworthy of it, he turned to the Gentiles to take out of them a people for his name, which selection has required the eighteen centuries of the Gospel age; and that fleshly house of Israel and this spiritual house, the Gospel Church, stand related to each other as type and antitype; both as to circumstances and time. As an event shortly preceding his crucifixion, this cleansing of the temple finds its antitype in a similar work here, beginning at the corresponding date--1878 (See M. DAWN, VOL. II., page 239); viz., the casting out (from the spiritual temple--his body, the consecrated Church) of such as are unworthy to be of that body, while the worthy ones, the pure in heart, are being correspondingly blessed.

The scourge of small cords was a fit emblem of the harmonious doctrines of Christ, which are accomplishing the cleansing work here.

When asked for a sign of the authority by which he did these things, Jesus pointed forward to his future power--after his death and resurrection. (Verses 18-21.) He

had no authority to begin the actual work then; that which he did being only typical, and for our profiting, not theirs.

VERSES 23-25 (Diaglott). Though the people at this time seemed greatly impressed by his miracles, and, shouting Hosanna! before him, seemed ready to accept him as the Messiah and to proclaim him king at once (See also Matt. 21:9-11), Jesus did not trust them; for he knew the fickleness of their hearts, and having the gift also of discerning of spirits, he needed not that any man should testify of them, for he knew what was in them.--Luke 20:41-47.

The Golden Text--"Make not my Father's house a house of merchandise"--should have the most careful consideration of all those who profess to be of his consecrated house,--the true temple. In this time of cleansing, sifting and purifying of the temple of God, none will be permitted to remain in it whose purpose is in any way to make merchandise of God's holy things.

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JESUS AND NICODEMUS.

III. QUAR., LESSON XI., SEPT. 9, JOHN 3:1-16.

Golden Text--"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.

For a consideration of this interview between the Lord and Nicodemus, see M.

DAWN, VOL. I., Chap. xiv. In connection with Verse 13 see Acts 2:34 and 2 Tim. 4:8.

VERSES 14-15. The reference here is to the circumstance recorded in Num. 21:4-9, when the bite of a fiery serpent was cured by a look at the brazen serpent which Moses raised up. The fiery serpents here represented Sin, from whose deadly bite all humanity is suffering. But Christ, who knew no sin, was made a sin-offering on our behalf, that we might be made the righteousness of God in him. (2 Cor. 5:21--Diaglott.) He is the antitype of the brazen serpent. The lifting up of the serpent in the wilderness prefigured the lifting up of Christ on the cross of Calvary; and the look of faith to him and the merit of his sacrifice for salvation is the never-failing cure for sin, as it

is also the only hope of our fallen race.

VERSE 16 suggests the cost of the world's salvation to our Heavenly Father. His only begotten Son was the delight and treasure of his heart; and all the painful process of his humiliation and sacrifice even unto an ignominious and cruel death were at the expense of the fondest affection of him who loves as never man loved. With the assurance of this example of divine love for our race, the Apostle Paul (Rom. 8:31-39) would further encourage our faith, saying, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? If God be for us, who can be against us?"

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Brother Otto Koetitz, now a valued helper in the TOWER office, has translated this tract into German, and it will soon be published in that language.

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ROMANISM IN NEW YORK.

The American Journal of Politics, referring to the way in which the Church of Rome is obtaining complete sway in American politics says: "In New York the following are Roman Catholics: The mayor, the sheriff, the comptroller, the counsel to the corporation, the whole Board of Assessment, the commissioner of public works, the superintendent of the street cleaning department, the clerk to the board of aldermen, the majority of that board, every member of the Board of Tax Commissioners, several justices of the Supreme, Superior, and Common Pleas Courts, the controllers of the Board of Estimate and Apportionment, the majority in many of the ward boards of trustees, a large portion of the Board of Education, the controllers of the Department of Charities and Corrections, the majority of the police force, the controllers of the fire department, of the Board of Street Openings, the whole of the Armoury Board, the registrar of deeds, the commissioner of jurors, one-half of the commissioners of accounts, the supervisor of the city records, the collector of the port, the sub-treasurer, a majority of the commissioners of the Sinking Fund, and, finally, the majority of the delegates to Congress, and in the State Senate, and Assembly."--Evangelical Churchman.

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"IF YE BE CHRIST'S."

"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."--Gal. 3:29.

THESE words were addressed by the inspired

Apostle to Christians, and they apply with equal force to the same class to-day. He does not say--"If ye be Jews;" although like all the early Christian churches, those of Galatia were no doubt composed in good proportion of Hebrews of various tribes. That was not the ground, or condition, upon which they might consider themselves heirs of the promise made to Abraham.

Neither does he say--"If ye be Anglo-Israelites." He knew nothing about such kinship according to the flesh having anything whatever to do with a joint-heirship in the promise. Quite to the contrary indeed: for under divine inspiration he tells us--

"Though the number of the children of Israel be as the sand of the sea, a remnant [only] shall be saved [from their blindness predicted.]" "For they stumbled at that stumbling stone;" and "the Gentiles, which followed not after righteousness, have attained to the righteousness which is by faith." "I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ [if by losing this joint-heirship myself I might gain it] for my brethren, my kinsmen according to the flesh, who are Israelites."--Rom. 9:27,32,30,2-4.

Still discussing the blindness of Israel and their fall from divine favor, which opened the door of favor to the Gentiles, the Apostle assures us that the vessels of God's mercy prepared unto glory are "us whom he hath called, not of Jews only, but also of the Gentiles." (Rom. 9:23,24.) "Israel [as a nation, the twelve tribes] hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded."--Rom. 11:7.

Keeping up the same discussion he asks, "Have they [the fleshly seed] stumbled that they should fall [utterly]?" He answers, "God forbid: but rather that through their fall [as the natural seed to which the promise first was made] salvation is come to the Gentiles, for to provoke them to jealousy." And it has had, and will yet more have, this effect. Since the preaching of the Gospel to the Gentiles, Israel no longer goes after Baal, Moloch and other idolatries. That people seem to be growing more and more jealous of Christianity, and are now claiming and quoting Jesus as a Jew, as shown in our issue of Apr. 15, page 114, and June 11, page 162.

Thus "the fall of them [is] the riches of the world; and the diminishing of them [the selecting of only a few, a remnant from them results in] the enriching of the Gentiles [proportionately

--Gal. 3:14.] And if the cutting off of that people resulted in such blessing to others, how much greater blessings may we expect as a result of Israel's ultimate full regathering to God as a result of the jealousy? (Rom. 11:12.) Blindness in part [temporary blindness] has happened unto Israel [--except the remnant which accepted Christ; and that blindness will last] until the fulness of [the completeness of the

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elect Church, selected from] the Gentiles be come in. And so [thus or then] all Israel shall be saved [from the blindness which happened to them eighteen centuries ago]: as it is written, There shall come out of Zion the Deliverer [Christ, the head, and his Church, the body], and shall turn away ungodliness from Jacob [Israel after the flesh]. For this is my covenant [agreement] with them when I shall take away their sins."--Verses 25-27.

Satisfied that the Apostle did not in our text refer to all Israel that stumbled and that is to be saved from blindness by and by, nor to their children according to the flesh, lost or found, we settle it in our minds that the Apostle meant the words of our text to apply to consecrated believers in Christ, only; for whether Jew or Gentile, bond or free, all who are in Christ Jesus are one; joint-heirs of the promise made to Abraham.--Rom. 10:12; Gal. 3:28.

But notice, again, very particularly, the words of our text. The Apostle begins the statement with that small but very significant word, if: "If ye be Christ's." It was not sufficient to

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be known as a regular attendant of one of the congregations of believers in Galatia--a brother in good standing with fellow Christians and of good moral character. Nor did it avail anything that the great Apostle Paul recognized those congregations of believers in Galatia as "brethren" and "sons of God." (Gal. 3:15,26; 4:6,12,31; 5:11,13; 6:1,18.) Notwithstanding all this, the inspired writer says, "if."

To "be Christ's," therefore, evidently means a great deal more than faith, respectability and good endorsement. It means to belong to Christ; --to be his, body, soul and spirit;--to be his to-day and forever; his servant, to do his will in his way and at his time; when convenient and pleasurable, and when inconvenient, painful and difficult.

It means, furthermore, that we cannot belong to anyone else in this complete sense, for no man can serve two masters. Here comes in a difficulty for those who belong to secret or other Societies. The laws, professions and customs of these are almost certain to conflict with or infringe upon a full consecration to Christ. They profess some things which Christ condemns, and if we would speak as his oracles we would offend. Their laws and customs are worldly, or at least conformed to this world, and our Master has laid down as his law that we be not conformed to this world, but that we be "transformed by the renewing of our minds--proving [ascertaining] the good and acceptable and perfect will of God." These Societies inculcate the wisdom of pleasing the world: our Master tells all that are his, "Ye are not of the world, even as I am not of this world." "If any man love the world, the love of the Father is not in him." In a word he says to us, "Choose ye this day whom ye will serve." "Ye cannot serve God and Mammon."

These observations apply as truly to religious societies, churches, etc., as to others: indeed, more so, because the latter affect to represent Christ and to speak for him, which, surely, they have no right or authority to do; for our Master still speaks to those that are his through the Gospels and the words of his inspired Twelve Apostles. See article on "The Twelve Apostles," in TOWER, May 1, '93, p.131.

Almost all denominations have formulated Confessions of Faith to which all who belong to them either directly or indirectly give assent. And these uniformly conflict with the doctrines of Christ. They demand consecrated time and money, as well as name and influence, for these, which are false doctrines, and hence in opposition to Christ's doctrines. If we "be Christ's" only and fully, we cannot compromise with the world, nor with its policy and spirit amongst Christ's disciples. Not to compromisers, but to "overcomers," Christ's very own, is given the promise of a share with him in his throne as fellow-members of the Seed of Abraham and heirs according to that promise or covenant.

Finally, and most important of all, the Christian must learn that, "if he be Christ's" servant and disciple, he is not his own;--not his servant to do his own will in his own way and time, nor his own teacher to make his own theology and code of laws and philosophies. He is simply a disciple or pupil in the School of Christ, under instruction upon every subject;

--he is a know-nothing, a fool, according to the

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wisdom of this world, in order that he may gain the true, heavenly wisdom. He is to be emptied of self in every sense, that he may "be Christ's" completely--dead to self, and alive toward God through Jesus Christ, his Lord.

Few such? Ah! yes; and this the Master foretold us, saying, "Fear not, little flock, it is the Father's good pleasure to give you the Kingdom."

"Not my own, but saved by Jesus,
Who redeemed me by his blood,
Gladly I accept the message;
I belong to Christ, the Lord.

"Not my own! to Christ, my Savior,
I, believing, trust my soul;
Everything to him committed,
While eternal ages roll.

"Not my own! my time, my talent,
Freely all to Christ I bring,
To be used in joyful service
For the glory of my King.

"Not my own! Oh, not my own!
Jesus, I belong to thee!
All I have and all I hope for,
Thine for all eternity."

But what is it to be "Abraham's seed and heirs according to the promise" made to Abraham?

The promise made to Abraham was the first distinct statement of the Gospel of which we have any record. It reads, "In thee and thy seed shall all the families of the earth be blessed." This was good tidings to Abraham, as it would be indeed to all who have generous, godlike hearts; and hence the Apostle says that "God preached the gospel beforehand to Abraham, saying, 'In thy seed shall all the families of the earth be blessed.'"

This gospel is still beforehand, in the sense that all the families of the earth have not yet been blest; but it may be said to be a present gospel to the few who now have "ears to hear,"--to appreciate it.

To hear it fully and clearly is to appreciate the fact that a Millennium of blessing was provided for by the death of Christ as man's ransom or substitute, and that consequently a blessing

is to come to all the families of the earth. This blessing will consist of a full opportunity to know God and to come into harmony with him under the conditions of the New Covenant (sealed with the precious blood), and thus to have everlasting life.

To those who appreciate this gospel, and who thus judge that if one died for all, then were all dead [legally], and that we who live [through Christ's promise and work] should not henceforth live unto ourselves, but unto him who loved us and died for us;--to these the Lord makes known the exceeding riches of his grace, and offers a share with him in that work of blessing all the families of the earth, because they appreciate his work. And the further they go in obedience, self-denial and self-sacrifice in his service, the more he communicates of his gracious, loving plan, whose lengths and breadths and heights and depths are far beyond the comprehension of the natural man; but God reveals them by his spirit to those who are "Christ's."--2 Cor. 5:14,15; 1 Cor. 2:9,10.

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"ONCE IN GRACE ALWAYS IN GRACE."

THAT monstrous doctrine of "eternal torment," a blasphemy on the name and character of Jehovah God, has led God's people to some very illogical conclusions on other subjects as well; amongst others, to the view that whoever becomes a true child of God can never become a "castaway" from divine favor. Thus does Satan use the fear of torment to hinder love to God, while he operates reversely, through the same fear, upon the minds of the same people to make them feel secure and careless, though they so dread God that true love is impossible.

The human mind is so constituted that it can by sophistry or false reasoning convince itself of error: hence the only safe position for any of us is to have absolutely no will or preference of our own, and thus to come to the Word of God free from all prejudice, intent simply upon knowing his will and plan: otherwise we are in constant danger of deceiving ourselves into whatever view we prefer; for "the heart is deceitful above all things."

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Of course the Scriptures are appealed to as proof of this theory, that all are forever safe and sure of heaven who have been begotten of the spirit of truth. Hence we should examine carefully the Scriptures bearing upon this question, that we be not deceived. We read:--

(1) "Whosoever is born [begotten] of God doth not commit sin; for [or because] his seed remaineth in him: and he cannot sin, because he is born [begotten] of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother." --1 John 3:9,10.

(2) "Whosoever is born [begotten] of God sinneth not; but he that is begotten of God keepeth himself, and the wicked one toucheth [catcheth] him not."--1 John 5:18.

(3) "Being born [begotten] again, not of corruptible seed but of incorruptible, by the Word of God, which liveth and abideth forever." --1 Pet. 1:23.

(4) "No man can come to me except the Father which hath sent me draw him: and him that cometh to me I will in no wise cast out." --John 6:44,37.

(5) "My Father, who gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."--John 10:29.

(6) "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son."--Rom. 8:29.

(7) "The Lord knoweth them that are his."--2 Tim. 2:19.

(8) "It is God which worketh in you both to will and to do of his good pleasure."--Phil. 2:13.

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(9) "If ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ."--2 Pet. 1:10,11.

(10) "To deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."--1 Cor. 5:5.

The first four of these texts are supposed to teach that at our conversion we get from God an atom of himself, the seed of the new being; and this seed is presumed to be indestructible, incorruptible, unimpairable. It is claimed that although this seed may lie dormant awhile, or

be hindered from development by a sinful course of life, it will ultimately, surely develop into a true and noble spiritual being.

But these texts do not so teach. They do not teach that the new nature, begotten by the holy seed, the truth, cannot corrupt, cannot die;--that the convert cannot fall from grace. The contrary is the suggestion and lesson of the figure used--natural begetting. It shows us the possibility of misconception, miscarriage, still-birth, etc., after the spiritual begetting as after the natural begetting. Thus the figure used contradicts the theory sought to be built upon it.

They do teach, that if our begetting is genuine, it must be a begetting or inspiring by the truth, and not by error; and that if we are really begotten by God's precious promises to new hopes, and new ambitions, and a new course of living, our natural preference for sin (by reason of the fall) having given place to a preference for righteousness, we cannot sin (wilfully);--and to them that are accepted in Christ nothing is reckoned sin that is contrary to their will, uncontrollable weaknesses, resulting from the fall, being covered from God's sight by the ransom.--Rom. 4:7,8.

Hence, if any man sin (wilfully, intentionally), it is a sign that at that time he is not begotten of God by the Word of truth. If he ever were begotten to a holy, consecrated will, the seed of truth must have died; for so long as it remains he could not take pleasure in wilful disobedience.

The truth-seed itself is incorruptible, but not so the newness of life begotten by it. The truth may be let slip, and leave us as though we had not known it. "We have this treasure [the spirit of the truth and the new wills begotten of it] in earthen vessels," as the Apostle says. (2 Cor. 4:7.) And our earthen vessels are all more or less cracked by the fall, so that we are unable to contain or to retain a full measure of the spirit of the truth,--with all the daubing and patching we can do; at best they are leaky vessels. Therefore, the Apostle again says,

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"We ought to give the more earnest heed lest we should let these things slip [leak out]."

The possibility of falling away, after having come into full fellowship with the Lord and been reckoned members of his "body," is very clearly taught by our Lord as well as by the apostles. In fact, the only ones in danger of

falling away from divine favor are those who have been lifted up to that favor, and not the world still groveling in sin, "without God and without hope." The Apostle Paul says,

"If we [the consecrated Church] sin wilfully, after that we have received a knowledge of the truth, there remaineth no more a sacrifice for sins [we having enjoyed our share of grace under the one sacrifice], but a fearful looking for of judgment and fiery indignation which shall devour [not preserve, nor purify, but destroy such wilful sinners as] the adversaries [of God]." --Heb. 10:26,27.

Again, he declares, It is impossible to renew unto repentance those once enlightened, who have been made partakers of the holy spirit, etc., if they shall fall away. (Heb. 6:4-8.) But so infatuated and so deceived by their own hearts are those whose views we criticise, that to these words they reply, Yes, but the Apostle says if; whereas he knew that they could not fall away, and is merely citing an impossible case. Such people can only be left to the blindness which their own wilfulness and prejudice has induced. Whoever can read this citation, and still claim that the Apostle was teaching the impossibility of Christians falling from divine favor, is surely lacking either in intelligence or conscientiousness; and it would be useless for us to try to convince him. For he who could and would so distort the divine record would have no difficulty in getting rid of any arguments we or others might frame.

The Apostle Peter speaks of this same class, saying, "For if, after they have escaped the pollutions of the world, through the knowledge of the Lord and Savior Jesus Christ [i.e., by being "begotten by the Word of God"], they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it [been "begotten by the Word of God"] to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." --2 Pet. 2:20-22.

Our Lord taught the same lesson in his parables. He represented the state of the justified who backslide, by a man out of whom the devil had been cast and which, returning, found the heart swept and garnished, but unoccupied, and, entering in with others, made "the last end of that man worse than the first." --

Matt. 12:43-45.

In the parable of the wedding guests (Matt. 22:11-13) the Lord shows one (who represents a class), who evidently came in among the others, clothed in the provided "wedding garment," and who was fully recognized as a guest and "friend" by the host until he removed the garment [which typifies Christ's imputed robe of righteousness]; and then he was cast out of the special light and favor into the outer darkness from which he originally came in.

In the parable of the sower our Lord shows how the good seed (the Word of God that liveth and abideth forever) might be received upon stony ground and sprout into being, and that new being afterward die, and how the same good, incorruptible seed in other cases is choked by the thorns of worldly business, pleasure and ambition.--Matt. 13:3-9,18-23.

In the parable of the Vine (John 15:1-8) he shows that one may be begotten by the Word of God, and even become a member of the elect Church, the true Vine, and be recognized as such by the husbandman, God, and that yet, if he fail to bring forth the fruits of the spirit, he will in due time be cut off from that elect Church or true Vine. For the present state of our membership is not final, but a probationary one,-- His "house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." (Heb. 3:6.) We are justified by God's grace and called to be his sons, and "he is faithful that promised." (Heb. 10:23.) If there be failure or unfaithfulness, it will be on our part. Hence in receiving us as sons he is taking us at our

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Covenant: and whoever becomes a "castaway" must become such of his own wilful act,--"If we sin wilfully," etc.

Our Lord mentions some such whom he will disown, saying, Many shall say unto me in that day, Lord, Lord, have we not done many wonderful works in thy name, and in thy name cast out devils.

Again, he tells us of one fully recognized as a servant and entrusted with a talent for service, who, because unfaithful, will have it taken from him and be himself cast into outer darkness: not because he never was a real servant, but because, being really a servant, he proved unfaithful.--Matt. 25:14-28.

Let us now glance at the other texts cited to prove this theory that a true Christian cannot fall from divine favor.

The fourth is a simple statement that the Word and providence of God alone can draw men to Christ, the Life-giver, and that Christ will not refuse any coming as the result of such a drawing. It says not one word about his holding men who come so that they cannot go from him again, crucify him afresh and do despite to the spirit of God's favor.

The fifth text merely asserts God's willingness and ability to shield and keep all who desire to be kept--who abide under the shadow of the Almighty. It does not at all imply an imprisonment of those in God's care, so that they cannot go from him as they came to him, by the exercise of their own free wills.

The sixth text merely mentions that the class foreknown to the Lord as those who will be joint-heirs with Christ, he has foreordained must have characters like that of Christ--must be copies of him. See a further treatment of this text in Z.W. TOWER, Feb. 1, '94.

The seventh text declares that God cannot be deceived. He knows those who become his, by being begotten by the Word, and he knows equally well whenever any lose the spirit of the truth and cease to will and to do according to his good pleasure.

The eighth text shows our continual dependence upon the Lord, not only for our first impulses toward holiness when we are begotten by his Word to newness of life, but also when we need the encouragement and promptings to deeds of righteousness which his exceeding great and precious promises continually inspire. God's Word is "the power of God unto salvation [by which he works in us first to will aright and then to do right] to every one that believeth" --receiving the spirit of that Word into good and honest hearts.--Compare 1 Pet. 1:23 with 2 Pet. 1:4 and Rom. 1:16.

The ninth text shows that our continuance in safety depends upon our own course of conduct after God has done his part through his Word and providences; if then we do these things, if we cultivate the spirit of Christ and are "not barren nor unfruitful," but "give diligence

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to make our calling and election sure," then, under such conditions, we "shall never fall;" for God will not suffer us to be tempted above that we are able, but will with the temptation provide a way of escape.--See TOWER, Oct. 15, '92.

The tenth text is the only one that gives even

a slight support to the doctrine claimed. Here one of the begotten or consecrated Church has committed sin; not necessarily a wilful sin, but quite probably in part at least a sin of ignorance; the transgressor was probably a "babe" in Christ and in the knowledge of the divine will, or had mistaken the liberty wherewith Christ makes free for license to sin, or both. At all events, the Apostle's language indicates that his case was not a hopeless one, as it would have been had the sinner transgressed against full light and knowledge, wilfully. For the same Apostle declares that such cannot be renewed unto repentance.--Heb. 6:4-6. Compare 1 John 5:16.

The Apostle would show the Church the importance of prompt and decisive action to correct such an error. The wrong-doer should not be temporized with, nor coaxed and advised, nor remonstrated against, but should be promptly disfellowshipped by all the pure-minded, refused all recognition and all privileges of fellowship, no matter what his professions or knowledge or talents: thus left to the world and the devil for fellowship, he would be the more likely to see his condition and reform. That in the case mentioned the man did not have a bad spirit,

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but still had some love for God and his people and a desire for spiritual things, is shown by the Apostle's words, "That the spirit may be saved in the day of the Lord Jesus." If his spirit had been bad, the Apostle would not suggest its being saved --all that is evil must be destroyed. This man's spirit was good--his will was to do God's will, but from some cause he did not allow the exceeding great and precious promises of God's Word work in him to do right. The purity of the Church demanded that he be dealt with rigorously; and his own future depended upon whether or not the animal nature which was ruling him should be mortified--put to death.--Rom. 8:13; Col. 3:5.

The mortifying of the flesh implies that we cease to do evil and learn to do well; becoming dead as to sin, but alive unto righteousness. Only those who attain to such conditions will ever have everlasting life upon any plane of being.

But there are two ways of reaching the same end. The more desirable and more noble of the two is this; viz., after justification and peace with God, by faith in the great atonement, we should consider ourselves as bought with a price, even the precious blood of Christ, and

hence no longer our own, and should present our bodies living sacrifices to the service of the Lord--to be used, not according to our former will of the flesh, but according to the will (the Lord's will) to which we have been begotten by the word of truth. Such will not fulfil the desires of the flesh--sacrificed and reckoned dead, but the desires of their new spirit. The mind of Christ dwelling in them richly will control them more and more, and accomplish the sacrifice of the flesh in God's service. The class who so do, during this Gospel age, are called "Overcomers;" and to them will be fulfilled all the richest of God's promises; and, as joint-heirs with Christ, they shall inherit all things. These are in all a "little flock," because their path is a narrow one.

The other way of reaching the same result, viz., of becoming dead to sin and alive toward righteousness is followed by many; but it is an ignoble way, an unsatisfactory way and in every sense undesirable. It is this: After gaining justification and peace through Christ, to make a covenant of self-sacrifice, and then by yielding to temptations and weaknesses to fail to overcome; and yet to hold tightly to the Lord, at the same time not resisting the desires of the flesh--not crucifying the flesh with its affections and desires, good and bad. This is the attitude of the majority of truly consecrated Christians--they are seeking to serve God and mammon, to please self and worldly friends as well as the Lord, some going to one extreme and some to another. The result of their course is that they please nobody. The world endures them, but despises their religious aspirations as "cant," and themselves as hypocrites. They are always dissatisfied with themselves, feeling conscience-smitten that they are violating the spirit of their consecration. They do not please the Lord, but he has pity on them. He sees that if right-doing were just as easy as wrong-doing, this class would choose the right; and in sympathetic pity he does for them the only thing that can be done further. He delivers them to Satan; he permits the great enemy of righteousness to attack them;--he permits their cherished ambitions to ensnare them and pinch them, their idols to fall, their earthly sweets to turn to bitterness, until, heart-sick and disappointed, the spirit may turn fully to the Lord, not an "overcomer," not a sacrifice, but one in whom the flesh has been destroyed by bitter experience, crying,

"I have sought the world around,
Peace and comfort nowhere found.

Now to Christ my spirit turns,
Turns a fugitive unblest."

But such a result is by no means a certainty; instead of the buffetings and troubles turning the heart to the Lord, it may and often does result in utter loss of the spirit of Christ and a total cutting off and destruction of the unfruitful branch.

The Apostle says, "that the spirit may be saved in the day of the Lord Jesus." The result is at best an uncertainty--it may or may not be saved ultimately. The only way to save such as will not sacrifice is to put them through troubles which will destroy the flesh and develop the spirit; and this heroic remedy the Lord applies.

This is the secret of much of the trouble through which God's people pass:--they are

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not overcomers, and he is putting them through troublous experiences to destroy the will of the flesh and its control of them as "new creatures," and save them from their old selves. For the "great company" (mentioned in Rev. 7:9,10) refers not merely to some of this class now living, who, because not overcomers, not self-sacrificers, will not be saved from the great "time of trouble such as was not since there was a nation," but go into it and "have their portion with the hypocrites" and the world, in order that they may have the love of fleshly things --worldly ambitions, etc.,--entirely burned out: it refers as well to a similar class passing through trouble during all this Gospel age. To those rightly exercised a reward, a blessing, will be granted and everlasting life--although all such will lose the great prize to which all called in this age might attain, with far less pain and trouble, if obedient,--self-sacrificers. But if, notwithstanding this discipline and experience, any still choose to live after the flesh, the Apostle's warning is that such "shall die" (Rom. 8:13); and he refers to the second death evidently, because the first death (Adamic death) passed upon all.

But let it not be forgotten that the "overcomers" also "suffer," pass through "fiery trials" and "endure a great fight of afflictions," partly in their own persons and partly in their fellowship with others misused. (See Heb. 10:33,34.) There is a difference, however, a great difference between these sufferings of the sacrificers and those sufferings previously mentioned, of the class having their flesh destroyed. The sufferings of the self-sacrificing class are

for godliness, for righteousness' sake, and in the interest of the Lord, his people and his truth, directly or indirectly: and such sufferings are accompanied by a joy and peace which make them, however severe, to appear but "light afflictions" and "but for a moment." (Compare Acts 16:22-25; 2 Cor. 4:17; Rom. 8:18; Acts 5:41.) But joy and rejoicing are properly lacking in the sufferings for correction in righteousness, and for unfaithfulness to the covenant of self-sacrificers: the destruction of the flesh is therefore doubly painful; and for every reason those who have been called to suffer with Christ as joint-sacrificers, and by and by to be his joint-heirs, should lay aside every hindrance and weight and run in the race,-- that they may make their calling and election sure and win the prize.

In this tenth text, therefore, there is nothing to indicate that all who obtain the grace of God will never fall from it: it does, however, show God's longsuffering mercy, his unwillingness that any should perish in whom an acceptable character can be developed at any cost.

In conclusion, then, we exhort you, "that ye receive not the grace of God in vain." "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." (2 Cor. 6:1; Heb. 4:1.) The crown of life is promised to those faithful until death.--Compare Ezek. 33:13,14; Rev. 2:10,11,26; 3:5.

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DISINTEGRATION IN THE CHURCH OF ROME.

ORGANIZING AN INDEPENDENT CHURCH.

A PROCLAMATION inviting the discontented Roman Catholics and Catholics other than Roman in the United States to unite has been issued in Cleveland. It is signed by Rev. A. F. Kolaszewski, president, and M. A. Chrostowski, secretary of the Polish National Church Committee. They headed the revolt from St. Stanislaus' Roman Catholic church in that city, which led to the establishment of an independent church on Fremont street. They propose not to limit the movement to any nationality, but to bring together all who desire to enter the independent fold. Fifty thousand

copies of the proclamation will be distributed through the country, and in a short time a convention of delegates representing Polish congregations throughout the country will be held.

After this convention has organized a new denomination, discontents of other nationalities will be invited to join it. The proclamation reads:

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PROCLAMATION OF THE POLISH NATIONAL CHURCH COMMITTEE OF THE CATHOLICS IN THE UNITED STATES.

Fellow citizens and co-religionists: The Poles of the United States, and all who have found out from years of bitter experience what a curse to their national interests, to their enlightenment and progress, their allegiance to the church of Rome is, have decided to throw away the hateful yoke covered with moss of ages of fanaticism and tyranny. Therefore, they have decided to establish the Polish Independent Catholic Church of America. Our religion, our faith, will remain essentially the same; but we want to be our own masters relative to the management of our worldly affairs. The principles laid down for the establishment of the Independent Catholic Church are as follows:--

First. All the church property belongs to the congregation, and not the bishops.

Second. The congregations will elect their own priests, or approve the ones sent by the bishop.

Third. The congregations will exercise perfect freedom in regard to the education of their children. There should be no compulsion in regard to the sending of their children to parochial schools. The parochial schools should be furnished with American textbooks and the American system of teaching.

Fourth. Perfect freedom of the press.

These are the principles laid down by us for the establishment of an Independent Catholic Church in this country. We have already, upon these principles, established one church in Cleveland, O. Others are being organized in Baltimore, Chicago, Buffalo, Nanticoke and Reading, Pa. In a few years hence we are sure of having an independent congregation in every Polish settlement in this country. But our aim is broader still. We do not want to confine this work of reform to our nationality alone. We want to spread it all over the country; we want to reach every catholic citizen of the United States whose heart beats for

freedom and who is opposed to the tyranny and fanaticism on which the church of Rome is founded. For the purpose of carrying on the propaganda of religious freedom among the Poles, the Polish National Church Committee was elected. This committee was authorized to confer with the catholics in this country, composed of other nationalities. This committee, representing about 125,000 Poles who are worshipping already in the independent spirit, makes an appeal to you, fellow citizens and co-religionists, and invites you to join in the movement. We have not the least doubt that many thousands of American catholics--Bohemian, German, Irishmen, Frenchmen, and others--are dissatisfied with the arbitrary rulings of the church of Rome, which is represented in this country by the whimsical, despotic, and shallow-minded American bishops. We have not the least doubt that many of you are opposed to the church property being owned exclusively by the bishops. This is simply absurd. This only shows to what degree extends the greed for money of our high church officials.

We have no doubt, also, that you would be willing to have for your spiritual adviser a priest who would really care for his flock, and not for the bishop's interests, as it is at present. We draw the example from the state of matters existing among us. In our Polish congregations we have had many examples where our priests were treated in most unjust, most cruel, most diabolical manner by their superiors, the bishops. And we know that the only reason for this was that the priest really cared for the good of his flock, and did not want to enrich the bishop at the expense of his congregation. We presume that more or less the same state of things exists among all the catholics in this country. Therefore, when we say that we want the election of the priest to be reserved for the congregation--if not exclusively, then partially, at least--we are sure we touch the keynote of the question. Then come the schools. The superiority in everything of the public schools formed on the American system of school teaching is so apparent to everybody that we will not dwell upon this subject at all.

So, fellow citizens and co-religionists, you can plainly see that we do not wish to change our faith--our denomination. We wish to remain as we are, catholics, but we want our church, just as all the institutions in this country are, to be governed by the spirit of freedom. We want it to be governed by the free and glorious Constitution of the United States. We

will remain catholics, but the worldly affairs of our own church will be solely and exclusively in our own hands. We do not want to organize any other congregations but the catholic, but they must be self-governed, dictated to by the majority of the people, and not by the arbitrary bishop, despotic Satolli, or infallible pope of Rome.

These are our principles, and they sooner or later will be recognized as a religious standard by all the noble, thinking catholics of America.

On the road to the great religious freedom and deliverance, however, we will find many hard obstacles. The church of Rome is great and powerful even in this country. While the centuries passed away it remained the same, unchanged and unmoved, and now it is even more

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grim, fanatical and arbitrary than centuries ago.

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Its power, as hundreds of years ago, is founded upon ignorance, superstition and fanaticism, and there is small wonder that even in this country it is so great. This church of Rome will do its utmost to stop our work of reform. It will beg, it will pray, or it will curse and excommunicate, or it will strain every nerve in its gigantic body to stop or crush us to the dust.

Fellow citizens and brother catholics! United we would stand--withstand all the onslaughts of this mighty enemy of freedom--divided, separated, we would fall, accomplish nothing, or very little, at the end. We invite, therefore, most earnestly, every one of you who thinks more or less the same as we do, to join in this grand stride for religious liberty. Instead of having a committee composed of one nationality for the carrying on of this propaganda, we must have a national American church committee, composed of all nationalities, with different branches--that is, Polish, Bohemian, German, Irish, and others. To bring about this we must first have a convention, where all the plans for the future work of reform will be discussed and the above committee organized. Therefore, we invite all who will take interest in this proclamation to come to a convention which we propose to hold in Cleveland for the purpose of discussing all the matters pertaining to the establishment of the independent catholic church in America. We propose the city of Cleveland

for the place of convention, because in this city the great movement was first begun a year ago. In this city, too, we have already established an independent catholic congregation, known as the congregation of the Immaculate Heart of the Blessed Virgin Mary. This congregation, in spite of the excommunication by the bishop of the Cleveland diocese, in spite of the repeated appeals by Satolli, whose despotical and whimsical inclinations are best shown by his order expelling all the saloonkeepers from the catholic societies, grows larger every day, gaining new members. We beg of all of you who are willing to take part in this great convention to notify of your intention one of the following officers of our committee, who, after the list of those ready to participate will be more or less completed, will name the clerk of the convention.

All the newspapers in the country desirous of helping this good work along, we beg to copy this proclamation.

In the name of the Polish National Church Committee,

Rev. A. F. Kolaszewski, Pres.,

M. A. Chrostowski, Secretary.

THE REVOLT SPREADING.

A large Catholic congregation in Baltimore, Md., known as The Church of the Holy Rosary, and numbering about three thousand members, has decided to follow the example set at Detroit and Cleveland;--organize an Independent Church, place its affairs in the hands of a committee, engage its own pastor, etc. Two of its members were sent as a committee to Cleveland to investigate the conduct of affairs there, and made a glowing report of the success of the movement. They report that about thirty priests are ready to accept positions as soon as they are offered. It was to prevent just such a movement and keep peace in the Roman Catholic family that Satolli was sent here as the representative of the pope. His mission was only partially successful in the healing of the McGlynn schism. A similar Independent Catholic movement is on foot in Europe.

A NATIONAL ORGANIZATION EFFECTED.

In harmony with the foregoing a general Convention

met at Cleveland on Aug. 20, at which were delegates from congregations of Polish Catholic secessionists in fourteen cities of the U.S.--those of Baltimore, Cleveland, Detroit, St. Louis and Buffalo being the largest. The latter was reported by its delegates as 8000 strong.

Archbishop Vilatte was chosen the head of the new church; and while some favored a name indicating the Polish origin of the new denomination, it was finally decided that as Catholics of all nationalities would be invited to join it the name should be, The American Catholic Church.

A resolution renouncing forever allegiance to the Pope of Rome was voted down--the Archbishop declaring, "We will always recognize the primacy of the pope. That does not imply that we believe in his infallibility or supremacy. The pope is nothing, but we respect him for his primacy."

Archbishop Vilatte in a speech said, "We are met together to exclaim, 'Great is the truth, and it shall prevail.' We are met to proclaim all over the land, 'Beware of despotism, if you love liberty.' The American Catholic Church will be composed of different nationalities."

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RELIGION IN AMERICA: A JAPANESE VIEW.

THE Nation's Friend, a leading Japanese monthly published at Tokio, has a paper by Professor K. Ukita of the Doshisha College, on "Religion in America," which has been translated for The New York Independent. Professor Ukita studied at Yale University for a period of two years, and he gives his opinion as the result of personal observation.

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Mr. Ukita noticed that the lower classes in America do not attend church. This is not a phenomenon of one district only. After noticing the real condition of society, he found that there is a proper cause for this phenomenon. There is a custom in America of restricting the seats in the religious temples; they are sold to certain persons, and, even in the churches with free seats, it is generally the custom to take up collections for the maintenance of the services; and, moreover, it is the custom

for ladies to wear fine dresses. Such being the custom, those who have not much money and wear coarse clothes are ashamed to enter the churches. Civilization is progressing, but it shows no mercy to the laborer. The Gospel is preached, but the laborers cannot hear it. Ah! the words, "Blessed are the poor," and "The Gospel is preached to the poor," are no longer true; they are simply recorded in a Bible which is chained to the pulpit. In some extreme cases the Christian Church excludes poor people from coming into the Church. The Gospel of the Saviour has become an almost exclusive possession of the rich and middle classes.

The people by whom the present Church is organized are capitalists and people of the middle class. The day when they meet with people of the lower class is not on the Sabbath when the all-loving and merciful God and Christ are remembered. Although they give money to the Church on Sunday, on the weekdays they do not remember the golden words of Christ; they only know the economical principle that they should buy in the cheapest market and sell in the dearest market.

It is not proper to say that those outside of the Church are not Christians. There are many people who make the true God and Christ their moral ideal, and yet who do not attend church. Even among the lower class of people whose names are not written on the church-rolls, there are many who hold the same ideal. In one society in New York, when a speaker pronounces the word Church, the audience hiss, but when he speaks the name of Christ they applaud; so that it is clear that the present Church has lost its power to attract men, and especially to attract the heart of the lower classes. But this is not a sign of the decline of Christianity. This fact simply shows that the creed and system hitherto prevailing are antiquated and do not keep pace with the general current of the Nineteenth Century.

If the Christian Church cannot reform its creed and system very radically, it may come to stand in the same position in the coming revolution as it did in the time of the French Revolution. It is true that the Church in America is separated from the State; but, on the other hand, it makes a league with the capitalists, and the rich organize a church by themselves and the poor by themselves. Although there is no difference of Jew and Greek, slave and free, male and female, and even no difference of race in the Kingdom of Heaven, the present Church in America not only refuses to

allow the poor to come in, but it is a fact that the white people and the black are opposing each other. The great future revolution of the world will be not merely religious and political, but also a great social revolution, consisting of economical and race reformation.

--Literary Digest.

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"UPON THIS GENERATION."

"That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation."--Matt. 23:35,36.

AT first glance it appears unjust on God's part to thus visit punishment for the sins of the parents upon their children, centuries after. Nor can we suppose that the evil-doers --Cain and his successors--would be excused from further responsibility even after their children had suffered, for it would be as unjust to let the real culprit go free of punishment as it would be to punish him and his children both for the same sins. Neither of these unjust and unreasonable views can be the proper explanation of these, our Lord's words.

The thought is this,--That generation (the one in which our Lord lived) had so many advantages

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over every previous generation, in general intelligence, as well as from the special teachings of Christ and his followers, that its

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responsibility was only proportionate. As it had more advantages than all previous generations combined, so the punishment for its course of sin must in justice be all and more than equivalent to the punishments visited upon past transgressions all combined.

But let us not confuse these national and generational judgments with individual judgments. They were distinct. For instance, a certain immediate judgment came upon Cain for

the murder of his brother; and so with every crime there seems to go a certain amount of present-life punishment, entirely distinct from the future retribution. What "stripes" may yet be due to Cain we cannot surely know, except that it will be "a just recompense." And so in the case before us in our text, only the immediate and visible consequences of sin are referred to. The outward and immediate consequences of the rejection and murder of Christ would be, and properly, more severe than all the outward and immediate punishments of all previous transgressions against God's people combined.

This statement in no way involves the future retribution of the people of that generation. In that future retribution they will not be judged nationally, nor as a generation, but each individual will be held responsible for his own conduct in proportion as he transgressed against the light; and each, through the merit of the "ransom for all," will be offered a credit proportionate to the weaknesses he had sustained from the fall. These conclusions are sustained by the words of the Apostle Peter.-- Acts 2:23,37-40.

Our Lord's statement in our text was corroborated by the Apostle Paul, who declared, "wrath is come upon them to the uttermost" (1 Thes. 2:16); confirming the Prophet Daniel's words, "He shall make it desolate until the consummation, and that determined shall be poured upon the desolate." (Dan. 9:27.) And secular history estimates the trouble which came upon Israel, upon that generation, within forty years of our Lord's utterance above quoted, as the most awful that had thus far occurred amongst men;--thus attesting the correctness of our Lord's prediction.

But when we remember that Israel according to the flesh was a typical people, and that God's promises to them, dealings with them and judgments upon them were typical or illustrative of similar promises, dealings and judgments, but on a wider and grander scale, made to the Gospel Church--the antitypical people of God, the true Israel--we are led to expect similar things upon the closing generation of the Gospel age. And we find it predicted of these two houses of Israel, by God through his prophets, that only a remnant, a "little flock," from each will prove worthy, while the majority will stumble; and that upon them will come an awful trouble in the end of the Gospel age, "a time of trouble such as was not since there was a nation."--Dan. 12:1.

As not all Israelites were Israelites indeed,
so not all Christians in name are Christians indeed.
As the true Israelites were gathered out
of, or separated from, nominal Israel, first in
spirit or intent and afterward literally, before
the great trouble came, so here, in the end of
this age, there must be a separation of true
wheat from tare imitations, first in spirit and
afterward actually, so that they be not partakers
of the plagues or troubles predicted.--
Rev. 18:4.

And as a punishment equivalent to all other
punishments combined for shedding of righteous
blood was exacted of the closing generation
of typical Israel, just so it will be with the
closing generation of this Gospel age;--the
present generation. The knowledge and advantages
every way of the present generation,
above those of all previous generations, make
its responsibility correspondingly great; and
its penalty for hardness of heart, unreadiness to
receive the Lord and his Kingdom, and resistance
of the truth, now shining out upon every
side as never before, is to be equivalent to the
combined judgments upon all who have despised,
rejected and persecuted God's people,
throughout the age. And thus we read, that
when Babylon's fall is complete, after God's
people, heeding his voice, have come out of her,
then, in her overthrow, will be found--"the
blood of prophets, and of saints, and of all that
were slain upon the earth." (Rev. 18:24.) No
wonder, then, that her fall will mean a "time
of trouble such as was not since there was a
nation!"

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MISSIONARY LIFE.

DEAR BROTHER RUSSELL:--The following is
a copy of a letter recently received by a friend
of mine from another old, intimate, personal
friend, who is now in India as missionary for the
Baptists. It illustrates wonderfully the blind
gropings of the spiritual leaders of nominal
Christendom. (The italics are his.)

Yours in Christian love, F. B. UTLEY.
India, May 22nd, '94.

My Dear Friend:--Every time I open my
writing case, your letter is seen by me. I was very
glad to get it and to learn so much of Y.M.C.A.

work in Ontario. Every one who writes makes some such statement as follows:--"Well, I need not tell you of Y.M.C.A. affairs, as others will have written you on that subject;" and between them all they keep me well in the dark.

A good many people in writing the missionary, too, imagine they must assume a commiserating air, or rather tone, and talk of self-sacrifice, burden, and all sorts of sentiment. I know people at home look on the foreign mission field as a horrible pit, into which, amid the supplications of home friends for his safety, the heroic missionary descends with only a forlorn hope of being spared to ascend again. And I know the missionaries largely like to have it so. But, as a matter of fact, it is one of the highest deceptions in all creation; and a very rude shock my wife and self received when we came to Madras, and afterwards to our own fellow-missionaries in Cocauade, Tuni, etc., and saw the comfort they lived in. [See Z.W. TOWER for January 1, '92.] Don't misunderstand me--the missionary has as much right (and certainly more need) to live comfortably as the workers at home; but my contention is that the truth should be told, and a little of the sentimental rubbish which pervades, at times, even that unique denominational paper which is published in T_____, should be "sat on."

I am not in the least to be pitied here or commiserated with. Why, on Saturday evenings lately I have been literally howling with delight. People are coming in in large numbers, young men sit down and hear me through attentively. Then we lack nothing, have abundance of food, a house suited to the hard climate, and plenty of servants to do the running for us. We live not like niggers here: we live and dress as Europeans, and are looked up to by the people; though our truth is not believed. And in these days of fast and cheap travel we may entertain a reasonable expectation, if the Lord will, of going home at fair intervals in life to see old faces and places. If I'm spared to come home ever, I'll tell up mission life as it is, or else forever hold my peace. The church is very ripe for judgment. The world is uneasy. Europe is an armed camp. Society shakes in its shoes--the clay and iron has proved itself thoroughly wanting in cohesive qualities, as per the divine Record. The Jews, God's heritage, are casting longing eyes toward the city of David, and God is certainly drawing attention to the ancient land in ways that are marvelous--railways, increased commerce, amazing immigration, increasing fertility, all around us expectancy of a

great something, the world cannot tell what.
What does it mean? Is he, the Beloved, at the
doors? At any rate, it becomes us to gird up
our loins as men who wait for their Lord.

Yours in the one body, and in hope of his
coming, F. W. G _____.

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ANOTHER BRANCH OF THE WORK.

THE Editor receives frequent urgent requests
to visit various little groups and preach, especially
for the benefit of outsiders who might be
awakened. We are obliged to decline these
invitations--for the present at least--believing
that the general work of the TOWER office which
demands our attention is still more important,
because it is for a larger number. Besides, it
is a part of your work and privilege to tell the
glad tidings wisely and lovingly to your fellow
Christians and neighbors who have not yet
learned the present truth. Love for them and
for the truth and of the Lord's approval should
take you into Y.M.C.A. Meetings, Class Meetings
and Prayer Meetings regularly to scatter
the truth by word or by printed page, or as
best you can--but always wisely and lovingly,
so as not to stumble and offend, but to bless.

But realizing that you may need help in preparation
for such work of ministry, we have arranged
lately to have several brethren travel,
some giving a part, and some all of their time
in visiting you for the purpose of building you
up in the truth and in its spirit.

We have sought to choose for this work
brethren of (1) unexceptional character, polished
with the truth; (2) of meekness--that
they might not be puffed up and thus be injured
themselves, while seeking to help you; (3) of
clear conception of the Lord's great plan and
fully imbued with its spirit; (4) of ability to
impart the truth to others in its own power

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and simplicity (not necessarily orators); (5) of
known fidelity to the ransom; (6) of humble
mind who seek not to preach themselves, but
Christ--not to air their own knowledge, but
his Word in its simplicity and power; (7) students
of the Word, of cultivated thought, well

founded and settled;--not wondering novices--not teachers of speculations and fancies, nor of Anglo-Israelism, Socialism, Politics, astronomical theories, etc., but (8) teachers of the One Lord, One Faith and One Baptism--the one gospel authorized by and based upon the one sacrifice, given once for all.

If any of these Brethren come your way they will introduce themselves by showing a printed and signed Certificate from the Watch Tower Tract Society (renewed yearly); whereupon we are sure they will be granted the leadership of the meetings. Nevertheless prove all things they may say by the only infallible authority--the Word of God. Should you deem their teachings in conflict with the Word in any particular, the differences should be promptly and clearly stated in a letter to the WATCH TOWER. The question would receive attention either by letter or, if of general interest, would be treated in the TOWER.

Some of these Brethren are so situated as to be able to give fragments of their time to this work, and that free of expense to the Tract Fund; others will receive some assistance; and still others, giving all of their time, will be wholly at the expense of the Tract Fund;--a portion of your "Good Hopes" donations to the Tract Fund being thus used for the benefit of yourself and others. We desire to divest the truth of all subserviency to money and begging --often so injurious to such work. And consequently let it be understood from the first that collections or other solicitations of money are neither authorized nor approved by this Society.

This branch of the work is only an experiment and we shall watch for results and for the Lord's further leading. While you and the Colporteurs and the O.T. Tracts and the Dawns are arousing attention and interest, and the TOWER and you are strengthening and upbuilding the "body," this new feature should further assist in the same great work;--the Bride making herself ready for joint-heirship with the Bridegroom.--Rev. 19:7.

Of course all cannot be visited; and it is purposed that for the present it will be unwise to stop at any place having less than five TOWER subscribers; for we esteem that any one at all interested in present truth will want the TOWER; as its terms make it possible for all to be on our list.

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STUDIES IN THE NEW TESTAMENT.

--INTERNATIONAL S.S. LESSONS.--

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

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JESUS AT JACOB'S WELL.

III. QUAR., LESSON XII., SEP. 16, JOHN 4:9-26.

Golden Text--"Whosoever drinketh of the water that I shall give him shall never thirst."--John 4:14.

As we read these gracious words of the Master, and especially his reply to the woman's reference to the Messiah, the hope of Israel--"I that speak unto thee am he"--our hearts also thrill with a solemn gladness; for the blessings of his advent and the water of life which he gives have come to us also.

Several points in this lesson are worthy of special notice. (1) Observe the simple condescension of the Lord in thus endeavoring to make plain the way of life to one who had strayed far from the path of rectitude; (2) the natural and earnest manner

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of introducing the subject and pointing the lesson; and (3) the teaching.

He offers the water of life--the refreshing hope of life through faith in him as the Redeemer, which hope would be like a perennial well-spring continually rising up in her heart. (Verse 14.) So it is now; but by and by when the hopes of the believing Church are realized and God's Kingdom is fully established, these wells will flow together, and a mighty river of the water of life will come forth from underneath the throne of God for the refreshment of all who will partake of it.--Rev. 22:1.

Then--in that Millennial age of glory and blessing--all who worship God will worship him in the spirit of the truth.--Ver. 24.

We who have partaken of the water of life and truth which Christ has furnished us can truly say, It satisfies our longing souls as nothing else could do. And those who are drinking of it have no cravings for the vain philosophies of men which make void the Word of God. We are still drinking; but according to our Lord's words we shall soon be satisfied (Matt. 5:6)--when we awake in his likeness, in the first resurrection --Psa. 17:15; Phil. 3:11.

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ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

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"WHY HAST THOU FORSAKEN ME?"

DEAR BROTHER RUSSELL:--One of our dear friends writes of disappointment, in a small town, among strangers; and of lonesomeness, with no companionship but the

Savior. Christians must follow Christ. He trod the wine press alone, absolutely alone: without companionship even of the Father, who hitherto had been one with him. Happiness in the society of many sympathizing friends may be taken as indication of weakness, and of necessity for such sympathy. The wind is tempered to the shorn, weak lambs.

Some, who appear to have much company, really do not. Some, earnest for the truth, appear to stand in the midst of large and ever increasing groups of friends. But they really each stand alone; snow-capped and clear above the clouds, like bleak mountain tops, towering their grand, neighboring but isolated peaks above, and always higher than the aspiring, friendly, lesser mountains and hills composing their chain.

Alone! What an awful significance! And to think that he whose righteousness was not imputed did really agonize alone. Absolutely without companionship! In his excruciating despair he cried, "My God! My God! Why hast thou forsaken me!" What wonder, then, that he who was justified to live, but was permitted to lay down his life, should thus cry out in agony when he yielded up the spirit of life!

Why should any who aspire to be with and like him, in the glorious immortality of the Divine Nature, hope to escape similar experience? The thorns, the cross and the piercing nails may not be from the bush, the tree or the mine; but they will, none the less, be real, tangible and terror striking. We may pray that, if possible and without drinking, this cup may pass from us, assured also that, if possible, the request will be granted; but we must also add with resignation, if not with cheerfulness, "Nevertheless, not as I will, but as thou wilt."

W. M. WRIGHT.

TRACT NO. 21--DO YOU KNOW?--is being prepared in German. Order in advance what you can use judiciously. The English edition is exhausted; but a new lot is under way, which will run the total above half a million copies.

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"THINK ON THESE THINGS."

"Finally, brethren, 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.

"KEEP thy heart with all diligence; for out of it are the issues of life," is one of the wise sayings of the inspired Word (Prov. 4:23); and it was with the same thought in mind that the Apostle penned the above words to the Church at Philippi, whom he addressed with great affection and appreciation as his "joy and crown." (4:1.) The little company of consecrated believers there were the firstfruits of his ministry, and were specially remarkable for their loyalty and faithfulness to the Lord, the truth and the beloved Apostle, who at this time was a prisoner in Rome. Thither, in his time of need, they sent their gifts, and these expressed their love and sympathy and care for his temporal welfare, which they had always been forward to do while he ministered to them in spiritual things. (4:10-19.) In them the Apostle was comforted and cheered, and he rejoiced even in his afflictions in that they also were for their sakes; for the example of his patience in tribulation and joy and in self-sacrifice was as valuable a lesson to the saints as were any of his most profound and logical instructions.

Being desirous that these disciples should continue to manifest the fruits of the spirit and to grow in grace, this epistle is one of encouragement and wise counsel--to stand fast in the faith and spirit of the gospel and to learn more fully how to deny themselves even as Christ did (1:27,29; 2:1-11); to work out their salvation with fear and trembling (2:12); to beware of false teachers and evil workers (3:2,18,19); and to seek to be all of the same mind--the mind which was in Christ Jesus; to esteem each other in the Lord; and to do nothing even for the cause of Christ through any spirit of strife or vain-glory.

Then follows this beautiful final admonition of our text, so in keeping with the thought that out of the heart are the issues of life. The

heart represents the will, the intentions. The will must be kept true and centered in God: it is the governing power of the whole man. Blessed are the pure in heart--those of fixed, uncompromising purpose. Yet though the will is the controlling power of the man, it is also subject to influences. If the thoughts be impure, unjust or unholy, the power of the will becomes more and more impaired. Hence the wisdom of the Apostle's advice as to what should be the character of our thoughts. In those who are striving to perfect holiness in the fear of the Lord--to adorn themselves with the beauty of holiness--the thoughts must not be neglected and permitted to browse in every pasture, but must be disciplined to feed upon convenient and healthful food, such as the Apostle directs, viz.:-

(1) "Whatsoever things are true." That would exclude indulgence in visionary and foolish fiction, which does so much to corrupt the mind and squander time. It would also exclude

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all the idle speculative theories of men who, ignoring the true gospel, seek to draw away disciples after them. It would banish also the vain philosophies of the creeds of "Christendom," when once the symmetry and beauty of the divine plan of the ages has been seen. It would avoid all idle gossip and evil surmisings; and, having escaped the gloom and discontent and the perplexity, care and worry consequent upon entertaining such thoughts, the mind can be at peaceful leisure for the contemplation of that which is true. Then it may draw from the abundant storehouse which our bountiful God has supplied, both in his Word of law and prophecy and precept and promise and in the open book of Nature.

How richly the mind is rewarded that dwells upon these things. The law of God and its application to all the minutiae of life's affairs should be the most constant theme of meditation among the saints, since it is to be applied in all our business and social relations; and its often intricate problems require close discernment and discrimination. "Oh, how love I thy law! it is my meditation all the day," is the sentiment which the inspired Psalmist (119:97) would put into the mouth of all the Lord's people. Then the prophecies, so laden with good tidings of great joy for all people, and the promises, so exceeding great and precious, how full of blessing they are to all who delight in

their contemplation! And in the light of the glorious gospel nature itself wears a brighter face and speaks a loftier language, emphasizing the love and power and praise of our God. Whatsoever things are true, brethren, think on these things.

(2) "Whatsoever things are honest." That would exclude all deceit and hypocrisy, all evil scheming and intrigue, as well as thoughts of deliberate plunder of falsehood or evil speaking, giving place to frank and open honesty of thought, developing daily into good and noble deeds.

(3) "Whatsoever things are just." This would discard all unjust weights and balances in estimating the character and motives of our fellow-men, and particularly our brethren in Christ. It would make all due allowances for the infirmities of the flesh, remembering that we also are subject to infirmity, if not so much in one direction, then in another. It would

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consider surroundings, estimate the bias of influences and calculate the force of temptations, in order to find, if possible, extenuating circumstances for favorable judgment. Yet it would not ignore facts, and so blindly encourage evil.

The mind, where justice is enthroned, not only seeks always to judge justly, but it has also a fine appreciation of justice. It delights to trace the lines of justice in God's wonderful plan of human salvation. It so clearly sees the value of justice, which is the very foundation principle of God's throne, that the value of the precious blood of Christ in satisfying the demands of justice and thus reclaiming the forfeited life of the world is keenly appreciated. And so fully is this feature of the divine plan and the grandeur of the principle of justice seen and realized, that no vain philosophy of men, which suggests other schemes of salvation which ignore the just claims of justice, can be tolerated. No other plan but this, which is founded in justice and executed in love, can claim the attention of those whose habit of thought is just and to whom the divine plan has been revealed.

(4) "Whatsoever things are pure." Blessed are the pure in heart and mind. Pure thoughts, devoid of the slime and filth of sin, how they invigorate and energize the soul in every high and noble work! The pure mind demands a pure body and clean clothing, though

it may be ever so coarse. It courts the society of only the pure and good and shuns the contamination of all others. It seeks also only that which is pure, in literature or in art. The vile insinuation, the rude jest, the unchaste in art, are alike an abomination to the pure mind. The pure mind finds delight in the society of the pure and in the contemplation of the virtues and graces and of the true and beautiful. The blessedness of such a condition of mind and heart is too far above the comprehension of the impure to be to any extent appreciated. Its happifying and ennobling influence is best illustrated by the effects upon the body of thorough

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cleansing and clean clothing which give new energy and vigor to the physical man.

(5) "Whatsoever things are lovely; whatsoever things are of good report [worthy of praise]; if there be any virtue, and if there be any praise, think on these things." Added to all the solid virtues of truth, honesty, justice and purity, let all the lovely graces and adornments of meekness, patience, faith, godliness, benevolence, kindness and charity occupy our thoughts. And as we hold these virtues before the mind's eye as a mirror, they gradually become more and more assimilated, and the transforming work goes on in our own characters. Thus, too, the will is strengthened and inspired with fresh energy to fulfil its great work in governing and controlling the whole man.

This the Apostle saw to be the philosophy of the influence of the thoughts upon the will and vice versa. Therefore, he would have us set a watch and a governor upon our thoughts and feed them with wholesome and life-giving food, that thus the thoughts may re-inforce the will, and the will may govern and control the thoughts to the end that both the present and the future blessing of the pure in heart may be realized by those who are diligently seeking for them.--Matt. 5:8.

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THESE MANY YEARS.

--DEUT. 8:2.--

THESE many years! What lessons they unfold
Of grace and guidance through the wilderness,

From the same God that Israel of old
In the Shekinah glory did possess.
How faithful he, through all my griefs and fears
And constant murmurings, these many years!

God of the Covenant! From first to last,
From when I stood within that sprinkled door
And o'er my guilt the avenging angel passed,
Thy better angel has gone on before;
And naught but goodness all the way appears,
Unmerited and free, these many years!

Thy presence wrought a pathway through the sea;
Thy presence made the bitter water sweet;
And daily have thy hands prepared for me
Sweet, precious morsels--lying at my feet.
'Twas but to stoop and taste the grace that cheers,
And start refreshed, through all these many years!

What time I thirsted and earth's streams were dry,
What time I wandered and my hope was gone,
Thy hand has brought a pure and full supply,
And, by a loving pressure, lured me on.
How oft that hand hath wiped away my tears
And written "Pardoned!" all these many years!

And what of discipline thy love ordained
Fell ever gently on this heart of mine;
Around its briars was my spirit trained
To bring forth fruits of righteousness divine;
Wisdom in every check, and love appears
In every stroke throughout these many years!

Lord, what I might have been my spirit knows--
Rebellious, petulant, and apt to stray:
Lord, what I am, in spite of flesh and foes,
I owe to grace that kept me in the way.
Thine be the glory! Merit disappears
As back I look upon these many years.

Thine be the glory! Thou shalt have the praise
For all thy dealings, to my latest breath;
A daily Ebenezer will I raise,
And sing Salvation through the vale of death--
To where the palm, the golden harp appears,
There to rehearse thy love through endless years.
--The Christian.

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THE POPE'S ENCYCLICAL.

POPE Leo XIII's recent encyclical letter is one of those remarkable features which, in company with other striking events and circumstances, distinguishes this day of the Lord from all previous times. The letter is addressed, not to the bishops and clergy, nor even to the Catholic community at large, but "principibus populisque universis"--"to the princes and peoples of the earth," and was evidently suggested by the fact, now so manifest, and long ago predicted by the Lord (Luke 21:26), that men's hearts are failing them for fear and for looking after those things which are coming on the earth. Out of this very fear, which the shaking of this present order of things, preparatory to its final removal (Heb. 12:26,27), engenders, Satan, whose masterpiece of iniquity and religious deception the church of Rome is, desires to make some capital wherewith to bolster up the tottering walls of his ancient fortress and protect his kingdom from ruin in the midst of the great time of trouble.

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Consequently, the poor, deceived old man at the Vatican, who, as the professed Vicar of Jesus Christ, stands at the head of the great counterfeit Christian church, addresses himself to the whole world, inviting all men everywhere to come into the Roman fold, under the pastoral care of the Pope, so that thus the words of Christ may be fulfilled--"There shall be one fold and one shepherd." This, he says, he does in imitation of Christ, who, on the eve of his ascension, prayed that his disciples might be united. So, at the end of his life, he desires to invite all men, without respect to race or nationality, to come into the one fold, the Catholic church.

Referring to the heathen first, he recalls past missionary efforts of the church, declares his deep concern for the conversion of the heathen, and prays that the number of missionaries for the extension of "Christ's kingdom" may be multiplied.

The letter then deals with the various Christian nations, and expresses the grief of the Pope that flourishing nations have, by religious dissensions in the past, been torn from the bosom of the church, and adds,--"We turn towards these nations and, of our fatherly charity, we beg them and implore them to wipe out all traces of dissensions, and return to unity."

An urgent appeal is then made to the Eastern churches--the Greek, Armenian, Nestorian,

Jacobite, Coptic, and Abyssinian Catholics--urging upon their attention the primacy of the Roman Pontiff; and, while recognizing their friendly disposition toward the church of Rome, he promises that in the event of their return to the Roman communion, they need fear no diminution of their rights, of the privileges of their patriarchates, or of the rites and customs of their several churches; "for," he continues, "it has been, and will ever be, the purpose of the Apostolic See, and according to its traditions, to be condescending to all peoples and to respect generously their origins and customs."

The Protestants are next addressed, not as heretics, as of old, but as "dear brethren." Their separation from the church of Rome in the trying times of Luther and his associates is palliated and excused; the divisions and discords and wide diversity and conflict of faith among them is sympathetically pointed out; and while the recent efforts to secure union among the various sects on the basis of Christian charity, regardless of doctrine, is commended as a step in the right direction, the question is put--"How could perfect charity join hearts, if faith does not unite our spirits?" And that necessary faith is, of course, claimed to be in the church of Rome, to which all Protestants are invited in the following words,--"Our heart, more even than our voice, calls to you, dear brethren, who for three centuries past have been at issue with us in the Christian faith. Whoever you are, if for any reason you have parted from us, join with us in the unity of the faith and in the knowledge of the Son of God. Let us hold out to you our hand affectionately and invite you to the unity which never failed the Catholic church, and which nothing can take from it. Long has our common mother called you to her breast: long have all the Catholics of the universe awaited you with the anxiety of brotherly love, hoping that you would serve God with us in the unity of the one gospel, one faith, one hope, one perfect charity."

Catholics everywhere are then urged to faithfulness and obedience to the authority of the church, and warned against the perils outside of her communion. Then Free Masonry is condemned; and the rights of the church and state and the duty and advantages of their mutual co-operation are discussed, with the usual complaint that the church is oppressed by the state and restrained from the exercise of its rightful authority, and that thereby the latter is preparing lamentable catastrophes for society.

The encyclical closes by disclaiming ambition

for power and professing to seek only the preservation of virtue among men, and by this means to secure their salvation. It implores princes and rulers, in the name of their political foresight and solicitude for the interests of their peoples, "to weigh the Pope's designs" for religious union "equitably, and to second them by their favor and authority," in the hope that at least some benefit might accrue "amid the present rapid downfall of all things, when to the prevailing unrest is joined fear of the future."

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Who cannot discern between the lines of this gauzy manifesto the policy-spirit which would lick the dust or play the tyrant as circumstances might require or permit, if by any means it might gain its unholy ends.

But aside from the Papal policy, this document, as before intimated, is a peculiar sign of the times. The Pope knows the fear and perplexity of rulers and statesmen, and how nervously they are casting about for some potent arm to assist them in the great struggle with the awakening and discontented masses of the people, and how disorganized and shattered are the ranks of the various religious denominations; and therefore, in this carefully prepared document, he would suggest that the influence of all be united to reinstate the old and formerly potent power of the persecuting church of Rome.

The plan which the Pope suggests is one which certainly does commend itself to the worldly-wise

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who desire to perpetuate the present order of things. In nothing but the power of ignorance and superstition and such tyranny as the Church of Rome exercises over her subjects can there be any reasonable hope of perpetuating present social institutions. And it is on this account that kings and rulers pay their respects to the head of that iniquitous system whose history and principles they despise and hate. It is this idea, and the fear that some day they may need to invoke the power of the Pope, that occasionally calls forth such demonstrations as those on the event of the Papal Jubilee a few years ago; and that is leading to the reinstatement of the Jesuits in Germany. In fear of greater evils from widespread anarchy, they are loth to part with the old tyrant of the Tiber who formerly ruled them with a rod of iron.

From the world's conservative standpoint it surely would be wise to help to keep the reins of government of the masses of the people in some strong hands; but such is not God's purpose. Men may thus exert themselves to the utmost, but their councils and schemes will avail nothing in the day of the Lord's anger.

But so far as the selection and development of the "little flock," the true Church, is concerned, it would be far better if all religious denominational lines were broken up and each individual Christian were thus led individually to stand fast in the liberty wherewith Christ has made us free--taking God's Word as his rule of faith and practice and accepting such helps to the understanding of that Word as God in his providence supplies.

Commenting on this encyclical, the N.Y. Sun says, "Unquestionably the time is ripe, or soon will be, for a moral co-operation of all men calling themselves Christians against revolutionary teachings which threaten the destruction alike of religion and of civilization. The necessity of such a combination against anti-social forces has been repeatedly affirmed by Leo XIII., and is proclaimed with special anxiety and fervor in what perhaps will prove to be his last encyclical."

The lameness of the law of selfishness is here manifested. Those who have some possessions of this world and who have some hopes and facilities for their increase, fear the growing intelligence of the lower strata of society, which, having nothing, has "nothing to lose." This latter class is gradually learning its power, and daily comes more into sympathy with socialism, anarchy, or any thing which promises them a larger share of the necessaries and luxuries of life. It is the realization of this that is leading the conservative and wealthy classes of men to combine for the preservation of society upon its present basis, which is found to be favorable to their interests and ambition. They recognize religion as the strongest influence for the peaceable control of humanity; and they see that with the growing intelligence of our day and the growing independence of thought and action, the influence of all the different religious teachings over the lower classes of society is on the decrease; and they begin to fear the results. Hence we have just that condition of things which the Lord predicted (Luke 21:26), men's hearts failing them for fear and for looking after those things which are coming on the earth; because the powers of the heaven (the religious systems) are being shaken. This is true of all

Protestant denominations, and increasingly so of the Roman Catholic church also, in which there are various splits progressing.

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The Pope's encyclical is the result of his heart failing him for fear of the things coming; and he expresses the fears and sentiments of many others--Protestants, as well as Catholics, who, neither seeing nor being in harmony with the divine plan, are greatly disconcerted at the evident failure of present arrangements, which they had supposed would usher in the Millennium by converting the world.

As heretofore shown, the Scriptures clearly indicate that just such a combination of religious systems as the Pope advocates will eventually take place, except that it will be in two distinct parts. Catholicism under the Papal head will doubtless absorb the Greek, Armenian and other eastern churches, and quite possibly the high church Episcopalians; the other division being a grand federation of the chief Protestant denominations. And these two great systems, for fear and for self-preservation, will heartily co-operate in order that the "peace and safety" of present institutions and arrangements may be continued. This thought is set forth in the Scriptures in strong symbolic language, and the event is located in this day of wrath and time of trouble:--"Come near, all ye nations, to hear; and hearken, ye people: let the earth hear and all that is therein, the world and all things that come forth of it; for the indignation of the Lord is upon all nations and his fury upon all their armies: he hath condemned them to destruction, he hath delivered them to the slaughter....And all the host of heaven [religious societies] shall be dissolved, and the heavens shall be rolled together [not in one great roll, but] as a scroll [in two separate divisions or parts,--Catholicism one part and Protestantism the other, in close affiliation and cooperation, so that whatever passes from the one passes to the other]."--See Isa. 34:1-4; also Rev. 6:14-17.

The Scriptures plainly show that the present order and condition of society cannot, even by such combinations of power as proposed, be long sustained, but that shortly after this great religious federation has been perfected, the upheavals of socialism and anarchy will suddenly destroy them and ultimately every vestige of the present system. And no sooner will these elements be thus brought together than

they will begin to realize what the Prophet Nahum suggests, that they are thorns in each other's sides:--"What do ye imagine against the Lord? he will make an utter end [of this present order of things]: affliction shall not rise up the second time. For while they be folden together as thorns, and while they are drunken as drunkards [intoxicated with the spirit of this world--the spirit of selfishness and tyranny], they shall be devoured as stubble fully dry."--Nahum 1:9,10.

Thus the way will be prepared for the establishment of a new social arrangement ["the new earth"], on the basis of love and righteousness, and under the influence and control of the glorified Church of Christ (the "new heavens," or spiritual power) in which righteousness and love will control and prevail.

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SUNDAY EVENING REVERY.

--SIGNS OF HIS COMING.--

FOR twenty years last past the earth has been full of preparation for that time prayed for when Christ's will shall be done on earth as in heaven. For twenty years to come those preparations will continue and will culminate in the Kingdom. We are nearly in the middle of the harvest now--the time of trouble--"the end of the age."

The time of the end simply means the end of the failures and fallacies of man rule; the leveling of present forms of government; the blotting out of present forms of sectarianism; the radical annulment of present forms of business and social usurpation; the destruction of caste and wealth differences; the overthrow of pride, arrogance and sordid ambitions; and the iron--golden rule of King Christ.

But, says one, twenty years is a short time in which to close up all the kingdoms and other governments; all the denominational isms and religious oligarchies and all the other evils of 6,000 years. I reply, it is long enough. The last twenty years have been peaceful but full of preparation--material, mental, spiritual. The stone is rolling; the hill is steepening; the impetus becomes terrible very soon, and twenty

years will amply suffice to destroy old things

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and fit the earth for the new.--Dan. 2:34.

Most of people in Christendom are conservative to-day--all were conservative twenty years ago. There will be no conservatives twenty years from now.

Most of the distant nations are peaceful to-day. None of them have had war (practically none) for twenty years; all will have war within the next twenty years. The last twenty years have consolidated, but at the same time greatly weakened, sectarianism. Within the next twenty years dogmatism will seek to become despotism in the interest of harmonious settlement and will utterly fail and fall to pieces.

Twenty years ago labor and capital began to organize. To-day they are ready to give each other trouble; within twenty years they will weary each other and the public of the world with incessant strife until labor will droop exhausted with excesses and wealth will be eager to throw away its last dollar and faint in the arms of peace.

A helpless earth twenty years from now will invite the kingdom of God.

And it will come.

Will Christ reign in visible form on earth twenty years from now? Certainly not; Christ on earth eighteen hundred and eighty years ago, was a human being, Christ risen and ascended to his Father is made a divine being far more exalted than spiritual beings and infinitely above the human plane; and yet his elect of the Gospel age are to be so grandly exalted with him as to be "seated with him on his throne, even as he is seated with his Father on his Father's throne"--these partake with him of the divine nature (far above angels) and are to be

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with Christ the divine (but invisible) agencies in ruling the world--and in bringing all the nations of the earth, living and resurrected, into acquaintance and spiritual relationship with God during the Millennium of 1000 years.

Who will be the earthly agents of the rule of

Christ? Devout men--not any supernatural agencies, except as resurrected men may be regarded as supernatural--for many of these coming rulers will be men who have lived and learned to rule in this world hundreds of years ago.

But the resurrection will be found to be a natural awakening, as death is the natural going into a long breathless sleep. Moses will "stand in his lot in the latter days." So will David, so will Elijah, so will Isaiah, Jeremiah and Daniel--their reproduction will come about naturally, as the power of electricity always existed although not discovered until recently.

The power of reproducing life (God's power in the same sense that all others are God's powers) will be a natural revelation (possibly a natural discovery) within the next twenty years.

Some one asks now: "Are you a prophet?" No, only a student and a watchman. I am taught these things, first, from the Word of God. The five books of Moses are a source of wonderful types, shadows and chronologies. David was a far-seeing prophet as well as a poet and king. Isaiah and all the prophets saw the world's restoration in the Millennial time, but it is Christ and his apostles that convey to me the words that designate the signs in the earth most completely. Then I look round me and see those signs as they have indicated them. The fields are ripe, and the harvesters are at work, and possibly I may live to see the change. In these conclusions I have been assisted by a series of books, called Millennial Dawn, and a periodical called Zion's Watch Tower, which carefully read and mentally prove and compare with the Scriptures. I am not advertising those works, but candor demands their mention when such tremendous predictions are made as I have ventured in this reverie.

--Grand Army Advocate.

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INTRODUCING T.T. SOCIETY REPRESENTATIVES.

"Need we, as some others, epistles of commendation to you, or letters of commendation from you?"--2 Cor. 3:1.

WE introduce again the subject of certificates mentioned in our last issue by the following letter just received from our very dear and very cautious Brother Owen.

DEAR BROTHER RUSSELL:--Brother McPhail has come and gone, and all bear testimony to the benefits derived from his meetings here. He held four meetings at our house and two in West Indianapolis, all but one of which I attended. I feel that I was benefitted by each meeting. At the close of the meeting I expressed my intention of sending in a small contribution to the Tract Fund as a substantial mode of expressing my approval of the new venture, and, without urging the matter, asked all who felt so disposed and who had the ability to do so, to hand to me at the close of the meeting such sums as they felt like contributing towards meeting the extra expense incurred by the Tract Society, in sending out ministers. Our voluntary offering amounted to \$12.50, which I enclose.

After the meeting was over, Sister Owen took me to task about taking up a collection, saying

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among other things that people had already contributed to the Tract Fund what they felt able to do and that to set the example and thus establish a precedent might prove burdensome to some of the little groups, or at least make them feel that they ought to follow our example, when perhaps they would not be able to do so, and that under such circumstances the visits of brethren might prove to be just the reverse of a blessing. I was quite careful, however, to make all feel that they were entirely free to act just as their feelings and circumstances might dictate.

I wish to say that Brother McPhail did not even hint at a collection being taken, and when some offered to help defray his expenses he refused the money, saying to such, "If you have any thing to give, send it to the Tract Fund."

I wish to make a friendly criticism of the article in last TOWER: "Another Branch of the work." It seems to me that to have the brethren introduce themselves by a certificate of character from the Tract Society is extra cautious, and that your enemies will seize upon this to give coloring to their charges of "Popery," etc.

After the experience you have had with some of those you trusted most, it is but natural that you be more cautious where you place your confidence. And this is right.

I fully appreciate the difficulties of your position; my heart goes out to you in love; and I certainly do not feel in the least critical. You, my dear brother, wield a power with the true Church which is remarkable--the result I think of your disinterested service and devotion to its interest, and

the absence of any dictatorial spirit on your part. You are and have been indeed the servant of all, and this service makes you master in a way that no other power under the heavens could do. So have a care, brother, lest Satan tempt you to over-cautiousness. Better too much liberty than not enough.

Sister O. joins me in love to all. As ever,
yours in our dear Redeemer, C. A. OWEN.

Our dear Brother's solicitude for the interests of Zion, and the kindly way in which he offers his suggestions, are greatly appreciated. But we do not share his fears, and will show that there is no foundation for them. There is surely no real difference between a personal introduction of one brother to another and an introduction of distant brethren by letter. Nor does it alter matters whether the introduction or letter is from one person to another person, or from the Tract Society to many persons, readers of the WATCH TOWER publications. Nor could it make a whit of difference to the travelling brother whether he said, "I call upon you as a representative of Zion's Watch Tower Tract Society," and showed no certificate, or whether he produced a signed letter from the Society,--except that the latter would assure him the warm confidence of the friends, whereas without it there might be a doubt as to whether he was a self-appointed representative of the Tract Society, or whether he was acknowledged as a representative by the Society, through its officers.

Besides, it is expected that the accredited representatives will take many new subscriptions for ZION'S WATCH TOWER from parties newly or more deeply interested through their labors, and a certificate would be an evidence that the stranger who receives the money is truly a representative of Z.W.T.T.S. Some years ago a man took hundreds of TOWER subscriptions and sent the names to us for sample copies merely, and fraudulently retained the money for his own use.

We made good all such losses so far as we learned of them, and finally by threats of arrest got the man stopped. Every one knows that there are such characters, and it is not right to expect people to receive strangers into their confidence without some introduction from those they do know.

In the text at the head of this article the Apostle remarks that he did not need letters of introduction; but this was because he was well known by them, their faith being God's workmanship through him; but his words show that he considered himself an exception to the rule, and that he approved as necessary the giving and receiving of letters of commendation, as between

teachers and churches visited.

The only dangers we can imagine would be (1) in case the church receiving a brother thus commended should accept his utterances without proper scrutiny and scripture proving; or (2) in case the having a certificate should be considered necessary as an authorization or permission to preach.

We wish to warn all against any such views of our letters of commendation, by whomsoever presented. They do not signify that the owner is an infallible teacher, but that he is one who has written to us of his full sympathy with the eight simple qualifications named in the article in our last issue, headed "Another Branch of the Work," and who stated that he possesses those qualifications by the grace of God; and that the

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Tower Tract Society believed him to be a true-hearted brother in Christ, clear in his views of the fundamentals of the Gospel and fully consecrated to the will and service of the Lord.

Nor do these letters of commendation signify that others have not an equal authority from the Lord to preach the Word. The commission to preach, yea, the duty of preaching publicly or privately, orally or by the printed page is upon all who hear,--upon all who receive the truth in the love of it. But you must prove all teachers and teachings before fully receiving them into your hearts. "By their fruits ye shall know them," and by proving their doctrines--measuring both with the letter and the spirit of God's Word.

But such a proving may take considerable time, and if the brother be with you but a day or two and be a stranger, you may hesitate to ask him the plain, simple questions propounded in our last issue,--whether he is a believer in the ransom (in the sense of a corresponding price, its only true significance); and whether he is fully consecrated to the Lord in will and service. On the other hand, if he has a certificate you will at once know that he has confessed all this to the Tract Society's officers as your representatives. We do not say that you should reject or refuse any brother coming to you without our letter of introduction and commendation, but that you may

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receive with special readiness and quicker confidence those who do come so introduced; knowing what they have professed and what we believe concerning their character, consecration, etc.

So far from this being a popish method, it is

the very reverse; for Papacy affects to give its ministers the right and power to "create Christ" in the mass, and anathematizes all who attempt to teach without its authorization. On the contrary, this introduction by letter, as a safe-guard against "false brethren" and "wolves in sheep's clothing," was the custom of the primitive Church, practiced by the Apostles (See Acts 18:27; Phil. 2:19-25-29; Col. 4:10,11; Philemon 10-17)

and mentioned approvingly in the text at the head of this article. Satan would doubtless be glad to drive us from every precautionary measure by a fear of what enemies would say; but we remember that the Lord was called Beelzebub, by those whom Satan deluded and used, and that he forewarned us that they would say all manner of evil falsely against all of his faithful servants. People who have "the spirit of a sound mind" (2 Tim. 1:7) will not be deceived by these enemies, who, under the lead of the great enemy, Satan, would fain have us cast away all safe-guards which the word of God and common sense approve, in order that the wolves in sheep's clothing might ravage the flock and fatten themselves.

We here give a copy of these certificates. Notice how simple the statements: the ordination is of God in the Scriptures, and is common to all of his people, and the certificate merely declares that the TRACT SOCIETY recognizes the owner in the capacity named:--

Allegheny, Pa., U.S.A., _____ 189 _____.
TO WHOM IT MAY CONCERN:

This is to Certify that during the year above written _____ of _____, is regularly ordained a minister of the "Church of the Living God" (1 Tim. 3:15; Phil. 4:3); that _____ is serving as a Missionary and Evangelist under the auspices of this Society; that _____ has full authority to teach and preach publicly and privately, orally and by the printed page; and that _____ is authorized to administer to others of the household of faith, upon suitable occasions and after proper confession of faith, the ordinances of Baptism and the Lord's Supper--according to all and singular the commands and teachings of this Church as laid down in the Holy Scriptures.

Witness the signatures of the officers of the Watch Tower Bible and Tract Society of Allegheny City, Pa., U.S.A., and the corporate seal thereof.

_____ President.

_____ Secretary.

With the exception of four brethren, it is proposed that this work shall have its start from

the first of next year. Meantime, we hope to hear from all brethren who have time that they can donate to the Lord in some such service, and who would take pleasure in so doing. We will take pleasure in co-operating with these, to the extent of our judgment of the Lord's will in the matter. But for the sake of uniformity, and for the assurance of the brethren to whom such shall go, we must require of all such a clear, unequivocal declaration that they believe themselves, by the grace of God, possessed of the eight qualifications for this ministry, specified in the Sept. 1 TOWER; because we believe that the child of God who cannot in the fear of God say for himself what is

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there simply set forth would be a totally unfit person to commend to the Church as to any extent an instructor in divine things, or as likely to do good rather than harm in his use of the sword of the spirit, the Word of God.

Probably we shall have more offers for this service than we can wisely accept; but we will have another method of service to suggest to some.

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PALESTINIAN COLONIZATION.

THE movement looking to the colonization of Palestine by Jews of various countries has more to commend it than a sentiment, however laudable that may be. It is of no political importance whatsoever, but it is the outcome of the deliberate purpose of thoughtful men to provide a settlement for Jews, which shall be both sure of success and always under their watchful care and thus free from the many dangers which have made so many other experiments practically failures. This is the aim of the "Lovers of Zion" societies, of which there are so many flourishing in England, and of which we know so little in this country. Yet they can hardly be said to be either visionary or to involve their abettors in schemes of which they must be well ashamed if they pretend to be patriots. Lord Rothschild is one of the many notables in Victoria's realm who have taken the project under their wing with an enthusiasm which means all earnestness.

There is, of course, no little of the Jewish

fondness for the land of their fathers in this undertaking, and perhaps not a few hope for a restoration of the glory of Jerusalem, as depicted by the prophets of the Bible, which will include, perhaps, the blood-sacrifices and the royal splendor of the Solomonic period. This is but natural; and the religious enthusiasm is shared by Christians and Mohammedans as well, though, of course, for somewhat different reasons. Still it must be said that of all countries in the world there is none in which so many people have so lively, so direct, an almost personal interest, for which they will, if need be, make sacrifices greater or less in degree. Herein lies the security of any local government which may be established on the historic soil; and from being the fighting pit of the nations of antiquity, it will have guaranteed it an independence which nineteenth century enlightenment and international jealousy will prompt. Thus the colonist will be spared the dangers of civil war and foreign invasion, or if the Turk remain in control, he will have the protection afforded by consuls on the spot.

The prospect of the establishment of a government which, following the prophecy of Isaiah, shall act as the arbiter among the nations, is not seriously considered by the largest number of those active in the movement.

Political hopes are given something far more tangible and practical at this juncture. Nor is the other beautiful idea held to of making Jerusalem's Temple the place of the assembly in which all peoples shall have their common ideal religion. As with Messianic ideas, which likewise it is urged must follow a miraculous interposition and a divine deliverance, this, too, is set aside for the more practical ideas of the colonists.

It has been demonstrated that the soil is sufficiently fertile to maintain colonists, and there is no doubt that the opening up of the railroads and steamships will furnish ample markets. The Jews from being the dromedaries of civilization will take the place of the Phoenicians of history and become the burden bearers of commerce in the same sense that the last great nation was. Not content with building up slowly for future use, some of the more enthusiastic are raising funds to return themselves, as soon as possible, to the Promised Land of milk and honey. They mean to put their theories to a severe test and by heroic measures.

It cannot be that the distance between the older citizens among American Jews and the new-comers is responsible for the lack of interest shown for what is really a big movement in

the great cities of the country, for the Lovers of Zion have branches and are collecting money everywhere. The people here know little apparently of it, however, and their indifference takes the form of contempt, and then oftentimes a little side light makes them mistrust it because it is either an attempt, so they say, to compromise them into swearing allegiance to two flags or is visionary and opposed to their doctrinal views or Messianic hopes. The flag of Judah is not to be flung to the breeze shortly, but whereas it has cost tens of thousands of dollars to experiment in the United States and in Argentine, with the result still in doubt, it is hoped to carry successful farming in the sacred land to its furthest point, the Jews can find no safer, no better haven anywhere on the globe. The members of the colonization society do not want the Jews of the world to go en masse, but they would go in small companies themselves. This is an earnest of good faith, and if assistance is needed when the aims and purposes are well understood, money to aid them will be forthcoming. --Jewish Exponent.

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HONORABLE SERVICE.

"If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor."--John 12:26.

THE idea of service is one which is becoming more and more obnoxious to the minds of all classes of people. Both nations and individuals seem permeated with such a spirit of antagonism that their service one to another is only that which self-interest demands, and is generally rendered grudgingly and stintedly, the understood motto being--The least possible service for the largest compensation.

But the very reverse of this is the spirit of Christ, whose pleasure it was, in the execution

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of God's plan of salvation and blessing, to render the greatest possible service without money and without price--making himself a living sacrifice, not receiving even the thanks, but, on the contrary, the reproaches, of those he served.

"If any man serve me, let him follow me," he says. To serve Christ is to enlist under his captaincy in the very service to which he devoted all his energies, even unto death,--the service of mankind along the exact lines of the divine plan. Therefore he refers us to his own sacrificing service. He does not say, Go in yonder way of humiliation and self-sacrificing service; but he says, Come, follow, where I have led the way! I have not despised humble service, and the servant is not greater than his Lord. "Take my yoke upon you and learn of me; for I am meek and lowly of heart." A proud spirit cannot follow Christ. The current of thought and feeling must be changed to that of meekness, gentleness and love. The proud, haughty spirit must be converted, and with that conversion will come rest, peace and joy in following the Master's footsteps of faithful, untiring and self-sacrificing service.

Those who despise service, and long for release from all its restraints and its supposed dishonor, never made a greater mistake; for the only men and women worthy of remembrance when they have passed away are those who have faithfully and ably served their fellow-men. It is only such persons whose names come down through history covered with glory, while those who lived in selfish ease were long ago forgotten.

Among the shining lights of the world in their day were such noble servants as Moses, Elijah and Paul--men who braved every danger and hazarded their lives to serve God's purposes in the interests of their fellow-men. Consider Moses, burdened with the care of that mighty host of stiff-necked Israelites: with what indifference to his own ease or rest of mind or body, he gave his whole energy to the service of his people. Then consider Paul, with the care of all the churches upon him, and the great work of spreading the gospel among the Gentiles in the face of determined opposition and persecution which constantly imperilled his life and never allowed him the quiet ease so desirable to all men.

Then, in more recent times, we have the noble examples of reformers and martyrs and guards and defenders of human rights and liberties at immense cost to themselves. Prominent among the latter are the honored names of Washington and Lincoln, two men whom the providence of God evidently raised up in times of great peril and conflict, the former to secure this great American asylum for the oppressed of all nations, and the latter to deliver it from the curse of human slavery and defend it against disunion and disintegration.

With the divine plan in mind, one cannot read the history of this country without seeing in it the over-ruling power of God in providing and keeping in this land, for the elect's sake, a safe asylum where truth untrammelled could be freely disseminated and some measure of the glorious liberty of the sons of God enjoyed. Especially is this noticeable in view of the fact that the harvest work began and centered in this country. Grandly in the dawn of its existence, when it was menaced by a hostile foreign power and by savages within its borders, that noble Christian soldier, George Washington, self-sacrificingly threw himself with all his energies into the breach. Looking to God for help, and urging the nation to do the same, he became the human instrument for the salvation of this nation from the power of oppression.

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Then when slavery had defiled the land, and the wails of oppression from four millions of our fellow-creatures came into the ears of the Lord of armies, he raised up Abraham Lincoln, who nobly bore upon his heart and mind the burdens of all the oppressed; and, looking to God and urging the nation to do the same, Lincoln sacrificed himself in the interests of his fellow-men and thus in the service of God.

But aside from these there are many more or less widely known who have considered service an honor, following the example of Christ. "If any man serve me, let him follow me; and where I am, there shall my servant be." The reward of a close following of the Lord--partaking of his spirit and entering heartily and self-sacrificingly into his service--is the sharing in due time in his glory and kingdom. "If any man serve me, him will my Father honor." "Fear not, little flock, it is your Father's good pleasure to give you the kingdom."

Those who have proved their devotion to God and to his benevolent plan for the salvation and blessing of humanity will not lose their reward. God's eye is upon all such; he is marking their conduct in all the peculiar circumstances and conditions in which they are placed; and no one who is faithfully and diligently acting his part, however humble that part may be, can escape his notice. All such will receive abundance of honor in due time; but the crown must not be looked for until the cross has been borne to the end. On this side the veil that separates the present from the future lies the pathway of humiliation and self-sacrifice, but beyond are

glory and peace and praise and joy forevermore.
Beloved, keep the promises in mind that you
may gather from them the inspiration you will
need more and more as the trials of this present
time and service increase in number and
severity.--2 Tim. 2:3; Rom. 6:4,5; 8:17,18;
1 John 3:3.

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STUDIES IN THE OLD TESTAMENT.

--INTERNATIONAL S.S. LESSONS.--

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

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DANIEL AND HIS COMPANIONS.

III. QUAR., LESSON XIII., SEPT. 23, DAN. 1:8-20.

Golden Text--"Daniel purposed in his heart that he
would not defile himself."--Dan. 1:8.

In this lesson we have before us four
more of those beautiful characters among
the ancient worthies whose examples the
Apostles taught us to emulate (Jas. 5:10;
Heb. 11.) In these four men we see the grandeur
of the fixed purpose of noble and loyal
hearts. Severe temptations were set before
them, but not for an instant did they sway
them from the path of rectitude.

At an early age, at the beginning of the
seventy years captivity of Israel in Babylon,
they were carried to Babylon and obliged
to enter the service of the royal court, where
the king's command as to their course of
life was such as implied the forsaking of
their own religion and their God, even their
names being changed to those of idolatrous
significance. The luxurious diet of the king,
of course, would not be subject to the restrictions
of the Jewish law (Lev. 11; Deut. 12:23-25);
and this first command, which
conflicted with the law of God, they sought

if possible to avoid,--no doubt praying
God's providential favor to this end.

In this they self-denyingly ignored the luxuries, and ran the risk of encountering the wrath of a despotic king in whose hands was the power of death, to be executed on the merest caprice; while on the other hand his favor was likely to advance them to honorable distinction in the kingdom.

God favored them so that the wrath of the king was not incurred, and they became, to that great Gentile nation, living witnesses of the power and grace of the God of Israel. But the time came in the case of each of these four witnesses when they were called upon to seal their testimony with their blood; and they met those tests of fidelity with an unflinching, resolute purpose. Notwithstanding the king's command to pray to him and to no other god, Daniel still adhered to his usual custom of praying to the true God three times a day with his window open and his face toward Jerusalem; and for his fidelity he calmly yielded to the persecuting spirit which cast him into a

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den of lions. His three companions with equal fortitude refused to worship the golden image which Nebuchadnezzar had set up, and paid the penalty by going into a burning, fiery furnace, saying, Our God is able to deliver us if it please him, but, leaving the matter of deliverance or destruction to his will, of one thing we are sure, We will not serve thy gods, nor worship the golden image which thou hast set up.

What heroic examples of godly zeal and fortitude, and of friendship cemented by the bonds of a common noble purpose. Four young men devoted to God mutually agree to set their faces like a flint against temptation, and to live righteously and godly in the midst of a crooked and perverse generation; and truly they have shone as lights, not only in their own day, but down even to the present time. In youth they chose the right ways of the Lord, and they gave a life-long testimony to the praise of his grace.

Let our purpose be like theirs, and as the Psalmist expresses it,--"My heart is fixed, O God, my heart is fixed."--Psa. 57:7.

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REVIEW.

III. QUAR., LESSON XIV., SEPT. 30.

Golden Text--"The kingdom of God is at hand: repent ye, and believe the gospel."--Mark 1:15.

A thoughtful, reverent, prayerful review of the lessons of this quarter on the incidents and teachings of our Lord's earthly life cannot fail to bring the soul into fuller sympathy and fellowship with him, and thus prepare us for his Kingdom, now so close at hand,--not merely in its embryo condition, but in its completeness and glory.

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ENCOURAGING WORDS FROM FAITHFUL WORKERS.

DEAR BRO. RUSSELL:--Just a few lines to let you know how the Lord is blessing me as a partaker in his harvest work.

Acting on your advice in Z.W.T., I have been attending the various meetings held here on Sunday, that I may thereby get acquainted with some of the Lord's children and give them a tract or DAWN. I have not only had just such opportunity, but also the privilege to lead the Y.M.C.A. meeting one Sunday; and although the subject provided hedged me in considerably, yet I managed to give them some truth on the ransom, and how it was necessary for

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Christ to suffer. Following is the lesson:

GREATNESS THROUGH GENTLENESS.

2 SAM. 22:36.

David was truly great.

Great in physical strength.

(a) Slays the lion and the bear.--

1 Sam. 17:36.

(b) Slays the giant.--1 Sam. 17:48-50.

Great in his loyalty to his king.--

1 Sam. 26:7-12.

Great in his high position.

Elevated to the throne.--2 Sam. 2:4.

Great in God's estimation.

A man after his own heart.--1 Sam. 13:14;
Acts 13:22.

True greatness does not consist in what we possess, but in what we are.

We may never be kings, but all may be kingly.

David's greatness consisted in his willingness to submit himself to God.

His constant prayer was "Teach me thy ways."

Christ is the most perfect example of greatness.

Christ is the most perfect example of gentleness.

His character is love.

Love is always patient, always gentle-- never weak.

Love is always great. If we would be great, we must allow the love and gentleness of Christ to lead us.

If our lives are entirely submitted to him, we cannot limit his power to usward.

Christ's pattern of greatness.--Matt. 18:4.

Gentleness the fruit of the spirit.--Gal. 5:22.

Study lives of Moses, Paul, Peter, John, Joshua and others.

Yesterday I was called again to make a few remarks after the paper read by the leader. (Subject: Jesus, the young man's best friend.) I opened the Scriptures at Rom. 5:7,8, showing them in which way Jesus was the young man's friend, and also friend to all them who by faith appropriate to themselves the merits of his sacrifice. I also explained the "equivalent price," and its necessity.

Going to the Presbyterian church, I was delighted to hear an old minister preaching the unvarnished truth from the text, "If

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any man will come after me, let him deny himself, and take up his cross," etc. His prayers were short and very good, and the burden of them was to be guided by God's Word, his truth, that he may have no opinions of his own. You can imagine how my heart warmed toward him. Since then I have become very friendly with him, and have found him to be very well posted in truth, and waiting with expectancy the return of our Lord and Master. I had quite a talk

with him on this truth. He gave me a book to read, and I gave him in exchange DAWN, VOL. II. I know it is against your advice, but I thought that, as he was deeply interested in the coming of Christ, and as he was greatly pleased with the tract, "Do You Know," he may have his appetite whetted for more and so get ready for VOL. I. And my conclusions were correct: he is deeply interested, and is hurrying up to get it. I pray he may have his prayer answered, just to know God's way and not his own opinions; and I pray that I may be kept humble, knowing how many have stumbled over spiritual pride.

Find enclosed a small order for MILLENNIAL DAWNS.

Yours in Christian love,

ALEX. ALLAN.

[Such methods we commend to all--in proportion as they possess the requisite ability. Each one blessed by the truth should feel it his privilege as well as his duty to serve it and his fellow-pilgrims to the Heavenly Kingdom. He whose heart does not burn with a desire to tell the good tidings either has not learned it or else has received only its letter and not its spirit. But all should remember the Lord's caution "Be ye wise as serpents, and harmless as doves;" and the Apostle's admonition to speak the truth in love. Such efforts for those who are yet in darkness are well supplemented by weekly gatherings for prayer, praise and interchange of testimony by those who have emerged into the "marvelous light" of present truth. --EDITOR.]

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DEAR BROTHER:--In regard to yourself and work, I want to say I am in perfect accord. Since reading DAWN, VOL. I., I have had mingled feelings of joy and sadness: Sadness that I was so long in darkness, and joy that the light has dawned upon me. The DAWNS and TOWERS are a continual blessing to us. I say to us, for I am glad to tell you that my dear wife has also, after due consideration, embraced the truth. So you see I have great cause for gratitude. Together we can study and plan little deeds that we think may be of help to some one. We agree with you that the time is short,

and that what we do must be done quickly.

I have consecrated my time, talents, voice, pen and all to God and the spread of present truth--"meat in due season," and I am glad to be able to say that (since doing this) God has led me in a wonderful way; and we rejoice that through our humble efforts many have been led to a serious consideration of this most important truth.

For the past year we have been holding an unsectarian meeting for gospel purposes and Bible study. The numbers have kept up fairly well, and the interest has always been good. Our meetings are attended by a mixed class: many who were never interested in the gospel and some of the different shades of Adventists. All are made welcome. They listen with a good deal of interest, and sometimes take a minor part. The doctrines of the ransom and the restitution are always kept prominent. We use blackboard and chart, and always try to vary our meeting. Other work consists in tract distribution, loaning of DAWNS, answering enquiries (sometimes in writing), visiting in a quiet way, engaging those in conversation whom we think will be interested.

It is indeed a great work, and we are so glad that we have a fair field. Some disappointment has been expressed at our not seeking a church home. Two pastors visited us, and received in plain talk from God's Word some good reasons for our course. Dear Brother, observation proves more and more that "Babylon" is fallen. What a mercy to be delivered! On Sunday, Aug. 5, our subject will be, The National Restoration of Israel (in accordance to VOL. III., Chap. 8); the next Sunday, The Signs of the Times.

I hope and pray that you will long be spared, and that we, as co-workers with God in this glorious harvest work, may be faithful, and led to glorious victory at last. "Do You Know," we think is especially good. I do not expect an answer. This is only a little by way of greeting to you and Sister Russell. Yours in the work,

JOHN & FRANCES DUFTY.

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ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

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CHURCH AND STATE IN ITALY.

AN UNDERSTANDING BETWEEN THEM FORESHADOWED
BY PREMIER CRISPI.

Premier Crispi inaugurated in Naples to-day
the memorial erected in honor of King Humbert's
visit to the city during the cholera epidemic
of 1884. He made a notable speech, beginning
with a historical review of recent Italian
politics, and closing with a declaration as to the
social problems of to-day, especially the revolutionary
movement. The social system was now
passing, he said, through a momentous crisis.
The situation had become so acute that it
seemed absolutely necessary for civil and religious
authority to unite and work harmoniously
against that infamous band on whose flag were

inscribed the words, "No God, no King." This band had declared war on society. Let society accept the declaration and shout back the battle-cry, "For God, King and Country!"

The politicians and clergy here regard this speech as the weightiest utterance of years. Its whole letter and spirit, they say, suggest the approach to an understanding between the Government and the church. --N.Y. Tribune.

The above foreshadows what we have for some time pointed out as the tendency of civilization --to retrace its steps toward a fuller recognition of ecclesiasticism in politics. This change of front is not because of a growth of religion or of religious superstition, but from a fear that unless the church controls the people through superstition, etc., the entire social fabric will go to wreck. This calls our attention afresh to our Lord's prophecy of present conditions --"Men's hearts failing them for fear and for looking after the things coming upon the earth [society]; for the powers of the heavens [ecclesiasticism] shall be shaken."

Ecclesiasticism will be given an increasingly prominent place in politics and will become a branch of or element in civil government, throughout "Christendom," until finally when one falls both will fall, in the great time of trouble, predicted in the Scriptures, whose shadow is already stealing over the world.

"When ye see all these things come to pass, then lift up your heads and rejoice, knowing that your redemption is at hand."

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VOL. XV. OCTOBER 1, 1894. NO. 19.

BISHOP FOSTER'S NEW GOSPEL.

ON Sunday, September 23rd, Bishop Foster preached before the Pittsburg Annual Conference of the M.E. Church, over whose sessions he has presided. We give extracts from his discourse as reported by two of Pittsburg's daily papers, as follows:--

"If I could concede for a moment that the world as I know it, and I know it from rim to rim, having traveled in all its lands, having seen its dissolute, despicable millions, having seen it in shame and filth, and if I were compelled to think that my God, whom I worship,

would by any possible method of condemnation send down to hades 1,200,000,000 of my brothers, that know not their right hand from their left, and save a few of us who are a little better perhaps in our morals, I would not go into heaven if I could. I could not worship such a God as that. I would join the hosts of hades in rebelling against such a God. Our God is not a God of that kind. God is love, and is trying to save men."--Pittsburg Dispatch.

"If I believed that God would send down to a hopeless eternity 1,200,000,000 of my brothers who are little worse than I am, I would not worship him. I have seen the world all over, know it from rim to rim, have seen its desolate and despicable people, and these I speak of hardly know their right hand from their left. God won't condemn all these. He's saving all men that he can. If I thought he would condemn all these, I would join the forces of the devil in hell, in rebellion against such an act."--Pittsburg Post.

The accounts of the two reporters are sufficiently alike to insure us that no serious mistake has been made as to the tenor of the Bishop's expression. But surely it is a remarkable expression, coming as it does from the foremost bishop of the M. E. Church. The bishop is, as he declares, well posted upon the condition of the vast heathen world--four-fifths of the living human family. He is well posted also respecting the missionary machinery for the civilization and conversion of these millions. He knows that while it was never before so complete as at present, yet, even now, the natural increase is proportionately far greater than the ratio of conversion. The bishop sees no hope for the heathen through the preaching of the gospel, and hence "flies the track," and leaves the Bible plan of salvation,--faith in Christ's redemptive work, a faith that comes by hearing of the word of God, the Gospel of salvation, a

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gospel which is the power of God unto salvation to every one that believeth.--Rom. 10:17; 1:16.

Why should this intelligent man, a leader of thought amongst a very intelligent class of Christians, thus leave the gospel of the Bible? a gospel which declares: "Without faith it is impossible to please God;" "He that believeth shall be saved, and he that believeth not shall be condemned;" "He that hath the Son hath life, and he that hath not the Son shall not see life, but the wrath of God abideth on him;" "Believe on the Lord Jesus Christ, and thou shalt be

saved;" etc., etc. Why should he, as above, preach another gospel--the gospel of the merit of ignorance? The gospel of salvation without faith?--the gospel of salvation by works?--the gospel of a salvation without a Redeemer? for, if the heathen are to be saved because God could not do otherwise than save those who "know not

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their right hand from their left," or to keep the bishop from joining "the forces of the devil in hell in rebellion against such an act," then Christ's death was in vain: it certainly is no factor in the gospel which the bishop is preaching (of a general heathen salvation in ignorance of the only "name given under heaven or amongst men whereby we must be saved,") even though his text was, "When the fulness of time was come, God sent forth his Son."

The reason is that the bishop's intelligence has outgrown his theology. He has spent more time and honest mental effort in viewing the world from rim to rim and studying its social and moral questions than he has spent in studying his Bible from cover to cover with an honest desire to learn God's explanation, in it, of his purposes for the blessing, of the world of mankind through faith in Christ!

The bishop's new gospel will strike a responsive chord in many hearts--in the hearts of missionaries who know better than others how little they really accomplish;--in the hearts of worldly people, who will say, That is what I always believed; faith never saves anybody; it is works or nothing;--in the hearts of worldly Christians, who will say, that relieves me greatly; I believe that our great religious leaders are advancing far beyond the old-fogy faith ideas of the past, to see that it is not what we know or believe merely, but what we do, or God's free grace, that saves us. The modern agnostic and higher-critic will say, That is the way to talk; it is time people were being taught to cut loose from those narrow expressions of the Bible which so evidence the narrowness of the minds of the Lord and the apostles. Indeed, almost all classes will be prepared to welcome the bishop's new gospel.

How strange that all of these are so averse to the Scriptural explanations of these questions which trouble the bishop and all men who are even beginning to think! How strange that those who will applaud the bishop's new gospel will entirely overlook one feature of it, which, if true, would certainly stamp it as bad tidings

to all the holy ones who through patient perseverance in well doing have cultivated faith, trust, hope and love, and developed character from grace to grace and from glory to glory! What would these, who, through the faith that overcometh the world and by much tribulation, enter the Kingdom of Heaven, think of it, if within the pearly gates, where they had anticipated so much of love and pleasure, they were to find the hundreds of millions and billions of ignorant, degraded, depraved and characterless of heathendom pouring in upon them and outnumbering them to such an extent that a saint would be a hundred times harder to find in heaven than now on earth! To say the least, they would be astounded; and if an explanation were asked, and Bishop Foster were given the opportunity to reply, and had not changed his opinion, he doubtless would say that, after having done all he could for them on earth without success, and fearing that the bishop would join the forces of the devil and thus make a bad matter worse, God did not know what else to do with the heathen than take them to heaven.

Would that the good-hearted, but benighted, bishop would face about and see the Millennial dawn, the increasing light of the Sun of Righteousness now shining forth! He then would see what he does not see now, that God's plan as presented in the Bible is transcendently more reasonable, more benevolent, more just and more practicable than any which he or other human beings could possibly concoct or outline.

What would he see? Briefly this: That God's time for giving the heathen to Christ (Psa. 2:8) is in the Millennial age and not in this Gospel age; that when God undertakes the work of causing the knowledge of himself to fill the whole earth, it will be done; for his Word shall not return unto him void, it shall accomplish that which he pleases and prosper in the thing whereto he sent it. (Isa. 55:11.) He would see that this knowledge of God is to reach, not only the very ignorant heathen of foreign lands, but, as well, the very ignorant of civilized lands; for "all shall know God from the least to the greatest." He would learn that the Millennial age will not only be a time for gaining knowledge of God, but a time when the obedient will be blessed with restitution to all the privileges and qualities and powers of mind and body lost by disobedience by Adam for himself and all

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his posterity;--redeemed by the Second Adam's

sacrifice for sin, once for all. He would thus see that the Millennial age will be the great purgatory time in which the world in general will be permitted, if they will, to wash at the fountain opened in the House of David for sin and uncleanness (Zech. 13:1);--by faith in the blood of Christ to be made every whit whole, and fit for the fellowship of angels and saints.

The bishop would learn, moreover, that nothing unclean or unholy can enter God's presence and be acceptable with him, and that, as the Church is now called to be saints and to practice holiness ("without which no man shall see the Lord"), so it must be with the heathen when, during the Millennium, they are called, taught and released from the blinding influences of Satan. Only the pure in heart shall ever see God or enjoy the bountiful provisions prepared for those who love him.

Then Bishop Foster would be prepared to learn something respecting God's purpose in the call of the Church, and what is the hope of her calling. (Eph. 1:18.) Soon he would see that as God selected one class of servants during previous ages, to be used in his great plan for the future blessing of the world, so during the Gospel age he has been selecting a household of sons to be joint-heirs with Jesus Christ, the Lord and Head and Redeemer, in the Millennial Kingdom and its work of binding Satan and opening the eyes of the world so long blinded by Satan.--Gen. 12:3; Heb. 11:40; Acts 15:14; Rev. 20:1-4.

Soon the Bishop would be not only studying this blessed gospel of the Bible, but circulating these truths amongst his friends, and in every way preaching the old gospel, the old theology --that "Christ Jesus by the grace of God tasted death for every man," that he "gave himself a ransom for all, to be testified in due time;" and that eventually the "true Light" will lighten "every man that cometh into the world." --Heb. 2:9; 1 Tim. 2:4-6; John 1:9.

We will comment on further quotations from this remarkable sermon in our next issue.

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"THOU HAST THE WORDS OF ETERNAL LIFE."

"From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the

twelve, Will ye also go away?

"Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life."

--John 6:66-68.--

THERE is just a tinge of disappointment in our Master's words here recorded--"Will ye also go away?" Accustomed to look for a reason for every action and word, we inquire, Why did the loss of a number of followers make our Lord feel sad? Was he ambitious for a large following? Did his confidence rest in numbers? Did he say to himself, Now what will the Pharisees say when after three years of my teaching they see me deserted by many of my followers? Was it that he feared the deflection might curtail his revenues? No, it was none of these things; for he had already made himself of no reputation. He had already said to his disciples, Woe unto you when all men speak well of you, for so did their fathers to the false prophets. He had also the power by which two small fishes and three barley loaves could be made sufficient to feed five thousand people. And he already knew that his faithful followers were to be, in all, but a "little flock," and who of the multitude believed not.--Verse 64.

Why then, did his words express sadness at the loss of a number from his company? It was because he was true and noble and sympathetic, and loved his friends, and seeing the hour approaching when the Shepherd would be smitten and all the sheep be scattered (as it was afterward fulfilled when "all forsook him and fled"), the lonely sadness crept over him and found expression in the words, Will ye also go away? Love of sympathy, fellowship of friends, etc., are not weaknesses, but, on the contrary, are elements of a true character. But it would have shown weakness had our Lord allowed the turning back of his disciples to have influenced or swerved his course from the path of sacrifice marked out for him in the Father's plan. No such weakness ever manifested itself. On the contrary, but a few days after, when Peter who here spoke so nobly, attempted to dissuade our Lord from sacrifice, he promptly

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answered, Get thee behind me, adversary, thou savorest not the things of God, but of men.

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The Apostle Peter's words, "Lord, to whom

shall we go? Thou hast the words of eternal life," are full of meaning. He had known what it meant to seek God's favor and everlasting life through keeping the Law, and, like most of the Jews of the humbler class, had been discouraged, finding himself condemned both by the doctrines of the Pharisees and by his own conscience. Doubtless, also, he knew something of the various heathen philosophies respecting a future life; and, if so, he knew them to be merely human speculations or guesses.

But for three years he had known Jesus and heard his words on this subject of eternal life. His teaching was not speculative guessing as to what might be. "He taught them with authority, and not as the scribes." Nor did he teach them to hope for eternal life through the keeping of the Law (which they knew to be an impossibility). His teaching, on the contrary, was different from that of every other teacher. He taught them that he had come into the world, not to be served or honored and titled, but to serve men and to finally give his life a ransom or purchase-price for the forfeited lives of all who lost the right to life in Adam's trial and disobedience. (Matt. 20:28.) His teaching was that as a result of this ransom-sacrifice, which, by divine love and arrangement, he was about to give for all, all shall have the opportunity of everlasting life through obedience under the gracious terms of the New Covenant; and that to this end not only they, but also, "All that are in the graves shall hear the voice of the Son of Man, and come forth, and they that hear [obey] shall live"--attain perfect life. (John 5:25,28,29.) Peter had heard this simple and beautiful gospel--this, the only real good tidings of everlasting life; he recognized Jesus as the Messiah sent of God to be the Life-giver to the world, the true light that shall ultimately lighten every man that cometh into the world. --John 1:9.

What wonder, then, in view of this, that Peter answered as he did, "Lord, to whom shall we go? Thou hast the words of eternal life." Peter's faith and hope had found in the doctrines of Christ a foundation and anchorage which they could not find elsewhere.

And the same is true of all intelligent believers to-day, in proportion as they have heard and understood the wonderful words of life, of which Christ's death is the central theme, the hub, whose spokes are the love and favor of God, including all his exceeding great and precious promises reaching to the circumference --everlasting life. Having once seen the truth,

having once heard the good tidings--the words of everlasting life--for what would they exchange it?

Looking abroad, we still find the philosophies of Confucius, Buddha, Brahma and Zoroaster, but they satisfy us not. We hear the wisdom of this world speculating about an evolution which it surmises has already progressed from a protoplasm to a tadpole and from a tadpole to a monkey and from a monkey to a man and which it hopes, guesses and tries to assure itself will continue to progress to planes of being still higher than man. It assures us that whether there was or was not an intelligent God at the beginning, there will be millions of wise and powerful gods eventually, when they get evolved. But our hearts turn from such wild speculations back to the wonderful words of life spoken by him who spoke as never man spoke before or since. In those words is the rest and peace which the world can neither give nor take away.

Following the instructions of this same great Teacher, we are learning more and more about this eternal life which he has provided for all. As meat in due season he has taught us that this gift of eternal life is only for those that love him;--that a little flock of the ransomed world, called and proved worthy by their loving obedience during the Gospel age, are to be his joint-heirs in the glory, honor and immortality of the divine nature, and that he with these will in the next age, the Millennium, bless all the families of the earth with the knowledge of and opportunity to attain restitution to human perfection with everlasting life conditioned only upon faith and hearty obedience under the New Covenant, sealed with the blood of the ransom-sacrifice. This is the same gospel as of yore: these are the same words

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of everlasting life, only amplified and magnified as we get nearer to their grand consummation.

In the harvest of the Jewish age, it was after our Lord had spoken to his followers the "words of eternal life" that he permitted "offenses" to come to sift them as wheat, saying, "It must needs be that offenses come." Those trials came to prove which were ripe wheat and which chaff and undeveloped wheat. Two classes specially were sifted out--the merely curious and slightly interested class, and a consecrated class which had not much depth of character, represented in our Lord's parable (Matt. 13:5,6,20,21) as the stony ground hearers, which

received the message with joy, but not having depth of heart-soil and earnest love and consecration to the truth, when tribulation or persecution arose they were at once offended, and turned back and walked no more with the Lord and the faithful.

The same is true now, in the present harvest of the Gospel age. Blessed have been our eyes, for they have seen many of the "deep things" in the divine plan of the ages; and blessed have been our ears, for they have heard with wonderful clearness the lessons of the great Teacher--the words of glory, honor and immortality --words of eternal life. And now in the Lord's order we are to be ready for trials and siftings. Now, again, offenses must needs come to prove all, and to turn back those who are not consecrated and those who have no depth of character, who are unwilling to bear the reproaches and afflictions of the Christ. So it was with Gideon's typical army. All who shall be owned of the Lord as joint-heirs with Christ must be a select class, a peculiarly zealous people;--and no wonder: Marvel not therefore at the fiery trials which shall try you, as though some strange thing happened unto you. In fact, that is the very purpose of the permission of offenses and divisions: "that they which are approved [by God, because they endure the tests and stand fast in the truth] may be made manifest among you."--
1 Cor. 11:18,19.

Those who will stand the test here will be just like those for whom Peter spoke in the previous harvest testing. Should any feeling of faintness or discouragement come over them, they will also ask, "Lord to whom shall we go?" Looking about them they see the delusions of Spiritism and various doctrines of devils, and the blindness and contradictions of reason as well as of Scripture among agnostics, and in the various denominations of Christendom. The glance is sufficient for the class which the Lord desires to select. They could not go away, they could not be forced to leave the army of the Lord. Truly, where should we go? Our Leader, and he alone, has the words of eternal life. Since we have heard his words, all other gospels have lost their charm. We will abide with and follow the great Captain of our salvation: in his words and in his love and in his service we live and move and have our being as the elect of God.

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent Word.
What more can he say than to you he hath said,

You who unto Jesus for refuge have fled."

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JUDGMENT--ITS USE AND ABUSE.

"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again."--Matt. 7:1,2.

A VERY unlovely disposition in the eyes of God, and of all fair-minded men, is that which assumes the obligation of sitting in uncharitable judgment upon all the affairs and conduct of fellow-men, either within the Church or outside of it.

That our Lord referred to this abuse of judgment, and not to the legitimate use of that noble faculty, is very manifest from succeeding verses (3-5), which warn against the hypocrisy of condemning others for faults no greater than those which exist in one's self, but to which self-love is wilfully blind; and also from verses 15-20, which bid us beware of wolves in sheep's clothing, or, in other words, to use sound judgment in discriminating between the truly consecrated and faithful children of God, whose hearts are pure and free from guile, and

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those who studiously cover up a wolf-like character with the outward professions of godliness, in order to deceive and lead astray the unwary.

"By their fruits ye shall know them," said the Lord; and to use candid and unbiased judgment in comparing their fruits--of character, conduct or teaching--with their professions and with the Word of God, is necessary to the safety and protection of the Lord's people. This, therefore, is a very legitimate use of judgment; and those who, disregarding the Lord's warning, either recklessly or wilfully, fail so to exercise judgment, expose themselves to the deceitful snares of the great adversary. The wolf is not to be tolerated, nor his sheep's clothing respected: he has no rightful place in the assemblies of the true sheep until his character is changed by repentance and submission to the will of God. His presence can only bring reproach upon all associated with him, and sow the seeds of error and discord; and, learning the shibboleth of the

saints, he will deceitfully make merchandise of their holy things and demand that Christian charity should let him alone in his nefarious work.

Alas! many simple ones, ignoring the Lord's counsel, weakly yield to this demand, to their great detriment spiritually. They give that which is holy unto the dogs and cast their pearls before the swine; and the wolf is often tolerated out of respect for his sheep's clothing. It is not real charity to such characters to permit them to pursue their course unmolested; nor is it true loyalty to the cause of Christ. To firmly and candidly let such persons know that we recognize their character and refuse to fellowship or company with them until a change of heart is manifested, and to positively and openly resist their influence, is the noblest and truest charity, both to them and to the cause of Christ in general, though such a course will assuredly bring persecution in some shape.

To deal thus candidly and fairly may in some cases wake up the erring to a sense of their wickedness, and, by making it unprofitable to them, may lessen the temptations to continue the evil course. At all events, it gives the sheep and lambs of the Lord's flock warning of the dangers to be expected from such sources. To encourage or assist such, is to become partakers of their evil deeds. (2 John 11.) Nor would Christian charity demand that the wicked or the profligate should be protected against the natural rewards of their evil course. To thus aid them is only to interfere with the divine arrangement by which sin brings its own retribution for the correction of the sinner. Thus, for instance, if when a profligate son spends his substance in riotous living, an unwise father makes up his loss and starts him anew, not allowing him to realize the evil effects of his course, the son misses the lesson and proceeds to greater lengths in an evil course. The love of God is not thus unwise: if it were, he would not permit the great time of trouble, now impending, to come upon the world. But he will permit it, and when the judgments of the Lord are thus abroad in the earth, the inhabitants of the world will learn righteousness. (Isa. 26:9.) It is not our part, however, to bring evil upon the evil-doers; for vengeance belongs to God. Nor would it be contrary to the spirit of the Lord to show pity and to alleviate the dire wants of those in distress from their own folly. This would not interfere with the needed lesson, but, on the contrary, would tend to soften the heart and make it more susceptible to the lesson.

While the legitimate use of judgment for wise and holy ends is plainly taught in this sermon of our Lord, the first verse of this chapter expressly commands that we should not reckon ourselves as the competent judges of men's hearts, to uncharitably condemn them on our own responsibility. But when their course of conduct is in manifest opposition to and defiance of God's law, as in cases of disguised "wolves," "swine" and "dogs," the condemnation of that law, which is God's judgment, not ours merely, should always be recognized.

As a matter of fact, if we have the spirit of the Lord, our judgment will coincide with his --approving what he approves, and condemning what he condemns: we will judge righteous judgment, which makes every possible allowance for the infirmities of the flesh, the strength of temptation and the imperfections of knowledge, and which, ever bearing in mind that we also are far short of perfection, never forgets

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the golden rule--"Whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets."--Verse 12; Lev. 19:18; Matt. 22:40; Rom. 13:8,9,10; Gal. 5:14; 1 Tim. 1:5.

Verse 2 makes very imperative the application of this golden rule in such cases--"For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." Oh, if men and women would always consider these things, how much uncharitable judgment and evil-speaking, and how many bitter words, would be spared! If each could recognize in the other the spirit of love and candor, how quickly wrongs could be righted! If reproofs were always expressed in the spirit of the golden rule, how much more effective they would be than when they are colored with the glare of hatred and revenge!

"How wise are God's commands!

How sure his precepts are!"

Let us ponder them well, and cultivate more and more in our own hearts the spirit of God's love and kindness--the spirit of his holy law.

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"IF THOU KNEWEST THE GIFT OF GOD."

"If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water."--John 4:10.

THE woman of Samaria failed to recognize in the weary sojourner who sat by the well, the anointed Son of God, whose presence in the world at that time had been foretold by all the holy prophets for four thousand years previous. And few indeed, even of those who knew of his claims and his teachings, as well as of the divine testimonies at his birth and baptism--that this was the beloved Son of God and the bringer of good tidings of great joy to all people (Luke 2:9-14; Matt. 3:17)--could appreciate this fact, because of the meek humility which bore no similarity to any thing that men were accustomed to call great. Even John the baptist sent and inquired, "Art thou he that should come, or look we for another?"

No wonder that the woman of Samaria did not recognize him. And, not recognizing him, how could she realize her privilege of service to him as a gift of God. Had she known and been able to appreciate her privilege of giving a cup of cold water to the only begotten and well-beloved Son of God, how gladly would she have rendered the service requested! And not only so, but had she realized who it was that requested the favor, she would have seen her opportunity of applying to him for the water of life, the great salvation.

But the woman did not know the gift of God so close at hand. Thinking of the stranger merely as a Jew, and one of a class who refused to have any dealings with the Samaritans, the request for a drink of water seemed only to arouse a measure of the old animosity of her race against this one, whom she probably thought of as one willing to receive a favor in his extremity, but at other times regarding her and her people as too far beneath him to have any dealings with her.

The Lord recognized the foundation for this feeling of animosity, and did not resent it, but

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patiently led her first to suspect, and then to realize, that this was indeed the Christ; and she went forth joyfully to proclaim this truth, and to bring others to him. This woman was a sinful woman, and a type of thousands of others, men and women, who would act very differently

if they only knew. If the Jews had only known, they would not have crucified the Lord of glory. (1 Cor. 2:8.) That which prevented them from knowing was the god of this world, who blinded their eyes and prejudiced their minds so that they could not believe. (2 Cor. 4:4.) Consequently they failed to perceive the gift of God in their privilege of service to Christ and of receiving from him the water of life.

The same is true also to-day of the world in regard to the body of Christ, the Church. They do not know that the Lord has his representatives in the world. Like their Lord, these are not invested with the glory of this world, but they are despised and rejected of men, and are not known as the future judges of the earth. But

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those who do know them should appreciate the privilege of service, since the Lord has said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." (Matt. 25:40.) Whatever, therefore, we do for the least of God's people we are doing for him. How this should make us appreciate our privileges of service one to another!

But if the world knows us not, and has not yet learned to appreciate the refreshing water of life we have to bear to them, it is no cause of surprise. If they failed to recognize the Master who was perfect, how could we expect them to recognize us, in whom are many imperfections still, although in God's sight through grace we are reckoned holy? If the god of this world has blinded the eyes of many, it is our privilege, as it was that of the Master, to help remove the blindness and let the glorious light of the gospel of peace shine in upon their minds. Let us offer the water of life to all as opportunities may present themselves. In so doing we also will be blest, as was the Master.--
John 4:31-34.

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"AGREE WITH THINE ADVERSARY QUICKLY."

"Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the

officer, and thou be cast into prison. Verily, I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing."--Matt. 5:25,26.

"When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite."--Luke 12:58,59.

WE are asked whether these Scriptures can be understood to teach that those who do not make peace with the Lord in the present life will be held under compulsion to make full payment for all their debts by purgatorial sufferings in the Millennial age, and then be released to everlasting life.

We reply that we cannot so understand them, because such a construction would be in contradiction of the Scripture teachings respecting the wages of sin. Since the penalty, or "wages of sin, is death," to pay that penalty to the uttermost farthing would mean everlasting death, --extinction. And if these Scriptures be so applied they would necessarily mean, Thou shalt never come forth!

But viewing these statements from the standpoint of their contexts, we regard them differently. In Matt. 5:17-20 the Law is held up as the great standard of authority, at that time the accuser of all; for it was the accuser of the Scribes and Pharisees, outwardly the most religious and devout Law-keepers. The attitude of every Jew should have been one of penitence. Realizing that they had all sinned and come far short of the requirements of the Law Covenant, they all should have been in a very contrite state of heart, ready and anxious to confess their shortcomings and to compromise the matter, if possible, whilst yet in the way with their accuser (adversary), the Law, and before final sentence would be pronounced.

Had the Jewish Church realized their condition, thus, they would have been glad, yea, anxious, to hear the message which Christ had for them. Confessing their inability to comply with all the terms of the Law Covenant, they would have been pleading for mercy, and would have been prepared to hear of God's provision for them in "the Lamb of God which taketh away the sins of the world."

Those who did thus plead for mercy did receive Christ as the sent of God--the way, the

truth and the life,--the deliverer from the condemnation of their Law Covenant. These were delivered into the liberty wherewith Christ makes free, and became sons of God under the New Covenant which Christ sealed with his blood--his death.

But those who did not realize the situation, who discerned not the time of their visitation (Luke 19:44) as a nation, were blinded. Only the "remnant" of that nation, which made peace quickly, in the way to judgment, were delivered. (Rom. 9:27-29; 11:5,7-11.) And upon that nation, except the remnant, which

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made peace in the way, the full weight of their judgment fell--they were blinded and cast off from divine favor for a "double," for a period of disfavor equal in length to their previous period of favor, 1845 years. Thus they were forced to pay the "uttermost farthing;" for, as the Apostle Paul states the matter,--"wrath is come upon them to the uttermost."--1 Thes. 2:16.

The context in Luke's account (12:54-57) strongly supports the foregoing. There our Lord's words reported are, "Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?" --Why do you not know that you are living in the day of visitation and testing, and that you as a people are even now en route to judgment. Why do you not confess that you are unable to keep the Law Covenant, and, instead of boasting in the Law, why do you not seek and obtain the mercy which is just at the door? It is because you are proud and hypocritical, and draw nigh to God with your lips while your hearts are far from him. It is because you are not Israelites indeed without guile or hypocrisy.

In this light the above texts may be briefly explained thus:--Addressing the Jewish nation, our Lord said, "Agree with thine adversary [the divine Law which condemned all to death (Rom. 7:10); i.e., admit the justice of its condemnation, because you have come short of its righteous requirements] quickly, while thou art in the way with him [while the offer of mercy is made to you as a nation, through faith in Christ who by his sacrifice offers an atonement for you], lest at any time the adversary [the Law, whose demands you fail to meet, though you claim to meet them] deliver thee to the judge [to the just judgment of God], and the judge deliver thee to the officer [to some power that would execute the penalty], and thou

be cast into prison [into a position of disfavor, --such as that nation has experienced ever since their rejection of Messiah. As a nation they have been cut off, blinded, and imprisoned ever since they rejected Christ and said, 'His blood be upon us and upon our children']. Verily,... Thou shalt by no means come out thence, till thou hast paid the uttermost farthing [until the privileges of the Gospel age, the high calling, first offered to Israel, shall have ceased, having been bestowed upon the worthy Gentiles, and the worthy remnant of Israel who heeded this counsel. Then their blindness will be turned away; but they will have paid the uttermost farthing in the forfeiture of the chief blessing, which was offered to them first, but which they rejected]."

THE UNMERCIFUL SERVANT.

--MATT. 18:23-35.--

This parable has no relationship whatever to the foregoing: we treat it here merely because some of its expressions resemble expressions quoted in the above, and to avoid any confusion thereby.

The parable shows the conduct of an earthly king. He was generous temporarily, and forgave the debtor, allowing him time and opportunity to keep his word and pay the debt in full. But when he heard how ungenerously that debtor had unmercifully abused and refused compassion and extension of time to a still poorer man, who owed him a much less amount, the king was indignant and withdrew his mercy, cancelled the extension, and put the debtor into the hands of exactors until his debt in full should be paid.

This king's conduct does not in all respects represent our Heavenly Father's course; but in some respects it illustrates it. Our Heavenly Father does not forgive us our sins, nor grant us an extension of time in which to pay the price of our transgressions. He, on the contrary, "heareth not sinners;" but, having committed all judgment unto the Son, the Heavenly Father refers all supplicants to him--the way, the truth and the life. The only access and reconciliation to the Heavenly Father will be by the Son, who bought us with his own precious blood, and in whom alone we may have forgiveness, the remission of sins. Those who come unto the Father by him are already acceptable to the Father, in the beloved--i.e., reckonedly--but they will not be fully and actually presented until the Son shall have cleansed

and perfected them, that he may present them blameless and unreprouable in love before him. --See Col. 1:22; Phil. 2:15.

The parable does, however, express or illustrate the Heavenly Father's attitude on the point

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in question. He also would be indignant that one for whom he has in Christ provided complete forgiveness, and not merely an extension of time for payment, should be unmerciful to a fellow-servant; and he will do to such as did the king in the parable. He will exact the full debt from the unmerciful, showing him no mercy who showed no mercy toward others.-- Matt. 7:1,2,12.

This will mean the death-penalty upon the unmerciful--the second death--"everlasting destruction from the presence of the Lord and from the glory of his power."

Nor should we expect otherwise; for he who is not merciful and sympathetic has not the love of God--has not the spirit of Christ. And "if any man have not the spirit of Christ, he is none of his." And only those in whom love instead of selfishness shall become the mastering sentiment have the promise of life everlasting on any plane of being. "Blessed are the merciful-- they shall obtain mercy!"

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ALEXANDER CAMPBELL'S VIEWS.

DEAR BRO. RUSSELL:--As many readers of the WATCH TOWER, like myself, are warm admirers of that renowned champion of the Bible, Alexander Campbell, and are always interested in anything from his pen touching the mysteries of the Book, I beg leave to give below a scrap from his writings on the Prophecies, directly bearing upon the thoughts uppermost in our minds, and showing the drift of his investigations in that line. He says:--

"What now if we should attempt to prove arithmetically, the certainty of the prophecies concerning the final consummation of all things?

The expectation of Christendom is notorious. It is this: that sometime soon, perhaps in the present century, a new order of things in the political and religious relations of society will

commence; that it will pervade the whole human family; that after its full introduction, it will continue a thousand years; and that soon

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after its completion, the present state of things will terminate and the multiplication of human beings cease forever. Without going minutely into detail, such is the general expectation of Christendom built upon those writings called prophecies.

Well, now, should we prove by an arithmetical calculation the certainty of such conclusions relative to the final consummation--what will the skeptics say? The premises or data are these: the present population of the earth is estimated, say, at one thousand millions. Now I will leave it to them to furnish the data, or to state what the population was two, three or four thousand years ago. They may even furnish me data from the census of any nation of Europe for two, three, four or five hundred years back. It will give the same result. We shall take the Bible data until they furnish another. According to the Bible data the whole human family, about four thousand years ago, was composed of eight individuals, four males and four females; and to keep our calculations in whole numbers, we shall evacuate Europe and America of all their population and place them in Asia and Africa on the population there, which will fill that half as full of human beings as can subsist upon its surface. We have now got, say, the half of our globe empty and the other half full. Now, the question is, if eight persons in four thousand years fill the one half of the earth as full as it can subsist, how long will one thousand millions be in filling the other half? If in despite of wars, famines, pestilences and all waste of human life, under the corruptions of the last four thousand years, such has been the increase of human beings, what would be the ratio of increase were all these to cease, and peace and health and competence be the order of the day for one thousand years? Why there would not be one half acre of land and water upon the face of the globe for every human being which would live at the completion of the Millennium or the seven-thousandth year from the creation, what I contemplate from these oracles to be about the end of the present state of human existence. Either then some devastation must empty the earth of its inhabitants or the human race be extinguished. Logic and arithmetic compel us to the former conclusions;

but when we add to logic and arithmetic the prophecies of holy Scripture, we are compelled to embrace the latter. I think no prophecy ever admitted of so certain a calculation or so exact and definite a computation; in fact no other oracle in the annals of the world is proved by arithmetic so inevitably and unanswerably as I conceive this to be."

Query: Did not Brother Campbell see Restitution at least dimly? E. A. SADDLER.

We fear that Brother Campbell saw the future but dimly. Instead of being "extinguished" the obedient will be granted everlasting life, and only propagation will cease.--EDITOR.

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A NEW BRANCH OF THE SERVICE

--FURTHER EXPLAINED.--

Some have been in doubt whether or not to respond to "Another Branch of the Work," in Sept. 1 TOWER, and "Introducing Tower Tract Society Representatives," in Sept. 15 TOWER; because, while willing and anxious to donate some of their time to special service, and believing that by the grace of God they possess (and are growing in) the eight qualifications for special ministry mentioned, they are so situated, with families dependent upon them, etc., that they could give but little time to the service and could rarely go away from home,--unless the Tract Society could pay their home, as well as their traveling expenses.

We fear that we have been misunderstood by a few. It is not our purpose to start or to encourage a paid ministry. The funds at our command would be but a drop in the bucket for such an enterprise; and even if it were otherwise, we should doubt the wisdom of such a plan. One or two special representatives might be advisable, and they should be persons of remarkable humility and very clear in the truth--otherwise they themselves might be injured as much as others would be benefitted by them; but we would not think it advisable to divert to this branch more than a small part of the limited Tract Fund receipts now being expended in tract work, in the preparation of translations of DAWN in foreign languages, etc.

Voluntary service from all, at the sacrifice of some earthly comforts, conveniences, etc., seems to be the Lord's order of development.

Those who do not serve from the love of the Lord, his people and his truth should not serve at all,--their service will do harm. He who serves from love, and according to his opportunities for sacrifice, will have his opportunities enlarged and his talents increased. He who does not so serve will not serve long, but will be speedily gathered out--into outer darkness, error: for he will "gather out of his Kingdom all things that offend, and them that do iniquity."

We had specially in mind certain brethren whose business calls them from place to place, and who we had reason to believe possessed the eight qualifications specified; and several of these have responded, glad to spend their Sundays and many of their evenings in visiting and helping the Lord's "little ones." We have accepted all so offering who have responded satisfactorily; and we trust that this branch of the service will accomplish much good during next year; for it will require some time to prepare lists of TOWER subscribers in so many towns.

But do not forget that the Colporteur work offers an open door to one of the most effective branches of the Lord's service. Those unincumbered can give their entire time thus, and pay their way; while those who can give but a few hours a week can be used also. And for such as are unincumbered, but too diffident and bashful to succeed as regular Colporteurs, we now have a new plan of work to suggest. "Go ye also into the Vineyard!"

It is not our design to supplant the DAWN and tract work, as a means for reaching the Lord's sheep with the "meat in due season;" for we know of no better method,--none nearly so good. The new branch of service is designed to "strengthen the brethren," to help them over difficulties and to lead them more and more to apply the truth and its spirit in their daily lives.

The form of certificate mentioned in our last issue is an old one, and is not quite satisfactory to us. We have gotten up what we believe is a better one, instead, a copy of which will be given in our next issue.

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OUR LORD'S VISIT TO NAZARETH.

IV. QUAR. LESSON 1., OCT. 7, LUKE 4:16-30.

Golden Text--"See that ye refuse not him that speaketh."--Heb. 12:25.

In this lesson the special point of interest is our Lord's reference to his authority and commission from God, through the Prophet Isaiah, to preach the gospel of his coming Kingdom. This commission is contained in Isa. 61:1-3; but it will be observed that the Lord read only to the middle of verse 2, and then closed the book and sat down, saying, "This day is this scripture fulfilled in your ears." It was fulfilled in him, as the Prophet declared, he having received the anointing of the holy spirit. Therefore he had come to them with divine authority to declare unto them the good tidings of great joy unto all people.

The question naturally arises, Why did he not read the entire commission? The answer is obvious: it was because the remainder was not fulfilled in that day. It was time then to preach (1) the good tidings of the Kingdom to all who were meek enough to receive it by faith from the humble

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and unpretentious Nazarene; (2) to bind up the broken-hearted; to tell those in trouble that by and by the Kingdom would bring order, peace and joy out of present confusion and trouble; (3) to proclaim liberty to the captives and the opening of the prison to them that are bound-- What captives? Surely not those lawfully detained for criminality in prisons of the state. No, but for all the dead race still lying in the prison-house of death--the grave: The hour is coming when all that are in the graves shall hear the voice of the Son of man and shall come forth (John 5:28,29); and (4) it was time then to proclaim the acceptable year of the Lord--the year or period of acceptable sacrifices: the "better sacrifices" than bulls and goats, the sacrifices of Christ and his body, the Church. (Heb. 9:23.) That was the beginning of the Gospel age--the time appointed as the great atonement day* for the world, the time of special favor to the called and faithful and chosen who should follow in the footsteps of their leader and head, Christ Jesus, and eventually become joint-heirs with him of

the coming Kingdom.

This was all of the commission that was due in the beginning of the age. It was not yet time to proclaim--"the day of vengeance

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of our God," nor to comfort all that mourn--the whole "groaning creation" (Rom. 8:22), nor "to grant unto the mourners in Zion, to give unto them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." Had he read the entire commission, he could not have added the words, "This day is this scripture fulfilled in your ears." This latter part of the commission was not due until the harvest or end of the age; and while the entire commission belongs to the whole body of the Anointed--the Christ, head and body,--the latter part must of necessity be declared by those members of the body living in the last times --the harvest or end of the age, from A.D. 1874 to A.D. 1915.

It is upon this generation that "the days of vengeance" are coming; and it is this generation therefore, that should hear the voice of warning. It is in the midst of the great afflictions of the now impending time of trouble "such as never was since there was a nation," that the "groaning creation" is to learn that it is the chastening hand of God upon them, who wounds to heal, and that by means of this great affliction he is subduing all things unto himself. And when the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness. (Isa. 26:9.) Thus in due time--the end of the harvest and time of trouble--"all that mourn" will be "comforted." Then the whole world will have learned to be still and to know that the Lord's reign of righteousness is begun --the Kingdom of God established in the earth.--Psa. 46:10.

The last proposition of this commission also belongs to this harvest period. During this time is the gathering together of the elect from the four winds--from all parts of the great nominal Zion, the nominal Christian church. These are they who mourned in nominal Zion, who realized the decline of vital piety in her, who sadly lamented the great discrepancies between her creeds and the divine Word of promise and

prophecy, and who hungered and thirsted for righteousness and searched for truth as men search for silver. To all such the Lord now appoints beauty for ashes and the oil of joy for the spirit of heaviness. Within this harvest period he has given us refreshing views of the completeness and beauty of the divine plan: he has given to us the beauty and symmetry of divine truth for the ashes of human creeds, and the oil of joy in consequence, for the spirit of heaviness. And in the end of the harvest all such who prove faithful to the end shall be exalted and glorified: they shall be made heirs of the Kingdom, joint-heirs with Jesus Christ. They shall be "trees of the Lord, the planting of the Lord that he might be glorified."

This commission through the Prophet Isaiah is the only divinely authorized commission that was ever given to any man to preach the gospel. And it belongs only to those, and to all those, upon whom the anointing of the holy spirit of God has come --to the Christ, head and body. They all can say, "The spirit of the Lord God is upon me, because he hath anointed me to preach," etc. Our Lord Jesus received this anointing of the holy spirit immediately after his baptism in water, which symbolized his entire consecration to the will of God, even unto death, when the holy spirit visibly descended upon him and a voice from heaven was heard saying, "This is my beloved Son, in whom I am well pleased." And as

*See TABERNACLE SHADOWS OF BETTER SACRIFICES.

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in the typical anointing of the typical high priest in the service of the typical tabernacle, the anointing oil was poured upon the head only, but from thence ran down even to the skirts of his garments, thus bringing the whole body under the anointing (Lev. 8:12; Psa. 133:2), so all who have come into Christ by faith and full consecration to the will of God have likewise come under the same anointing. It was at Pentecost, after the Lord's ascension, that this spirit of anointing began to descend upon the consecrated body of Christ (Acts 2:1-18); and all who have been added to the body since have likewise received of the anointing,

by right of which they can also claim the divine commission to preach the gospel in the use of whatever talents they may possess, be they few or many, or be they humble or brilliant; and for the proper use of their commission they are accountable to him who gave them authority as his ambassadors.

The inference is also plain that no man should be regarded by the saints as a minister of the gospel, or received or heard as such, who cannot claim this commission (which alone grants the divine authority), as conferred upon him by virtue of his anointing as a consecrated child of God and member of the body of Christ. All such are of the "royal priesthood," whose duty and privilege it is to serve in holy things.

Unto those who have not fully submitted themselves unto the Lord, but who would nevertheless pose as leaders and teachers in the Church, the Word of the Lord is very explicit, saying, "What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction and castest my words behind thee?" (Psa. 50:16,17.) "Thus saith the Lord of hosts, Hearken not unto the words of the prophets [teachers] that prophecy unto you: they make you vain; they speak a vision of their own heart, and not out of the mouth of the Lord....I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied." (Jer. 23:16-21.) Alas! there are many such false teachers who are ambitious to declare the visions of their own heart, and claim that the Lord sent them and that they are teaching his truth. And many, too, there are who, ignoring the command of God, hearken to the words of such false prophets and are thereby deceived and led astray.

Our Lord's sermon from this gospel-laden text must have been one of great power, proclaiming the blessed tidings of redemption and restitution and giving some intimations of the special favor to be granted to the Gospel Church. While he thus spake to them as never man spake, and opened up the Scriptures to their understanding so that the blessed rays of hope and joy penetrated their hearts, the people "wondered at the gracious words which proceeded out of his mouth." And they said, "Is not this Joseph's son?" It was just as some remarked on other occasions--

"Whence hath this man this wisdom?"

Ah, it was by reason of the anointing. Being thus brought into close fellowship with the Father, the divine plan was clearly revealed to him through the "sure Word of prophecy," and his lips gave expression to the glorious message of love and grace.

VERSES 23-27 are words of reproof to a heedless and merely curiosity-seeking people. While he spoke to them wonderful words of life, he saw that the hearts of the great majority at least were not prepared to receive them, as evidenced by the fact that instead of looking for the correspondency in the teacher to the prophetic forecast of him to which attention had been called, they were inquiring about his earthly pedigree, and desirous to see some manifestation of his power to work miracles.

This incredulity and idle curiosity the Lord severely rebuked by citing them two historic instances where God through the prophets manifested his saving power, not to the curious and unbelieving, but passing all such by, he showed his great favor and power to the meek and humble who loved and believed God. This was too much for the hot-headed, impetuous pride of the unworthy hearers of that noble sermon. Who was this son of Joseph, one of their humblest citizens, that he should thus brand them as unworthy of the favor of God? And in their wrath and haste they seized him and with violence bore him away toward the brow of the hill, intending to hurl him to death.--Verses 28,29.

VERSE 30 records his escape--"Passing through the midst of them, he went his way." His hour had not yet come, and therefore he seems to have exerted that power which belonged to him as a perfect man over the weaker, imperfect men--the power of his mind alone, we believe, which

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overwhelmed and cowed their fierce passions, so that none dared take the responsibility of casting him headlong; and he, therefore, passing through the midst of them, went his way. The same power was also exerted on other similar occasions. (See John 7:30,43-46.) But when his hour was come he opened not his mouth, nor resisted in any degree the throngs that sought his life.

The words of the Golden Text are most

appropriate to all that hear the word of life
--"this gospel of the Kingdom:" "See that
ye refuse not him that speaketh...from
heaven." The latter part of the divine commission
--the harvest message--now due, and
hence now declared, by those members of the
body of Christ now living, is just as important
to this end of the age as was the former
part to the beginning and all through the age:
therefore, let him that heareth see that he
refuse it not, however humble and unpretentious
may seem that member of the
body through whom it may be declared to
him.

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THE DRAUGHT OF FISHES.

IV. QUAR., LESSON II., OCT. 14, LUKE 5:1-11.

Golden Text--"He taught them as one that had
authority, and not as the scribes."--Mark 1:22.

This miracle of our Lord, located thus
early in his ministry, prior to the choosing
of his apostles and also to the sending out
of the seventy, was a prophecy of the future
work of all such. They were to be
fishers of men. And here also was a prophecy

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of their success as fishers of men. They
were to catch multitudes. This same lesson
was again repeated after our Lord's resurrection
(See John 21:1-9), and the prophecy
has been amply verified in the long
fishing season of the Gospel age.

Using the same illustration, our Lord also
spoke a parable (Matt. 13:47-50), saying,
"The kingdom of heaven [the embryo kingdom
of heaven, the Gospel Church] is like
unto a net that was cast into the sea and
gathered of every kind, which, when it was
full, they drew to shore and sat down, and
gathered the good into vessels, but cast the
bad away. So shall it be at the end of the
age: the angels shall come forth and sever
the wicked from among the just, and shall
cast them into the furnace of fire: there
shall be wailing and gnashing of teeth."

The gospel net was first cast into the sea (the world, where no distinction was recognized between Jew and Gentile) at Pentecost; and from the day of Pentecost to the present harvest time it has been gathering in all sorts of fish; and together they constitute the great nominal Gospel church, or, as it is sometimes termed, the Christian world, and Christendom. But all of these fish are not of the kind desired of the Lord to constitute the true Christendom--Christ's Kingdom --which is to be set up in glory and power at the end of the Gospel age and dawn of the Millennium. Therefore, in the harvest or end of the age (a period of forty years-- from 1874 to 1915, See MILLENNIAL DAWN, VOL. I., page 223,224), a separating work is to be accomplished, and those of the kind desired are to be carefully gathered out and preserved, while the remainder are cast away as unworthy of the Kingdom honors to which they were called.

Such a work has been in rapid progress since 1874. The sickle of truth has been the instrument in doing the separating work, and the angels or messengers sent forth to do the gathering are those of the Lord's people whom he has graciously brought to a knowledge of his glorious plan and its appointed times and seasons. This is the harvest message which was not previously due nor known; and it is accomplishing the great harvest work. Those who love the Lord and who partake of his benevolent and gracious spirit readily recognize the divine source from which the harvest message springs, and accept it. Such are the desired kind of fish, but they are few in comparison with the great number in the net.

The catching of the fish in the gospel net, and the sorting of them at the end of the age, are two parts of the one great work of making ready a people prepared for the Lord. This figure corresponds to that of the sower and the reaper; and when the great work is accomplished both the sower and the reaper shall rejoice together. The seed-sowing has been going on all through the age, but those who observe the divinely appointed times and seasons will devote their energies now to the special work of harvest, and not to seed sowing--to gathering the good fish into safety rather than to catching more.

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ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

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age or accidents, or other adversity, are unable to pay,
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JEWISH NATIONALIZATION MOVEMENT.

We have often wondered that Hebrews in
general seem to take so little interest in the revival
of their own nation in Palestine. But their
"double" (M. DAWN, VOL. II., p.218) having
ended, and the time for the re-establishment of
Israel as a nation being near, it is appropriate
that we see signs pointing in that direction, such
as the following:--

"The Zion Association of Baltimore was organized
on Sunday, September 9th, for the purpose
of fostering the national idea among the
Jews, and to co-operate with similar societies
in Europe and the United States, with the object
of colonizing Palestine with Hebrews, who

are emigrating from Russia and other countries in Europe.

"The society will, in the near future, publish a declaration of its principles, giving the reason that led to the formation of this Society in Baltimore, and calling upon all Hebrews to unite and assist the great work which is carried on in the land of our fathers."

--Jewish Exponent.

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LIVE PEACEABLY WITH ALL.

Rev. E. M. Milligan, of the U. P. Church, Steubenville, O., has caught the anarchistic spirit and adapted it to his ideas of the Sunday question. As reported in the Press dispatches of Oct. 3rd, he said, "If necessary God's people would exchange ballots for bullets to bring about Sabbath reform."

The same gentleman spoke in the evening of the same day upon the "Attitude of the Church toward Labor Problems." With such lawless ideas as we quote above controlling his mind and speech, his advice would almost surely be unsafe.

All of God's people should remember the Apostle's advice, "Let your moderation be known unto all men." The influence of God's people--especially of those whose eyes are opened to see how the present unrest and discontent are injuring the poor world--should speak and act and "so far as lieth in you, live peaceably with all men."

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WE do not find fault with the Bishop's sympathy for heathendom, nor with his rebellion against an injustice which would consign them to an eternity of woe, mental or physical. Nay, we rejoice that he can see that such procedure is so unjust that it cannot possibly be the truth: it cannot possibly be God's plan. We rejoice that the Bishop is so free from the errors of Calvinism that he cannot believe that the 1,200,000,000 of heathen now living, and the fifty times that number who have died without the knowledge of the only name given under heaven and among men whereby they can be saved, were predestinated by God to their present ignorance and to an eternity of woe hereafter.

We rejoice also that he has gotten free from the idea of his own Church, viz., that the power of God for the help of the heathen is confined to this present life and to the present missionary efforts of his children, and that the vast multitudes not so reached and blessed will suffer untold agonies to all eternity;--not because God predestinated that it should be so, but because God and his faithful people are doing all they can for the poor heathen, and can do no more.

All this indicates a breadth and freedom of thought and a sympathy of heart on the part of the Bishop which we greatly appreciate. But we fear for the Bishop and for his flock, because his freedom and sympathy are not begotten by the teachings of God's Word. His lengths and

breadths, and heights and depths of good desire for the heathen are not those inspired by God's revelation of his plan. Consequently, the more the Bishop and his followers progress upon these lines, the farther they will get from the true plan of the ages--the lengths and breadths, the heights and depths of the love of God, which surpasses human understanding.--Rom. 11:33-36.

This tendency to depart from God's Word is markedly manifested in other parts of the same discourse, and cannot fail to lead many of the

"blind" "into the ditch."--Matt. 15:14.

For instance, we quote as follows from the report of the same discourse, as it appeared in the Pittsburg Commercial Gazette.

"Why did not Christ come immediately after the fall of man? Why was not Revelation made at once? Simply because it could not be....

In Eden language took form, but it was not sufficient for Revelation. Adam probably knew very little, and God treated him accordingly. He did not give him such a law as he gave to Israel at Sinai, but he treated him as you would an infant."

Here we see the effect of the Evolution theory, in which the Bishop is evidently a believer. Since that theory is the very opposite of the Bible theory, conflicts at every point are unavoidable. The Bishop looks at our civilization, then backward along the aisles of history, noting the ignorance of the past upon every subject. He, with all others who lose confidence in the Bible, jumps to the conclusion that Adam was an infant, with whom language began to take form. He, however, states the matter more agreeably and more Scripturally than to say that

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Adam was an ape of a high order of development, and that in him the ape chatter began to take form, or to become a language.

The Bishop is right in supposing that his words were more acceptable to his hearers than if he had put the matter bluntly, as Darwin and others have done. The Bishop's language, however, is the more dangerous; for it sugar-coats the doctrine and hides its true unscriptural character from some of God's children who would resent, as unscriptural, the idea that Adam was an ape and that his race has "fallen upward" for the past six thousand years.

The Scriptural position, briefly stated, is that God, instead of creating Adam down at or near the brute level, created him in his own image and likeness, and pronounced him, Very good! God does not, however, pronounce the natural man of to-day, Very good. On the contrary, he declares that all have sinned; all are out of the way; all are fallen; there is none righteous, no, not one; and that only under cover of the imputed righteousness of Christ can any be acceptable with God or have communion with him. But Adam had fellowship and communion with God and was called his "son" (Luke 3:38), up to the time of his transgression and sentence.

The Bishop says that Adam's knowledge of language was so crude that God could not then make a Revelation. The Scriptures tell us, to the contrary, that God did make revelations to Adam--"talked with him" (Gen. 1:28-30; 2:15-17,23; 3:8-20);--but God does not deign to communicate at all with the modern man, except he become a "believer" in Christ. The flood of Noah's day has left no traces of the early civilization, so far as is now known; but we may safely suppose that the man whom God called a very good man and declared to be in his own image--the man who could talk with God and with his wife, and who could not only name the animals, but control them, and that without brute force, was such a specimen of human nature as we do not see to-day. It does not follow that they had a written language in Adam's day, or that they printed books or had the law written upon tables of stone. Perhaps they had conditions which were preferable. Perhaps they had means of communicating thoughts without writing and printing. We believe they had. The necessity for written language may (we believe does) lie in the fact that Adam's race has fallen from the original, perfect state in which he was created.

Our present dependence upon language and books, etc., and the consequent development of these to meet our necessities, may be illustrated as follows: Suppose that a racial weakness of the ankles had set in as the result of the fall, so that none were able to walk without crutches. The crutches at first introduced would probably be very clumsy; but, as time progressed, the shapes and finish and ornamentation of articles so useful would surely progress also. Then men unguided by the Scriptures would probably philosophise thus: "See how crude, compared with ours, were the crutches in use a few centuries ago;--Adam probably lay around unable to walk at all, or merely crawled about, pulling himself by the roots and branches of trees and bushes. The Bishop, philosophising from the same standpoint of thought, might have changed the expression above and said, "Why did not Christ come immediately after the fall of man? Simply because it was in Eden that locomotion began, and that in a crude form of crawling. The helps or crutches of that time would not have been sufficient to enable him to go about to preach the gospel."

Language and books are merely the crutches which partially make good the defects of the human mental powers incident to the fall--

lack of mental perception and lack of memory. Does anyone suppose that in heaven God and the angels are dependent solely upon spoken and written language, books, etc., that some of the angels are printers, and others binders? Neither should we suppose that the perfect man needed such helps or crutches, but that these developed to meet his wants, and that as those wants or imperfections of man disappear during the times of restitution--which God hath spoken by the mouth of all his holy prophets--these will be unnecessary. (Acts 3:19-21.) Undoubtedly, however, language and books will continue among men even after the powers of

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mental discernment and expression have been restored to them during the Millennium.

In full harmony with this is the promise of the Lord--"This is the covenant that I will make with them after those days, saith the Lord: I will put my laws into their hearts, and in their minds will I write them." (Heb. 8:10; 10:16.) Here the law written upon tables of stone, and given at Sinai, under the typical Covenant, is contrasted with the better arrangement of the New Covenant, which will ignore a written language entirely and write upon the hearts. The context shows that when the law has been thus written upon the hearts of all antitypical Israelites, who make this New Covenant with the Lord through Christ, there will no longer be any teaching, for none will be ignorant of the Lord. --Jer. 31:33,34.

And this condition, which is to be ushered in by the Millennial age or "times of restitution," will correspond exactly to the conditions previous to the fall. The law to Adam was not in book form, nor upon tables of stone, but infinitely better: it was written in his heart and brain--in his very nature. He knew right from wrong by the operation of his perfect brain. Being "very good," a likeness of his Creator, he needed no reminders as to God's will. And the law given at Sinai twenty-five centuries later, instead of being a higher expression of the divine will, was a very much inferior expression, when compared with the perfect mind-and-heart-written law bestowed upon Adam.

The Apostle Paul corroborates all this, and tells us that all men have some traces of this original and superior law. Referring to some of the most degraded members of the race, he says, these "show the work [evidences] of the law written in their hearts." (Rom. 2:15.)

And in the preceding chapter the Apostle shows how it comes that some of the heathen are so very much more degraded than others,--how the original nature-written law came to be so much more nearly effaced from the hearts and brains of some of earth's families or races than from others. "Because that, when they knew God [in the remote past], they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools;...wherefore, God gave them up to uncleanness....And even as they did not like [prefer] to retain God in their knowledge, God gave them over to a reprobate mind."--Rom. 1:21,22,24,25,28.

The Apostle's explanation of present degradation is a fall down from a height; a failure to retain God in their knowledge--an effacing of the law from their hearts and minds. The Bishop, on the contrary, teaches that the race begun in the infant Adam, one degree above an ape, had not, previous to the coming of Christ, progressed sufficiently to be able to receive a revelation from God,--human language until then being too imperfect. Which is right? the inspired Apostle or the Bishop? Evidently the worldly-wise theory of the latter respecting Evolution is hindering his study of and faith in the Scriptures. But we must accept the consistent theory of the Scriptures, though it separate us entirely from the philosophies of the worldly-wise.

In speaking of the cause of Adam's ejection from Eden, the Bishop says "fall;" but what does he mean? Evidently, from the general tenor of his discourse, he means that Adam and his race have been "falling upward" for six thousand years. The "infant" Adam, one degree superior to an ape, fell up to the present civilized manhood;--as the result of disobedience to God's commands! Surely any who believe this gospel would be justified in saying, Let us do evil that good may follow!

But those who prove the Bishop's words by Scripture, and who seek "to the law and the testimony," will turn from such inconsistency

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of human reasoning. Such would ask the Bishop, Where then would be the room for, or necessity, or value of, the ransom for all, given by our Redeemer? From what could he redeem men, if Adam's course were so beneficial? And why should the promise of restitution (restoring

to Adam's condition) be held out by God at the mouth of all the holy prophets? (Acts 3:21.) Surely, restitution of even semi-civilized peoples to a babe condition, one degree above the ape, would be a curse, a retrogression, an injury, a most undesirable thing!

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One error leads naturally to another: consequently we find the following unscriptural statement in the same discourse. The Bishop is reported to have said:--

"We think sin caused death, and we are accustomed to say so. It is not true! Death is God's normal method of the universe! God made the universe for death!"

The vast majority of Christian professors would agree with the Bishop, and could scarcely tell why they sometimes have associated death with sin; when they knew all the time that they recognized no relationship. We suggest a reason for this. It is because they sometimes read the Bible, and they find it thus stated therein. But as they get to believe that the race is falling up, and that the Bible was written by well-meaning men far down below present development --by men who never saw an electric car or a bicycle or a telephone--they will get to have less and less care for what the Bible says upon this or any subject. But let us examine the Bible and note how positively it contradicts the Bishop --or, as the Bible existed first, we should say, how positively the Bishop's expression contradicts the Bible. It says:--

"The soul that sinneth, it shall die."-- Ezek. 18:4.

"The wages of sin is death."--Rom. 6:23.

"By one man's disobedience sin entered into the world, and death by [or as a result of] sin."--Rom. 5:12.

"By one man's offense death reigned."-- Rom. 5:17.

"By the offense of one judgment came upon all men to condemnation [to the wages of sin, death]."--Rom. 5:18.

"Sin hath reigned unto death."--Rom. 5:21.

"Since by man [Adam] came death."-- 1 Cor. 15:21.

"In Adam all die."--1 Cor. 15:22.

"The sting of [or which produces] death is sin."--1 Cor. 15:56.

"Sin, when it is finished, bringeth forth death."--Jas. 1:15.

In harmony with these words of the apostles and prophets was the declaration of God

to Adam when he placed him upon trial, in Eden, "In the day [2 Pet. 3:8] that thou eatest thereof, dying, thou shalt die;" and as expressed by Eve,--"God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." It was Satan that declared, "Ye shall not surely die," as the result of transgressing God's command. How strange that the Bishop and so many others place themselves on the side of Satan and join in his contradiction of God's declaration, and with him join in deceiving mankind respecting "the wages of sin."--Gen. 2:17; 3:3,4.

The Bishop's confusion respecting the heathen millions is largely because he fails to see clearly the Bible doctrine of the fall of Adam into condemnation of death, and that the terrible ravages of death (with its attendant features, sickness and pain) which for six thousand years have rested so heavily upon the race are God's "curse"--the "wages" or penalty for sin. Failing to see that hades, the grave, is the penalty for sin, and an awfully severe, though just, penalty, the Bishop and millions of others have for years looked for and imagined a place where devils will riot in pleasure to all eternity, enjoying the torments they will, by God's will and providence, or by his inability to prevent, inflict upon billions of the human race. Having misconceived the meaning of the words sheol and hades, rendered "hell" in our common version Bible (Can we really excuse an educated man on the score of ignorance as to the meaning and Scriptural use of these words?), and having outgrown the unscriptural eternal torment theories, the Bishop is wandering about looking amongst the most fallen-up men for some modern theory that will prove that death, and pain and sickness are blessings, and that the heathen as well as the saints enter by this gateway into a heaven where the few developed Christians will be perfectly happy, surrounded by myriads of characterless heathen, idiots, etc.

If the Bishop would find the path of life which God has provided, for there is no other, let him retrace his steps; let him acknowledge that God created man upright, but that he sought out various contrary devices and defiled himself. (Eccl. 7:29.) Then let him admit the fall of man downward--mentally, morally and physically. Then he will find a place for the ransom for all--Christ's death--to redeem man from

for the restitution to their "former estate" of human perfection of all who will receive Christ and obey him. (Acts 3:19-21; Ezek. 16:48-63.) Then he will find a use for the Bible doctrine of a resurrection of the dead, which would be an absurdity if there be none dead. Then the Lord's promise that "All that are in their graves shall hear the voice of the Son of Man and come forth," will have a meaning (John 5:25-29); and soon he will see that the hope for the heathen of foreign lands, living and dead, and the only hope for the vast majority of civilized lands, will be the great Kingdom of Christ during the Millennium, for which we were taught to pray, "Thy Kingdom come, thy will be done on earth as it is done in heaven;"--a prayer not yet answered. And in connection he will find that the Church is the "little flock" to which it is the Heavenly Father's good pleasure to give this Kingdom--in association with Christ her Head and Bridegroom;--that the Kingdom cannot come until the Church has been completed,--and that not until then can "all the families of the earth be blest" with the promised Millennial blessings and opportunities. --Luke 12:32; Rev. 20:4; Gen. 28:14.

One more point before we close. We quote again from the report of the same sermon:--

GOD FORCING MEN TO SIN.

"God gives impulses to reach out and take that which we should not have. But when, to indulge these desires, we step over the law with which he has hedged us about, we commit sin."

Here the Bishop is driven by the other errors he holds to this almost blasphemous statement that God not only places temptations before men, but that he actually impels or forces them to do sin; for this is the significance of the word "impulse." Webster defines it, "impelling, or driving onward." To say that God impels or impulses or drives mankind to choose "that which we should not have," and then "hedges us about" with contrary commands so as to entrap us in sin, would be to give him the character which properly applies to Satan.

If at the time of his trial Adam was ignorant of right and wrong, or if God impelled him to do the sin, surely that was not a fair trial. And to so teach is to declare God unjust, not only as to the trial, but still more so in respect to the punishment inflicted because of that failure

--death, including all sickness, pain and trouble. This view would make God the great and really the only sinner, his penalty a sham, and the Bible doctrine of man's redemption with the precious blood of Christ a farce; for if man did not do the sinning, he was not guilty and needed no redemption, and God, who impelled or impelled an imperfect creature to sin, was alone blameworthy, properly deserving of punishment.

But how inconsistent all this is when compared with the simple account--the only inspired account. The Bible shows Adam "upright," "very good" in God's sight, an "image of God" in flesh. It shows his fair trial, his just sentence, God's sympathetic love for his creature, even in his fallen condition, and his abundant provision for him in the gift of his Son for his redemption and restitution. The Bible theory is consistent with reason: other theories are not so.

How clearly the Scriptures contradict the Bishop, saying, "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."--Jas. 1:13.

But the Bishop's argument appears in a still worse light when its different parts are united. For instance, take the suggestion that Adam was an inexperienced "infant," with whom language only began to take form and was "insufficient for revelation;" add to this the statement that God impelled or impelled him to take the forbidden fruit and thus to break his laws; add, thirdly, the proposition that God falsified to the "babe" Adam, and told him that he would die for his disobedience, while he really meant no such thing (for the Bishop says, sin did not cause death: "Death is the normal [regular, proper] method of the universe"), but intended thus to develop humanity and bring it up to perfection.

Can any one imagine a more nauseating theological compound than this? Verily, as the Lord foretold through the prophet, "The wisdom of their wise men shall perish, and the understanding of their prudent men shall be

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hid."--Isa. 29:14. Read also verses 9-13, applicable at the present time.

Such teaching, from such a high dignitary, in so popular a church as the Methodist, is sure to have much bad fruit, and that quickly, in the ranks of the ministers, as well as amongst the "laity." Indeed, we were not surprised to learn that within two weeks after this discourse

by the Bishop, an M.E. pastor in our city

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preached about Adam being a big, ignorant baby, and that his temptation and fall were necessary in order to develop him.

How needful that God's people see the truth, to keep them from following such blind guides and stumbling into the pit of unbelief and agnosticism! Those whose eyes have been anointed by the eye-salve of truth, and who now see the real beauty and harmony of God's Word, should not be satisfied to rest in the truth and to render thanks therefor. They should "preach the Word," the gospel of salvation by the cross and not by a fall upward (evolution), nor as a reward for ignorance. Those who do not get the truth speedily, will get the error; for Satan's time is short and his deceptive theories are many, while the truth is one.

A sure way to test all theories is to square them by the doctrine of the ransom. Every theory which asserts that Adam did not fall from perfection of life into death, or which says or implies that his fall and that of his race has been upward, denies the ransom, whether its advocates so admit or not; for, if nothing was lost, nothing could be redeemed or bought back. If it denies that man's life was forfeited by sin, it cannot claim the sacrifice of Christ's life as "a ransom [a corresponding PRICE] for all." If death be the normal or proper condition, and not the wages of sin, then Christ's death could not pay our penalty; and, indeed, from the evolution standpoint, there is no penalty for disobedience, but, on the contrary, a reward--of civilization and development. There is no necessity, no place, for a ransom in any such theory. All modern theories thus deny the ransom.

The most insidious and dangerous "enemies of the cross of Christ" are those who, professing to be his servants and to preach his gospel, attack it on the inside, by denying that God's work was perfect when he created man (Deut. 32:4); that man fell from that perfection and divine likeness; that the right to recover him out of sin and death, to "that which was lost," was purchased of Justice by "the precious blood [shed,--death] of Christ." By whatever ways any may attempt to climb into the sheep-fold, they are wrong ways, and their advocates are pronounced to be "thieves and robbers." (John 10:9-11,15.) The keystone to the divine plan is that "the man Christ Jesus gave himself a ransom [a corresponding price]

for all, to be testified in due time." (1 Tim. 2:6.)
Whatever theory does not square with this,
absolutely and in every particular, is thus proven
to be a false one.--2 Cor. 11:13-15.

We will supply our readers with plenty of
these criticisms of the Bishop's views, and trust
they may do good in the way of opening the
eyes of some of the Lord's sheep to see where
their trusted, but blind, shepherds are leading
them. But do not stop with this: sell or loan
or give them speedily other reading matter--
especially "The Plan of the Ages." (See second
page.) We will loan a copy, post free, to any
who will promise a careful, prayerful reading,
and to return the book post-paid or twenty-five
cents instead.

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THE POWER OF FAITH.

"This is the victory [the conquering power]
that overcometh the world, even our faith."
--1 John 5:4.--

BLESSED are the overcomers! "To him that
overcometh will I grant to sit with me in
my throne, even as I also overcame, and am set
down with my Father in his throne."--Rev. 3:21.

What a reward is this which is held out as an
incentive and inspiration to urge us on to noble
and heroic effort!--to reign with Christ, to be
his bride and joint-heir, his beloved and confidential
companion through all eternity, and
to be partakers of his divine nature and glory.
These promises are freighted with an "exceeding
and eternal weight of glory," which "eye

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hath not seen, nor ear heard; neither hath it
entered into the heart of man; but God hath
revealed it unto us [brought it within the range
of our appreciation] by his spirit." The words
sound hollow and meaningless to those who
have no appreciation of spiritual things, but to
the consecrated children of God who are faithfully
striving to meet the conditions upon
which the fulfilment depends, and who have
therefore a good hope, they are exceeding precious,
and fill their hearts with a joy unspeakable

and full of glory.

But between the present time and the realization of the promises there lies the necessity of overcoming. The word is strongly suggestive of a great conflict, and calls to mind also the Apostle Paul's expressions--"Fight the good fight of faith;" "Endure hardness as a good soldier of Christ;" "Watch ye, stand fast in the faith, quit you like men, be strong." To overcome requires energy, force of character, perseverance and steadfast, patient endurance to the very end of the present life.

In the above text the Apostle John points to the only power which can sufficiently energize our whole being and nerve to patient endurance of tribulation, even to the end. That conquering power is faith. "Now," says the Apostle Paul, "faith is a basis of things hoped for, a conviction of things unseen." Faith is not merely belief or knowledge, but is knowledge applied, assimilated, appropriated--made a part of our habit of thought, a basis for our actions and a spur to all our energies. Such a faith is the overcoming power which all must have who would run successfully the race for the prize of our high calling, and be overcomers.

What is it that is to be overcome? John briefly comprehends it all in the expression, "the world." Then the whole world is against us in this battle. Yes, its spirit, its popular methods, its ambitions, ideas, hopes and aims are all at variance with the elect Church of God, who are not of this world, even as Christ is not of this world. The world is taking its own course, ignoring God, leaning to its own understanding and pursuing its own way. Consequently, our course is in direct opposition to that of the world, and we must pull hard against the current of the world's spirit which is deeply inwrought in our old nature, as well as surrounding us on every side. Yes, it is a hard pull; and we need all the inspiration and energy that faith can impart to accomplish it.

It is important, too, to see that our faith is a correct faith; for if the faith be an erroneous one, inspiring false and delusive hopes built upon sandy foundations, the stronger this impelling power becomes, the more surely and quickly will it drive its deluded victim to shipwreck upon the rocks. Faith, like steam in an engine, is a power either for good or for evil. Hence the importance of a correct faith.

It was because of this importance of faith, and of recognition of it as the motive power, either for good or for evil, that the Apostle Paul was so solicitous for the continuance of his converts

in the faith. (See 1 Thes. 3:2,5,6,7,10.) He urged all to examine and prove themselves, whether they were in the faith, grounded and settled, and not moved away from the hope of the gospel, but rooted and built up in Christ and established in the faith; and to beware lest any man spoil them through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ. (Col. 1:23; 2:7,8.) He was deeply solicitous, too, that the faith of the Church should not stand in the wisdom (the vain philosophies) of men, but in the power of God. And, therefore, in his preaching, he did not launch out into foolish speculations or follow his own or any other men's reasonings, and so pander to the popular craving for something new; but he confined himself to the expounding of the sacred Scriptures and to exhortations, inspired, as they were, by the revelations made to himself--a prophet, as well as an apostle.--1 Cor. 2:4,13; 2 Cor. 12:1-7; Gal. 1:11,12; 2:2; 2 Pet. 3:15,16.

Let us see, then, that we have the faith of Christ--the faith well founded in the Word of God, a faith examined and proved, deeply rooted

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in the heart as well as in the head, and therefore established as the motive power of life. Such a faith is not nervously looking about for something new, and always probing the vain philosophies of men to see how skilfully they

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can withstand the Word of the Lord; for those who do so show plainly that their faith is not of sufficient influence to be the moving power in them, impelling them onward to full and complete victory over the world.

Faith, to be a conquering power in us, must go deeper than the head: it must go into the heart, and thus permeate and energize the whole being, bringing not only the outward conduct but every thought into subjection to Christ. Then indeed will faith impel to action, to works which clearly manifest it; for "faith without works is dead." A mere intellectual assent to the truth of God, which does not lead to activity in his service, is not faith, and can never overcome the world nor secure the prize of our high calling. But this is the conquering power that overcometh the world, even our faith. Let us examine ourselves and see that we have it

pure and simple, and deeply inwrought in the fiber of our character, and that as an energizing principle it is moving us to faithful and persevering activity. Let it be the governor and inspiration of our lives--a living faith which purges and purifies and strengthens to diligence and patience to the end of the narrow way to life.

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LETTERS OF INTRODUCTION.

In our last issue we stated that a different wording for the proposed Introductory Letter for traveling teaching brethren had been decided on; and this we give below. It may be well, however, to guard against any misunderstanding by explaining:--

I. These letters are not authorizations to preach. That cannot be given by man. All true disciples, trusting in the precious blood, and fully consecrated to the Lord's service, are authorized by God's Word to preach the gospel in any and every way they can do so; and according to their talents and opportunities such should be glad to do all the preaching they can do, publicly or privately, by word or pen or printed page. (See Matt. 28:19.) The Apostle Paul, while assuring us that his authorization or ordination as a minister was not of man nor by man, but of and from God only (Gal. 1:1), nevertheless went forth to his ministry with Barnabas under the auspices of the Church at Antioch--as the Lord's representative and as the representative of the Church at Antioch. (Acts 13:3; 14:26,27.) He evidently took just such a letter; for it was the usual custom to give and carry such letters. (Phil. 2:28-30; Rom. 16:1-15,17; 1 Cor. 16:3; Acts 18:27.) This is intimated in his epistle to the Corinthians--"Need we, as some others, epistles of commendation to you," etc.? (2 Cor. 3:1.) He did not need such a letter to the Church at Corinth, because, as he there explains, he himself had founded and established that Church and few could know him better than they, or them better than he. But when first he visited the Church at Jerusalem, he did need letters, or more, a personal introduction. (See Acts 9:26,27.) It is this Apostolic custom and safeguarding of the flock that we seek to copy now, for the benefit of all concerned. Individual letters

would serve where the individuals are known, or Church letters would serve where the Churches are known; but in this case the Tract Society is known to you all, and we are confident that its introduction will be appreciated by the scattered ones everywhere.

II. ZION'S WATCH TOWER TRACT SOCIETY is not a "religious society" in the ordinary meaning of this term; for it has no creed or Confession of Faith. It is purely a business association, whose mission is to serve in a business manner the wishes of its beneficiaries, who are represented in its officers. How faithfully it has served these purposes thus far, its enemies no less than its friends bear witness.

The design of the organization of the Tract Society is to keep the affairs and moneys, represented by it, quite separate from the individual affairs of its managers. This present convenience, however, is still less than may be enjoyed in the future; for it is hoped that the death of any or all of those now managing the Fund would not destroy the Society nor totally hinder or involve its work, as the representative and servant of the household of faith, in economically providing tracts, etc., etc., for their use,

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benefit and assistance in missionary work, since in its Charter provision is made for such contingency.

III. The issuance of these Letters of Introduction means no more than if you or any other individual gave such a letter--except that it represents the judgment of experienced brethren, well informed respecting the character, ability, etc., of those introduced.--See Acts 16:2.

Thus, in this day of "deceivers" (2 Tim. 3:1-13; Rom. 16:18; Matt. 24:24; Eph. 4:11-14), you may the more readily receive those of whom we bear testimony, knowing that we will use conscientious care.

IV. It will be noticed that the eight qualifications named in this Letter of Introduction are not doctrinal, except as to the ransom--the foundation: and we hold that without it none are Christians at all. The other qualifications are those respecting character, and we believe them to be reasonable; and any one who could not confess them to be true of himself by the grace of God, we could not feel free to introduce as a proper person to be a teacher or a qualified servant, in the Church of the living God.

It is not to be understood that those making

these professions of qualification claim to be perfected in all those Christian graces and qualifications, but that they believe that they have them to such a degree as they concede a representative of Christ should possess them, in order to be a servant of the Church in holy things. All possessed of the right spirit, however, will desire and strive to continually grow in grace and knowledge and love and in every good work, and expect to be perfected only when they awake in the resurrection, in the likeness of their Lord.--1 Cor. 15:42,43.

This Introductory Letter expires December 31, 1895, and should be returned at that date, with application for renewal, if a new one is desired. The holder agrees to return this letter to the Society upon demand of the Society through its Board of Directors, at any time.

Copy of the--

LETTER OF INTRODUCTION.

FROM ZION'S WATCH TOWER TRACT SOCIETY,
ALLEGHENY, PA., U.S.A.

To the Church of the living God, whose names are written in heaven (1 Tim. 3:15; Heb. 12:23), Greeting!

We hereby commend to your Christian fellowship, and to your acceptance as a helper and counselor, our beloved brother and co-laborer,

_____.

He is a brother beloved in the Lord, well reported of by brethren who know him, and one whom we recognize as a child of God and follower of Christ (with all that this implies respecting good moral character); and we believe him to possess the following qualifications for SPECIAL SERVICE to the household of faith:

I. Unexceptional moral character, polished by the truth.

II. Meekness--that he may not become puffed up, and thus be injured himself, while seeking to help you.

III. A clear conception of the Lord's great plan, and large participation in its spirit.

IV. Ability to impart the truth to others in its own power and simplicity (not necessarily an orator).

V. Known fidelity to the doctrine of the ransom in its only true sense--a corresponding price or substitute for the forfeited life of Adam and his race, which inherits death through him.

VI. A humble mind, seeking to preach not

himself, but Christ--not to air his own knowledge, but to present God's Word in its purity and simplicity.

VII. A student of the Word, of cultivated thought, well founded and settled--not a wondering novice; not a teacher of speculations and fancies, nor of Anglo-Israelism, Socialism, Politics, Astronomical theories, or other questions not of spiritual profit, but to the subverting of the hearers (2 Tim. 2:15-17; 1 Tim. 4:7; 6:20,21); but--

VIII. He comes to you seeking to establish the faith and character of the Church, presenting the One Lord, One Faith, One Baptism--the one gospel, authorized by and based upon the one sacrifice, given once for all.

He has affirmed to us, in writing, that, by the grace of God, he already possesses these qualifications, and that he is striving daily to perfect them in his actions, words and thoughts; and, in showing this Letter to others, he thereby makes the same confession to them.

He comes to you under the GENERAL ORDINATION AND COMMISSION of our Lord's Word, applicable to all fully consecrated believers in the precious blood (Matt. 28:19,20; Isa. 61:1-3); but is particularly commended by us to you, because of the above eight special qualifications,--for your upbuilding in knowledge and practice of the truth, to help you over difficulties, and to help you to stand, in this evil day, against all the wiles of Satan and his multiplied, deceptive errors. We hope also that he will be able to water and bring forward to perfection some of the good

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seeds of truth which you have been patiently sowing amongst your neighbors for years, by word of mouth, and by the printed page;--answering their remaining questions, and convincing and confirming such in the knowledge of

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the truth; and to aid all in the great life-work of "perfecting holiness in the fear of the Lord."

He has full authority from the Lord (as above cited) to administer symbolic baptism, according to all and singular the commands and teachings of the Holy Scriptures; and to take a leading part in gatherings of the "household of faith," either for commemorating our Lord's death, or for worship, or for Bible study; but he has no more authority, under the above commission, than has any other consecrated believer,

except such authority as special qualifications for this service would give. His coming to you with this our letter of introduction and commendation will, we doubt not, secure to him the leadership of any meetings held during his stay,--even though the local leader should hold a similar letter of commendation. Receive him in the spirit of love and Christian fellowship, and aid him by your prayers and cooperation (Col. 1:7; 4:7-9; Phil. 4:3); nevertheless, PROVE (1 John 4:1-3) critically, by the Word of the Lord, his every presentation. Hold fast that proven to be good.--1 Thes. 5:21.

In the love and service of the King of kings and of Christ Jesus, the Lord, Redeemer and Head of the Church, we remain

Your loving servants,

ZION'S WATCH TOWER TRACT SOCIETY.

{Corporate} _____ President.

{Seal. } _____ Secretary.

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"LET PATIENCE HAVE HER PERFECT WORK."

"Let patience have her perfect work, that ye may be perfect and entire, wanting nothing."
--Jas. 1:4.--

THE term "patience" carries with it the thought of meek, uncomplaining endurance of suffering with humble resignation and perseverance. It is a trait which indicates strength and self-discipline. It cannot be predicated of inexperienced persons, but only of characters which have been subjected to trials of affliction, pain or loss; and it always shines brightest when manifested under the glowing heat of severe affliction. This trait takes a very prominent place in the galaxy of Christian virtues; for without it the heart would grow faint, the head weary; and the steps would soon falter along the narrow way in which the Church is called to walk. "In your patience possess ye your souls," said the Master, implying the danger of losing our souls, our existence, if we fail to cultivate this grace which is so very necessary to our continuance in well doing.

The Apostle James does not overstate the matter when he intimates that the perfect work

of patience will make its subjects perfect and entire, wanting nothing; for the Apostle Paul assures us that God, who has begun the good work of developing character in us, will continue to perform it until the crowning day--the day of Jesus Christ. (Phil. 1:6.) All his children will be subjected to just such discipline as they need for the correction of faults, the implanting and development of virtues, and for their training and establishment in righteousness, so that they cannot be moved. "If ye be without chastisement [discipline and correction], whereof all [true sons of God] are partakers, then are ye bastards, and not sons; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye [patiently] endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?"--Heb. 12:8,6,7.

This great work of developing and training character is necessarily a slow and tedious one, and not infrequently it is a painful process; and the patience that cheerfully submits to it is begotten of a high appreciation of the ends to be attained by it. It is begotten of a love of righteousness, truth and godliness, and is therefore most noble and praiseworthy.

But how can we let patience have her perfect work? Just by meekly doing the best we can each day, and doing it cheerfully and well; making the best of every thing and going forward daily with true Christian fortitude to act the noble part in every emergency of affliction, pain or loss. To-day's trial may be a light one, perhaps almost imperceptible; or to-day may be one of the sunny days in which God bids our hearts rejoice in his overflowing bounty. To-morrow may bring its cares and its petty vexations that irritate and annoy. Another

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to-morrow may witness the clouds gather above our heads, and as the days follow each other the clouds may grow darker and darker until we are forcibly reminded of that strong figure of the Psalmist--"I walk through the valley of the shadow of death." Yet never will the valley grow so dark that the patient, trusting one cannot triumphantly exclaim, "Though I walk through the valley of the shadow of death, I will fear no evil; for thou [my Lord] art with me: thy rod and thy staff, they comfort me." Yes, there is comfort in the "rod" (of chastisement), as well as in the "staff" (of providential care); for both are designed for our

ultimate profiting.

The Apostle Paul tells us plainly that tribulation is necessary for the development of patience --"Tribulation worketh patience; and patience, experience; and experience, hope." (Rom. 5:3,4.) Consider how your own experience has verified this, you who have been for some time under the Lord's special care and leading. How much richer you are for all the lessons of experience, and for the patience that experience has developed in you! Although, like the Apostle, you can say that "no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward, it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby." (Heb. 12:11.) In the exercise of patience the lessons of experience have made you stronger. They have increased your faith and drawn you into closer communion and fellowship with the Lord. They have made you feel better acquainted with and to realize more and more his personal interest in you and his care and love for you. And this in turn has awakened a deeper sense of gratitude and an increasing zeal to manifest that gratitude to him. This also deepens the sense of fellowship with God, and gives confidence to the hope of final and full acceptance with him as a son and heir, worthy through Christ.

"Wherefore lift up the hands which hang down and [strengthen] the feeble knees"--
"Let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

The Apostle James urges that we take the prophets who have spoken in the name of the Lord for an example of suffering affliction and of patience. Then he cites the example of Job and the manifest end or purpose of the Lord in permitting him to be so sorely tried: how the Lord was really very pitiful and of tender mercy, although the pity and mercy were not manifest except to the confiding faith that said, "Though he slay me, yet will I trust in him" --until the long and painful discipline had yielded the peaceable fruits and the subsequent rewards of righteousness.

There is little virtue in the patience that endures merely from motives of worldly policy, though even that often has much advantage in it. Men in business dealings with fellow-men well know that an impetuous, turbulent disposition is greatly to their disadvantage, while patient consideration, temperance in judgment, and good self-control are of immense value, even from a worldly, business standpoint. But the patience that is begotten of deep-rooted

Christian principle is the kind that will endure all trials and shine the brighter for every affliction through which it may pass.

Job, the servant of God, was accused of selfish policy-motives for his remarkable patience and faithfulness; and it was boldly affirmed that if he were tried by adversity his mean motives would be manifest--that he would curse God to his face. But God knew better; and it was in Job's defence that he permitted him to be tried to the utmost that the loyalty of his heart might be manifest. Some of his poor comforters viewed Job's afflictions only in the light of chastisements, failing utterly to comprehend the divine purpose, and this only added stings to his afflictions; but through them all the Lord brought his servant and most fully vindicated him in the eyes of all the people.

Thus will he ever do with all who patiently maintain their integrity and trust in God under affliction. If any man recognize affliction as a chastisement of the Lord for the correction of some evil way in him, let him be quick to learn the lesson and repent; or if it be refining discipline, let patience under the tedious process have its perfect work.

The Apostle Paul (Heb. 11) calls up a long list of patient, faithful ones who endured cruel

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mockings and scourgings, bonds and imprisonment, who were stoned, sawn asunder, were tempted, were slain with the sword, who wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented; of whom the world was not worthy; who wandered in deserts, and in mountains, and in dens and caves of the earth. All this they endured patiently for righteousness' sake, looking by faith to God for the reward of their patience and faithfulness in his own good time. Then again, says the Apostle (Heb. 12:3), "Consider him [Christ] that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." Yea, consider him, "who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." He left us an example that we should follow his steps.

While we see the great necessity for pruning, cultivating and discipline in the development of character, it is manifest that none will be able to endure it unto the desirable end of final establishment in righteousness who do not from the beginning diligently devote themselves to

the exercise of patience. "He that shall endure unto the end, the same shall be saved."
"In your patience possess ye your souls."

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A SABBATH IN CAPERNAUM.

IV. QUAR. LESSON III., OCT. 21, MARK 1:21-34.

Golden Text--"He taught them as one that had authority, and not as the scribes."--Mark 1:22.

The opportunities of the synagogue and the Sabbath day were eagerly embraced by our Lord, affording, as they did, very favorable circumstances for the presentation of the truth. The habit of calling upon suitable persons in the congregation for the reading and expounding of the law and the prophets opened wide this door of usefulness.

Our Lord's dealing with the unclean spirits (verses 23-26,34) shows three things --(1) the actual personal existence of invisible evil spirits. This one manifested his power to act, think, speak, and to hear and obey; and the Lord recognized and addressed him as a person, and commanded his obedience. (2) The power, and limit of power, in such beings. They can do nothing except as God permits them; nor can they invade the mind or heart of any man, save as he submits his will to their power. (3) The circumstances manifested the fact that the Lord's authority and power are known and recognized by the evil spirits. A very similar expression to that of verse 24 is found in Matt. 8:29 --"Art thou come hither to torment us before the time?"--showing that they know of an appointed time for the judgment of angels as well as of men. "Know ye not that ye shall judge angels?" said the Apostle, addressing the Church; and the fallen angels seem to have found it out.*

The Lord's wonderful power and sympathy, manifested in the healing of multitudes of the sick and afflicted, in casting out devils and in preaching the blessed gospel of the coming Kingdom, were but a faint illustration of his mighty power to be exerted at the time appointed, and now at hand, for the blessing of all the families of the earth.

*See TOWER, July 15, '94.

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A PARALYTIC HEALED.

IV. QUAR., LESSON IV., OCT. 28, MARK 2:1-12.

Golden Text--"The Son of man hath power on earth to forgive sins."--Mark 2:10.

The healing of the sick was one of the distinguishing features of our Lord's earthly ministry--doubtless for several reasons, which are very manifest--(1) It foreshadowed the great work of his Millennial reign --the healing of the nations and the wiping away of all tears from off all faces. (2) His miraculous healing of the sick and raising of the dead attracted wide attention, drew the multitudes to see and hear him, and established his authority as a teacher sent from God. (3) It manifested his love and sympathy for the afflicted and suffering.

Quite a difference will be observed between the work of the Lord during the three and a half years of his ministry and that of

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the Apostles. Jesus taught mainly the surface and introductory truths of Christianity, and beyond these he opened his mouth only in parables and dark sayings which could seldom be understood by those who heard, while the Apostles brought forth the deeper things of God and did very little healing, etc.

This was because the time had not yet come for opening up the deep things of God, and consequently the people were not yet prepared to receive them. It was as our Lord said upon one occasion,--"I have yet many things to say unto you, but ye cannot bear them now: howbeit, when he, the spirit of truth is come, he will guide you into all truth...and he will show you things to come." (John 16:12,13.) At Pentecost the holy spirit came upon the early Church, and has been in the hearts of all

God's truly consecrated people ever since, enabling all such to hear the deep things with appreciation and gladness and some to teach it with power and unction.

After the first introduction of Christianity, the miracle-working power gradually left the Church (1 Cor. 13:8), because no more needed as an introduction, and because the times of restitution--of healing and refreshing the world--had not yet come, and were not designed to be inaugurated for eighteen hundred years. But the deep and glorious truths of God's Word, the "exceeding great and precious promises" now made manifest to his saints, are the many things which the Lord had to tell, but which none were able to receive prior to the day of Pentecost.

We understand our Lord's words, "Greater works than these shall he do" (John 14:12), to refer to the spiritual work of the Church during this Gospel age,--opening the eyes of men's understanding and, as God's ambassadors, calling and perfecting the saints for the great work of the Millennial age. We can conceive of no greater or grander work than this: it is certainly far superior to the curing of the physically blind and lame and deaf. Our Lord could not engage in this greater work himself, because the world could not be "called" or accepted to divine favor and anointing with the spirit of adoption until provision had been made for the forgiveness of their sins. That provision was our Lord's death as a "ransom for all" and his ascent "on high, there to appear in the presence of God for us [on our behalf]." Thus the "greater" work was left to his followers under his direction, but made possible for them by his previous work--his sacrifice of himself. The partial offer, favor to fleshly Israel, was by virtue of their typical justification and typical acceptance with God by the typical merit of their typical atonement sacrifices.

When the Lord perceived the faith of the afflicted one and his friends, his reply, "Son, thy sins be forgiven thee," implied that restoration to the divine favor which guaranteed healing and full restitution to health and life in God's appointed time. Apparently the Lord was going to let him wait the appointed time, with the simple assurance of the present favor of God, thus to test his faith and the measure of his satisfaction in the assurance.

His object in subsequently granting the immediate cure, as stated in verse 10, was to manifest his authority to forgive sins-- "That ye may know that the Son of man hath power on earth to forgive sins (he saith to the sick of the palsy), I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed and went forth before them all." This was the divine testimony to the power of Jesus to forgive sins and to bring to pass in God's own time all the blessings that forgiveness of sins implies; viz., full restitution to human perfection. Praise the Lord for the good tidings illustrated and emphasized in the miracles of our Lord!

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"OUT OF DARKNESS INTO HIS MARVELOUS LIGHT."

DEAR FRIENDS:--Coming out of a gospel meeting, a copy of your publication, entitled "Do You Know?" was handed to me. I have read it eagerly, and fully realize the facts revealed therein to be the real truth, and of the utmost importance for every Christian to know.

In the last paragraph of the above mentioned publication I have noticed your kind solicitude for the poor in spirit and for the hungry after righteousness; and, being one of them, I hasten to write to you and respectfully ask you to supply me with some food.

I am one of the lost sheep of the house

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of Israel. Recently the Lord opened my eyes, and I saw my Good Shepherd afar off. I ran to him over cavities and mountains, through thick forests and heavy walls, until I came near him, that I need only stretch my arms to embrace my dear Lord and Savior; and, O Lord! there is still another mighty obstacle obstructing my way: one which I am not able to remove myself, nor know I of a strong friend near me who would offer me aid. I am therefore rejoicing over your proposition, and hasten to apply to you for assistance, and trust that

through your superior theological knowledge I will be able to embrace my dear Lord and Savior freely and consciously, and attach myself to him for ever.

I am now reading the New Testament thoughtfully the second time. Every word makes a deep impression upon my mind. I am fully convinced, and heartily believe, that our great Lord and Savior, Jesus Christ, is the Son of the living God, the authorized ruler of earth and the direct Mediator between the mighty Father and the sinful world, and that only through believing in him, and by his precious blood, can our sins be cleansed away, and we become white as snow. These facts came to me partly from the New Testament, but mostly from the Old Testament and from the fiery Law.

The obstacle that now obstructs my way is Matt. 28:19, and the general Christian doctrine of "Trinity," which conflicts very much with the first and most important commandment of our mighty Father. In the first commandment, the Lord said, I am (perfect in himself) the Lord thy God, and thou shalt have no other gods before me. He also emphasized this very important commandment by placing a heavy punishment upon disobedience to it. (Exod. 20:2,3,5.) Now, if a Christian must believe in "Trinity," that the godhead is composed of three persons, the Father, the Son, and the holy spirit, it is in my judgment (I fear to utter it) a violation of that very commandment. I would therefore be exceedingly grateful to you, dear friends, if you would be so kind as to give me a plain and explicit

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explanation on the above subject, that I and my family, and perhaps many others whom the Lord may privilege me to bring under his shelter, may live in the beauty of truth and holiness.

Awaiting your reply, I am, Yours faithfully,
C. S. L _____(a Hebrew).

GENTLEMEN:--Please accept heartfelt thanks for the three volumes of DAWN. We pray that their light may be brought unto all people, as they are, veritably speaking, a key to the Bible. Heretofore the Scriptures were very dark to me; but since reading

the DAWNS, they are being opened up to me in their true light. May the Father of Heaven add his richest blessings to the effort put forth in their circulation, is the prayer of your humble servant,

A. E. KERSTETTER.

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DEAR BRETHREN:--About two months before having seen or known of MILLENNIAL DAWN and its wonderful and glorious Bible teachings, I had solemnly given myself to God in consecration, earnestly seeking to know and to do his will. When I began to investigate the DAWN, seeing that it was somewhat different from other religious books, I read critically and prayerfully, going to the Father, through Christ (John 14:6), and leaning on his promise to give wisdom to them who ask, seek and knock; and so I was ready to search its pages according to the will of God--whether it were truth or error, "strong meat" or simply the theory of man.

Hungering and thirsting after truth, I continued to read, searching the Scriptures daily, drinking in the refreshing truths from the eternal fountain of all love--God. With the knowledge of these things in my heart, my experience is one of joy and real satisfaction. Nevertheless, since I began to walk in the path of light, and to appreciate the exceeding great and precious promises, I noticed the way was not smooth and easy, but rough, difficult and narrow, with many obstacles to overcome. I saw I must be tested and tried (to prove my love for, and appreciation of, the truth), not only during my first lessons, but at all times afterward. So I realize that I must overcome, and "press toward the mark for the prize," walking by faith, while the way becomes more narrow and steep, even until the end, when the blessed goal is reached, and the crown of life received.

I have endeavored to carry the good news to others; and it is my purpose to "continue in the word," and let the light shine, "holding forth the word of life," no matter what it may cost me.

Yours in the precious faith,
JAS. McFARLAND.

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ZION'S WATCH TOWER

AND

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A WONDERFUL THING IN RELIGION.

"Our enterprising Jewish contemporary, the
Tidings, prints a report of the ceremonies at the
dedication of the new and grand synagogue in

Cleveland, and we are not going too far when we say that some of the things told of in the report are wonderful. Is it not a wonder that a half dozen of the Protestant ministers of Christianity united with the rabbi of the synagogue before the Jewish shrine in delivering discourses of exultation at the dedication of the edifice erected for the service of the Congregation Tiffereth Israel?

"We do not remember ever hearing of any other incident just like it.

"The six denominations of Protestant Christianity were represented by the six clergymen, who took part in the proceedings of the occasion. One of these clergymen was an Episcopalian; and the others were a Presbyterian, a Methodist, a Congregationalist, a Disciple, and the pastor of the Epworth Memorial Church. The Rev. CHARLES S. MILLS (Congregationalist) was, as we are told by the Tidings, 'generous in his congratulations,' and exclaimed: 'As Jews and Christians worshiping one GOD, the GOD of ABRAHAM, ISAAC and JACOB, we should unite for the spreading of the truth in America, and for the solution of the problems which confront us.' The Rev. HARRIS R. COOLEY (Disciple), in addressing Rabbi GRIES, asked these significant questions: 'Is there, after all, such a difference between us? Have we not one GOD?'

"The clergymen judiciously refrained from making any allusion to the Gospel in that place. We guess they were more shrewd than the Apostle PETER or the Apostle PAUL would have been under the circumstances. Their conduct, as one of them took occasion to remark, gave evidence of the progress of liberal thought in the community. The conduct of Rabbi GRIES, also, in inviting the ministers, gave evidence of this new kind of progress among the Jewish people.

"It seems to us that the thing here told of deserves to rank among the wonders of the nineteenth century."--N.Y. Sun.

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VOL. XV. NOVEMBER 1 & 15, 1894. NOS. 21 & 22.

THE DIVINE LAW--UNIVERSAL AND ETERNAL.

THE RELATIONSHIP TO THIS OF ISRAEL'S TEN
COMMANDMENTS AND THEIR SABBATH-DAY.

"THE LAW WAS GIVEN BY MOSES; BUT GRACE
AND TRUTH CAME BY JESUS CHRIST."

--JOHN 1:17.--

TO suppose this text to mean that there was no divine law governing heaven and earth, previous to the giving of the Law at Mt. Sinai at the hand of Moses, would be as unreasonable as to suppose that neither grace nor truth were known throughout the universe until our Lord's first advent.

On the contrary, we may say that, so surely as it is true that God himself had no beginning, so true it is that truth had no beginning and that law had no beginning; for God's righteous will has always been the law incumbent upon all his creatures. There was a beginning to falsehood, and Satan is credited with being "the father of lies;" but since God is the Father of truth, it had no beginning even as he was never untrue. So there was a beginning, to lawlessness or sin, and Satan is credited with being the first transgressor; but, since God's will or law is the standard of righteousness, it follows that it, like him, has been from eternity past and will extend to eternity future.

Since the government of God is universal and eternal, it follows that there never was a time or a place without law, nor a being not subject to his law or under its control.

But God's law was made known at Mt. Sinai, through Moses, in a different manner than it had previously been made known.

In the creation of angels God had given them such intelligence as could distinguish right from wrong. Their minds were so properly balanced that right always appeared as right, and wrong never could be mistaken for right. This capability of discernment, on the part of the creature, is said to be God's "image," which, when possessed, obviates the necessity of any written law. Adam, the first of the human race, was also created in God's likeness, and had this law of God written in the construction of his being, or, as it is sometimes said, written upon his heart.

The law given by Moses would have been entirely out of place in heaven, or in Eden before sin entered. With the law of God (briefly comprehended in one word, love--to God and all his creatures in fellowship with him) written in their very beings, how strange it would have seemed to the angels if God had set up in heaven the Mosaic law tables or copies of them. Of what service could such

a statement of the law of God be to such beings, who already had a much higher conception of it? And such a presentation to Adam in Eden before his fall would have been similarly useless; and it was not done.

But why was the Law given by Moses? Why about 2500 years after the fall of Adam into sin and death? Why at Mt. Sinai? Why to the nation of Israel, and not to all nations or any other nation? Why was it written upon stones? Why that departure from the previous method of expressing it?

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The mere reading of these questions, and a reflection upon the facts upon which they rest, should relieve the mind of many inconsistencies and prepare it for the answer to them all.

Father Adam, having violated the law of God--written in his being--had passed under its sentence--death. And this death-sentence had affected him mentally and morally, as well as physically: and thus began the effacement from his heart of that power of discerning or intuitively knowing right from wrong. The fallen conditions favored the cultivation of selfishness, and exalted selfishness to be the rule of life, instead of love, as in God's original creation.

The more selfishness came in and gained control, the more the law of love was erased from Adam's heart. And the fall continued naturally from parent to child as years rolled on, until, in Moses' day, it is safe to say that, with the majority of the race, the original law was almost gone. A general picture of the race aside from Israel is given by the Apostle with an account of just what led to such a dreadful condition.--See Rom. 1:21-32.

God chose or elected to give the law on tables of stone to the descendants of his "friend," Abraham, according to a promise made to him, that he would specially use and bless his posterity. But, as though to insure men that the Hebrews were not naturally superior to other men, God permitted them to go for centuries into slavery to the Egyptians, then the greatest nation of earth.

From this we conclude that the Law given at Sinai was given because the original law, expressed in Adam's nature twenty-five centuries previous, had become almost extinct and unintelligible. It was given to a chosen people, at the hands of a specially chosen leader.

It could not have been re-written upon their

hearts, because that would have implied the restoration of that nation to Edenic perfection; and that was impossible because the penalty under which that perfection was lost was death, and it still rested upon Israel and upon all men, and would continue until a ransom could be found, for Adam,--and hence for all who lost life in him.

The best way to express the law of love to those who do not possess the spirit of love, or mental likeness of God, is as God indicated it in the ten commandments written in stone,--Thou shalt, and Thou shalt not.

This brings us to the question, Why did God give the law on tables of stone? Why did he not wait until the due time to send his Son to be our ransom-price, and then, after he had redeemed or purchased all from the sentence of death, begin the work of "restitution of all things" (Acts 3:21)--the re-writing of the original law in the human heart?

The Apostle answers this important question. He tells us that when God told Abraham that he would bless all nations through his seed, he referred not to all of his offspring, but to Christ

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Jesus, who, according to the flesh, would be born of Abraham's descendants; and that for Christ he would select a "bride" or companion, of many members, but all of one spirit with him,--to be joined with him in the sufferings incidental to sympathy and obedience and, when complete, to be perfected with him in glory and to share with him the work of blessing all the families of earth. (Gal. 3:16,29; 1 Pet. 1:11; Rom. 8:17,18.) He tells us that the due time for Christ to come and redeem the world must be before the selection of his "bride;" because she must be redeemed before she could be called or chosen. But as a long interval lay between the promise to Abraham and the "due time" for God to send his Son to redeem men, God purposed a work with Abraham's natural children, which would fill the interim between then and the coming of Christ Jesus, the real "seed of Abraham" according to the divine intention.

This covenant which the Lord proposed with Israel, Abraham's natural children, would do them great good, even though they might thereby pass through some very severe experiences; it would not only keep them from sinking lower into degradation and losing the image of God as completely as some other nations;

but in a few cases it might even make the original law more discernible. And not only so, but this Law given to Israel would be to some extent a standard before the world; and

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thus Abraham's natural seed might lift up a standard to the people and to a slight extent bless all nations, by calling a halt in the downward course and by reviving in all to some degree the dying influence of the original law of conscience.

Of this covenant the Apostle declares, The Law "was added [to the Abrahamic Covenant] because of transgressions [because sin was spreading and men were degrading very rapidly], till the [promised] Seed should come [until Christ came (not only Christ Jesus, the Head, but also the Church his body) to do the real work, the time for which had come] to whom the [Abrahamic Covenant] promise was made." "For the Law made nothing perfect:" and, moreover, "the Law which was [given] 430 years after [the Covenant made with Abraham] can not disannul [or in any manner change the terms and conditions of that covenant], that it should make the promise of none effect."--Gal. 3:19,17; Heb. 7:19.

But this covenant which God made with Israel was something more than even they could realize. His dealings with them were typical of his dealings future from their day. Their Sin-offerings, for instance, typically took away their sins, and brought reconciliation to God for a year at a time to the nation; but, as the Apostle says, those sacrifices could not really cancel sin.-- "The blood [death] of bulls and goats can never take away sin." It was man that had sinned, and man that had been sentenced to death, and the death of the animal could at most only typify the death of the man Christ Jesus, who gave himself a ransom for all. (Heb. 10:1-10; 1 Tim. 2:5,6.) And not only their sacrifices, but God's every dealing with that nation, seems to have a typical lesson, the reality of which reaches down either to the Gospel age or beyond into the Millennial age. From what we have shown foregoing respecting the divine law, which establishes the lines of right and wrong upon every question, and which, like its Author, is from everlasting to everlasting the same unalterable law, we trust that our readers see clearly that the giving of the Law at Sinai had a special, peculiar significance of its own, incidental to the people to whom it was given.

THE LAW GIVEN AT SINAI.

There was more done at Mt. Sinai than is generally supposed. Not only was a Law written upon tables of stone given there, but a Covenant based upon that Law was there entered into between God on the one part, represented by that Law, and Israel on the other part,-- Moses being the Mediator of the Law Covenant.

The Covenant was the important thing! God, who had recognized their father Abraham and made a covenant with him, for the fulfilment of which they had waited for centuries, had finally recognized them as Abraham's children, had brought them out of Egyptian bondage with wonderful evidences of his favor, and had now brought them in their journeys by a special leading to Mt. Sinai, and made a covenant with them.

It was with hearts leaping with the joy of great anticipation that Israel accepted the proposal to become God's covenant people. It does not seem to have occurred to them, however, that theirs was a different covenant from the one made with Abraham.

Great confusion of thought has resulted from a failure to notice the point just made,-- namely, that the transaction at Sinai was important, not because God began there to have a law over his creatures, for we have seen that God's empire never was without a law; but it was important because there God made a covenant with Israel according to the terms of which they were no longer to be treated as sinners, but to be accepted as God's servants, if faithful to the requirements of that covenant. And the Law written upon tables of stone represented that covenant, because every blessing under that covenant was made dependent upon absolute obedience to that Law.--Exod. 19:7,8; 34:28.

Hence in speaking of their covenant it became customary to think and speak of the Law upon which everything depended. Thus throughout the New Testament, when speaking of that covenant, the Apostle often calls it "the Law," leaving the word "covenant" to be understood. Yet in every instance a glance at the language and the context shows unquestionably that the Law Covenant is meant and not merely the written law. For instance, the expression, "The Law

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made nothing perfect," could not refer to the law

alone; for laws never make anything perfect: they merely show the perfect requirements. The Law on tables of stone showed Israel God's requirements, but it remained for the covenant to try to make the people perfect by promising blessings for obedience and curses for disobedience of the law. And this the Law Covenant failed to do: it made nothing perfect. It did serve to restrain sin and to show men some of their shortcomings, but it could not lift any out of the mire of sin and out of the horrible pit of death. It could not give life: it merely left Israel under sentence of death, as they were before it was given, but additionally bounden by it as a national contract. However, it was only a typical covenant and its mediator was only a type of the one mediator between God and men; and the blood of that covenant merely typified the blood of the New Covenant.

God's covenant with Abraham was not hampered with a law. It applied as soon as Abraham entered Canaan,--"In thy seed shall all the families of the earth be blessed." The seed was promised and was sure, and so was the blessing. But not so the Law Covenant, made four centuries afterward with the fleshly seed of Abraham. The blessing which it promised was conditioned on obedience to a code of laws then given them. It said, "The man that doeth these things shall live by them."--Rom. 10:5; Lev. 18:5.

Nor did it seem to occur to Israel that they might be unable to obey the Law, perfectly. They promptly accepted the terms of the covenant (Exod. 19:8; Deut. 27:11-26), little realizing that it was a covenant "unto death" (Rom. 7:10), and not unto life, because of their inability to perfectly obey its just requirements. Its promise of life was on terms easy enough for perfect men, but impossible for fallen men; but, having agreed to the terms, they were bound to them. Thus the Law Covenant "slew them," or took from them the very hope of life it had helped to enkindle. (Rom. 7:9-11.) Nevertheless, it served them well as a servant to bring them to Christ. When Christ came and magnified it and made it honorable,* it began to be manifest that none before him had ever fully appreciated or obeyed it; and, thus convinced of their own inability to secure eternal life by the terms of the Mt. Sinai Covenant, the proffered righteousness of Christ under a New Covenant of which Christ became the Mediator, and which New Covenant he sealed or made binding by his own blood [death], began to be seen by those of teachable mind as the only hope of life

everlasting. So the Law Covenant made nothing perfect. (Heb. 7:19.) In the fullest sense, no one ever kept it but the perfect man, Christ Jesus (Rom. 3:23); for it is the full measure of a perfect man's ability.

The mind is cleared of much difficulty when it is discovered that statements that Christ had blotted out the Law, "nailing it to his cross" (Col. 2:14), and that "Christ is the end of the Law for righteousness to every one that believeth" (Rom. 10:4), and similar passages, do not mean that the divine law of the universe, forbidding sin, ceased at the cross. That law has been over men and angels and all others of God's intelligent creatures since they came into existence, and it will never cease. All is plain when in every text the word covenant is supplied, as it was evidently understood by those addressed.

That the Ten Commandments were the basis of the covenant made with Israel at Sinai is clearly attested by Scripture. "And he [Moses] was there with the Lord forty days and forty nights. And he wrote upon the tables the words of the covenant, the Ten Commandments." (Exod. 34:28.) "And he declared unto you his covenant which he commanded you to perform, even the Ten Commandments, and he wrote them upon two tables of stone."--Deut. 4:13,14; 9:9,11,15.

*See our issue of Nov. 1, '92.

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REDEEMED FROM THE CURSE OF THE LAW
COVENANT.

It has escaped the attention of many, that while Israelites had many advantages every way under their Law Covenant (Rom. 3:1,2), yet each one who failed to meet all the requirements of that Law Covenant came under a curse, or sentence, not upon others. Thus it is written, "Cursed is every one [every Israelite] that continueth not in all the words of the Law [Covenant]

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to do them."--Gal. 3:10; Deut. 27:26.

The Apostle shows that this curse was only upon those under that covenant, saying, "Whatsoever the Law [Covenant] saith, it saith to

them that are under the Law [Covenant]." (Rom. 3:19.) Moses also declared the same. (See Deut. 5:2,3.) And, indeed, no other arrangement would have been just; for the blessings of that covenant and its promises of life were only to the one nation. (Rom. 9:4.) How, then, could its curse extend beyond the nation which enjoyed its favors and privileges?

The blessings of that Law Covenant were earthly, and such also were its curses: with one exception, noted below, neither related to the everlasting future. The future had already been settled for them and for all the race of Adam, in the death-sentence. Nothing short of the ransom-price,--the corresponding price, which our Lord Jesus gave long afterward,-- could settle that original sentence and secure a complete release from the sentence of death. The sin-offerings of Israel's Day of Atonement were not of permanent value, but only for a year in advance, and were therefore repeated yearly. These blessings and curses of the Law Covenant were very particularly explained to Israel.--Deut. 28:1-14,15-33-45-58-64-67.

This Covenant included every member of the nation of Israel, so that they shared in common the blessings or the curses. There was one provision, however, for an individual, namely, that the man who would fully obey all of the requirements of the Law should live,--be guaranteed lasting life. However Israel may have imagined it possible for all or for many of the nation to thus gain life everlasting, we can see that God never had such expectations concerning them. He knew from the beginning, what he has taught us by experience, as well as by the inspired words of the Apostles, that, "By the deeds of the Law shall no flesh [i.e., none of the fallen race, needing justification] be justified in God's sight."--Rom. 3:20.

"The man Christ Jesus" (1 Tim. 2:5), who obeyed the Law absolutely, was the one in the divine purpose for whom the provision was made, that "He that doeth these things shall live." He consequently had a right to life everlasting, and therefore might have asked for, and might have had, more than twelve legions of angels to defend him from those who sought his life. But he laid down his life. But the one death, begun at Jordan and "finished" three and a half years after at Calvary, accomplished two things,--one for Israel only, the other for the whole world.

Since the Children of Israel, as well as the other nations, were Adam's posterity, they, as well as others, shared his sentence of death, and were redeemed by our Lord's offering of himself

a sin-offering and corresponding price for Adam and those who lost life in Adam. (Rom. 5:12,18.) But since Israel alone, and no other nation or family or people of earth, had been brought under the terms of the Law Covenant made with them at Mt. Sinai, therefore, only Israelites required to be "redeemed from the curse of the Law [Covenant]."--Gal. 3:13.

That the "one man," Christ Jesus, could justly redeem our race is stated by the Apostle, and is clearly evident when we see that all men were sentenced in the one man Adam; but how could one man redeem the multitudinous nation of Israel from the curse of their Law Covenant?

We answer that there is a point in connection with Israel's covenant that few have noticed. It is that God dealt with only one man in connection with the making of that Law Covenant; and that man was Moses, who stood in the position of a father to the whole nation, the nation being regarded and treated as children under age. (Num. 11:11-15.) The Lord talked with Moses in the mount. The Lord gave the tables of the Law to Moses. And Moses spake to the people and gave them the Law and bound them by the terms of the Law Covenant.

"Moses alone shall come near the Lord."--Exod. 24:2.

"As the Lord spake to Moses, so did the children of Israel."--Num. 5:4.

"The people cried to Moses, and Moses prayed to the Lord."--Num. 11:2.

"God sent Moses his servant."--Psa. 105:26.

"They envied Moses also in the camp."--Psa. 106:16.

God said "he would destroy them, had not Moses his chosen stood before him in the breach."--Psa. 106:23.

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"Remember ye the Law of Moses my servant."--Mal. 4:4.

"Moses hath in every city them that preach him."--Acts 15:21.

"Did not Moses give you the Law?"--Christ, Jno. 7:19.

"What did Moses command you?"--Christ, Mark 10:3.

"One accuseth you, even Moses, in whom ye trust."--Christ, Jno. 5:45.

All Israel were "baptised unto [into] Moses, in the cloud and in the sea."--1 Cor. 10:2.

"He that despised Moses' Law died without mercy."--Heb. 10:28.

"The Law was given by Moses, but grace and

truth came by Jesus Christ."--John 1:17.

So thoroughly was the one man Moses, the representative and typical father of the nation of Israel, that God could and did propose its destruction and the fulfilment of all his engagements with Moses' family instead. (Exod. 32:10,31,32.)

It was thus, as God's representative on the one hand, and as Israel's representative on the other, that Moses could be and was the Mediator of the Law Covenant between God and that nation.

When the man Christ Jesus, by full obedience to the Law Covenant, became entitled to life everlasting under its provisions, he had the right to "Moses' seat," the right to supersede Moses as the Lawgiver and representative of that nation. Of him Moses bore witness, saying: "A prophet shall the Lord your God raise up unto you like unto me. Him shall ye hear in all things." By fulfilling the requirements of the Law Covenant and by his obedience even unto death, Christ became the heir of its promise of life, and the Mediator of the New Covenant, based upon that better and everlasting sacrifice for sins, which therefore needed not to be repeated yearly, and was effective, not for Israel only, but for all the families of earth;--for "this man," "the man Christ Jesus, gave himself a ransom for all." Hence, this gospel of the New Covenant was for the Jew first and also for the Greek (or Gentile). Thus the one work finished at Calvary did a special work for Israel, and also a general work of redemption for the world, including Israel, which sealed the New Covenant and made it operative for all mankind.

Thus seen, the expression, "Christ is the end [fulfillment] of the Law [Covenant] for righteousness [justification] to every one that believeth" (Rom. 10:4), can apply only to Jews who by faith have accepted Christ and the New Covenant. It cannot apply to others--neither to those who never were Jews and who consequently were never under that Covenant, nor to those who still trust in Moses' Covenant and who are still vainly seeking life by obedience to its provisions, law, etc.

Israel as a nation is still bound by that covenant which they at first supposed would bring life, but which experience proved could bring them only death, because of the weakness of their flesh and their inability to fulfill its requirements expressed in its Law of Ten Commandments. There is only one door of escape from it; viz., Christ and the New Covenant which he mediated. God shut them up to this one and only hope (Gal. 3:23), and he promises

that by and by, when the Gospel Church, the body of Christ, has been selected, he will open their blind eyes and cause them to see Christ in his true character--as their Redeemer from sin and their deliverer from death and their Covenant of death.--Rom. 11:25-27-29.

Christ "came unto his own [people, the house of servants, under the bondage of the Law Covenant, offering the worthy ones favor and liberty under the New Covenant], and his own [people] received him not; but as many as received him, to them gave he liberty [privilege] to become the sons of God [under the New Covenant--with all the proper privileges or liberties of sons], even to them that believe on his name."--John 1:11,12.

No wonder, then, that the Apostle so earnestly sought to guard the new Gentile converts from becoming Jews and seeking life under the Law Covenant; by which neither he nor his nation had been able to profit. No wonder he exhorted them to stand fast in the liberty of Christ and his gracious arrangements under the New Covenant.

It was in view of this danger of their losing faith in Christ's finished work and trusting for salvation to their own efforts to keep the Law

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Covenant by works, that Paul even prohibited the circumcision of Gentile converts, although he approved of it for Hebrews, to whom it was given as a symbol and rite long before the Law Covenant was made. Hence the remark that "the gospel to the circumcision" was specially supervised by Peter, while the gospel to the uncircumcised, the Gentiles, was specially Paul's mission. (Gal. 2:7,8,14-16.) It will

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be quite a help in the study of the Scriptures to observe that the Apostles often refer to themselves as having been under the Law Covenant and subsequently freed from its bondage, and to Gentile converts as not having passed through such an experience.--See Gal. 2:17; 3:3,13,14; 5:5,6,8-10; Eph. 2:11-19.

FREE FROM THE LAW.

The ransom was given FOR ALL mankind, but its benefits are applicable only to those who believe.

Thus far the believers are only a few compared with the mass of mankind. These have escaped from all condemnation of all broken laws, while, of the remainder, the world in general still continues under the original condemnation, and Israelites who have not come to Christ and his New Covenant are still condemned by Moses' Law Covenant. "He that believeth is passed [reckonedly] from death unto life" (John 5:24), while "he that believeth not is condemned already." (John 3:18.) He was condemned six thousand years ago, and, if a Jew, he was additionally bounden by the Law Covenant, and has not escaped the condemnation that is on the world. (Rom. 5:16.) The only ones who have escaped this condemnation, so long upon all, are referred to by the Apostle Paul (Rom. 8:1): "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit."

These are the free ones: free from all laws and all penalties--free indeed. "If the Son shall make you free, ye shall be free indeed."--John 8:36.

But can it be that God has released these entirely from both the Law given in Eden and that given at Sinai? Just so: being justified by the death of Christ, and released from their former condemnation, and having received his spirit, of love for God and obedience to God, so long as they are in Christ they are free: free to abide in him, by continued submission to his will, the essence of which is LOVE (to God and to man). All who come into Christ submit themselves to his will and voluntarily make it their law; and those who willingly violate this law thereby cease to "abide in him" and will be "cast forth" (John 15:6) as dead branches. Through him our best endeavors to do his will are acceptable, and we have thus passed out of condemnation to death into justification to life so long as we abide under the blood of the New Covenant. In no other way could any be accepted by God; for the law given in Eden was one that required absolutely perfect obedience, and that given at Sinai demanded the same. And since we know that God could not give an imperfect law (Jas. 3:11), and we could not fully obey a perfect one, we see the necessity for our being freed from all law and accepted in the merit of our beloved--Christ.

Hence we conclude that those in Christ, whether they were Jews or Gentiles, are in no sense under the Law given at Sinai, graven upon stones, termed the "Ten Commandments,"

--neither to the ceremonial attachments relating to typical feasts, sacrifices and services.--
Heb. 9:1.

THE LAW ON TABLES OF STONE.

The sanctified IN CHRIST JESUS need no such commands. Love to God and men, laid down by our Lord and the apostles, is the only rule under which the new creature in Christ is placed; and it is the very essence of his new mind--the spirit or mind of Christ.

Look singly at the commandments given to fleshly Israel, and judge if it would not be useless to address such commands to the saints.

I. "Thou shalt have no other gods beside me." What saint would think of such a thing?

II. "Thou shalt not make unto thee any graven image, nor the likeness of any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them nor serve them; for I...am a jealous God, visiting

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the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments." For whom is such a law needful?

Surely not to the saints, who love the Lord with all their heart, soul and strength, and who are laying down life itself in his service!

III. "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." Again we remark, Surely none of the saints will have any desire to blaspheme or profane* their Father's name, but the reverse: they are laying down their lives to glorify his name.

IV. This we will examine last.

V. "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." This is distinctly an earthly promise of the land, while the promise to the saints is not long life here but hereafter. Those who sacrifice life, lands, etc., become, in Christ, heirs to the heavenly promises. Having the spirit of Christ, they also delight to honor their earthly parents, but especially to do the will of their Father in heaven.

VI. "Thou shalt do no murder." Do not the saints delight to bless others and to do good,

even to those who despitefully use them and persecute them? If so, where would be the propriety in telling them that they must not murder --must not do the thing farthest from their desires? It would be a useless command to say the least.

VII. "Thou shalt not commit adultery." The sanctified in Christ Jesus, who walk not after the flesh, but after the spirit of Christ, could not thus wrong others.

VIII. "Thou shalt not steal." Do the saints desire to steal? Do they desire to defraud others? Is it not rather their spirit to "labor, working with their hands the thing which is good, that they may have, to give unto the needy?"

IX. "Thou shalt not bear false witness against thy neighbor." How could one of the sanctified in Christ thus injure his neighbor? It would be entirely foreign to the spirit of Christ--the spirit of truth, and would prove that the one who knowingly and willingly bore such false testimony had not the spirit of Christ and was none of his.--Rom. 8:9.

X. "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's." Covetousness is wholly foreign to the spirit of Christ; and to the extent that the spirit of Christ dwells richly in his members they will be free from covetousness. The spirit of sacrifice having in the saints taken the place of self-love, covetousness is forestalled.

The preface in Exod. 20:2 shows that these Ten Commandments were given only to Israel after the flesh: "I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage." So, too, in repeating them again, Moses declares (Deut. 5:1-5): "Hear, O Israel, the statutes and judgments which I speak in your ears THIS DAY, that ye may learn them and observe to do them. The Lord our God made not this covenant with our fathers, but with US, even us who are all of us here alive this day. The Lord spake with you face to face--saying," etc., etc.--See also Ezek. 20:10-13; Neh. 9:12-14.

All these commands were proper and suitable enough for Israel. (Deut. 5:2,3,5-21.) They would have been suitable for any fallen man, but are surely inappropriate to any new creature in Christ, whose very nature, as a new creature, is to do right, yet who, because of the weakness of the flesh, cannot do perfectly though he desire and endeavor to do so. But though we can easily keep the outward letter of this Law,

yet under our Lord's teachings we see that to keep it in full really means more than its surface indicates: that he who hates a "brother" has the murder spirit, and is a murderer; he that desires to commit adultery, lacking only the opportunity, is in heart an adulterer (Matt. 5:28); and he who loves and serves money and spends time and talent for it, more than in God's service, is an idolater. Our Redeemer's teaching regarding the obligations implied by the Law is--"Thou shalt love the Lord thy God with all thy heart, all thy mind, all thy soul and all thy strength, and thou shalt

*See "Taking God's Name in Vain," May 15, '93.

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love thy neighbor as thyself." From this we see that even we who are in Christ, with all our holy desires and aims, could not keep perfectly the spirit of that Law, according to this our Master's interpretation of it; because our new mind is hindered by the weakness of the sin-degraded and marred earthen vessel--the flesh. We find it impossible to rid ourselves entirely of inherited selfishness, so as to be able to love our neighbor as ourselves, or even to love and serve God with all our hearts and talents, much as our new minds might choose and seek to obey this, the spirit of the Law. It is only because we are dealt with by God according to the conditions of the New Covenant of grace in Christ that the Apostle could say, our best heart-endeavors to fulfill this law of love are accepted as a perfect fulfillment; and all we lack is continually compensated for out of the fulness of Christ, which is imputed to us. "Ye are not under the Law, but under grace"--favor. (Rom. 6:14.) You are not acceptable with God because there is no fault in you, but because favor covers your unwilling imperfections of thought, word and deed.

THE FOURTH COMMANDMENT OF ISRAEL'S COVENANT.

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy

cattle, nor thy stranger that is within thy gates: for in six

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days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

This command merely enjoins idleness on the seventh day of each week. It does not say to cease from ordinary work and engage in religious work, as many of its advocates seem to suppose; but, on the contrary, it prohibits all kinds of work. Many who think themselves bound by this command neither rest on the seventh day nor on the first day of the week, which, without orders, they make an effort to keep instead of the seventh day, which the Law appointed for those under it. On the contrary, to very many the first day is as busy a day as any. The ruling under the Law was that any one who even picked up sticks or kindled a fire was a violator of this command, and must be put to death. (Num. 15:32-36.) How many of those who claim to keep this commandment do far more work in the way of cooking, etc.--they, their sons, and their daughters, their men-servants and maid-servants? (See Exod. 35:3.)

If that law is now in force and has by any means extended beyond the Israelites (on whom alone it was put), so as to cover Christians, then every Christian violates it repeatedly, and is deserving of death for each offense; for "they that violated Moses' Law died without mercy." --Heb. 10:20.

But though our views on this subject differ widely from those of most Christian people, we are very glad that one day of each week is set apart for rest from business, without regard to which of the seven days is thus observed, or by what law or lawgiver it was originally appointed. We greatly enjoy the day, and think it not only a blessing to those who use it for worship and study, but also for those who use it merely as a day of rest and recreation from toil, to enjoy the beauties of nature, or to visit with their friends and families as they cannot do on other days. And we are specially pleased that the day set apart by the government under which we live is the First Day of the week, because of the same blessed memories and associations which gave that day a special sacredness to the Church in the days of the apostles.

But for two reasons we totally dissent from the idea of the Sabbath common to the majority of Christian people. First, Because if their claim that we are under the Law of which the

Sabbath day observance was a part be true, the day they keep as a Sabbath is not the day mentioned in that command. They observe the first day of the week, while the command designated the seventh day. If the Fourth Commandment be binding at all, it, as well as the other commandments, is binding as stated, and cannot be changed; and Second, If bound to the Law, the keeping of the Sabbath in any other than the strict way in which its keeping was therein prescribed is inconsistent. If the command be binding upon us, the manner of its observance, in its every minutia, is no less binding

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If the strict significance of it has passed away, surely whatever destroyed its strict interpretation destroyed the command entirely. Therefore, if observed at all, it should be observed with all its former strictness, and it should be observed on the day then prescribed and observed. The only proper reason for the less strict observance of the day, or for the substitution of another day than the one originally designated, would be an order from God himself to that effect. Men have no right to alter or in anywise amend God's laws: no, not if an angel from heaven sanction the change.

But God did not change that Law. It stands exactly as it was given, and applies only to those to whom it was given. If, as it is claimed by some, it was altered in any degree, or made applicable to any other people than the people of Israel, the evidence should be no less clear and positive than that of its original giving at Mt. Sinai; but no such evidence of its change to another day, or to another people, or of any relaxation of its original severity, exists.

Neither did our Lord or the apostles ever authorize any such change; they declared that the Jewish Law (which included the command relative to the seventh day) was superseded by the new and more comprehensive law of the New Covenant thereafter in operation toward all who accepted Christ. The apostles used the seventh day as a time for preaching Christ, as they used every day in the week, and especially because on that day the Jews, their most hopeful hearers, met for worship and study. But the apostles nowhere recognized the seventh-day Sabbath as a day of rest, as the Jewish Law Covenant had enforced it. On the contrary, they taught (Rom. 14:5-8) that any and all days are acceptable for good works done in the service of God and for the benefit of fellow men.--Matt. 12:10,12.

Some claim that the (first day) Christian Sabbath was introduced by an edict of one of the popes. But this is a mistake: it had its start in the fact that it was on the first day of the week that our Lord arose from the dead; and that upon that day and evening he met with his disciples, and expounded unto them the Scriptures, until their hearts burned within them. What wonder that, without any command to do so, they thereafter loved to meet together frequently on that day, to repeat the simple meal, the giving of thanks and the breaking of bread; recounting one to the other the gracious promises of God through the prophets, and the explanations of some of these which the Lord had given in person, and seeking yet fuller understanding of the same under the leading of the holy Spirit (Christ's representative), their guide into all truth as it became due.

For a time both days were observed by Christians, the seventh day from Jewish custom (and because it furnished the best opportunity for reaching devout Hebrews, the class most likely to be interested in the gospel) and the first day in commemoration of our Lord's resurrection. Ignatius, A.D. 75, in his writings mentions some approvingly as "no longer Sabbathizing, but living in observance of the Lord's-day, on which also our life sprang up again."

The earliest record found in Scripture of the use of the name "Lord's-day" for the first day of the week is in Rev. 1:10 (A.D. 96). And, says The Encyclopaedia Britannica (first-class authority), "by that name it is almost invariably referred to by all writers of the century immediately succeeding apostolic times....The first writer who mentions the name of Sunday is Justin Martyr: this designation of the first day of the week, which is of heathen origin, had come into general use in the Roman world shortly before Justin wrote. [Second century A.D.]...As long as the Jewish-Christian element continued to have any prominence or influence in the Church a tendency more or less strong to observe Sabbath as well as Sunday would of course prevail....The earliest recognition of the observance of Sunday as a legal duty is a Constitution of (the Emperor) Constantine, 321 A.D., enacting that all courts of justice, inhabitants of towns and workshops were to be at rest on Sunday, with an exception in favor of those engaged in agricultural labor."

It is, therefore, a misstatement to say that Pope Gregory or any other Pope first by decree instituted Sunday or the Lord's-day as taking the place of the Jewish seventh-day Sabbath.

The Decretals of Gregory do enjoin Sunday-keeping, saying, "We decree that all

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Sundays be observed, from vespers to vespers, and that all unlawful work be abstained from, so that in them trading or legal proceedings be not carried on." But it will be noted that the Emperor Constantine's decree was in 321 A.D., while Gregory did not become a pope until 590 A.D. And Gregory refers to the fact that the work prohibited was already unlawful: hence his decree is merely confirmatory of the laws of Constantine and other civil rulers preceding him.

The Roman Catholic church does not now, and, so far as we know, never did insist upon a strict observance of Sunday. In Catholic countries to-day both priests and people attend service in the forenoon, and give up the afternoon to various forms of pleasure--in beer gardens, parks, etc.

INFLUENCE OF THE LAW AMONG EARLY CHRISTIANS.

Many Christians do not realize the conditions which existed in the Church in the beginning of the Gospel age. The Jews as a nation had been typically justified by typical sacrifices, from the Adamic curse, or condemnation, and put under the Law given at Sinai, as a covenant under which, if obedient, they were to have life. But the Law proved valueless to them so far as giving them the hoped-for life was concerned, though it taught them some good lessons. All the other nations, known as Gentiles (heathens), were still under the original condemnation of Eden. Consequently, when our Lord came, both Jews and Gentiles were under condemnation to death,--the Jew by the Law from which he had expected so much, but with which he was unable to comply, because of the flesh; and the Gentile by the original sentence upon father Adam, from which he had in no sense escaped, not even typically as the Jew had. But the Redeemer whom God provided was sufficient for both; for in the one sacrifice of himself he accomplished the redemption of both, and reconciled both unto God in one body by the cross.
--Eph. 2:16.

The Jewish converts (and they composed the majority of the early Church) could scarcely

realize the greatness of the change from the Law Covenant to the New Covenant in Christ, and were continually adding Christ's teachings and his law of love to their Mosaic Law, thus adding to their already heavy burden, instead of accepting the sacrificial death of Christ as the atonement for their sins under the Law, and as the end of the condemnation of that Law Covenant. (Rom. 10:4; 3:20,28.) It is not surprising when we remember their early prejudices

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in favor of the Law, that the spirit of truth was able to guide them but slowly into the full truth on the subject. Even the Apostles were slow to learn, and we find Peter so slow to follow the lead of the spirit, that he had to be taught by a special vision that Gentiles needed no longer to become Jews and to conform to the Law of Moses before they could share divine favor, but that they had access to God through Christ and the "New Covenant in [instituted by reason of] his blood" (Luke 22:20), regardless of the Law Covenant.

Some complained to the other apostles and brethren about Paul's recognition of Gentiles, and this brought the question before them all, and led to an investigation of God's dealings in the matter. "When they heard these things they held their peace and glorified God, saying: Then hath God also to the Gentiles granted repentance unto life."--Acts 11:18.

Paul, most easily led of the spirit, got clear views on the subjects earliest, and had to oppose others among the apostles less strong and less spiritually clear-sighted. (Gal. 2:11.) Jerusalem was long considered the center of the Christian religion, the largest number and oldest believers and apostles living there; and as Paul's views of the changed condition of things became clearer and clearer, and he did not hesitate to preach boldly what he saw to be dispensational truth, some prejudiced ones desired to know whether the brethren at Jerusalem would concur in the advanced views; and Paul and Barnabas and others went up to Jerusalem to lay the matter before them and to bring back a report. A great debate and examination of the question on all sides followed. Peter and James, finally agreeing with Paul, influenced the entire council. Peter reminded them of God's wonderful dealing with Cornelius,

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who was justified and made acceptable to God through faith in Christ, and not through keeping the Law, and urged, "Now, therefore, why tempt ye God, to put a yoke [Moses' Law] upon the neck of the disciples which neither our fathers nor we were able to bear?" James said, "My sentence is that we trouble not them which from among the Gentiles are turned to God." Then the council so decided, and sent a written message to the confused Gentile believers, saying:--

"We have heard that certain ones who went out from us [here] have troubled you with words subverting your souls [destroying your faith], saying, 'Be circumcised and keep the Law'--to whom we gave no such commandment. ...It seemed good to the Holy Spirit and to us to lay upon you no greater burden than these necessary things: That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication." (Acts 15:9-29.) And even these suggestions were given as advice, and not as so much of the Mosaic Law, with penalties attached.

THE LAW COVENANT A MINISTRATION OF DEATH.

The Apostle Paul's epistle to the Galatians (who had been Gentiles) was written expressly to counteract the influence of the Judaizing teachers who mingled with the believers of Galatia and endeavored to subvert the true faith in Christ by pointing them away from the cross of Christ, to a hope of acceptance with God by keeping the Law of Moses in connection with faith in Christ: thus making the New Covenant merely an addition to the Law Covenant and not instead of it. This he calls "another gospel," yet really not another, for there can be but one; hence it was a perversion of the real gospel. (Gal. 1:7-9.) And here Paul indicates that he knew that the apostles at Jerusalem had at first only a mixed gospel, and that he went up to see them on the occasion mentioned in Acts 15:4, by revelation, to communicate to them that fuller, purer, unmixed gospel, which he already had been able to receive, and which he had been teaching; and, he says, he communicated it to them privately, lest their reputation should hinder them from receiving the truth--and even then some false brethren, spies, sought to compel Titus (a Greek) to be circumcised. Gal. 2:2-5.

It is further along in this same epistle that Paul tells of Peter's vacillation on the question of the Law (chap. 2:11-16) and his words of reproof to Peter--We who are Jews by nature, knowing that a man is not justified by the works of the Law, but on account of faith in Christ, even we have believed in Christ that we might be justified by faith in Christ, and not by obedience to the Law. Why, then, should we attempt to fetter others, or longer bind ourselves, by that which has served its purpose, in bringing us to Christ and the New Covenant?

O foolish Galatians! who has deluded you? As many as are trusting to obedience to the Law are under its condemnation or curse. "Christ hath redeemed us [Israelites] from the curse of the Law, that the blessing of Abraham might come to the Gentiles through Christ Jesus, and that we [Israelites] might receive the promise of the spirit through faith." And surely God's Covenant with Abraham, made four hundred and thirty years before the Law was given, cannot be annulled by that Law.-- Gal. 3:1,10,13,17.

Next, the Apostle answers a supposed inquiry as to what was the object of the Law, and why it was given, if not necessary to the attainment of the Abrahamic promises. He says the Law was added because of sin, to manifest sin in its true light--that sin might be seen to be a great and deep-seated malady. The law was a pedagogue or servant, to bring to Christ all Israelites who desired to learn the true way of life.-- Gal. 3:24; Matt. 11:28-30.

As children are under nursery laws and subject to teachers until an appointed time, so were we (Israelites) under the Law, and treated as servants rather than as sons. We were kept under restraints, though we were the heirs through whom, according to the promise, others were to be blessed. But in the fulness of time God sent forth his Son, made of a woman, made under the Law, to redeem them that were under the Law that we (Israelites), being liberated, might receive the adoption of sons. And so also,

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"because ye [who were not under the Law, but were Gentiles or heathens] are [also now] sons, [therefore] God hath sent forth the Spirit of his Son into your hearts." We were sons under tutelage, and you were aliens, foreigners and strangers, but now you and we, who are accepted of God in Christ, are fully received into sonship and heirship, and neither of us is

subject to the Law.--Gal. 4:1-7.

Tell me, you that desire to be under the Law Covenant, Do you not understand what it is? It is a bondage, as allegorically shown in Abraham's two sons. Abraham, here, is a figure of God; and Sarah, the real wife, is a figure of the real covenant of blessing, out of which the Christ should come as heir of all, to bless the world. For a long time Sarah was barren; so, too, for a long time the original Covenant of God (made with Abraham: In thy seed shall all the nations of the earth be blessed) brought forth no fruit--until Christ Jesus. Hagar, the servant of Sarah, in the meantime was treated as Sarah's representative, and her son as the representative of Sarah's son. Hagar represented the Law Covenant, and fleshly Israel was represented by her child, Ishmael. For the time they represented the true Covenant and the true seed of blessing, though they were always really servants--child, as well as mother. When the true son of the real wife, the heir, was born, it was manifest that the son of the bondwoman was not the heir of promise. And to show typically that the Law Covenant was not to have any rule over the spiritual sons of God, Hagar was not allowed to become the governess of Isaac, but in his interest was dismissed entirely.--Gal. 4:21-31; Gen. 21:10.

The Apostle's argument, based on this allegory, is, that we, brethren, as Isaac was, are the seed to whom the promise was made; we are not children of the bondwoman, the Law Covenant, but children of the original, Abrahamic Covenant, born free from the slavery and conditions of the Law Covenant. And not only so born, but the Law is entirely put away from us, and has nothing whatever to do with us. "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage"--the Law Covenant. "If ye be led of the spirit, ye are not under the Law [Covenant]."--Gal. 5:1,18.

But Paul asks--"Shall we continue in sin [wilfully], because we are not under the Law [Covenant]?" (Rom. 6:15.) Shall we take advantage of our liberty to break away into more sin--because we are sons and heirs, and no longer commanded as servants.--Thou shalt, and thou shalt not? No, no; as sons, begotten of the spirit, partakers of the spirit of holiness, the spirit of the truth, we delight to do our Father's will; and the law of obedience to his will is deeply engraven upon our hearts. (Heb. 8:10; 10:15,16.)
We gladly sacrifice our all, even our

lives, in opposing sin and error, and in forwarding righteousness and truth; hence we answer emphatically, "God forbid." We will not take advantage of our liberty from the Jewish Law Covenant, to commit sin. But if any man should think to do so, let him remember that only those led by the spirit of God are the sons of God.--Rom. 8:14.

We are not under the Law Covenant, but under divine favor expressed in the New Covenant, sealed by Christ's blood (Rom. 6:14); and not only so, but being justified and reconciled to God under the New Covenant, we have gone further and accepted the "high calling," the "heavenly calling," and consecrated our justified lives--"even unto death,"--and been accepted as members of the body of Christ and are thus heirs of the Abrahamic Covenant. (Gal. 3:29.) Hence, so far from desiring to use our liberty to indulge in sin, we, having God's spirit, detest sin and love righteousness and delight ourselves in the "law of Christ"--love. Christ's word is our law--not a law of bondage, but of liberty. Whoso looketh into the perfect

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law of liberty and continueth therein [free], being not a forgetful hearer, but one who exercises his liberty, this man shall be truly blessed thereby. Such fulfil the royal law of the New Covenant, the law of love.--Jas. 1:25.

THE LAW OF THE NEW COVENANT.

If we have proved that the Ten Commandments were given to Israel, and to Israel only, and that as the basis of a Covenant made only

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with that nation,--and if we have shown that the other nations of the world have been left by God without any law except such traces as yet remain of the original law, written in the nature of the first perfect man, who was created in God's image,--and that to the Church of the New Covenant our Lord gave the Law of Love as the basis of that New Covenant, then we have proved that the Ten Commandments should not be recognized by the Gospel Church, the Church of the New Covenant, except as they are in harmony with the Law of the New Covenant--Love.

The Mediator of the New Covenant has a

standard for all who accept him, as Moses, the Mediator of the Law Covenant, had ten commands for a standard. The Law of God is the standard of the New Covenant. It is the same law that was expressed in the ten commandments, but a more refined and more comprehensive statement of that law, designed for a more advanced class. The people put under the Law Covenant and baptised unto Moses were a household of servants, while the people of the New Covenant are a household of God's sons. Thus we read, "Moses verily was faithful as a servant over all his house [of servants], but Christ [was faithful] as a son over his own house [of sons], whose house are we, if...."--Heb. 3:6.

The expression of the divine law given at Sinai was exactly suited to the house of servants to whom it was given: it was a series of instructions, --Thou shalt, and Thou shalt not.

The expression of the law of the New Covenant is very different, and implies much more liberty. It simply tells those who are God's sons, and who therefore are begotten of his spirit, You may do or say anything in harmony with love. Pure love for God will lead not only to obedience to his will, but to the study of his will, in his Word. Pure love governing our conduct toward our fellow-men and the lower animals will seldom work to their injury. It will come more and more under the guidance of the Lord's Word, and thus we will be perfected in love. But from the first it is a safe law: it is a "law of liberty," in that it requires us merely to act out, according to our own judgments, that which we voluntarily consecrate ourselves to do, our own wishes as new creatures.

Since this New Covenant is made only with those whose desires are changed, who no longer love sin but are seeking escape from it as well as from its penalty, who now love God and his righteousness,--it would be manifestly improper to give these "sons of God" the statement of God's Law or will in the same form that it was expressed to the house of "servants." The sons are granted a law of liberty, the servants a law of bondage. The servants were told what they might and might not do; because they were servants, not sons, not begotten of the Father's spirit; hence they needed positive commands, restraints and penalties. This is forcibly expressed by the Apostle in his exposition of this very subject in Galatians 3.

How strange you would think it if we were to say, We feel it our duty to tell the readers of this journal who are saints, that they should not make or worship images, that they should not

blaspheme God's name, that they should not steal from their neighbors, that they should not murder their neighbors, nor slander them, nor bear false witness against them. The intelligent and consecrated reader would feel offended, and that justly. He would say, The Editor has a very low opinion of his readers, or he would not so address them.

Just so it would be strange indeed if God or Christ had given the Ten Commandments to the Gospel Church as the basis of the New Covenant. And the truly consecrated and spirit-of-love-begotten ones, would have been justified in questioning the wisdom and love of putting them under an expression of the divine law so far below their nature and wish and covenant as to be almost an insult.

But the law of love, while it is a law of liberty and an "easy yoke" to such as have the Lord's spirit, is nevertheless a most searching law--discerning, scrutinizing, judging the very thoughts and intents of our hearts--as well as our actions and words. In that one word, Love, is expressed the very essence of the divine law. Love to God implies full obedience, full recognition of divine character--wisdom, love, justice and power: full harmony with and service of God, and the exercise of those qualities of character in all our thoughts, words and deeds.

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THE "LAW OF THE SPIRIT OF LIFE,
IN CHRIST JESUS."

This law of love to God and our fellowmen, which we delight to obey to the extent of our ability, not of compulsion, but of a willing mind as partakers of the spirit of Christ, is the only law with which we have to do. While it entirely ignores the Mosaic Law, its "thou shalt," and "thou shalt not," it really accomplishes far more than the Mosaic Law; for, with his heart ruled by love for God and man, who would desire to dishonor God or to injure his fellowman?

But as of the Mosaic Law it was true that its utterances were only to those under it--Israelites --for "whatsoever the Law saith it saith to them who are under the law" (Rom. 3:19), so it is true of the Law of Love, the law of the New Covenant: it speaks only to those who are under it, and these are only the consecrated believers in Christ. It is a law of liberty, in

that all who are under it are under it from choice. They came under it voluntarily, and may leave it when they please. In this it differs greatly from the Law put upon fleshly Israel as a nation, in which they had no individual liberty or choice, being born under bondage to that Law Covenant. Our Law is the Royal Law; because the "little flock" developed under this law of liberty and love is the royal family--the divine family, selected under their Lord and Head to be heirs of God, joint heirs with Jesus Christ, partakers of the divine nature.

Those now being selected as members for the body of Christ, are only such as delight to do God's will, sons of God and "brethren of Christ," having this likeness to Christ. And at the close of the Millennial age, when the rod of iron shall have broken the proud hearts, and shall have caused the stiff knees to bend in obedience, and when the obstinate are cut off as incorrigible, wilful sinners, then the law of love and liberty will again be virtually in force over all God's creatures. All who shall be permitted to enter upon that grand age of perfection following the Millennial reign of Christ will first have been tested, and will have given abundant proof that they delight to do God's will and that his righteous law is continually their hearts' desire.

ALIVE WITHOUT THE LAW ONCE.

In his letter to the Romans (chapter 7), the Apostle reasons to Jewish converts to Christianity; "For," he says, "I speak to them that know the Law."

He then represents the Law Covenant as a husband, and Israelites bound by it as a wife to a husband. He shows that as it would be a sin for the woman to unite with another man while her husband lives, so it would be wrong for Israel to leave Moses and his Covenant of the Law, and to unite with Christ and his New Covenant of grace, unless released by death;--either the death of the Law Covenant or their death to the Law Covenant.

It is a common mistake to suppose the Scriptures to teach that the Law Covenant died, or was destroyed by our Lord. It still lives; and all the children of Jacob are still bound by it, unless they have died to it. Only those who realize that they could not gain everlasting life through their union with Moses (the Law Covenant) are ready to abandon all

hope of saving their life by that union with Moses, to become dead to all such expectations, and to accept the death of Christ, the ransom for Adam and all his race, as the basis of a new hope of a new life. Hence, only such Israelites as by faith reckoned themselves hopelessly dead under the Law Covenant, and as risen with Christ to a new life secured by his sacrifice, and who in will are dead to sin,-- only such could be united to Christ as the new husband, under his New Covenant. Thus, according to the Apostle's reasoning, the thought of blending the two covenants, and being united to both Moses and Christ, was wholly out of the question.--Compare Rom. 6:2.

The text, "Christ is the end [or fulfilment] of the Law [Covenant] for righteousness to everyone [under it] that believeth" (Rom. 10:4), does not conflict with the above, because only believers are specified. (Compare Rom. 3:31; Gal. 2:19.) Eph. 2:15 should be read: "Having abolished in his flesh the enmity of the law of commandments contained in ordinances,"

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etc. Col. 2:13,14 refers to "quicken" Jewish believers for whom the handwriting of ordinances is blotted out. Verse 20 refers to the Gentile converts who had to become dead to the "rudiments of the world," before entering the New Covenant, even as the Jews must become dead to the rudiments of their Law Covenant.

That the Law Covenant with Israel is still binding upon that nation is further evident from the fact that upon their national rejection of Christ, they were nationally blinded until the end of the Gospel age (Rom. 11:7,25), and that God declares that he has "not cast away his people" of that Covenant, but that under that Covenant he will yet open their eyes to see Christ as the only door of hope, and that of a new life purchased with his own. (Rom. 11:2,27,29; compare Deut. 30:1-9.)

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Meanwhile, we have the evidence that their Covenant continues in force in the fact that, as a nation, they have for centuries been receiving the very "curses" specified under their Covenant.--See Deut. 28:15-67. Verses 49-53 describe the Roman siege, etc.; verses 64-67 describe the condition of Israel since. (Isa. 59:21.) As heretofore shown*, the

Lord in Leviticus (26:18-34-45) declared the symbolical "seven times," 2520 years, of Israel's subjection to the Gentiles; and their deliverance --A.D. 1914. Thus their present experience was foretold as a part of their covenant.

Rom. 7:6 is not out of harmony with this explanation (that the Israelite who would unite with Christ must die to his nation's Covenant, and that the Law Covenant is not yet dead); for, properly rendered,+ it reads, "But now we are delivered from the Law [Covenant], being dead to that wherein we were held; that we should serve in newness of spirit [with our minds, our wills]," and not [be required to serve] the very letter of the old, Law Covenant, which has passed away.

What was defective in the old or Law Covenant? Was it sinful or bad? No. How came it, then, that under that Covenant we learned so much about sin?

Because, previous to receiving the Law, Israelites were like the remainder of the world-- dead in trespasses and sins; and, being already under sentence of death, we were like the remainder, unrecognized of God, and without any special commands; and hence we could not disobey or increase our sin by disobedience, until the Law Covenant began to command us.

But, notwithstanding that death sentence under which we and all the world rested, we Israelites were "alive" before the Law Covenant came, because God had promised our father Abraham that somehow and at some time he would bless his seed, and through it all the families of earth. Thus, in God's promise to Abraham, a future life was assured to us all, before the Mosaic Covenant was made; but just as soon as that Law Covenant went into force, and required that we must obey its every command, in order to secure life, that soon we found that we could not absolutely control our poor, fallen bodies, however much we willed to do so with our minds. And, as sin developed, we died--our hopes of life expired, because we could not keep that Law Covenant. I speak for, or as representing, our whole nation. Thus we found that the Law Covenant, promising life to the obedient, really sentenced us to death, because we could not obey its requirements.

Thus we acknowledge that the Law and the Covenant were good in themselves, but not helpful to us, because we were fallen beings. But God intended that it should show us how imperfect we really are. (Verse 13.) For the Law is adapted to all who are in full harmony

with God's spirit--perfect beings--and this we Israelites were not; we were and are by nature carnal, depraved, even as others. And if our hearts be right, we can and will admit that we are unable to obey God's perfect law and that perfection is not to be found in our fallen flesh, even though in our mind we approve God's law and would gladly obey it.

This is the wretched condition in which we find ourselves (verse 24), wanting to obey God's Law, and to have his favor and the everlasting life promised to them that love and obey him, and yet unable to do so because of

*See MILLENNIAL DAWN, VOL. II., pages 88-93.
+See marginal reading, Revised Version and Diaglott.

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our dead bodies--fallen and sentenced through Adam's transgression. Oh! How can we get release from this, our difficulty? We cannot obey God's law, and God cannot give us an imperfect Law to suit our fallen condition. Oh, wretched hopeless condition!

But no, brethren, there is hope in Christ! Not a hope of our fulfilling the Law Covenant --no hope of doing those things commanded, and living as a result; nor any hope of saving anything out of the wreck of Adam's fall and sentence. That must all be abandoned. We Israelites must die under the Law Covenant, as unsaved by it as we were before it was made, as unsaved as the Gentiles who never had a share in it. But as we realize ourselves dead under the terms of the Law Covenant, we see that Christ has died for Adam's sin, paid his penalty and thus redeemed him and all--lost through his disobedience--Jew and Gentile, bond and free, male and female. And this relieves us Jews, because Christ was a Jew, "born under the Law" Covenant, that he might redeem those who were under it. (Gal. 4:4,5.) In consequence, therefore, God can be just and accept all who serve his law in their minds and wills, and whose only hindrance from perfect obedience is the weakness of the fallen flesh.

Thanks be unto God for this unspeakable gift; a new life, purchased by the precious blood. This we can obtain under the terms of the New Covenant, even though we could never justify the Adamic life by obedience to any law that God could give.

SABBATH VIEWS OF THE REFORMERS.

We do not cite these as of authority on the question, for the words of our Lord and the apostles are the only authorities we recognize; yet it is worthy of note that as the eyes of the early reformers, Luther, Calvin and others, opened to the truths of this Gospel dispensation due in their day, they saw at once that the Law Covenant was not given to the Gospel Church. They saw what every casual reader should observe, that the Apostle Paul contrasts the righteousness or justification which comes by faith in the real sacrifice, Christ, with that which was reckoned to Israel by reason of the blood of bulls and goats (Heb. 10:1-10), and which needed to be renewed yearly. The leaders in the Reformation all recognized the difference between Moses the prophet and Moses the law-giver, maintaining that as law-giver his authority extended only to Israel. They therefore denied that the Ten Commandments were laws for Christians, though they recognized them as valuable indications or interpretations of principles, to all time and to all people.

Said Luther: "The Ten Commandments do not apply to us, Gentiles and Christians, but only to the Jews. If a preacher wishes to force you back to Moses, ask him if you were brought by Moses out of Egypt."

Calvin was no less explicit. He declared that "the Sabbath is abrogated," and denied "that the moral part of it, that is, the observance of one day in seven, still remains;" while he added, "It is still customary among us to assemble on stated days for hearing the Word, breaking the mystic bread and for public prayers; and also to allow servants and laborers a remission from their labor."

Justification by faith, and not by the observance of either Mosaic Laws or Roman Catholic fasts or penances, was the plea upon which the Reformation was started.

"KEEP MY COMMANDMENTS."

"If ye love me, keep my Commandments."--
John 14:15.

When the young man came to our Lord, saying, "Good Master, what good thing shall

I do, that I may have eternal life?" our Lord replied, "If thou wilt enter into life, keep the Commandments," and then enumerated the ten commandments of the Law. Our Lord could not and did not ignore the Law Covenant, neither in his own conduct nor in his teaching; but, on the contrary, he testified that not one jot or tittle of the Law could fail or be ignored until all be accomplished, and therefore any one violating or teaching others to violate one of the least of them, would (if he got into the Kingdom at all, Matt. 5:20) be of a lower grade; and whoever would practice and teach those commandments would be great in the Kingdom. Our Lord himself was the only being under that Law Covenant who ever kept or taught it perfectly and He

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is the greatest in the Kingdom: he inherited all of its blessings and promises.--Matt. 5:19.

Our Lord knew that neither the young man who inquired, nor any of the fallen race, could keep those commandments. He therefore said, If thou desirest life, do this,--and then, in view of his soon fulfilment of the Law Covenant, and the subsequent divine acceptance of truly consecrated ones under the New Covenant, at Pentecost, he added: "Come, follow me." Had the young man obeyed, he would have been one of those accepted of the Father at Pentecost, an heir of life under the New Covenant and its law of love and liberty.

But while our Master was obeying and fulfilling the commandments of the Jewish Law Covenant, he was giving "a New Commandment," not to the world, but to his followers, the letter, substance and spirit of which was LOVE. In various ways he illustrated and amplified this, his one command, which thus was made to summarize all his commandments --in honor to give each other preference, to forgive one another until seventy times seven times, to follow his example in sacrificing their lives for each other's and the truth's sakes, to love even their enemies and feed them if hungry, to pray for even those who persecuted them. To obey all these commands was the requirement of the new command, Love, which was the substance also of all the commandments given to Israel.

Of these commands of our Lord, and not of the Ten Commandments of Israel's Law Covenant, does the Apostle John speak, saying:--

"Blessed are they that do his commandments."

--Rev. 22:14.

"And hereby we do know that we have known him: if we keep his commandments."

--1 John 2:3.

"Whatsoever we ask we receive of him, because we keep his commandments and do those things that are pleasing in his sight. [The Jewish Law cannot here be referred to, because,

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"By the deeds of the Law [Covenant] shall no flesh be justified in his sight." And so we read in the next verse following, that the commands which we keep are not those given at Sinai, but "This is his Commandment [to us, under the New Covenant], that we should believe on the name of his Son, Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him; and hereby we know that he abideth in us, by the Spirit which he hath given us."

These commandments, under which we are placed, are not grievous and impossible to obey as were those of the Jewish Law Covenant to those under it; for Christ's yoke is easy, and his burden is light, to all who have his Spirit; and "if any man have not the spirit of Christ, he is none of his."

The fact, however, that we are not under the Jewish Law Covenant, and not dependent on it for life, but are hoping for life as a favor, or gift from God (through him who fulfilled the Law Covenant and canceled all claims against all who come into him, both Jews and Gentiles), does not hinder God's free children, justified through faith in Christ's redemption, and not by the Law, from using the Jewish Law and every other expression, fact, figure and type, at their command, whether from nature or Scripture, in determining what would be acceptable and pleasing to their Heavenly Father. Thus, for instance, Paul, who repudiated over and over again the dominion of the Law Covenant over any in Christ, quotes one of the Commandments as an evidence to Christian parents of what God's will is with reference to their government of their children. (Eph. 6:1-4.) But mark that he does not in any wise present it to them as a command. It never was a command to parents, but to children. The Apostle's admonition is to parents concerning their conduct towards their children. Nor does the Apostle intimate justification as a reward; for he writes to those

children who are already justified, not by deeds of obedience to the Law Covenant, but by faith in their Redeemer,--"Children obey your parents in the Lord."

OBJECTIONS OF SEVENTH-DAY ADVENTISTS ANSWERED.

The following claims made by Seventh-day Adventists we consider worthy of notice and reply:--

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(1). The Sabbath-day was observed before the Law was given at Sinai.--Exod. 16:23-30.

Answer. Yes; but the Law Covenant was really in force from the time Israel left Egypt. The Passover was a prominent feature of the Law, and it was instituted the night before their exodus began. Moses had already been appointed of God, and, as we have seen, God's dealings were only with him, as the typical father or representative of that nation. In accepting and obeying Moses, Israel had already made the covenant to obey the laws he would give. The demonstration at Sinai was a formal ratification and acknowledgment of their covenant.

The Sabbath-day was instituted about two weeks before the formal giving of the Law on tables of stone at Sinai; viz., at the giving of the manna in the wilderness--a most favorable opportunity for giving them an object lesson in the double supply of manna on the sixth day, and none on the seventh. (Exod. 16:22-30.) It was inaugurated as a memorial of their deliverance from Egyptian bondage, in which they had no rest from their task-masters. This is clearly stated in Deut. 5:15--"Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and a stretched-out arm; therefore, the Lord thy God commanded thee to keep the Sabbath day." The Law Covenant is continually referred to as dating from that time --"When I took them by the hand to lead them out of the land of Egypt."--Heb. 8:9; Jer. 31:32; Ezek. 20:5,6,12,20.

(2). God ordained the Sabbath at creation (Gen. 2:2,3; Exod. 20:11), and evidently it was observed all along, and was merely repeated and enforced in the Law given by Moses.

Answer. This is a mistake. The account does say that God rested upon the seventh

creative day, but not one word is said about the seventh day having been commanded or ordained, until it was given to Israel. On the contrary, there is no mention made of the Sabbath during the entire period of two thousand years preceding Israel's exodus from Egypt, and then we are told, as above quoted, that it was ordained for that nation and as a memorial of their deliverance.

From the entire account it is evident that it was something new to the Israelites. Its explanation to them (Exod. 16:20-30), as well as Moses' uncertainty in the case of the first transgression of this law (Num. 15:32-36), proves that it was new, that it had not been previously known among them or their fathers.

We should remember, too, that the account in Genesis was written by Moses, and that he very appropriately called attention to the fact that the seventh-day Sabbath commanded in his law was not without a precedent.

But while God's resting on the seventh day of his week was properly noticed as a precedent for Israel's observance of a seventh-day Sabbath, it does not at all follow that God's rest-day was a twenty-four hour day; nor that God rested in the same manner that the Israelites were commanded to rest.

The Apostle (Heb. 4:3,4,9-11) explains that Israel did not enter into the real rest or Sabbath,--although they zealously observed the seventh day. He says that the reason was, that they did not exercise the faith by which alone the real rest can be enjoyed. "We that believe do enter into rest [and thus have a perpetual Sabbath]." "For he that is entered into his rest [the rest of heart, in faith, given by Christ], he also hath ceased from his own works [from attempting self-justifying works], as God did from his [works--i.e., as God left the work of redemption and recovery for Christ to do, so we also accept Christ's finished work, and rest in faith therein, with all the obedience possible]." Those who trust in the Law Covenant or who blend its requirements with those of the New Covenant cannot fully enjoy this rest, which is for the New Covenant keepers only.

God's rest day, instead of being a twenty-four-hour day, is a day seven thousand years long. It began as soon as sin brought God's curse upon Adam. Instead of undertaking Adam's recovery out of sin and death, God rested from any further works on behalf of man and earth, and let things take their natural course, purposing in himself that Christ should have full charge of man's redemption and restitution.

God gave promises and types and shadows in the Law, but he did not work toward

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man's recovery. The first work for man's recovery was the ransom paid by our Lord Jesus for Adam and his race.

The Heavenly Father has therefore already rested six thousand years; and he will similarly rest during the Millennium of Christ's reign,-- until its very close, when Christ shall deliver up the Kingdom to God, even the Father.*

(3). The Command to keep the Sabbath is associated with nine moral precepts which are binding upon all men for all time.

Answer. We have already shown that God had a law before the giving of the Ten Commandments to Moses and Israel; that it was graven in man's nature in Adam; and that it was a perfect expression of the mind of God on all questions of obligation to God and to man, --much more so than that written upon the tables of stone. Hence, the moral precepts of the Decalogue, a secondary statement of the divine law, are not to be ranked as the only moral standard, nor the superior one, when we know that a new standard was chosen for the New Covenant and remember that the original standard is promised for the future.--Jer. 31:31.

The fourth of the Ten Commandments is not at first seen to have any parallel in the law of Love, the law or standard of the New Covenant. It enjoins a rest every seventh day.

However, its parallel in the law of the New Covenant is brought to our attention by the Apostle's words in Hebrews 4:1-11. The word Sabbath signifies rest; and the Apostle here teaches that our rest by faith in Christ, our realization that we are "accepted in the Beloved," is the refreshing antitype of the literal rest-day commanded to Israel under their Law Covenant. Seven is the symbol for completeness, and hence the seventh day foreshadowed the more desirable and complete rest of the true Israel of God. And only those who thus rest by faith in Christ can continue under the blessed provisions of the New Covenant; for it is specially a covenant based upon faith, and "without faith it is impossible to please God;" and the true faith cannot be exercised without rest of heart, the true Sabbath-keeping.

The poor Jew never could experience such a rest, but on the contrary had such experiences as the Apostle describes when personating them, "O wretched man that I am! who shall deliver

*Thus we find the key to the period of creation; for if the seventh day be a period of seven thousand years, as we think we have proved, then each of the preceding days were doubtless of similar length. This period agrees well with the results of scientific research, and gives ample time for the gradual development of vegetable and animal life up to the time of man's creation; and at some other time we purpose showing the full agreement of the account of creation given in Genesis with the record of the rocks,--Geology.

Thus considered, the period from the beginning of the ordering of creation on the Earth down to the surrender of it perfect to the Father, at the close of the Millennium, is a period of seven times seven thousand years, or a total of forty-nine thousand years; and the grand epoch then to begin will be the fiftieth thousand, or a great Jubilee, on a grand scale,--not the Jubilee of Israel, nor the Jubilee of general restitution, but the Jubilee of Earth.

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me?" The nearest approach to the real rest of heart was the typical one given them in the Fourth Commandment of their Law Covenant.

(4). There were two laws given to Israel, a ceremonial and a moral law; and it was the former only that was done away by Christ, while the moral law remains.

Answer. There is no Scriptural authority for such a division. On the contrary, there was but one law,--its ceremonial features providing typically for the cleansing away of sins resulting from the violation of its moral precepts. If it could be seen as the Covenant mediated by Moses, it would be evident that all of its parts must stand or fall together. But after comparing Exod. 34:28; Deut. 4:13,14; and Heb. 8:6-8, there should be no question on the part of any one that the Ten Commandments were a part of the Covenant which was supplanted by the New Covenant sealed with the blood [death] of Christ, its mediator.

When the Apostles wrote to the new Gentile converts respecting the Law--determined not to put upon them the yoke of the Law which they as Jews had been unable to keep--and contradicting certain teachers who had said that they "must be circumcised and keep the Law," James remarked incidentally that the law of Moses to which they referred was that "read in the synagogue every Sabbath day."-- Acts 15:9-11,24,28,29,19-21.

(5). We Seventh-day keepers claim that God's

commands are, that we labor six days and rest on the seventh; and many of us have gone to prison because of our conviction that it is our duty to labor on the first day and on all days except the seventh. And we believe that the time

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is coming when the keeping of Sunday will be a yet more severe test, and bring further suffering upon us.

Answer. We have nothing to do with the making of the social laws which prohibit labor on the first day of the week; but we obey them as civil laws, as commanded in the Scriptures (Rom. 13:1-7; 1 Pet. 2:13); and we find it to be to our profit as well as to our pleasure. We sincerely sympathize with the poor people who are deluded by such an argument, and suffer therefor; and we admire their willingness to suffer for what they consider to be the truth. But they are mistaken. The laws of this land do not compel any man to violate his conscience by working on the seventh day or any other day.

And it is not sound reasoning to claim that a man must labor during the other six days. If so, are those days of twenty-four hours, or of how many hours? In such a case, for a man to be sick, or to go on a journey or on a visit, would be to violate the Law, and fall under its curse. What nonsense! False reasoning has surely blinded whoever cannot see that the Fourth Commandment of Moses' Law means, "[Within] six days shalt thou labor and do all thy work!"

As for future persecution on these lines, it is probable; not because of any opposition to Seventh-day-keeping but because, according to the Scriptures, there will ere long be a federation or union of religious systems which, giving increased prestige and honor, will make the demands of popular religionists more arrogant --supposedly in the interest of peace and the cause of Christ.

(6). We Seventh Day Adventists claim, that as the Mosaic Covenant had a tabernacle, with a holy place in which the high priest offered for the sins of the people during the entire year, and a Most Holy in which he finished that work on the last day of the year, so there is a Holy and Most Holy in Heaven; and that Christ has officiated for the sins of his people in the Holy during the Gospel age, and will for a short time before its close officiate in the Most Holy. This we understand to be the "cleansing of the Sanctuary." We consequently used to teach that all probation ended about 1845, when

Christ (we believe) went from the Holy into the Most Holy. We hold, therefore, that the judgment is all over, and that naught remains except for Christ to come forth and receive us Seventh Day Adventists, and to destroy all the remainder of mankind.

We hold, too, that we Seventh Day Adventists are fulfilling the "Third Angel's Message" of Rev. 14:9-12. In the expression, "Fear God and keep his commandments," we place the stress upon the Fourth Commandment.

Answer. You err respecting the antitypes of the Jewish Atonement Day and Tabernacle. The antitypical Holy and Most Holy are "heavenly," in the sense of being higher (such is the meaning of the word heavenly). In Israel's typical service these were places: in the antitype they are conditions. All of the antitypical or "royal priesthood" have access to the Holy condition as soon as they consecrate themselves or present their bodies living sacrifices to God's service. (Heb. 9:6.) They at once have access to the antitypical "shewbread" (Lev. 24:9), "meat to eat that the world knoweth not of." They at once have the light of divine revelation, represented by the "golden candlestick," which the natural man perceiveth not. (1 Cor. 2:5,7,9-12.) They at once have access to the Incense Altar, and their prayers and services are acceptable to God through Christ as sweet incense. Thus the first apartment of the Tabernacle represents the present condition of the Church while still in the flesh. Thus we are now blest with Christ Jesus "in heavenly places [higher conditions]."--Eph. 1:3.

But the vail (death) still separates between us and the perfect spiritual condition--the divine nature into which Christ has entered, and into which he has promised to conduct all his faithful joint-sacrificers and joint-heirs at the close of the Antitypical Day of Atonement.

You err also in supposing that Israel's typical Day of Atonement was at the end of the year, to atone for past sins. It was, on the contrary, for the nation, and at the beginning of their year, to make atonement for the whole nation and to bring the whole nation into God's favor for the year following it. And the thank-offerings, peace-offerings and trespass-offerings, offered by individuals during the year following, were acceptable upon the basis of that Atonement Day offering. At the close of the year, for which the Atonement Day sacrifices applied, the people were again as defiled as the residue of Adam's race, and required a new Day of Atonement as a basis for another year's acceptance

with God as a typically justified nation.

You err also in supposing that the coming out of the Great High Priest at the close of the Day of Atonement will be for the blessing of seventh-day keepers. He comes out to bless, first, the "royal priesthood"--they that have made a covenant with him by sacrifice. (Psa. 50:5.) "They shall be mine, saith the Lord, in that day when I make up my jewels." (Mal. 3:17.) But, as in the type, not priests only were blessed, but "all the people," so in the antitype all the families of the earth shall be blessed at the revelation of Christ Jesus, when he shall come to be "glorified in his saints, and

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to be admired in all them that believe in that [Millennial] day" (2 Thes. 1:10.) The sacrifices and offerings subsequent to the typical Day of Atonement will find their antitypes in the Millennial age, when all those who desire fellowship with God will come to him through the Royal Priesthood, who will offer their sacrifices for them.*

You are in serious error, also, respecting the Cleansing of the Sanctuary; but for our view of this subject we must refer you to MILLENNIAL DAWN, Vol. III., Chap. 4.

As to the Third Angel's message: Suppose we were to admit your claim, that you are fulfilling Rev. 14:9-12. That would prove nothing as to the truth or untruth of your message. The Book of Revelation is a symbolic prophecy,--a history written in advance. What is occurring and what will occur are faithfully related --often without comment;--just as the old Testament prophecies relate evil things as well as good things, and often without comment. For instance, Daniel 7:8 tells about the Papal horn "speaking great things," but does not say whether they are great truths or great untruths. So, too, in Revelation, Papacy is described and its language quoted without adverse criticism.

(7). Christ said that he came not to destroy the Law and the prophets, but to fulfil them.-- Matt. 5:17.

Answer. Yes, that is just what we hold: he fulfilled the Law Covenant--met all of its requirements, and obtained its reward, Life. That fulfilled it, for that was the end for which it was intended and given.

(8). Christ said, "The Sabbath was made for man, and not man for the Sabbath." (Mark 2:27.) We understand this to mean that the Sabbath was made for all mankind.

Answer. Your inference is not reasonable. If the Sabbath were meant for all mankind, the fact should and would have been clearly stated to all mankind. But the facts are that it was commanded only of one nation, and that Christ and the Apostles did not so command. In this text our Lord is showing to the Jews, to whom the command was given, that they were putting an extreme construction upon the command when they refused to do good on that day--to a fellow creature, as well as to an ox or an ass. The Sabbath was intended for the blessing of the men who were commanded to keep it: they were not created nor called as a nation simply to serve the day.

(9). In Isa. 66:23, the Sabbath is mentioned in connection with the new heavens and new earth--which to us means that it will be a perpetual institution--throughout eternity.

Answer. It is possible that in the beginning of the Millennial age the Lord's dealing with the world of mankind, then in process of restitution and trial, will resemble his dealing with the house

*For a fuller treatment of this subject see Tabernacle Shadows of Better Sacrifices--104 pages, leatherette, 10 cents.

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of servants--Israel. He may restore laws respecting the Sabbath and various festivals, and even sacrifices, to teach the world by these as object lessons. Some scriptures seem so to hint. (Jer. 33:18; Ezek. 46:19-24; 47:12; 48:10,11.) We must remember that the liberty of sons of God, now granted to us, is in view of our being spirit-begotten, new creatures. However, we may be assured that the Law Covenant will never be placed over the world as it was over typical Israel; for it made nothing perfect; and righteousness could not come by the Law Covenant to others any more than to Israel. The New Covenant will remain open all through the Millennial age, for all who desire to flee from sin and to return to full harmony with God. But by that time, the "seed" of Abraham having been completed, none will then have the privilege to become joint-heirs of that promise, but can come under the blessings which will flow from that Seed.

The expression, from new moon to new moon, and from Sabbath to Sabbath, to a Jew would merely mean, from month to month, and from

week to week; and would not of necessity relate to any special observance of the days.

The Seventh-day Adventists are surely doing a world-wide work, and, whether right or wrong, might not improperly be mentioned in the prophecy of Revelation. It does seem, however, rather preposterous to claim that their advocacy of the Fourth Commandment of Israel's Decalogue constitutes them alone the champions of God's commandments and the faith of Jesus. God's commandment to the Gospel Church of the New Covenant is, "This is my beloved Son. Hear ye him!" And neither he nor any whom he sent forth as his special ambassadors and representatives ever said one word in favor of the observance of the seventh day.

(10). The Roman Catholic Church claims to have originated Sunday keeping, admits that there is no authority for it in the Scriptures, and claims its right to make the change.

Answer. The Church of Rome is quick to turn any point to her own favor; and this is one which furnishes a specially good opportunity. It is nothing to admit that Sunday is not commanded in the New Testament (but neither is the seventh-day Sabbath), and it furnishes an excellent chance to emphasize Roman Catholic doctrine,--that tradition is equally authoritative with God's Word.

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But this boast that Papacy changed the seventh-day Sabbath to the first-day Sunday amounts to nothing. Where is the proof of it? Nowhere. The facts are that the New Covenant provides no day for rest, but a rest for every day; and the early Church met on either or both days according to convenience or advantage. The custom of meeting on the first day came down and gradually crystallized into a habit, and, later, a supposed duty. But Papacy cannot point back to any date and show by the decisions of any Council that she changed the Jewish Sabbath into the Christian Sunday.

A Catechism, entitled "The Catholic Christian Instructed," in answer to the question, "What are the days which the Church commands to be kept holy?" says, "(I). The Sunday, or our Lord's day, which we observe, by Apostolic tradition, instead of the Sabbath." Thus Romanists do not claim to have changed the day.

(II). The name Sunday is heathenish, and doubtless at one time marked a day on which the Sun was worshiped; consequently the day

should not be recognized nor the name used.

Answer. Some great infidel may have been named Robert or Thomas, but this would not make an infidel of you if you had been given his name. So the propriety of worshipping God on the first day of the week or on any other day is not governed by its common or general name. We have no special choice of name-- Lord's-day, Sabbath or Sunday would any of them serve our purpose, and we could worship God in spirit and in truth on that day as well under one name as another. Sabbath is a good name, and reminds us of our rest by faith in Christ's sacrifice and New Covenant. Lord's-day is also good, and reminds us that the first day of the week marks the greatest token of divine favor ever manifested--the resurrection of our Lord. Sunday reminds us of the Sun of Righteousness--our resurrected Lord, and all the blessings present and prospective that we and the whole world may anticipate through him. If the heart be right, any of these names will become fragrant with precious memories of God's grace through Christ.

THE SUM OF THE MATTER.

We group below the foregoing conclusions.

(1). The word Sabbath-day signifies rest-day.

(2). Any rest-day might therefore with propriety be called a Sabbath-day. Indeed, this was a custom with the Jews. All of their feast-days they called rest-days or Sabbaths-- as, for instance, the first and last days of the Passover were called Sabbaths, no matter upon what day of the week they occurred.

(3). The Sabbath-day commanded in the two tables of stone, delivered by God to Israel by the hand of Moses at Mt. Sinai, was the seventh day of the week, not the first day; nor was it merely one day in seven; this was particularly indicated by the extra supply of manna on the sixth day.

(4). While any day of the week would have suited equally well, so far as Israel was concerned, God evidently had a choice. The seventh day, chosen by him, was evidently typical, as were all of God's arrangements for and with that typical people. We understand that it typified the rest experienced by spiritual Israel, and referred to by the Apostle in Hebrews 4:9.

(5). The fourth commandment was as

binding as the others of the Decalogue, and hence if the others continue in force against fleshly Israel, to whom they all were given, so does this one. But neither the fourth nor any other of the ten commandments was ever given to, or made a law for, any other nation than Israel. None could come under its provisions except by becoming Israelites, and practicing circumcision.

(6). The Decalogue was the foundation of the covenant between God and Israel, called the Law Covenant.--Deut. 4:13.

(7). Since the death of Christ the arrangement between God and those whom he acknowledges as his children is called the New Covenant--sealed or made of force by Christ's death,--by the precious blood of Christ. Its provisions or benefits are not for one race or family of mankind merely, but are open for all people,--through faith in Christ.

The Jews, and, for that matter, some among the Gentiles also, who sought communion and fellowship with God, were continually striving to do something which would atone for their sins and open communion and harmony with God; but the most earnest were "weary and heavy laden" and almost discouraged with their failure. It is to such that our Lord addressed himself, saying, "Come unto me, and I will give you rest."--Matt. 11:28.

(8). As the Law Covenant had the Ten Commandments for its foundation, so the New Covenant has a new law for its foundation --the law of Love. "A new commandment give I unto you, that ye love one another." The new command was not one added to the ten of the old Covenant,--not an eleventh,--but was instead of the ten of the Law Covenant, and much more comprehensive.

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Love is the only command of the New Covenant, and bears only upon those who have accepted the New Covenant. The world in general has nothing to do with the New Covenant, its privileges, its blessings and its law, even as it had nothing to do with the Law Covenant and its decalogue, etc. Only those under the Law Covenant were bound by it or helped by it; and only those under the New Covenant are recognized by it.

(9). The people of the world in general are not recognized by God; they are called "the children of this world," "children of the devil," "children of wrath," etc.; and we are

told that they have not "escaped the condemnation that is upon the world," through "one man's disobedience," that they cannot escape except through the provisions of the New Covenant, and that hence "the whole world [God's covenanted people being exceptions] lieth in that wicked one."

The world once had a law from God, but they have lost it, or most of it, and are now strangers and foreigners unrecognized by God. (Rom. 1:21; Eph. 2:19.) The original law was not written upon tables of stone, but was incorporated in man's very character, so that when perfect in God's image, he knew right and wrong instinctively--his conscience was a safe and accurate guide. But six thousand years of degradation, as slaves of Sin and Death under Satan, have almost effaced that original law from man's heart--have warped his judgment and conscience, and made his will the plaything of his animal propensities and hopes and fears.

Provision was made that these might, if they chose, become Israelites, and by circumcision and the observance of the Law Covenant be joint-heirs with Israel to all the favors and typical privileges granted to that nation. But they were not under either the blessings or the curses of that Covenant unless they voluntarily accepted it. So now, under the New Covenant, arrangement is made for the world to come in under its provisions--under its justification or forgiveness of sins, and under its law of love. But only those who have put themselves under it are sharers of either its blessings or its responsibilities.

But there was no provision made for any Sabbath-day under the New Covenant--every day was to be a Sabbath or day of faith-rest in Christ, to all under the New Covenant, and to no others. And the Apostle was careful to guard the early Church against the esteem of

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one day above another as more holy. (Rom. 14:5-8.)

Our Lord's ministry was under the Law Covenant, and hence he observed the seventh-day Sabbath even while he assured the people that he was "Lord also of the Sabbath-day." But neither he nor any of the Apostles ever commanded or even suggested the observance of any special day as a Sabbath. And one of these Apostles declared that he had "not shunned to declare the whole counsel of God;"--thus proving that the observance

of a Sabbath day was no part of
God's counsel to sons of the New Covenant.

(10). There was no authorization of a change from the seventh day to the first day as a Sabbath or rest day. The early Church was composed chiefly of those who had been God's servants under the typical Law Covenant, and it required time for them to appreciate the fact that the Law Covenant had ended and a New Covenant had been introduced; and they were warned frequently by the Apostles against Judaizing tendencies and teachers, and a tendency to mix the New Covenant and its law of love and liberty with the Law of the old Covenant. Naturally, they still observed the seventh day from custom and convenience, and because in Palestine it was the civil law, and also because on that day they could most successfully reach with the Gospel of Christ the most hopeful class of hearers.

Our Lord's resurrection on the first day of the week, and his subsequent showing of himself to them upon that day, seems to have started in the early Church the custom of meeting together on every first day, and having a simple meal, and recounting with prayer and praise the Lord's mercies, and remembering their risen Redeemer and how his words burned in their hearts when first on that day he had explained to them redemption through his blood, how it was necessary for Christ to die and to rise, etc.

(11). This pleasant custom grew upon the Church, but without any law, for the Apostles assured them that there is no law but love to them that are in Christ Jesus. It was merely a privilege which they prized and used profitably. It was not until centuries had passed, and Papacy had arisen with the false idea that its mission was to convert the world, by force, if necessary, that laws were made respecting the first day of the week as the Lord's day or Sunday. Having gathered into the Church multitudes of "tares," who did not appreciate the liberty or the love of the New Covenant, and who really were as much as ever "children of the devil," some laws or regulations were made for their restraint.

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(12). The New Covenant law controls only "believers"--"the faithful in Christ Jesus"--and leaves these entirely free to do or observe whatever love might dictate; for it is lawful to

do good--to do anything that godly love would dictate or approve--on any day; and it is improper to violate the dictates of love upon any day.

Mankind has laws upon the subject, however, and it is God's command to his people that they be subject to civil rulers in all matters not in violation of their consciences respecting his wishes. On whatever day or however frequently the civil law commands rest from secular labor, it becomes our duty to obey. We can rejoice that we are at liberty to worship how and whom we please, and should gladly use every opportunity wisely, nor forsaking the assembling of ourselves for spiritual refreshment. We are glad, too, and thankful that the day specially set aside as a Sabbath by civil governments is the very one of all others that we prefer, because it memorializes the beginning of the new order of things,--begun by the resurrection of our dear Redeemer. Hence, in outward conduct we conform to the laws of men on the subject, while in our hearts, having fullest freedom toward God, we delight to use the first day of the week specially to his pleasement and praise, in doing good to others, particularly to the household of faith.

"STAND FAST IN THE LIBERTY."

We that are strong ought to bear the infirmities of the weak, and not to please ourselves.--Rom. 15:1.

Our liberty in Christ, under the terms of the New Covenant, must take care that others are not injured by our use of liberty; for this would be condemned by our law of Love. The Apostle clearly emphasizes this in his letter to the Romans.--Chap. 14:1 to 15:7.

He there points out that all are not alike strong in the faith. Some, weak in the faith, can see that Christ is our Redeemer, but cannot as yet realize the liberty we have in Christ; for one realizes his liberty to eat whatever agrees with him, while another one, who is weak (in bondage), eats vegetables only, lest he should violate some law under which he thinks himself. Each should learn to grant the other full liberty of conscience: the stronger should not despise the weaker, nor should the weaker judge others by himself. It should be sufficient to know that God accepts even the weakest ones. So it is also with reference to

the observance of days: One man esteems one day above another, while another esteems all days alike. Let each carry out fully the conviction of his own mind.

The Apostle does not here teach, as so many suppose from the common translation, that each should make up his mind and stick to it, whether right or wrong; nor does he teach that one is as right as the other. On the contrary, he urges growth into the full liberty of Christ, but counsels patience and consideration on the part of the stronger for the weaker. He approves the stronger, and plainly states that the brother who thinks himself under a bondage regarding meat, or Sabbath days, fast days, etc., is the weak brother. But he urges that if such a weak brother observes such a bondage, not as an attempt to "keep the Law" and to justify himself before God, ignoring Christ's redemption sacrifice, but because he thinks that our Redeemer wishes him to be bound by such ordinances, then the stronger ones should not rail at, or make light of, his conscientious weakness, but rather receive him fully as a brother, trusting that discipline and experience and growth in grace and knowledge will gradually bring him to the liberty which others reach more quickly.

And those strong ones who enter fully into the spirit of the Apostle's remark, "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak," and deny themselves what their own consciences permit, have the greater blessing. They can realize in an additional degree that they are following in the Master's steps; for "Even Christ pleased not himself."--Rom. 14:21; 15:2,3.

For if the stronger brethren by sarcasm and influence were to force the weaker ones to use a liberty they did not realize, it would be forcing them into sin; for any violation of conscience is sin. (Rom. 14:23.) Therefore the weaker brethren should be left to the liberty of their consciences. They should be received as brethren, the influences of love and truth alone being brought to bear upon them, in the hope of gradually educating them to an appreciation of their full privileges as free men in Christ. Thus the body may be full of charity and unity, each one carrying out the convictions of his own mind as to the Lord's will, and each seeking to grow in grace and knowledge, out of childhood's weakness into manhood's strength, as rapidly as possible; being developed as he feeds upon God's Word.

The Apostle again refers specially to the observance of days as a sign of weakness, childishness and lack of development, saying (Gal. 4:10,11):

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"Ye observe days, and months, and times, and years. I am anxious on your behalf, lest my labor for you has been in vain." He here addresses those who had once known the liberty of the sons of God, but who were now getting into bondage through false teaching. He recognized by these weaknesses for the things commanded by the Law Covenant, an evidence that they were not growing into the liberty of sons of God, but going backward toward the servant condition (see verses 6-9; 19-31); and he was even fearful that this weakness and failure to maintain the liberty of sonship, and this subservience to the Law Covenant might lead them to reject the true gospel, that Christ gave himself for our sins, and accept as a gospel a hopeless substitute --that Christ would save them if they kept the Law.--Gal. 1:4-8; 5:2.

In Col. 2:14-17, the Apostle declares the same truth with reference to the liberty of all who are in Christ, in respect to the Law: especially singling out the festivals, new moons and Sabbaths. He pointedly declares (verse 13) that those believers who had been Gentiles were pardoned fully and freely from all condemnation, while concerning those who had been Jews he says (verse 14), Christ blotted out the written Law which was against us [believing Israelites], removed it from our way, nailing it to his cross; having stripped away from the original [law] and its authorities [all obscurities], he made a public illustration of them [in his life of obedience to them], triumphing over them by it [in obedience even unto death, even the death of the cross]. "Therefore," reasons the apostle, because our Lord has made both you Gentiles and us Jews free, "permit no man to judge you in meat or drink, or in respect to a holyday, or of the new moon, or of the Sabbaths, which are shadows of future things, the substance [or antitypes] of which appertain to the Anointed [Head and Body]."

Glorious is the liberty of the sons of God! Let us stand fast in it! And let us enjoy to the full our rest of faith; for we can rest (enjoy Sabbath) whether the world has a Sabbath or not: whether any day or no day is commanded by human law, our

rest abides. It lasts seven days in each week and twenty-four hours in each day, and is not broken by physical labor, nor is it dependent

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on physical ease. It is a deep and lasting rest, and can be broken only by doubt--by a rejection of the basis on which it must abide, the ransom,--or by living after the flesh, and thus disturbing conscience and our relationship toward God.

How blessed is the state of all in Christ, as mature sons of God under favor, not servants nor infants under Laws! (John 15:15; Rom. 8:15; Gal. 4:1-6.) How blessed to us is the true rest of faith in Christ's finished work, which rest neither the world nor the Law could give, and which, from us that are free, they cannot take away. We realize that Israel's Sabbath (not only their weekly Sabbath, but also their yearly Sabbath and their Jubilee*) was as far inferior to the real as was their Passover inferior to our Passover, and their sacrifices to our sacrifices, and their altar and candle-stick and table of shew-bread to ours. The realities, in all these, are a thousand times grander than their shadows.

*See M. DAWN, Vol. II., Chap. 6.

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THE TWELVE CHOSEN.

IV. QUAR., LESSON VI., NOV. 11, MARK 3:6-19.

Golden Text--"I have chosen you and ordained you, that ye should go and bring forth fruit."
--John 15:16.--

For full treatment of the main point of this lesson--the ordination of the twelve apostles--see our issue of May 1, '93; also the last page of June 15, '93.

Other points of interest in the above selection are (1) our Lord's fortitude in pursuing his work, notwithstanding the opposition which conspired even against his life.
--Verses 1-5.

(2) We observe his caution in subsequently withdrawing from that locality

when duty no longer necessitated his stay. He did not unnecessarily expose himself to danger and then look for miraculous interpositions of providence for his protection, and claim such interposition on the strength of the fact that his hour to die had not yet come. He used natural means and precautions for his preservation and protection until "his hour was come," and then, as a sheep before her shearers is dumb, so he opened not his mouth, nor exerted himself in the least to preserve his life.--Verses 6,7.

(3) The completeness and instantaneousness of his cures evidence a miraculous gift of healing. At the word of his command the man's hand was restored whole as the other.--Verse 5.

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(4) His wonderful works were drawing the attention of multitudes from various quarters--both Jews and Gentiles--and thus creating a popularity for the gospel which would be favorable to its dissemination later.--Verses 7,8.

(5) Verses 9,10 indicate that many of his healings of the sick were accomplished by imparting a measure of his own vitality, thus impoverishing himself to bless others. (See also Luke 6:19; 8:43-46.) Feeling, therefore, his own loss of strength after continued service of this kind, he withdrew for rest and refreshment, both physical and spiritual.

(6) Regarding the testimony of the unclean spirits concerning Christ, see our issue of July 15.

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THE SERMON ON THE MOUNT.

IV. QUAR., LESSON VII., NOV. 18, LUKE 6:20-31.

Golden Text--"As ye would that men should do to you, do ye also to them likewise."--Luke 6:31.

This sermon of our Lord to the disciples, and specially to the twelve apostles whom he had just ordained, is a very precious one to all who are endeavoring to walk in their

footsteps. The twelve, specially, had left all their earthly prospects, ambitions, possessions and friends to follow the Lord through evil and through good report, with no hope of earthly gain, but, on the contrary, forewarned of hardship, persecution, pain and loss, yet with the eye of faith fixed upon heavenly things.--Matt. 19:27-29.

Considering the fulness of their consecration, the Lord looked tenderly and approvingly on them (verse 20), and out of the fulness of his heart sought to impress upon their minds a sense of blessedness of their privilege of service and even of suffering, saying--"Blessed are ye poor,"--who have nothing to call your own; and ye that "hunger now"--for righteousness and truth; and that "weep now"--in sympathy with the groaning creation; and that are "hated and persecuted" and "reproached" and have "your names cast out as evil, for the Son of man's sake,"--for the kingdom of heaven is yours; your hunger shall be satisfied, and your sorrow shall be turned into joy. All these things are occasions for great rejoicing, in view of the new order of things to be inaugurated at the appearing and kingdom of our Lord and Savior.--"Rejoice ye in that day, and leap for joy; for behold your reward is great in heaven."

But to those who receive their consolation now, in riches and fulness of bread; who revel in luxury and pleasure now, all unmindful of the suffering and death and sorrow and mourning that reign abroad; who enjoy the favor of the world because they partake of its selfish spirit; to these is coming a time of reckoning. And the evasive answer, "Am I my brother's keeper?" will not avail to turn aside the wrath of God which will burn against all sin and selfishness until it is consumed. "Woe, woe," is coming upon all such--a time of trouble such as never was since there was a nation: the iron rod of Christ's rule must bring down every high thing and subdue all things unto him.--Verses 24-26; Rev. 19:15; Psa. 2:9.

Verses 27,28 urge upon all the Lord's people a loving spirit--a love which reaches out even to enemies and makes due allowance for hereditary taint and weakness and temptation; which seeks to heal the wounds and bruises which have resulted to them from the fall, rather than to have revenge upon them; and which prays for their deliverance

from the snares and delusions of Satan and the blindness which hinders them from discerning the beauty of holiness.

Verses 29,30 inculcate the principle of non-resistance, in contradistinction to the world's usual method of exacting their rights to the fullest extent possible, and often more than their rights. The Lord's people are to manifest an opposite spirit-- a spirit of generosity, which prefers to let men take some advantage in temporal things, rather than, by contention, to indicate that their treasure is on earth instead of in heaven.

Comparison with Matt. 5:39-42 makes the matter quite clear, indicating that if no LAWFUL redress can be obtained, the smiting, the parting with the cloak, etc., are to be endured gracefully and with due reverence for law and order and respectful submission to the powers that be. We may only strive lawfully for our rights, unless they are too small to be worthy of such consideration. --"If any man will sue thee at

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the law, and [so lawfully, even though it may be unjustly] take away thy coat, let him have thy cloak also"--let the law take its course, and give something over to show your generosity, rather than be found kicking against the pricks.

The Lord would have his people a noble, generous, order loving and law-abiding people, far above the petty bickerings of a small and mean disposition. Lend to the borrower; don't be exacting with the debtor; be generous, unselfish, frank and courteous--giving place unto wrath and meanness, and overcoming them by showing a more excellent way. Thus may we honor the worthy name we bear.

The Golden Text--the Golden Rule--is a very safe measure to apply to all our actions, and should be in constant use every day of our lives.

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OPPOSITION TO CHRIST.

IV. QUAR., LESSON VIII., NOV. 25, MARK 3:22-35.

Golden Text--"He came unto his own, and his own received him not."--John 1:11.

As the fame of Jesus increased, because of his miracles and teaching (Luke 4:14,15,33-37; 5:12-15,19,25,26; 7:16,17; 8:1-4; Matt. 4:23,24; 9:18,26,35; Mark 1:27,28; 3:20), the opposition to him became more and more pronounced, especially from the Chief Priests, Scribes and Pharisees, as they were brought into competition and unfavorable comparison with him as public teachers; and the indications were that all the people would be drawn after him, and that they would soon be left out of their official positions and the accompanying honors and emoluments. For such a change they were not in heart-readiness, although the prophet had foretold that "unto him [the Messiah] shall the gathering of the people be." (Gen. 49:10.) They did not have the humble, unselfish spirit of John the Baptist, who meekly said, "There standeth one among you, whom ye know not: he it is who, coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose:...he must increase, but I must decrease."--John 1:26,27; 3:30.

Instead of manifesting such a spirit, they allowed pride, envy and malice to fill their hearts and actuate their conduct, and sought by every means in their power to obstruct and counteract the Lord's teaching. In this way they shut the door of the Kingdom

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of Heaven against themselves and against all those into whom they infused the same evil spirit. (Matt. 23:13.) They wickedly blinded their own eyes, and then, with their deluded followers--the masses of the whole Jewish nation--they stumbled into the ditch of divine disfavor, where as a nation they must remain until the fulness of the Gentiles --the elect number to constitute the bride of Christ--has come into possession of the Kingdom and eternal glory, which they proved themselves unworthy of and therefore failed to receive, although it was offered to them first.

In the instance of this lesson, it seems probable that these caviling scribes were

commissioned by the Jewish ecclesiastics at Jerusalem (verse 22) to come as spies to watch his words, withstand his teachings and if possible, find some occasion against him.

While the multitudes marvelled at the miracle which cast a devil out of a dumb man, enabling him to speak and to be clothed in his right mind, saying, "It was never so seen in Israel" (Matt. 9:32-34), these Scribes and Pharisees circulated the idea among the people that Jesus was possessed of a devil, and that he cast out devils through the power of the prince of devils.

When this report came to the Lord's notice, he called the objectors to him and made manifest the absurdity of such teaching, saying in substance, with reference not only to the miracle just performed, but to his entire work as known and opposed by the Scribes and Pharisees, "How can Satan cast out Satan?" etc. That would be suicidal. It would be equivalent to a king stirring up strife in his own kingdom and working against his own cause; or the head of a house alienating and disrupting his own family and opposing the operation of his own plans. It is not presumable that Satan would thus seek to thwart his own purposes and oppose his own plans, unless he had reached great straits and found his kingdom already falling from his grasp.-- Verses 23-26.

Again our Lord reasoned with them (verse 27), that "No man can enter into a

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strong man's house and spoil his goods, except he first bind the strong man; and then he will spoil his house." The "strong man" here referred to is Satan, who is the powerful "prince of this world"--his dominion or house. He will surely hold his dominion and pursue his own policy as long as possible, and will diligently resist every binding influence which threatens the loss of his power. The work and teachings of Jesus were just such binding influences; and the opposition which his word met was what might be expected as a manifestation of Satan's wrath. During the Gospel age generally the Prince of Darkness has flourished, and consequently a large portion of it is known as the "dark ages." But since the beginning of the time of the end, in 1799, God has specially let in the light,

--and particularly since 1878. The more the "light" shines, the more active is this adversary to preserve his power; but God's assurance is that Christ, as the Strong Messenger, will now quickly bind Satan's power and release humanity from his dominion. (Rev. 20:1,2.) Then Christ, already the Redeemer, will be the Savior or Deliverer of all who come unto God by him. That will be salvation to the uttermost. What we now enjoy is salvation by faith and hope. (Rom. 8:24,25.)

That Satan's house is now dividing against itself is manifest in that we see those who with deep and cunning sophistries oppose the truth, teaching the doctrines of Satan, at the same time doing the good works of healing, etc. Thus, for instance, Christian Science (falsely so-called, for there is nothing either Christian or scientific in it) denies both the redemption by Christ Jesus and also the very existence of God, and yet its advocates undoubtedly perform marvels of healing. Can any one claim such healings to be of God? Not unless God's kingdom is divided against itself. Which horn of the dilemma shall we accept? Is it likely that God would thus endorse the doctrines of Satan? Is it not more probable that Satan would exert his power to imitate the works of God, thereby to support his doctrines and to deceive? Such must be our conclusions in view of the warnings given us to the effect that thus it should be in the last times.

Before Satan will submit to the binding influences of the rightful Prince of this world, who now comes to take the dominion to himself, we should, as we are forewarned, expect Satan to transform himself into a minister of "light" (2 Cor. 11:14,15), that he may preach false gospels and perform "many wonderful works," healing, etc., insomuch as to "deceive, if it were possible, the very elect." Such manifestations (and we now see them multiplying all around us --in Christian Science, Spiritism, Theosophy and other delusions of which we were forewarned (Matt. 24:24; 2 Thes. 2:11), are evidences that Satan's kingdom is being hard pressed by the truth and is nearing its end.

Our Lord's reasoning, although clear and logical, did not change the attitude of those malicious, wilful opposers, who manifested a large measure of Satan's spirit. The

Lord saw this, and hence the rebuke and solemn warning which followed.--See verses 28-30.

The sin which cannot be forgiven, and which, therefore, must be expiated or punished before the sinner's repentance can be accepted, is that of blasphemy against the holy spirit, or wilful opposition against that which is known to be holy and of divine appointment. The spirit which instigates such conduct is that of treason against God, and those who manifest it in any degree are in danger of eternal condemnation --eternal death; for, according to Heb. 10:26-31; 6:4-8, wilful opposition, in the face of clear, full knowledge of the divine will, incurs that penalty. Consequently, every approach to such a treasonable spirit is dangerous. And a manifestation of any measure of that spirit is a sin which must be punished with stripes. (Luke 12:47,48.) Every sin against light increases the danger of going into the second or eternal death.

The punishment meted out to such is, however, no part of the satisfaction to divine justice whereby deliverance from Adamic death is secured: that was done by Christ, whose sacrifice was the all-sufficient ransom which reconciles the repentant sinner to God. The "stripes" for every measure of wilful sin against the light which emanates from the spirit of God are a necessary part of the corrective discipline of Christ in bringing the reckonedly justified but erring ones back to full harmony with God. But if the corrective discipline does not produce reform, the increase of knowledge and experience will shortly

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make it a wilful sin against full knowledge, for which the full penalty would be inflicted --second death. Verses 20,21,31 (See Emphatic Diaglott), seem to indicate more of a spirit of fear and anxiety on the part of the Lord's mother and brethren, than of opposition. His brethren did not believe in his claims and doctrines at that time, and seemingly could not understand why he was so revolutionary in his teachings and so antagonistic to all the recognized religious teachers of his day, etc., etc. (John 7:5), while his mother doubtless still pondered the mystery in her mind.

Yet hearing of the attention he was attracting, and the increased murmurings of opposition and violence against him, they came from Nazareth to see and talk with him, and doubtless to urge him to greater caution for his safety and to more care for his physical necessities of rest and refreshment.

The occasion of their call upon him was an opportunity for the expression of his strong and tender affection for all that do the will of God. The heavenly relationship was the one dearest to him.

In the opposition which our Lord incurred and the manner in which he met it, there are valuable lessons for all who are similarly tried. Opposition and persecution are the inevitable concomitants of activity in the service of God, and they should be met with reason and candor; and when these fail of their purpose, then, with solemn warnings of the dangers of such a course, the wilful opposer should be left to pursue his own course while we turn to others with the message of salvation.

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CHRIST'S TESTIMONY OF JOHN.

IV. QUAR., LESSON IX., DEC. 2, LUKE 7:24-35.

Golden Text--"Behold, I send my messenger before thy face."--Luke 7:27.

This testimony of our Lord concerning John was another pointed proof of his own identity with the predicted Messiah. John himself had claimed to be the fulfilment of Mal. 3:1 and Isa. 40:3 (John 1:19-27)--not the Messiah, but the forerunner of the Messiah, then present, but not yet made known to them. Now the Messiah had been introduced to them by John, and he had been proving his claims by many wonderful works of which they were witnesses; and yet they believed not. They had accepted John and his claim to be the forerunner of Messiah, and multitudes of them had been baptized of him for the remission of sins, believing the preaching of John that the Kingdom of God was at hand and the Messiah already in their midst.

Why was it then that they could not believe in the Messiah attested by so many wonderful works and all the evidences of prophecy, even after they had recognized and received his forerunner? It was because their hearts were not right. It mattered not what sort of evidences were brought forward, they were not prepared

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to receive any evidences: they were like children in the market places who, having no interest in what was going on for entertainment, showed no response to either the gay or melancholy music. No matter what kind of evidence was produced, they were so out of harmony with the truth that they objected to everything.

"But," our Lord added, "wisdom [the divine wisdom, divine truth] is justified [proved right--accepted] of all her children:" those who have the spirit or disposition of the truth are not slow to understand the evidences nor to accept the facts.

Our Lord's testimony of John was that he was not only a prophet, and the greatest of all the prophets, but much more than a prophet, and the greatest man that had lived up to his time. That is, he was the most highly honored of all men in being privileged, not merely to foretell the coming of Messiah, but to stand in his very presence and introduce him to Israel and the world. That honor John evidently appreciated (John 3:28,29), but the world did not then; but we can see in what esteem such honored and faithful ones of the past will be held when the light of the new dispensation is thrown upon them, as they take their places in the earthly phase of the kingdom.

It was in comparative reference to the relative glory of the two phases of the Kingdom--the spiritual and the human (See MILLENNIAL DAWN, Vol. I., Chap. xiv.) --that the Lord added to his eulogy of John the statement of verse 28--"But he that is least in the Kingdom of God [in its spiritual phase] is greater than he.

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ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

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

CHANGE OF ADDRESS.

Some of the friends have been in the habit of
addressing letters to the Editor and his wife at
their home. Such are notified that hereafter all
mail should be addressed to the care of the
WATCH TOWER office, Bible House, 58 Arch st.,
Allegheny, Pa. We have given up housekeeping
and are now boarding, believing that
this will the better enable us to economize time,
and work to the general interest of the Truth
and the Lord's "sheep," whom we seek to serve
more and more.

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Some of our readers, seeing the letter in Oct.
15 TOWER from C. S. L., who, as a Hebrew,

found the generally accepted doctrine of the trinity an obstacle to the acceptance of Christianity, have inquired our view of the subject. We refer all inquirers to our issue of June 1 & 15, 1892 (double number), which contains a full treatise of this subject, the Holy Spirit, etc. These we supply at eight cents per copy.

Mr. Gregory Ware publishes the following table to indicate the spread of Ritualism in the Church of England during ten years:

	Number of churches in which used.	
	1882.	1892.
Eastward position,	1,662	3,918
Eucharistic vestments,	336	1,029
Altar lights,	581	2,048
Incense,	9	177

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Our next issue will contain the Zion's Watch Tower Tract Society's report for the fiscal year ending Nov. 30, 1894.

We continue the offer to send the November and December issues of the TOWER free to all new subscribers for 1895.

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While the reading of the three volumes of MILLENNIAL DAWN is first in importance to Bible students, our experience is that the good seed seldom brings forth much fruit unless the WATCH TOWER'S regular visits serve to water it.

He, therefore, that circulates the DAWNS does well; but he that continues the work by securing an interest in the TOWER does better;--brings more fruit to perfection.

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VOL. XV. DECEMBER 1, 1894. NO. 23.

THE FREEDOM OF CHRIST'S BOND-SERVANTS.

"If the Son therefore shall make you free,
ye shall be free indeed."--John 8:36.

"For the slave, being called by the Lord, is the Lord's
freedman; in like manner, the freeman, being called, is
Christ's bond-servant."--1 Cor. 7:22.

THE love of freedom is inherent in all of
God's intelligent creatures. And under
certain limitations it was manifestly the divine
purpose that all enjoy liberty, the limitations
in every case being those of righteousness: of
respect for and submission to divine law, and
mutual love and respect for the rights and liberties
of fellow-creatures. Within these metes and
bounds, and within these only, is the rightful
exercise of individual liberty.

But many have very different ideas of freedom
from this, and are anxious to cast off all
restraints of God and man and to pursue a selfish
course untrammelled and without regard
to either their obligations to God or the rights
of their fellow-men. Such ideas of freedom
lead only to riot, anarchy and destruction.
And those who hold them look upon all the
wholesome restraints of law and order as infringements
of their rights and consider themselves
in bondage under them. This is the
rapidly growing sentiment all over the world
to-day among the masses of men. And this is
what makes the outlook for the future so ominous,
threatening the utter wreck of the present
social order in world-wide anarchy.

The reason for all this is that men have
neither perfect hearts nor perfect heads. Having
imperfect hearts, which do not love God
supremely nor their neighbors as themselves,
each is selfishly grabbing after all the advantages
and privileges he can get without regard
to the interests of his neighbor. And having
also imperfect heads, they seem unable to reason
correctly and to judge rightly between self
and the neighbor. In fact, the whole human
family is mentally unbalanced and morally deformed.
We cannot therefore expect that, without
superhuman aid, they will reach correct
conclusions and learn to deal righteously.

Among men there are many grades of intellectual
ability: some are broad minded, and,
reaching out, can compass many conditions and
their operations and foresee the ultimate results;
while others are by inheritance narrow minded

and can only view present circumstances apart from their general bearings and relationships. Then again, some minds are deep, able to probe and solve intricate problems with accuracy; while others are shallow, merely skimming the surface of great questions, not seeing nor seeking foundation principles. The broad and deep minds are but few, while the narrow and shallow are far more general; consequently, men are very far apart in their ideas and conclusions on every subject, and generally far astray from sound judgment. These things are, however, a part of our undesirable inheritance through sin, which polluted the fountain of our being, and left the entire race in this deranged condition.

Our only help under these circumstances is in God, who will give us the spirit--disposition--of a sound mind, if, in his appointed way, we

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come to him for it. (2 Tim. 1:7.) In his Word he lays down certain principles to guide us in judgment (Psa. 25:9) and help us to right conclusions. He tells us first that as a race we have fallen from our original perfection through the sin of our first progenitor, and that in consequence we are imperfect and unworthy of eternal life; but that through Christ he has redeemed us, so that if we repent of our sins and believe on him, we may now have eternal life, being made free from the condemnation which passed upon all men through Adam.

Thus we are made free from condemnation to death; and not only so, but now it is also our privilege to be liberated, through Christ, from the bondage and tyranny of Sin. As a hard task-master, Sin is driving all men to deeper degradation and death, and Christ undertakes to loose his fetters from all those who submit themselves to him for this purpose.

Dearly as we may love liberty, there is no man that actually possesses it now; for as the result of the fall all men became the slaves of Sin, and, to a great extent, the tools of Satan; and never, until the promised restitution of all things is completed, will men enjoy the precious boon of liberty in its full sense. This is one of the elements of the gospel--that Christ is to bring liberty to the captives of sin and death, and to let all the oppressed go free.-- Isa. 61:1.

To fully emancipate all the slaves of Sin and Death is a work which will require the full thousand years of Christ's promised reign on

earth; and the blessings of that emancipation will therefore not be fully realized until the thousand years are finished, when sin and Satan will be destroyed, never again to mar the face of God's fair creation. Then men can again be entrusted fully with the precious boon of liberty; and the liberty of one will not infringe upon the liberties of another. The perfect freedom of the entire race necessitates such restraints upon each individual of the race as brotherly love would dictate; and such restraint every man will impose upon himself when he has regained the original likeness of God, for God is love; and then it may also be truly said that man is love. And when man is love, it is God's purpose to give him fullest liberty to act out every impulse of his loving nature. And

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since "love worketh no ill to its neighbor," but delights itself rather in deeds of kindness and benevolence, this glorious liberty will fill the earth with peace and joy. And since love also delights in rendering honor to whom honor is due, and adoration to whom adoration, and praise to whom praise, and gratitude to whom gratitude, such will be the attitude of all men toward Jehovah, the giver of every good and perfect gift, and toward our Lord Jesus, whose self-sacrificing love became the channel for Jehovah's grace toward us, even while we were yet sinners.

Thus earth will be filled with the music of according hearts; and heaven and earth will be in perfect harmony when love, which is the fulfilling of the law of God, reigns supreme in every heart. Then the natural impulse of every heart will be to love God with all the heart, soul, mind and strength, and the neighbor as itself. This supreme love to God, even beyond the love of self, is entirely presumable when we consider that the elements of reverence and adoration must enter so largely into the love that is centered upon such a glorious object--glorious in his personality, glorious in his character, glorious in his wisdom, glorious in his power, and glorious in his benevolence and love and grace.

"Oh! what beauty

Beams in his all-glorious face."

Then indeed, and not till then, will the whole human race enjoy fullest liberty: a thing which will be simply impossible until then. Now, liberty to one class of men brings slavery to another; and the striving of classes, of nations

and of individuals in the past, to throw off the yoke of bondage which the selfishness of others imposed upon them, has resulted occasionally to such classes and nations in a measure of release from the hand of tyranny; but individual liberty is still unrealized. Though the world has made some progress in this direction, so that limited monarchies have displaced the absolute, tyrannical monarchies of former ages, and republican forms of government have in some notable instances superseded these, yet

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Sin, as a hard master, still rules the world. Even under this republican government--the most free and liberal civil institution in the world--witness the party strifes and animosities, and the tyranny of class rule, and hear how the cry of the oppressed individuals comes up and enters into the ears of the Lord of armies. The whole world is oppressed under the hard taskmaster, Sin, who rules everywhere. He takes his seat in legislative halls, in executive mansions, in all political, financial and social counsels, and even in the solemn assemblies of God's professed children; and everywhere his tyranny is felt and his subjects suffer.

This tyrant, Sin, must be routed, before the world can ever enjoy the boon of liberty--of liberty to appropriate, manage, rule and enjoy their God-given possessions in the earth.

While the actual freedom or liberty of the sons of God is not yet enjoyed by any, the inheritance of it being lost by the fall, a few have regained their title to that inheritance through faith in Christ, who purchased it with his own precious blood for all who will accept it as the free gift of God's grace, through faith in him. And these few have, by faith, passed from death unto life (John 5:24; 1 John 3:14), and are now, therefore, reckoned free--free from sin and its condemnation, death, the righteousness of Christ being imputed to them by faith. Thus they hold a sure title to this glorious liberty, which all the sons of God will possess when fully restored to the divine likeness. Those who have this title the Apostle Paul urges to hold it fast, saying, "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." --Gal. 5:1.

This exhortation can mean nothing more nor less than to hold on, by faith, to our justification --our title to life through Christ our Redeemer. This he was urging the Galatian

Church to do, the exhortation being prompted by the efforts of some Judaizing teachers to bring them again under the bondage of the Law Covenant.--Gal. 3:1.

But while the full liberty of the sons of God is not yet ours, except by faith, let us consider what measure of that liberty is ours now. While in Christ we are reckoned of God as free from sin, and while we are therefore free from condemnation --justified--yet actually we realize the law of sin still working in our members, so that while our purpose and effort are to be perfect, the law of sin working in our members makes us realize continually that our actual liberty as sons of God is not yet possessed. And in this painful realization even we who have the firstfruits of the spirit, do groan being burdened.-- Rom. 8:23.

But we have in Christ not only a Redeemer who paid our death penalty, but a Savior who in due time will deliver fully from every element of imperfection all who put their trust in him. The work of emancipation he will do for the world in the appointed times of the restitution of all things; and he will begin it at once with all those who then willingly and patiently submit themselves to his leading, acknowledging him as their Lord and King, as well as their Redeemer. In thus acknowledging Christ as Lord and King, both Christians now, and the world in the times of restitution, will, if fully loyal, render to him prompt and loving obedience, and that without questioning either his authority or his wisdom, in the full assurance of his loving purpose to finally and fully deliver from the terrible bondage to Sin, which has become so interwoven with the very fiber of our being that the process of emancipation must of necessity be long and painful.

In other words, before we can fully realize the actual liberty which God designed for all his sons, we must first become the willing servants of a new master, Christ, in order that he may accomplish our deliverance.

But although Christians are now, of their own free will and choice, under the authority of Christ, and their constant effort should be to bring every thought into captivity to his perfect will, even in this sort of bondage they are able to realize their freedom to the extent that they are able to partake of the spirit or mind of Christ; for, "Where the spirit of the Lord is, there is liberty." (2 Cor. 3:17.) In the same way, when a man is sick, he must give up his will and personal liberty to the physician

who undertakes to restore his health. The physician may prescribe nauseous doses; he may forbid certain coveted articles of diet; or he may subject his patient to painful surgical operations: but to all this severe treatment the man willingly submits, in hope of regaining his health. He and the physician are of the same mind, having the same object in view. Consequently, the patient does not feel that he is a slave forced under this treatment; but, having the same mind or spirit in the matter as the physician, he realizes his personal liberty. A child, on the contrary, unable to see the necessities of the case, and therefore unable to enter fully into the spirit of the physician and of the parents who must act for him, does not feel this liberty of his own will, but realizes that he is compelled to submit by those in authority over him. Such will be the case with the world, especially in the early experiences of the Millennial age. A difference will be that unless their wills are ultimately submitted restitution cures will never be granted. But with the consecrated children of God now, the case is more like that of the matured and intelligent patient.

Let us, then, while we willingly submit ourselves to Christ our Lord, partake largely of his spirit, and fully co-operate with him as a wise and skilled physician; and in so doing we will surely realize our liberty of mind as sons of God, even while we are undergoing the tedious and painful processes which are designed to accomplish our complete emancipation from the bondage of Sin.

"If the Son shall make you free, ye shall be free indeed"--even now while our standing as free men in Christ is only a reckoned one. The freedom which we gain through Christ is (1) freedom from the condemnation of sin, and consequent access to God in whose favor is life eternal; (2) freedom from the bondage of fear concerning the future, and consequent rest and reliance upon him who has said, "Cast thy burden upon the Lord, and he will sustain thee;" (3) and daily as we submit ourselves to Christ we come to realize more and more of a release from the hereditary bondage of Sin. One after another, under the treatment of the Great Physician, we find the symptoms of the old disease of Sin disappearing, and we rejoice to find it so.

We find healing for our unsound minds in the balm of divine counsel. We find unerring

standards of judgment by which to measure our own; and from the unerring precepts of righteousness and truth we drink in the spirit of a sound mind. And with this sound mind viewing all the experiences and conditions of life from the standpoint of the divine plan of the ages, we are enabled to weigh and properly estimate all present values and to count the good things of this present life as of no consequence in comparison to that for which we have covenanted to sacrifice them. We can even rejoice in tribulation for righteousness' sake.

But while we enjoy this blessed freedom in Christ, we are nevertheless under strictest bondage to Christ. As the Apostle Paul states it, we are bond-servants of Jesus Christ, and, like him, we glory in being so branded. (Gal. 6:17.) We realize that we are not our own, but that we are bought with a price, and that the consecration of our lives to him who purchased us is but a reasonable service.

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"PERFECTING HOLINESS."

"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."--2 Cor. 7:1.

HOLINESS is moral purity; and it is written that "without holiness no man shall see the Lord" (Heb. 12:14); and again, "Blessed are the pure in heart, for they shall see God." (Matt. 5:8.) Purity of heart signifies purity of the will or intention, the main-spring of life. To be perfectly holy or pure in every sense of the word would signify absolute perfection, which no man can now claim; but those who by faith are clothed with the righteousness of Christ are now reckoned "holy and acceptable unto God" (Rom. 12:1), the righteousness of Christ being imputed to them by faith. These, whose hearts are fully consecrated

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and loyal to the Lord, are "the pure in heart," whose privilege it is to see God.

While the heart of every accepted child of God must be pure from the very beginning of his Christian life (otherwise he is not accepted

or owned as a child), yet, as the Apostle suggests above, there must be from that time onward a gradual work of perfecting holiness in the fear (filial fear) of God. That is (being graciously reckoned of God as holy through Christ, from the hour of our entire consecration to his will, because our will and effort are to be so), we are to go on striving daily against our natural imperfections, and endeavoring as nearly as possible to make the reckoned holiness more and more actual. Thus we should continue to grow in grace and in the actual likeness of the Lord.

Some Christians make the very serious mistake of supposing that they, as merely passive subjects, may receive instantaneously the blessing of holiness as a mark of God's special favor. But such a conception is very far from the Apostle's idea, as expressed above. He represents the attainment of holiness as a life work, and the individual Christian as the active, and not as the passive, agent in accomplishing it. From the standpoint of a reckoned holiness he is to go on, day after day, and year after year, in the work of actual cleansing of himself from all filthiness of the flesh and spirit--of person and of mind--"perfecting holiness in the fear of the Lord."

In the exceeding great and precious promises we have abundant incentives to strive daily to perfect holiness; but these must be held before the mind that they be not crowded into the background by the cares of this life and the deceitfulness of its pursuits. The pure in heart --whose will is only to serve and please him-- do see God by faith and with the eyes of their understanding. They see him in his Word and his plan, as he graciously opens it up to their minds as meat in due season; they see him in his mighty works--of creation, and of redemption and salvation; they see him in nature, whose open book is ever eloquent in his praise to those who have eyes to read; by faith they see him in the secret closet communions when there is no eye to see and no ear to hear but God's, where the heart may freely unburden itself of its load and lay down its cares and feel that unutterable sense of divine sympathy and love which only those can understand who have taken the Lord as their personal friend and counselor. They see him, too, in his providences; for, having entered into their closets and shut to the door and prayed to their Father in secret, the open reward of his sure and safe leading always follows, according to his promise.

How blessed it is thus to see God--to realize

his presence and power and his abiding favor in all the vicissitudes of life; to watch him and see how, as the days and years go by, he makes all things work together for good to them that love him, and to see also, from the grand standpoint of observation he gives us, how glorious a destiny he has carved out for us and for all the willing and obedient subjects of his authority.

If we cultivate acquaintance with God and with our Lord Jesus, communing with them through the divine word and prayer, almost unconsciously to ourselves the work of perfecting holiness progresses. To be thus in communion with them is to receive more and more of their mind and disposition. And having the mind of God thus in us, as the controlling principle of our actions, to what purifications of the flesh it will also lead!

It begins at once to clean up the whole man. Old unclean, as well as sinful, habits are put away; unseemly conversation is not permitted to pass the door of the lips, or if, by force of old habit, slips of this kind occur, they are promptly repented of and rectified; and unholy thoughts are not entertained. The same spirit of holiness prompts also to the cleansing and purifying of the body, the clothing, the home, and all with which we have to do; for the outward man must be in conformity with the pure heart within, and with the heavenly guests that make their abode with us.--John 14:23.

It is quite possible, however, that the more we succeed in purifying ourselves of the old carnal nature, the more we may realize the imperfections that still remain; for the purifying process is also an educating one: we learn to appreciate and admire purity, holiness, the more

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thoroughly we assimilate it, until "the beauty of holiness" becomes the most desirable of all possessions, that which is lacking of its glory is our deepest concern and the great work of perfecting holiness becomes the chief business of life. Let the good work go on, dearly beloved, and, in the end, the Lord himself shall be your exceeding great reward.

THAT I MAY KNOW HIM.

--PHIL. 3:8-10.--

Lord, let me talk with Thee of all I do,

All that I care for, all I wish for, too.
Lord, let me prove Thy sympathy, Thy power,
Thy loving oversight from hour to hour!
When I need counsel, let me ask of Thee:
Whatever my perplexity may be,
It cannot be too trivial to bring,
To one who marks the sparrow's drooping wing,
Nor too terrestrial since Thou hast said
The very hairs are numbered on our head.
'Tis through such loop-holes that the foe takes aim,
And sparks, unheeded, burst into a flame.
Do money troubles press? Thou canst resolve
The doubts and dangers such concerns involve.
Are those I love the cause of anxious care?
Thou canst unbind the burdens they may bear.
Before the mysteries of Thy word or will,
Thy voice can gently bid my heart be still,
Since all that now is hard to understand
Shall be unraveled in yon heavenly land.
Or do I mourn the oft-besetting sin,
The tempter's wiles, that mar the peace within?
Present Thyself, Lord, as the absolving priest,
To whom confessing, I go forth released.
Do weakness, weariness, disease, invade
This earthly house, which Thou, Thyself, hast made?
Thou, only, Lord, canst touch the hidden spring
Of mischief, and attune the jarring string.
Would I be taught what Thou wouldst have me give,
The needs of those less favored to relieve?
Thou canst so guide my hand that I shall be
A liberal "cheerful giver," Lord, like Thee.
Of my life's mission do I stand in doubt,
Thou knowest and canst clearly point it out.
Whither I go, do Thou Thyself decide
And choose the friends and servants at my side.
The books I read, I would submit to Thee,
Let them refresh, instruct and solace me.
I would converse with Thee from day to day
With heart intent on what Thou hast to say;
And through my pilgrim walk, whate'er befall,
Consult with Thee, O Lord, about it all.
Since Thou art willing thus to condescend
To be my intimate, familiar friend,
Oh, let me to the great occasion rise,
And count Thy friendship life's most glorious prize.
Selected.

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THE PROGRESS OF RELIGIOUS UNION.

THE movement in the direction of religious

union, which received such a marked impetus from the World's Parliament of Religions last year, has been making very rapid strides for some months past.

Last spring an important movement began in the Episcopal churches of Cleveland for the purpose of unifying the various Christian denominations. A little later a plan for the federation of the various branches of the Presbyterian church was agreed upon by a representative committee at their meeting in Philadelphia to be recommended to their appointing bodies for adoption.

"In Australasia, by the action of the General Quadrennial Methodist Conference, a committee

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was appointed to carry into effect the proposals for the reunion of the various Methodist divisions, so that there, as in Canada, the consolidation of the various Methodist sects into one church will soon be completed.

"The manifesto of the Congregational State Association of New Jersey, issued last spring, is another important contribution to the reunion movement. It practically proposes an alliance of the Reformed and Presbyterian churches, five in all, and a basis of formal union with the Free Baptist and 'Christian' churches, and in its 'Quadrilateral' formulates also a plan for the federation at least of the various Protestant churches of the United States.

"The federation of churches for common religious and social work has gained a decided impetus in recent months, especially in England, and to some extent in this country. In the former, the Nonconformist churches of Surrey and Hampshire, and in the midland counties about Nottingham, in municipal centers like Birmingham and Manchester, have united for federated efforts.

"Still another sign of the progress of the desire

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for union is found in the wide appeal made for the observance of last Whitsunday as a day of special intercession for the reunion of the churches of Christendom. The archbishop of Canterbury and the archbishop of Dublin, together with four bishops of the English church and a number of dignitaries of the Irish church, joined in this appeal. The moderator of the church of Scotland, the presidents of all the Methodist conferences, the chairman of the

Baptist Union, and leading Congregational ministers, preached on the subject.

"The Grindewald Conference for 1894 discussed the subject of reunion and related church problems. As on similar occasions, representatives of all branches of the Protestant church spoke on this absorbing theme; and the new contribution thus made to the literature of the question serves to augment the interest already awakened throughout Christendom.

"The American Institute of Christian Philosophy, at its summer meeting, July last, at Chautauqua, devoted two days of its session to the reunion question."

CARDINAL GIBBONS ON THE SUBJECT.

Not only are the various subdivisions of the leading Protestant denominations of Christendom drawing together, but they are seeking also a closer affiliation with the church of Rome, which also strongly reciprocates the sentiment, and with all its characteristic subtlety and energy is enlisted in the scheme.

Cardinal Gibbons recently preached at the Cathedral in Baltimore on the subject of Christian unity. He said:--

"Thank God there is a yearning desire for the reunion of Christianity among many noble and earnest souls. This desire is particularly manifested in the English speaking world. It is manifested in England and in the United States. I myself have received several letters from influential Protestant ministers expressing the hope of a reunion, and inquiring as to the probable basis of a reconciliation. Reunion is the great desire of my heart. I have longed and prayed for it during all the years of my ministry. I have prayed that as we are bound to our brethren by social and family and by natural and commercial ties, so may we be united with them in the bonds of a common faith."

Addressing the "prodigal" protestants, whose return to the Catholic fold he invites, he says:

"The conditions of reunion are easier than are generally imagined. Of course there can be no compromise on faith or morals. The doctrine and moral code that Christ has left us must remain unchangeable. But the church can modify her discipline to suit the circumstances of the case.

"Every well-organized society must have a recognized head. The mayor and governor

hold this position in the municipal and state governments; the President is the head of the republic; the Pope is the head of the church. The Papacy is as necessary to the church as the Presidency is to the republic.

"In coming back to the church, you are not entering a strange place; you are returning to your father's house. The furniture may seem odd to you, but it is just the same as your fathers left three hundred and fifty years ago. You worship as have your fathers worshiped. You kneel before the altar at which they knelt. You receive the sacraments which they received.... You come back like the prodigal to your father's house, and the garment of joy is placed upon you, and the banquet of love is set before you, and you receive the kiss of peace as a pledge of your filiation and adoption. You can say with the Apostle, 'we are no longer strangers and foreigners, but fellow-citizens of the saints [of the calendar of the Roman church].'

"One hearty embrace of your tender mother will more than compensate you for all the sacrifices you may have made. The leaders of the Reformation...dismembered the Christian flock. They scandalized the Gentile world by the dissensions which have prevailed, and have retarded the onward march of Christianity.... May the day be hastened when the scattered hosts of Christendom will form an army [literally, no doubt--EDITOR] which infidelity and atheism cannot long resist; and they would soon carry the light of faith and Christian civilization to the most remote and benighted parts of the earth."

PAPACY AND THE EASTERN CHURCHES.

The most recent remarkable feature of the reunion movement is seen in the efforts now being made for the reunion of the various branches of the Catholic church.

"Pope Leo XIII. has recently been occupied with a conference in Rome of the patriarchs of the oriental churches, the final intent of which is the reunion of all churches in the East with the church of Rome. This, if accomplished, will be the greatest achievement of the pontificate of the present pope, and will make the name of Leo XIII. one of the most famous of this century.

"The most important oriental churches now separate from Rome are the Chaldean, under the patriarch of Babylon, which has its adherents in Mesopotamia, Persia and the island of Malabar, and which separated from the Catholic church in the fifth century; and the Abyssinian church, with branches in Egypt, depending on a patriarch in Cairo, which separated in the fifth century also. There are also other sects from Mesopotamia and Armenia. The most important of all, however, is the Greek church, which extends through Greece, European Turkey, Asia Minor, Syria, Egypt, and Palestine. She has still her four patriarchs at Constantinople, Alexandria, Antioch and Jerusalem, each being independent. This church was united to Rome until the twelfth century and reunited by the councils of Lyons and Florence. When Turkey took Constantinople there was a definite separation.

"The Eastern or Greek church is really the parent stock; the Catholic church seceded from it when the Eastern patriarchs refused to acknowledge the supremacy of Rome. Some small conflicts of doctrine precipitated the division; but the main reason why the Christian church split in two in 1054 was the claim of the Eastern patriarchs for absolute independence, and the contention of the Pope that he was the paramount authority in matters ecclesiastic.

"In the main the doctrines of both were the same. In form and rites differences crept in and a wide gulf between the two was opened by the final settlement of the controversy over the marriage of priests. Before the eleventh century celibacy or marriage were open questions which each Bishop regulated in his own diocese according to his judgment of the best interests of the church. Some time after that date the church of Rome adopted the law of priestly celibacy and made it obligatory. The patriarchs of Alexandria, Antioch and Constantinople took a different view. They not only allowed priests to marry, but unmarried priests could not be ordained: though, if their first wives died, they could not marry again. But it was established as a rule of the church that a Bishop must be a monk sworn to celibacy. Both rules are in force to-day.

"The effect of a reunion of the two churches would be to add about 90,500,000 members to the Catholic church and to cause the Greek church to pass out of existence.

"The Russian government has recently ordered all priests of the Roman Catholic faith

now imprisoned in Siberia to be liberated. Orders have been given to stop all interference with the Catholic churches in Poland. At Athens, Belgrade and Bucharest, which are headquarters of the Greek church, the scheme is noticed approvingly. On the other hand the Pope has endowed a Greek church seminary in Italy with a large annual sum. Pope Leo has also endowed the Armenian and Greek colleges at Rome and the Greek church seminary of St. Anne's at Jerusalem. Cardinal Vanutelli, one of the most eminent prelates of the Papal court, has recently published a book going to show that reunion, far from weakening either church, would strengthen them both.

"The general belief that the Czar is the head of the Russian church is not exact, he being simply her protector.

"To the Greek faith belong the Russian, the Servian, the Roumanian, the Georgian, and the Bulgarian churches. She even has adherents among the Slavs in Austria.

"Finally, there is a Greek-Albanese sect, which has a small number of believers in Sicily and Calabria, in the south of Italy.

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"This immensely important meeting, which now takes place, is one of the greatest events in the history of the relations between Rome and the East. There is no precedent to compare it to in the annals of Catholicism. To obtain this reunion of the oriental churches with the Roman the pope intends to create a special congregation for them, quite separate from the propaganda, with a cardinal for prefect whom he would nominate. The pope would leave to the oriental churches all their privileges and rites, only demanding that the patriarchs elected by the synod of bishops should submit their elections for the approbation of the Roman pontiff, to whom the examination of all questions of dogmatic and ecclesiastic rights would be reserved. For asking so little it is believed that Leo XIII. will succeed, as the principal point of discussion in the eastern churches has always been the fear of being sacrificed to Rome and the Latins. The pope wishes to show that the papacy is neither Latin nor western, but universal. After the meeting he will issue an encyclical to the eastern church, which will be a development of what he recently wrote in the Praeclara encyclical about the union of the churches.

"The union would be followed by the institution

of three great papal-oriental colleges at Corfu, Athens, and Smyrna.

In addressing the conference on Oct. 24, '94 the pope said:

"Above all we note the absence of the Patriarch of the Armenians. We shall not on this account, however, recede from our purpose.... Nothing will prevent us from solving the grand problem from the religious side, while awaiting more propitious times for the rest of the work."

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PROSPECTIVE CHARACTER OF THE PROPOSED RELIGIOUS UNION.

While we thus view the rapid strides in the direction of religious union, it is no less interesting to note the prospective character of the proposed great organization, or church of the future.

The points to be specially noticed are, (1) The willingness of Catholics as well as Protestants to make concessions in the interest of reunion. This might be considered a favorable sign, were the motives and considerations good ones. But they are selfish motives. Not brotherly love, but fear, is the mainspring of this desire for union. The fear is that mentioned by our Lord in his prophecy concerning our day. "Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven [religious powers] shall be shaken." (Luke 21:26.) It is a part of the general fear that has taken hold of the leaders in financial, political and religious circles. The leaders of Catholicism note the shaking as surely as the leaders among Protestants, and all feel that union is the only means of increasing their influence, or even of preserving their existence.

Especially is this true on the part of the Church of Rome. She still boasts of the infallibility of her teachings, which declare most positively that there is no escape from everlasting torment outside of her communion. Does she confess the errors of her past course and teachings, and claim to be reforming? If so, that would be a step in the right direction. But no, she still boasts of her unchangeableness; and consequently we must believe that her present attitude and recent utterances respecting Protestants and the Bible are Jesuitical and hypocritical, and for her own purposes

merely.

Protestants have less policy and more sincerity in their desire for union. They too, however, desire it chiefly for strength and prestige before the world, and not from heart-love of Christian fellowship. Each sect is anxious to hold to its own traditions and doctrines and name, although all confess that there is really little in their confessions of faith worth contending for anyway. Indeed, we could rejoice in this feature were it not that with the mass of musty error they are discarding also the very root and essence of Scripture doctrine; viz., faith in Christ as the Redeemer who paid the ransom for all at Calvary. But all is going, good and bad, and gentility and morality are soon to be the only tests of Christian name and fellowship--all this to keep nominal Christianity popular with the world and to insure the continuance of its outward show of prosperity, in which thrifty "tares" are mistaken for "wheat."

The leaders of the World's Parliament of Religions, of a year ago, it will be remembered, suggested even the dropping of the name Christian, and the use of the term Religious Union, so as to unite, not only all the denominations called Christian, but also the various heathen systems, in a universal church; and this suggestion should awaken all true believers to the real situation. As they see all the "tares" being thus bound together, they should the more forcibly realize the meaning of our Lord's words, "Come out of her, my people, that ye be not partakers of her sins, and receive not of her plagues."

But all this only confirms us in the correctness of our interpretation of prophecy. It will be remembered by old readers that, so long ago as 1880, we pointed out in these columns that the Scriptures foretold a combination or federation of Protestants and their subsequent cooperation with Papacy. Every step of the way now, as this union develops, will be watched by us all with interest.

But from the same Scriptures we learn that the union will last but a short time, and that instead of its being favorable to the truth and the Lord's saints, it will be the reverse, except as He shall overrule it in their special interest. Therefore,--"Say not ye [God's consecrated people], a confederacy [a union], neither fear ye their fear nor be afraid."--Isa. 8:12-16.

Since writing the above we have received the following important announcement.

Rome, Nov. 29.--"The Pope has appointed a theological commission to inquire into the

validity of ordinations in the Anglican church

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from the view point of the Roman doctrine. His Holiness has invited Cardinal Vaughan to Rome to discuss the union of the Anglican and Roman churches. He also proposes to submit a specific scheme to a conference of Cardinals, as in the case of the Eastern churches. The Pope is still engaged on the encyclical on the English church question."

We learn also, upon good authority, that it is the intention of the Pope to issue in January, 1895, two or three encyclical letters; one freeing the Papal delegate of the United States (at present Satolli) from the supervision of the congregation of the Propaganda of Rome, making him responsible to the Pope only; another relating to the relationship of the Roman church in South America to secular governments; and another to the Bishops in England, discussing the position of the church of Rome, possibly suggesting terms of union with the church of England.

A few days ago the "Guild of St. James the Apostle" was organized in Cincinnati, O. The Cincinnati Enquirer says:--

"Their endeavors will be to bring the Episcopal churches back to the old ceremonial of the mediaeval days, when the church was still in communion with the Roman Catholic church, and a very considerable and influential part of it. They do not disguise the fact that it would be their highest realization to have all the Catholic churches reunited under one and the same head--the Pope of Rome--the Greeks, who for several centuries have been separated from it by schism, and the Episcopalians, who were separated from the Mother church during the reign of Henry VIII.

"Rev. Robert A. Gibson, pastor of Christ Episcopal church was seen and said: 'The proposed movement is not for a consolidation of the Episcopalian, Greek and Roman churches alone, but of all denominations, Catholic and Protestant. It is in the distant future, and we may not live to see it, but it will come. The Episcopal church first proposed it 1886 and asked for a general conference to come to an understanding upon the matters of baptism, sacrament and local episcopate. At first none of the churches gave it much consideration, but now the Presbyterians have appointed a committee to confer with the Episcopalian, and it is receiving the careful attention of other denominations.'

"The Episcopalian church and the church of England, numbering 10,000,000 people, are virtually pledged to it. The object is, organic union of all denominations, to present a solid front against heathenism. We are a long way in advance of the days when heretics were burned, and are rapidly approaching the time when a universal church will be possible, although it may take a good while yet."

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CHRIST TEACHING BY PARABLES.

IV. QUAR., LESSON X., DEC. 9, LUKE 8:4-15.

Golden Text--"The seed is the Word of God."--Luke 8:11.

This parable needs no further explanation than that which the great Teacher gave. But his words should be carefully pondered and should lead to self-examination, as not the hearers only, but the doers of the Word, are acceptable with God.

It is worthy of special notice, however, that the Lord expected his disciples to see the drift of this parable without inquiring

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for an explanation. "And he said unto them, Know ye not this parable? and how then will ye know all parables? Unto you it is given to know the mystery of the kingdom of God, but unto them that are without, all these things are done in parables, that seeing, they may see and not perceive; and hearing, they may hear and not understand, lest at any time they should be converted and their sins should be forgiven them."-- Mark 4:10-13. See also Isa. 6:9,10; Matt. 13:12-17; John 12:39,40; Acts 28:25-28; Rom. 11:7.

While our Lord thus indicated that his disciples should have been able to interpret this parable, because of their knowledge of the truth it was designed to illustrate, it is not to be inferred that all his parables were so simple as to be promptly understood at the time they were spoken. Many of them illustrated truths not revealed at that time, and hence they could not be understood

then. The expression, "To you it is given," etc., applies, not only to the disciples of that day, but to the disciples all through the age. While the truth is made manifest gradually, more and more, as meat in due season, the parables which illustrated those truths can only be seen as illustrations as

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the truths they illustrate become manifest.

To "them that are without"--outside the pale of the believing disciples--which included the whole nation of Israel except a small "remnant," these illustrations of the truth were, of course, as dark as were the truths themselves to which they allowed their prejudices to blind their eyes, greatly to their own detriment. And it was for this very reason--because their hearts were not right, and they were therefore unworthy of the truth and its blessings--that the Lord opened his mouth in parables and dark sayings, so that they might fail to perceive the blessings of which they were proving themselves unworthy. It was because of this unworthiness that blindness came upon Israel, and that it will continue until the fulness of the Gentiles shall have come into possession of those blessings which were first offered to Israel and rejected by them.

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THE TWELVE SENT FORTH.

IV. QUAR., LESSON XI., DEC. 16, MATT. 10:5-16.

Golden Text--"As ye go, preach, saying, The kingdom of heaven is at hand."--Matt. 10:7.

In this lesson we have an account of the method which the Lord pursued in the harvest work of the Jewish age. This is a topic which should be of very special interest to those who recognize the present as the harvest time of the Gospel age, and who believe that the same Lord of the harvest is now present directing and superintending the work of this harvest as he did that (See Rev. 14:14; Matt. 13:30;

Mark 4:26-29); and who see further, that the two ages correspond to each other as type and antitype.*

In the two harvests we see a remarkable correspondence, not only in the exactly equal time allotted to each--40 years--but also in the character of the work to be done and the methods of doing it. The present harvest work has now been in successful operation for twenty years (1874-1894), and the methods which the Lord's providence has indicated and blessed have been very similar to those of the Jewish harvest. Though the Lord is not visibly present here, as he was there, we have the assurance of his Word, as above cited, that the work is his--under his direction, supervision and full control; and he who does not believe this has no authority for engaging in it; he is not sent. But he who is sent, and who goes under the Lord's direction, is appointed to one of the grandest privileges that was ever offered to any man, although now, as in the Jewish harvest, the present reward is nothing that the world would envy.--
Matt. 10:16-28,34-36.

While the methods in this harvest and the Jewish have been similar, there is no reason to believe that they ought to be exactly alike; for the Lord of the harvest is surely at liberty to adopt in either case the methods that please him best: and in each case he has evidently taken cognizance of the conditions and circumstances of the times, and adapted his methods accordingly. The following points of similarity and dissimilarity in the methods of the two harvests are worthy of comparison as indicating first, the similarity of the work, and, secondly, the freedom of the Lord in adapting his methods to the circumstances of the times.

In the Jewish harvest the Lord sent out first the twelve, and then the seventy, and was ready to send as many more as might become ready; for, said he, "The harvest is great, and the laborers are few." (Luke 10:1-12.) He sent them out two and two under his direction and supervision. He also gave them a message to declare and instructions how and to whom to declare it, and required that those going forth should be fully consecrated to the work, being filled with his spirit. Indeed, such were his forewarnings of the present wages they should receive, that none would undertake it except such as had learned to walk by faith,

who were willing to "endure hardness as good soldiers," and whose "treasure" was "laid up in heaven."

In the present harvest the same course is manifest. Since its beginning in 1874, the Lord has been instructing his consecrated disciples in the truths of another new dispensation, revealing the glorious harmony and beauty of his plan in outline and detail, and also its orderly times and seasons; and as they have become prepared he has been sending them out--generally two and two, where they have been able to give their

*MILLENNIAL DAWN, VOL. II., Chap. vii.

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whole time to the work--to declare, "The Kingdom of heaven is at hand!" (in its glory and completeness now, as, at the time of the Jewish harvest, it was at hand in its embryo condition) and to explain and prove the truth of the message.

As in the Jewish harvest the Lord's instructions confined the special work of those messengers to the lost sheep of the house of Israel, so his instructions here confine the special work of his messengers to the household of faith--spiritual Israel.--Gal. 6:10; Isa. 52:7.

Here, too, as there, they have been forewarned of that which their experience bears out; viz., that there is no earthly gain in it, no ease or worldly honor, no present reward except the blessed consciousness of being a co-worker with God and of knowing the fellowship of the sufferings of Christ, the joys of heart-communion with him now, and the hope of future glory in his presence. Only those who accept of these conditions, and who are willing to endure hardness as good soldiers, being impelled thereto by the spirit of the Lord abiding in them, have any desire or incentive to this service; and if any such grow weary in well doing and look longingly back to the things left behind, it is not long before they drop out by the way.

In the respects just mentioned the methods in the two harvests are very similar; but there are also points of dissimilarity which we should not fail to note. For instance:

(1) Those sent out in that harvest

preached the truth orally, and attention was drawn to them and their message by reason of the miracles which they were empowered to perform; while in this harvest the preaching is done largely by the printed page, disseminated through the agency of traveling colporteurs sent out generally two and two to bear the message.

The propriety of this feature of the change is very manifest, since now education has become general and the printing press has largely multiplied the influence of every one of the harvesters. By taking advantage of this modern invention they magnify the influence of the truth a thousand fold. And in consequence of these improved facilities of printing and of general education, and the still greater advantage of nineteen centuries of gospel privilege and blessing, the truth now needs no such endorsement as the miracle-working power given at first, and so necessary then to the awakening of attention and the confirmation of the truth. In fact such methods now would be out of harmony with the thief-like presence and mission of the Lord here. (Rev. 16:15; Matt. 24:43,44; 1 Thess. 5:2.) If he comes as a thief, it is not to sound a trumpet before him, calling the world's attention to his work. Those gifts gradually disappeared from the Church as the necessity for them decreased. When faith gained a sure and substantial footing, such helps were taken away, and believers were expected to walk by faith, and not any longer by sight.

(2) Those sent out in that harvest were instructed to depend upon the people to whom they went for support in temporal things, while the reapers of this harvest are independent of such means, greatly to the advantage of the work. The reason for this variation is also manifest. In the Jewish harvest the reapers were sent exclusively to a consecrated people. The entire nation had bound itself by a solemn covenant to the Lord (Exod. 19:8), and in consequence had been specially favored in many ways, but chiefly in that to them were committed the oracles (the law and the testimonies) of God. (Rom. 3:1,2.) According to their covenant, therefore, it was the duty, and it should have been esteemed by them a privilege, to receive and entertain any messenger of the Lord whose credentials warranted such a claim and thus protected them from impostors--as theirs did, their

personal character and demeanor and the divine testimony of miracles thus endorsing them. It was because of this preparation of Israel as a people for the reception of the

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gospel (whether they had profited by it or not), that they were expected to recognize both the harvest message and the appointed and attested messengers; and their opportunity for either receiving or rejecting them was the first applied test of their worthiness of the special favors then about to be offered to them. It was on this account that the harvesters were instructed to go to that people in a manner to impress them with a sense of their obligations as a covenant people to receive and gladly to entertain the messengers of the Lord to them. Throughout the whole nation the fame of the Messiah and the divine attestations of his power and authority had spread (Matt. 4:23-25; Mark 1:28,32-34,45; 6:31-34; 8:26,27; Luke 4:14,15,36,37; Matt. 9:26,31; 14:1,2),

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and these now sent forth in his name represented him, so that in receiving them they were receiving him, and in rejecting them they were rejecting him. Hence the blessing promised on their reception, and denunciations that followed their rejection. (Verses 11-15.) When they departed out of the city or house that rejected them, they were to shake off the very dust of their feet for a testimony against them, because that, in so doing, they were violating their most solemn covenant with God and bringing upon themselves the just condemnation of such a course. That condemnation, however, was not to eternal death, but to deprivation of the privileges and blessings of the new dispensation then about to be offered to them, but of which they proved themselves unworthy. Nor was the condemnation, either then or at the full end of their age, an individual one; for although the nation as a whole was cast off from divine favor and blinded, and destined to remain so until the gospel favor had passed over to the Gentiles, yet, during this time, if any individual of the nation repented and severed his ties with the nation and family (which the persecuting spirit of the nation

has always compelled), he might, through such tribulation, enter into the embryo kingdom --the Gospel Church.

In this harvest the circumstances attending the work are in many respects quite different. Though here also the Lord has a consecrated people--nominal spiritual Israel --they are not a local nation within a circumscribed boundary, but they are scattered here and there as wheat in the midst of tares. The reapers here must therefore search them out singly, while there they were grouped in cities and families and as an entire nation.

Again, the circumstances here are the reverse of those there in that the testimony to the truth is given in the midst of a very babel of voices, all claiming to teach the truth; and so great is the confusion that only the consecrated and faithful souls, whose practised ears know the Master's voice from all others, are able to discern it. They have an affinity for the truth: the holy spirit within them recognizes the same spirit in the message, as well as in the messengers, and it satisfies their longings as nothing else can do.

Thus the harvest message becomes a test of faithfulness to God's covenant people here, and as a sickle it accomplishes the reaping. These different circumstances and conditions of this harvest make necessary the very reverse of the former method of the dependence of the messengers upon the hospitality of the people. Now, in order to make manifest that no mercenary motives, or motives of indolence, or love of ease, or popularity, or of desire to impose on others prompt the reapers of this harvest, the Lord in his providence has so arranged the work here that all such motives are manifestly eliminated from the harvest work; and it is seen to be a self-sacrificing labor of love, prompted by that devotion and zeal which the truth alone inspires. And this of itself commends the truth to the attention of the Lord's people where the messenger comes in contact with them, though often it reaches them through the printed page alone, where the luster of the truth is its own commendation.

This difference in the two harvests was aptly illustrated by the Lord when he likened the Jewish nation to wheat and chaff, and his work there to a fan for blowing the chaff away--thus indicating the compactness of that people; while here his professed

people are likened to wheat and tares, thus indicating their scattered and confused condition and the necessity of careful searching and gathering out.

It would therefore be entirely out of order for the reapers in this harvest to denounce or shake off the dust of their feet for a testimony against any city now, for no city or community as such is now in covenant relations with God as was Israel; and so different are the customs and circumstances of this time that a man might brush the dust and denounce the people for a week and not be noticed, or, if noticed, merely considered as of unsound mind, so intent are the masses of the people on pursuing their own course and grasping after gain.

The consequence now to those who recognize and yet reject the truth will be very similar to those which followed Israel's rejection (their complete overthrow in the midst of great tribulation), excepting that the increased light and privilege of this time will merit and receive the greater punishment --"a time of trouble such as never was since there was a nation." (Dan. 12:1.) Surely, then, it will be more tolerable for the land of Sodom and Gomorrah (Matt. 10:15) in the day of judgment (the Millennial age) than for the condemned house of Israel, either

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fleshly or spiritual, which are judged unworthy of the grace of God, because they cast it from them. The judgment upon condemned fleshly Israel was a terrible overthrow in the midst of harrowing scenes of war and desolation and famine, leaving them utterly desolate and scattering them as fugitives among all nations; while that which is shortly to come upon nominal spiritual Israel is described as a time of unparalleled trouble, such as never has been and never again shall be.

Another point of contrast which this lesson suggests is that between the Lord's methods for the harvest work of the Jewish age and the subsequent methods of the inspired Apostles, equally under the Lord's direction and supervision, which not only winnowed the grain of that harvest, but also sought to systematically store it. The wheat of that dispensation was to form the nucleus of the Christian Church--the embryo kingdom of heaven--which as a compact

and sympathetic body subject to Christ, imbued with his spirit, and representing his truth, was to stand before the world as a living testimony to his truth and to the power of his grace for nearly two thousand years. It was necessary, therefore, as believers multiplied in the days of the apostles, to adopt some simple method of recognition which would serve to unify them and to make them helpful one to another as members of one body.

But as that work of organizing the Church of the new Gospel dispensation was no part of the harvest work of the old Jewish dispensation, so the present harvest work or reaping of the Gospel dispensation is also separate and distinct from the work of the new Millennial dispensation now drawing on. But there is this difference between our days and those of the apostles: the wheat of the Gospel age is not to form the nucleus of another Church for the Millennial age; and those gathered out from among the tares are not beginning, but are finishing their course on earth, and the time of their sojourn in the flesh is very short and cannot go beyond the twenty years of harvest yet remaining. Their organization for the work of the new dispensation will be beyond the veil, when they are changed to the glorious likeness of the Lord.

In view of these facts and also of the nature of the harvest work, and the additional fact that each one so gathered is expected to enter into the harvest work as a reaper, and will do so to the extent of his ability and opportunity, it is plain that the forming of a visible organization of such gathered out ones would be out of harmony with the spirit of the divine plan; and, if done, would seem to indicate on the part of the Church a desire to conform to the now popular idea of organization or confederacy. (See Isa. 8:12.) The work now is not organization, but division, just as it was in the Jewish harvest proper (Matt. 10:34-36.) And this harvest, as illustrated by the natural, is the busiest time of all the age, because the time is short and the "winter" is fast approaching. What is to be done must be done quickly, and there is abundant room in the great field for every member of the body of Christ to reap.

While, therefore, we do not esteem a visible organization of the gathered ones to be a part of the Lord's plan in the harvest

work, as though we expected as an organization to abide here for another age, we do esteem it to be his will that those that love the Lord should speak often one to another of their common hopes and joys, or trials and perplexities, communing together concerning the precious things of his Word, and so help one another, and not forget the assembling of themselves together as the manner of some is; and so much the more as they see the day approaching.--Mal. 3:16; Heb. 10:25.

Let us, then, give ourselves diligently to the great harvest work, observing and carefully following the providential lines for the guidance of the work as indicated by the Lord of the harvest--the same Lord, and just as truly present and active in this harvest as in the Jewish harvest, though invisible to mortal sight. What dignity and grandeur and blessed inspiration does the realization of this truth give our humble services! Truly it is not a glory which the world can discern, but faithfulness to the end of our course will bring an exceeding and eternal weight of glory which will appear to all God's intelligent creatures of every name and order; for in the ages to come he will show forth the exceeding riches of his grace in his loving kindness toward us who are in Christ Jesus (Eph. 2:7); and, praise the Lord! our exaltation and glory will be for a grand and benevolent service--even the privilege of scattering universal blessings.

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ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

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age or accidents, or other adversity, are unable to pay,
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"GOOD HOPES" FOR 1895.

The Supplement which accompanies this issue
is not to be considered "an appeal," nor "a request,"
for money for the Tract Fund. It is
nothing of the kind. It is merely sent out as a
convenience for such of our readers as are anxious
to have a hand in the good work which the
Lord is now doing, and who appreciate the privilege
of being co-workers with us in it.

The name may be original with us, but the
plan is not. It is the Lord's arrangement
through the great Apostle Paul. (See 1 Cor. 16:2.)
It is not given as a law; there is no such
bondage--no tithing under the New Covenant.
But as a suggestion it certainly is a good one,
and has, so far as we are aware, proved a blessing
to all who have observed it. It has not
only enlarged their contributions to the Lord's
cause, but it has correspondingly enlarged their
hearts, and increased their love and deepened
their interest in the truths which they thus
practically confess.

The "Good Hopes" enable us to judge,
somewhat in advance, of the amount of money
at our disposal for the year, and permit us to
contract accordingly; and where large quantities
and low prices are factors, this is of considerable
importance.

True, many failed considerably of what they
had "hoped" to do for the cause during this
year; but they received the blessing which always
comes from willingness to render the Lord
service and trying to do it. On the whole, as
will be noted from the Reports in this issue, our
Great Provider made up from other sources what
he did not see best to entrust to their disposal.

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JERUSALEM TO BE PROBED.

Excavations certain to add to the knowledge of the old city of Jerusalem are soon to be made. The Sultan has granted a firman to the Palestine Exploration Society, of London, giving a long-sought privilege. The permission to dig includes a generous strip of land all around the walls on the outside, excluding only Moslem burying-grounds and holy places.

The work is to be done under the direction of Frederick Bliss, a young American of considerable reputation as an archaeological explorer. Shafts are to be sunk on the hill of Ophel, where were the royal gardens and the tombs of the kings. It is hardly possible that this ground can be turned up without valuable discoveries being made. One thing hoped for is that the old wall that swept around the southern brow of Zion may be found.

The imperial firman grants a two years' privilege, time enough to make the old city of Solomon and the Jebusites tell some of its long hidden secrets. --N.Y. World.

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VOL. XV. DECEMBER 15, 1894. NO. 24.

"WHO SHALL ASCEND."

"Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart: who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek him, that seek the face of the God of Jacob."--Psa. 24:3-6.

IN this psalm the prophet David takes the standpoint of the dawn of the Millennial age, when, after the great time of trouble, the kingdoms of this world will have become the Kingdoms of our Lord and of his Christ (Rev. 11:15), --when the "Times of the Gentiles" will

have been fulfilled, and "he whose right it is" will have taken unto him his great power and begun his glorious reign. Those who have studied the plan of the ages and its times and seasons know that this is due to be accomplished by the year 1915,--only twenty years future from the present time. Then will the words of this prophecy be fulfilled--"The earth is the Lord's and the fulness thereof; the world, and they that dwell therein; for he hath founded it upon [instead of] the seas, and established it upon [in place of] the floods."--Verses 1,2.

The earth, the world, the seas and the floods, the hills and the mountains are all used here, as in numerous other instances, in a symbolic, and not in a literal sense, which would be absurd in this connection. The earth and the world represent the present social order of things, or human society as at present organized. The seas and the floods represent an increasingly large class of mankind which restlessly recoils against the restraints of the present social order and at times grows turbulent and threatening. The hills and mountains represent governments.

When the earth is the Lord's and the fulness thereof, it will not be because all the kingdoms of this world will have been converted to God and purified, and their kings permitted to reign by the grace of God, as they now claim to do, and because all the now restless masses of men will have become docile and submissive to the present governing powers; but it will be as the prophet declares, because God will have "founded it upon the seas and established it upon the floods." That is, the present earth, or social organization, and the present heavens, or ruling powers, will have passed away, and the new earth will be established upon the ruins of the old. When the waves of the restless sea-element of society shall have arisen in their might and overwhelmed the whole present social order, so that the wild and stormy sea of anarchy shall prevail everywhere, then, amidst the wreck and ruin, the desolation and universal despondency and despair, the voice of Jehovah will be heard, saying, "Be still, and know that I am God: I will be exalted among the nations, I will be exalted in the earth." (Psa. 46:10.) And out of the wild commotion of that stormy sea God will bring order and peace.

Instead of this restless sea of humanity he will found the new earth, the new order of things; yea, and he will firmly establish it upon [in place of] the floods: there he will establish his Kingdom "which cannot be moved." (Heb. 12:28.) And he will set his King upon his holy hill of

Zion, and give to him the nations for his inheritance,
and the uttermost parts of the earth for

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his possession. (Psa. 2:6,8.) Then indeed shall
the King, the Lord's anointed, reign in righteousness;
and princes shall decree justice (Isa. 32:1);
and, in consequence, there shall be
abundance of peace so long as the moon endureth.
--Psa. 72:7.

There will then be but one Kingdom (mountain
or hill) in all the world--the Kingdom of
God; and his Anointed will be King in all the
earth in that day. (Zech. 14:9.) This hill or
kingdom of the Lord is that to which the Psalmist
refers when he raises the question, "Who
shall ascend into the hill of the Lord? and who
shall stand in his holy place?" To ascend into
the hill of the Lord is to come into his
Kingdom as loyal and obedient subjects, as true
citizens, worthy of all its blessings and privileges,
and not as aliens and foreigners, having
no part or lot in the common interests and inheritance
of all the true and loyal people of
God, viz., eternal life and all its blessings of
righteousness, peace and everlasting joy. Who
indeed shall be counted worthy thus to ascend
into the mountain of the Lord? "And who
shall stand in his holy place?" The reference
here is to the antitype of the typical temple of
God, which, standing upon the top of Mount
Zion, prefigured the glorious true temple, the
Church of the living God, in Kingdom power
and glory. Who shall stand in that holy place
in that age of glory and blessing now so near
at hand?--who shall be counted worthy to reign
with Christ in his Kingdom?

The answer to both inquiries is the same--
He that hath clean hands and a pure heart;
who hath not lifted up his soul unto vanity, nor
sworn deceitfully." These will be the required
qualifications for citizenship in the Kingdom,
when the Kingdom is established; and they are
also the qualifications required now of all those
who would be heirs of that coming Kingdom.
It will be observed that the qualifications mentioned
are not those of faith (for faith in the
gospel of the Kingdom, which includes faith in
Christ the King and Redeemer, is implied in
the desire to be in the Kingdom in any capacity);
but the qualifications mentioned here are
those of character. The Scriptures elsewhere
make more specific mention of the necessary
faith, but always implying a character consistent
with the faith. (Acts 16:31; John 3:16,36.)

The prophet does not ignore faith, but points to that character which is the legitimate consequence of a true faith exercised unto godliness.

A faith which does not produce character is null and void. (Jas. 2:17.) Therefore it is plain that both the heirs and the subjects of the Kingdom of God must have that character which is both begotten and developed by the faith of the gospel; for if the faith of the gospel be held in unrighteousness there is no place in the Kingdom for any such. (Rom. 1:18.) Let us consider the character-requirements here mentioned.

"Clean hands."--That means clean actions, clean conduct. If bad habits of any kind have been cultivated, they must be promptly forsaken. The hands must not be defiled with the holding of bribes, nor with the gain of oppression, and every evil thing must be resolutely put away. (Isa. 33:15.) It is in vain that any profess loyalty to God and to his anointed King and Kingdom while they continue in a sinful course of action. Loyalty to the Kingdom signifies determined opposition to sin in all its forms, and a firm resistance of it.

"A pure heart."--That signifies purity of will, intention or purpose, which, like the needle to the pole, always turns toward righteousness. Though some sudden or strong temptation may for an instant, through the weakness of the flesh, draw it to the right or to the left, yet quickly it recovers its normal position which is true to righteousness and truth. A pure heart loves righteousness and truth, and hates iniquity. It loves purity, and despises all that is impure and unholy. It loves cleanliness of person, of clothing, of language and of habits. It delights only in the society of the pure, and shuns all others, knowing that "evil communications corrupt good manners."

"Who hath not lifted up his soul unto vanity." Pride is an abomination to the Lord and to all those who partake of his spirit. It is a weed which, if once permitted to take root in the heart, will soon crowd out every grace. The Psalmist says, "I hate vain thoughts;" and such should be our sentiments. The grace of

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humility, meekness, is one of the most beautiful that can adorn the character. It takes a sober estimate of personal qualifications, is not puffed up, does not behave unbecomingly, and seeks to exercise its talents, not for pride and vain glory, but for the joy of doing good. It is

modest, candid and sincere, both in consideration of its own qualifications and those of others. What comfort and pleasure are found in the society of those possessed of such a spirit.

"Nor sworn deceitfully."--Those who make a solemn covenant with the Lord, and who thereafter wilfully despise or ignore it, have sworn deceitfully; and surely no such disloyal subjects can be admitted either to citizenship or heirship in the Kingdom of God. But those who, in this age, have made a solemn covenant with God and who are true to their covenant, even unto death, they shall ascend into the holy place, the temple of God--they shall be the heirs of the Kingdom, joint-heirs with Jesus Christ; while all such, in the age to come, shall be recognized and privileged citizens of the Kingdom. These shall receive the blessings of the Lord promised in his Word. After first receiving the imputed righteousness of Christ through faith, they may, under divine grace, be made perfect in righteousness and worthy of eternal life.

This is the generation of them that seek the face of the God of Jacob. Men do not obtain these blessings without seeking them, nor without seeking them in God's appointed way--through Christ, by humble reliance upon his finished work of redemption, and by the full consecration of all their ransomed powers of mind and body to his holy will, which is only our reasonable service.

Beloved, ye who are called by his grace to stand in his holy place, let us ponder these things. Are our hands clean and our hearts pure? are we humble and faithful to our covenant? Let us see that we meet these conditions, and let us run with patience the race set before us, looking unto Jesus.

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"THINK IT NOT STRANGE."

"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.

PERHAPS few have learned to value the discipline of the Lord as did the faithful

Apostle who wrote these words. While he as well as others realized that no affliction for the present seemeth joyous, but rather grievous, yet knowing the ministry of such discipline, and recognizing it as an additional evidence of sonship to God, he rejoiced in being a partaker of it.

But why is it that fiery trials must come to us? Is there no way of gaining the crown without these crosses? No, there is not; for if ye receive not the discipline of trial whereof all are partakers, then are ye bastards and not sons; for what son is he whom the Father chasteneth not? Trials of faith and patience and love and endurance are as necessary to our development and our fitting for the high position to which we are called, as are the instructions of the divine Word and the special manifestations of divine grace. The blessed sunshine and shower have their benign influence, but none the less the cloud and the storm; but we need ever to bear in mind that the cloud has its silver lining, and that God is in the whirlwind and in the storm.

Like water upon the parched earth, and like sunshine to vegetation after winter snows, so the message of divine truth comes to us and with it the blessed realization of divine favor. In the joy of our new-found treasure we are apt to think at first that we have actually entered the Beulah land of joy and peace where sorrow and trial can never more come to us. But no; there are sorrows ahead and trials beyond, and you will need all the strength which the truth can give and all the blessed influences that divine grace can impart to enable you to endure faithfully to the end.

But do not stop to worry about the trials until they come; only remember the Apostle's words--"Think it not strange," when they do

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come. They come to prove you and to strengthen your character and to cause the principles of truth and righteousness to take deep root in your heart. They come like fiery darts from our great enemy, Satan, whose wrath against the children of light is permitted to manifest itself in various ways; but his darts cannot injure those who securely buckle on the divinely provided armor of truth and righteousness. "Wherefore," says the Apostle, "take unto you the whole armor of God,...above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."--

Eph. 6:13-17.

The Christian life is thus set forth as a warfare --a warfare, "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." (Eph. 6:12.) In other words, as Christians imbued with the spirit of our Master, we find the principles of truth and righteousness which we have espoused to be at variance with the whole present order of things, which is to a very large extent under the control of "the prince of this world" --Satan. And when sin is thus so inwrought throughout the whole social fabric of the present age; and not only so, but when we also find the flesh, our own old nature, in harmony with it, we see into what close quarters we must come with the enemy, and what a hand to hand and life-long struggle it must needs be. Yet our weapons are not carnal, but spiritual, and the Apostle says they are mighty for the pulling down of the strongholds of error and iniquity. --2 Cor. 10:4,5.

When, therefore, the fiery trials and darts from the enemy come upon you, be ready as an armed soldier of the cross to meet and withstand them. If you run away from them, you are a coward, and not worthy to be called a soldier.

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"A THORN IN THE FLESH."

"And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me. "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong."--2 Cor. 12:7-10.

THIS was the language of an overcoming saint, meekly bowing to the divine will. Noble and loyal and true and strong in character as the Apostle Paul was, he yet realized that he

was a member of the fallen race, and, in common with all humanity, subject to frailties. God had called him to a most important and glorious work--that of bearing the gospel to the Gentiles; and, for the benefit of the whole Church, to him were granted special and wonderful revelations, even above all the other honored and beloved apostles. He was caught away in mental vision to the third heaven--the new dispensation, the Millennial reign of Christ, and shown things (doubtless the plan and purpose of God, as now made manifest to us, largely through his writings, in the light of this harvest period, but) not lawful to be uttered then, because not then due to the Church.

(2 Cor. 12:4.) Upon him devolved the care of all the Churches of the Gentiles, and great were the responsibilities of his office. Though the position was a most laborious and trying one, requiring great fortitude, zeal, energy and self-denial to fill it, it was also one of great honor.

And Paul appreciated the honor of such intimate fellowship of service with the Lord, and manifested his appreciation by untiring zeal and enthusiasm. But even in this the Lord recognized a personal danger to his beloved and faithful Apostle--a danger of pride and self-exaltation, which, if it should develop, would soon unfit him for further service and rob him of his future reward. So the thorn in the flesh was permitted to come. It came, not from the hand of the Lord, though by his permission; but, as the Apostle affirms, it was "the messenger of Satan to buffet" him.

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A thorn in the flesh is always a painful thing; and whatever this may have been, it was something severely trying to Paul. At first he thought only of the pain and annoyance it caused him, and of its hindrance to him in the Lord's work: it was a messenger of Satan that he was anxious to get rid of. Three times he besought the Lord for its removal. But no, it had come to stay, and the Lord mercifully made him to realize that though it was very undesirable to the flesh, it was nevertheless profitable to him spiritually; for otherwise he might become exalted overmuch.

The implication of weakness the Apostle humbly accepted. He did not resent it and begin to boast of his strength and to reproach the Lord for not exerting his power for its removal; but, on the contrary, with grace and gladness he accepted the Lord's judgment of

his heart, and his estimate of his strength, and appreciated the love that thus cared for him personally, while through him he was ministering to the whole Church. Yes, praise the Lord! he chooses his own instruments, and whets and grinds and polishes them for the more effectual service, and wields them with force and power in the service of his people; but in all the painful and laborious service he has special care also for the willing and faithful instrument. He will not suffer it to be tried beyond that which it is able to endure; nor will he suffer it to be exalted without some counterbalancing thorn in the flesh to preserve its equilibrium.

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The answer to the Apostle's prayer, although not in accordance with his request, was a blessed consolation--"My grace [my favor] is sufficient for thee; for my strength is made perfect [made manifest] in [your] weakness."

This is also the blessed consolation of every truly submissive heart. How many of the Lord's people are tempest-tossed and sorely tried in these days; and doubtless many of them have earnestly besought the Lord to remove this or that trial or affliction; but the piercing thorn still remains for their discipline and perfecting. Let all such, like Paul, give ear to the Master's voice--"My favor is sufficient for thee." What if other friends forsake thee, and hosts of foes seek to overwhelm thee, if thou hast my favor, my love: is not that sufficient? And what though the flesh be weak and the heart sometimes faint, my strength shall supply your lack; and while you walk in the way of my appointment, your weakness shall only the more manifest the power of God working in and through you.

What sincere child of God has not realized, in times of greatest need and felt weakness, the power of God on his behalf supplementing his weakness with strength from above? And when the task was accomplished to which the Lord had called him and for which he felt so incompetent of himself, has he not realized in the outcome the wonder-working power of God?

In view of such a gracious provision to supplement his weakness with divine strength, the faithful Apostle meekly responded, "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me." Having put forth all his own energies and faithfully used his own ability to its fullest extent as a wise steward, it was his joy to recognize the hand of the Lord working with him--by miracles

and signs and with demonstrations of the spirit and of power. (Heb. 2:4; Acts 19:11; 1 Cor. 2:4.) These demonstrations of divine power supplementing Paul's faithful use of his natural abilities were the Lord's endorsement of all he did--the manifestations of divine approval both to himself and to others, and consequently cause for great rejoicing.

With the Apostle it is also the privilege of all God's children to have their weakness supplemented by divine grace, while they meekly and faithfully use their talents in the Lord's service. And so all the faithful may rejoice in tribulations and infirmities, while God overrules the former and supplements the latter to his praise.

But to rejoice in tribulations, to endure meekly and patiently a sore thorn in the flesh, and even to glory in such personal infirmities as make the power of Christ the more manifest, is not possible except to those whose hearts are in fullest accord with the loving purposes of God. If the heart be influenced by pride or ambition or love of fame or wealth or any worldly ambition, joy in tribulation is impossible. But if the old ambitions and desires of the flesh are kept under, and faith, love, hope and zeal are all alive and active, we shall have the consciousness of the divine favor, and then we can rejoice in every experience.

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"THE LORD IS MY SHEPHERD."

"The Lord is my Shepherd: I shall not want."--Psa. 23:1.

IN comparing himself to a shepherd, the Lord made a very apt illustration of his care for his people--a care which is always solicitous for their welfare, watchful for their interests, patient with their youth and inexperience and untiring in its ministry of love.

But it is only when the individual can say in his heart, The Lord is my Shepherd, that this blessed ministry of the good Shepherd can be realized. It is when we become his sheep that we learn the value of the Shepherd's care; and the man who has had experience under the care of the good Shepherd can truly say with the Psalmist, "I shall not want." He shall not want for the temporal necessities of the present life--"Bread shall be given him; his waters

shall be sure." (Isa. 33:16; Matt. 6:33,34.)
He shall not want for light and be left to walk
in the darkness of this world, but unto him shall
be given the light of life. (John 8:12.) He
shall not want the necessary care and discipline
to fit him for the future life; "for whom the
Lord loveth he chasteneth, and scourgeth every
son whom he receiveth." (Heb. 12:6.) He
shall not lack the consolations of divine grace
in times of trial and affliction; for it is written,
"My grace is sufficient for thee, for my strength
is made perfect in weakness." (2 Cor. 12:9.)
He shall not want for fellowship and sympathy;
for the Lord himself hath said, "I will never
leave thee nor forsake thee" (Heb. 13:5); and
again, "Lo, I am with you alway."--Matt. 28:20.

Surely no good thing will he withhold from
them that walk uprightly--as true sheep. He
will protect them in every danger, and guard
them with a shepherd's care.

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Z.W.T. TRACT SOCIETY'S ANNUAL REPORT.

IT is with great pleasure, deep gratitude and
profound recognition of the great Master's
providential leadings, that we summarize and
lay before our readers the results of their labors
and ours with and under the great Chief Reaper
in the present harvest work, for the past year--
from Dec. 1, 1893 to Dec. 1, 1894.

We congratulate our readers that although the
year has been marked by Satan's fiercest assaults
upon the Lord's work and upon us of the
WATCH TOWER as his and your representatives
in the supervision of that work,--and notwithstanding,
too, the fact that the year has been
one of unprecedented pinch in financial affairs,
nevertheless it has been the most successful year
of the Tract Society's experience in the amount
of money received and expended, and in the tract
pages circulated, as you will see from the reports
of the Secretary and Treasurer subjoined. True,
the work is small:--very small is the sum at our
disposal for the spread of the Truth compared
with the immense sums donated to other tract
societies for the promulgation of what we believe
to be chiefly error. The Lord in his wisdom
has seen fit to limit the means at our disposal,
and no doubt for good reasons;--quite probably
to draw out to greater activity and self-denial

each one who has the cause at heart.

"It is required of a steward that he be found faithful." We at the WATCH TOWER office are in several respects stewards of the Lord's goods, "stewards of the manifold grace of God," and it is his approval which we crave. We trust that as he reviews the efforts and results of the year--your efforts and ours--that he can approve both you and us, saying, "Well done, good, faithful servants." But we of the TOWER office are not only the Lord's stewards, of goods both temporal and spiritual, but we are also your stewards,--stewards of those monies which you have contributed to the Tract Fund--and as your stewards this report is due to you, and submitted accordingly.

If we cannot congratulate you that the sum is a large one, we can congratulate you that it has accomplished more than double as much as the same amount generally accomplishes in the hands of other Tract Societies, where

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salaries and office rent consume a large proportion of the receipts. Twenty-three millions of pages of tracts is a good showing; and if the DAWN pages circulated were added, it would represent over thirty millions of pages more. Thank God for the privilege of having a share in this, his work of gathering together his elect unto him, preparatory to the setting up of his Kingdom in power and great glory. Compare Psa. 50:4,5; Matt. 13:30, and Matt. 24:31.

The colporteur work has been considerably interfered with by reason of the financial depression. Tens of thousands of people who have the time to read, and whose minds are more than ever open to the message of God's Kingdom coming, have been obliged by necessity to refuse to purchase DAWNS, and have been supplied with free tracts instead. This in turn has worked unfavorably to the colporteurs, many of whom have been obliged to receive credits and some assistance from the Tract Fund while others have been forced to quit the work entirely until times improve, which we expect will not be before next Spring. These dear co-laborers have many trials and discouragements by the way, and need our prayers. Let all who feel an interest in the cause remember in their devotions these whose labor of love has been God's instrumentality for carrying the good tidings of great joy to so many of you, and this branch of the service, which has been specially attacked by the Adversary during the year just closed.

Impressed with the fact that a number of school teachers, ministers and business men who had tried the colporteur work had failed to make it a success, we have devised a new method of work specially suitable for them. A few are already using it with success, and we hope that it will enable many to engage in the harvest work in a self-supporting way during the coming year. The new method is not at all adapted to the use of the average colporteur, who succeeds best with the usual methods: indeed the new method is suited only to those who by the grace of God can respond that they possess the eight qualifications for public ministry,

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mentioned in our issue of Sept. 1; and it is consequently explained only to such as can and do thus respond.

The "New Branch of Service," started some time ago, but mentioned and enlarged recently, --viz., the arrangement for the holding of meetings, by traveling representatives of the Tract Society--is proving spiritually profitable to the Church, as indicated by letters received from various quarters, which tell of spiritual good derived, and truth more clearly discerned.

This work is carried on economically, too, that the means supplied by the Lord may reach as far and accomplish as much as possible. A reference to the Treasurer's report will show that only \$403.88 has been expended in this way; and this was nearly all spent during the past three months. Brother M. L. McPhail only has been giving all of his time to this work, and he alone has all of his expenses paid out of the Tract Society's fund, the other laborers in this branch of the service, Brothers Antoszewski, Austin, Bell, Blundin, Bohnet, Draper, Merrill, Murphy, Owen, Page, Ransom, Richards, Thorn, Webb, Weber, Weimar, West, Williams, Wise and Witter, being traveling salesmen, colporteurs or business men whose expenses are met by their business or otherwise and who delight to give an evening or a Sunday, as they can arrange it, in serving the Lord's flock--pointing to the green pastures and the still waters and feeding and rejoicing with the "sheep."

During the past five months Brother McPhail has visited groups of WATCH TOWER readers in fifty-three cities, and has held about one hundred and fifteen meetings in the states of Pennsylvania, Delaware, Maryland, Virginia, West Virginia, Ohio, Kentucky, Delaware,

Indiana, Illinois and Michigan. The other brethren, all together, have probably held as many more meetings--some in New York, Pennsylvania, Ohio, Massachusetts, Iowa, Wisconsin, Indiana, Canada, Illinois, Texas, California, Oregon and Florida. Several others expect to engage in this branch of the work early next year. This branch of the service also deserves our sympathies, co-operation and prayers. The blessings attending these meetings will depend largely upon the sympathy and cooperation of those visited; and the Lord will not be unmindful of your labor of love and

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service in such co-operation, in however humble the capacity; and he will reward with grace now and with glory hereafter. All who desire such meetings, and who would co-operate in making them a blessing to themselves and others, are invited to let us know of their desires. And any who make use of the "Good Hopes" blanks which accompany this issue may, if they so prefer, designate what proportion of their donations they wish to have applied to the forwarding of this special branch of the service.

In view of the activity of our great Adversary, and his endeavor to counterfeit not only the light of truth, but also the ministers of the light, it is well that the Lord's people should be on guard against the agents of another gospel, which denies that our Lord bought them (2 Pet. 2:1) and claims that he was merely an example and teacher. No such error need be feared from any of the Brethren who bear our Letter of Introduction and Commendation.

Concerning the spiritual condition of the Church in general, we have exceptionally good opportunities for judging, being in communication with many of the household of faith the world over; yet only the Lord can read the hearts;--"the Lord knoweth them that are his." However, we are glad to be able to report that while the love of many waxes cold, we have many cheering evidences that the spiritual warmth of others is constantly increasing; and although Satan is permitted to sift out some, as we were forewarned, others are by the same trial only the more firmly rooted and grounded and built up in the most holy faith. And for every one who leaves the ransom and the light of present truth, another, more earnest and zealous, comes forward--reminding us of our Lord's words, "Hold that fast which thou hast, that no man take thy crown."--

Rev. 3:11.

Not only do the letters received, and the reports from the traveling brethren and the colporteurs, testify to much earnestness and love for the truth, but the Treasurer's Report, which follows, testifies to the same in no uncertain tones; for where the poor give their hard-earned dollars their hearts must be also--especially in the recent close times. While the sum contributed would be small indeed for wealthy people to spend in forwarding the grandest tidings that ever reached the ears of man, yet we know that the donations of some have not been without considerable self-denial; for among our readers are not many great or rich in this world's greatness and riches.

SECRETARY'S ACCOUNT.

During the year from Dec. 1, '93 to Dec. 1, '94 there have been circulated, free, the following:

Copies OLD THEOLOGY TRACTS, 1,159,091
" ZION'S WATCH TOWER, 125,892

Since tracts vary as to the number of pages, it is customary to reckon their circulation by pages. The foregoing, so stated, represent 23,321,900 pages.

TREASURER'S ACCOUNT.

RECEIPTS:

From "Good Hopes,"\$5,664.56
" other sources,..... 4,076.00

Total,.....\$9,740.56
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EXPENDITURES:

For Balance due from last year,.....\$ 478.60
" Tracts, TOWERS, etc., sent out free, 5,738.97
" Postage, freight, wrappers,
etc., for same,..... 658.55
" Labor, mailing same,..... 572.00
" Foreign translations, plates,
etc., Tracts and DAWNS,..... 1,025.26
Assistance to colporteurs, DAWNS
to the poor, etc.,..... 553.30
Interest on colporteurs indebtedness
to T.P. Co.,..... 310.00
Expenses of traveling Evangelists,..... 403.88

Total,.....\$9,740.56

Thus, by the grace of God, we start upon the new year free from all debts and hopeful of great privileges and opportunities just before us. Let us each do with our might what our Master has placed within our reach; and let us do it promptly and zealously, remembering that nearer and nearer comes the night when no man can work.--John 9:4.

It is but our duty to mention that the foregoing statement takes no account of some five thousand dollars of credits extended to colporteurs

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by the Tower Pub. Co., for which our Tract Society is pledged;--and the most of which it is to be hoped the colporteurs will soon be able to settle for themselves. Those who can do so should have their accounts paid ahead or else send the money with their orders, as our Society is obliged to pay interest on these balances. In this connection it is proper to mention that the items of rent, light, heat and clerical work are not omitted by accident from our account of expenditures. These are donated by the Tower Publishing Co.

While the colporteur work for the circulation of MILLENNIAL DAWN is under the supervision and patronage of this Society, it is self-supporting to a very large degree;--the only liabilities being the guarantee of their accounts above mentioned and in the preparation of foreign translations. An item on this last account appears in the Treasurer's report, above.

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THE PRINCE OF PEACE.

IV. QUAR., LESSON XII., DEC. 23, ISA. 9:2-7.

Golden Text--"Of the increase of his government and peace there shall be no end."--Isa. 9:7.

The standpoint of the Prophet here is that of the dawn of the Millennial age, immediately after the setting up of the Kingdom of God in the earth--both its earthly and its heavenly phases.

Verse 2. "The people that walked in darkness have seen a great light." The reference here

is to the world of mankind, all of whom will at that time recognize the presence of the Lord and his Kingdom established; for it is written that "every eye shall see him." (Rev. 1:7.)

The world that has walked in the darkness of ignorance and superstition for six thousand years will then begin to see the glorious light of truth and righteousness, and in the earthly phase of the Kingdom they will see the grand illustrations and rewards of righteousness.

"They that dwell in the land of the shadow of death [i.e., fleshly Israel under the condemnation of their law covenant*], a light shineth brightly over them." Yes, the light will shine with special brilliancy upon fleshly Israel: then their blindness will be turned away and the favors of the new dispensation will again be--"to the Jew first, and also [afterward] to the Gentile;" and through the secondary instrumentality of the fleshly seed of Abraham shall all the nations of the world be blessed. The ancient worthies of that nation will be the visible rulers of the world, and their new work will begin at Jerusalem, bringing order out of confusion, peace out of discord and making Jerusalem a praise in the whole world. It was with reference to this that the Prophet wrote again, saying, "Arise, give light, for thy light is come, and the glory of the Lord is shining forth

*See our issue of November 1 & 15, '94.

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over thee. For behold, the darkness shall cover the earth, and a gross darkness the people; but over thee the Lord will shine forth, and his glory will be seen over thee. And nations shall walk by thy light, and kings by thy brightness of thy shining....And the sons of the stranger shall build up thy walls, and their kings shall minister unto thee; for in my wrath did I smite thee, but in my favor have I had mercy on thee."--Isa. 60:1-3,10.

Verse 3. "Thou hast multiplied the nation [Israel--a reference to their gathering together again as a nation after the long dispersion of nearly two thousand years as fugitives among all the nations;--and also to their reinforcement by the resurrection of their ancient worthies and heroes], made great their joy: they rejoice before thee as with the joy in harvest, as men are glad when they divide the spoil." Such indeed will be the joy of Israel when

the blessings of their restoration to divine favor begin to be realized.

Verses 4,5. "For the yoke of their burden, and the staff on their shoulder, the rod of their oppressor [the heavy burdens of oppression imposed upon them and the persecutions inflicted by their Gentile enemies during the long period of their blindness and exile], hast thou broken, as on the day of Midian"--when a great victory was won for them by Gideon's small band of 300 under the Lord's direction, without bloodshed and without strife. (Judges 7:1-23.) Even so shall it be when the Lord shall again fight for Israel: it will not be by their own power that the victory of the final battle will be secured.--See Ezek. 38:11,15-23. Also compare verse 4 with Ezek. 39:8-15.

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Verse 6. Why is all this return of divine favor to Israel? is it because of worthiness in them? Surely not; for to this day they are a stiff-necked people, and their blindness and hardness of heart continue although we are within only a score of years of the time when all these things shall be fulfilled. The reason for it is that the Lord hath remembered his covenant with their fathers (Lev. 26:42,45; Jer. 31:34), and that in fulfilment of that covenant a child has been born unto them who was destined to be a light to lighten the Gentiles and the glory of Israel; and now (at the time indicated in the prophecy) "the government is placed upon his shoulders." Dimly this light of the world shone upon Israel at the first advent of Messiah; but when "the light shined in the darkness, the darkness comprehended it not." "He came unto his own, and his own received him not." It is only at the second advent that they recognize him as the promised seed of Abraham and their long-looked-for Messiah. They shall look upon him whom they have pierced, and shall mourn for him.--Zech. 12:10.

"And his name is called Wonderful [What a wonder indeed to Israel specially, that the despised Nazarene, the man of sorrows and acquainted with grief, whom they hated and crucified and reviled, even to this day, was indeed their Messiah, and they knew him not. What a wonder, too, to them specially, will be the forgiving love that so meekly bore their reproaches and sacrificed even unto death to redeem them from the curse of the law, and that now returns to restore and bless them! Wonderful, wonderful love, wonderful condescension

and grace, and wonderful exaltation and glory and power!), Counsellor [not counsellor of the mighty God, as some translators have rendered it; for Paul significantly inquires concerning Jehovah, "Who hath been his counsellor?" (Rom. 11:34.) He needed no counsellor, but poor fallen humanity does need such a wise counsellor, and he will teach them and they shall walk in his ways.--Isa. 2:3], The Mighty God ["a Savior and a great one"--Isa. 19:20], The Everlasting Father [the new life-giver to our dead race--the second Adam --1 Cor. 15:45], The Prince of Peace [whose glorious reign shall be one of righteousness, bringing with it all the blessed fruits of righteousness --peace and joy and satisfaction and everlasting rest]."

Verse 7. His dominion shall increase until all things are subdued under him. It shall extend, not only to the ends of the earth, but eventually all things in heaven and in earth are to be united under his headship as the representative of Jehovah, who would have all men honor the Son, even as they honor the Father. --Psa. 72:7; Eph. 1:10; John 5:23.

"The zeal of the Lord of hosts will perform this." Such is Jehovah's purpose, and thus he declares that it shall be accomplished; and our hearts leap for joy as we realize, not only the glorious import of this prophecy, but also the fact that the time is at hand, and that a score of years future will see the Kingdom established and its blessings beginning to be experienced.

The common interpretation of this prophecy regards it as fulfilled upon Israel at the first advent, and the Kingdom of God as established then in the Gospel Church; and the great increase in the numbers and power of the nominal Church of all denominations, Papal and Protestant, as the predicted increase of Christ's government. --Verse 7.

Such a fulfilment would not be worthy of the record. Christ does not reign in Christendom: its general character is antichristian. The only sense in which Christ's kingdom was begun at the first advent was in its embryo condition; and this, the only true Kingdom of Christ in the world, has, like the Lord, been unrecognized in the world, except, like him, to be despised and forsaken and to suffer violence. Its numbers have always been small and its circumstances humble; for not many rich and great, etc., are called.--1 Cor. 1:26-29; Jas. 2:5.

Nor did the nation of Israel at the first advent see or comprehend the light of Christ, nor did he at that time break their yoke or deliver

them from the rod of their oppressor; for in consequence of their failure to recognize the light when it began to shine upon them, they were blinded, the rod of the oppressor came upon them with increased force and they have never yet been relieved, nor will they be until their Messiah is recognized as having come again, a second time; this time without a sin-offering unto salvation.--Heb. 9:28.

Let us rejoice for them and for all mankind that the blessed day is nigh, even at the doors. Rightly viewed, this prophecy is full of rapturous inspiration.

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REVIEW.

IV. QUAR., LESSON XIII., DEC. 30.

Golden Text--"Jesus Christ, the same yesterday, and to-day, and forever."--Heb. 13:8.

As we endeavor to review the life of Jesus how blessed is this assurance of the Apostle, that he is, and ever shall be, the same unchangeable friend and lover of humanity! The review of his life and teaching should be our constant meditation. He was the living example of God's law of Love; and in him all the graces of the spirit focused.

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ENCOURAGING WORDS FROM FAITHFUL WORKERS.

DEAR BROTHER RUSSELL:--Of the books I brought with me to Denmark, there are now none left, and several Christian friends are anxiously waiting with me for the new lot to arrive. The lady class leader of a large Methodist church, to whom I sold a copy of DAWN soon after coming here, has read a good part of it and has liked it so much that she is recommending it to S.S. teachers and pupils, and has sold several copies. People are not so prejudiced against it here, as some seemed to be in the United States.

This is a very lively place, and everybody looks happy and contented. There are many

churches. The state church is Lutheran, a dead, formal thing, which, as intelligence increases, is losing more and more of its influence over the people.

There has been much talk lately among the dissenters, Baptists, Methodists and others, concerning a church union. A Mr. Edwards of England, one of the members of the S.S. committee in London, has been here several times, speaking in various churches upon the subject of joining all the Sunday Schools into one large body and using the "International S.S. Lessons."

I have attended three of these meetings, the last one being held in the Baptist church; and for the first time here ministers of various denominations were seen and heard from the same platform. They seemed united to work their own scheme of "saving the whole world" before the Lord's Kingdom is set up. Oh, how blind the guides! and the people are in gross darkness concerning the Lord's real, glorious plan. May his Kingdom soon come!

I would like very much to have a companion in the canvass, and am in hopes soon to get a young man, a clerk in a large book store, who is reading the DAWNS and likes them, to start out with me in the harvest work. I have not regretted that I left America, but am well pleased here in every way. I delight in doing some good work for the Lord, in finding and sealing his dear people, and feeding the truth-hungry with good meat from his table. Truly it is a glorious work, when rightly understood and appreciated, and I thank the dear Lord for the opportunity of being used in it.

I remain, Your brother in Christ,
JOSEPH WINTER.

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DEAR BROTHER RUSSELL:--I wish to ask a few questions in regard to some of the teachings in the WATCH TOWER and the Tracts. Should not we who come out of Babylon have some organization? [See TOWER, Sept. '93.] What is the form of worship followed in your Allegheny Church?

We have started a Bible class at our house. We meet with a few interested neighbors every Thursday evening. Any suggestions as to what plan would be most conducive to our spiritual growth will be gladly considered. I do not want to take much of

your valuable time. If the questions within are of enough general interest to be treated in the TOWER, I shall not expect a personal answer to this letter.

I am in sympathy with the experiment of the TOWER Society in sending out teachers. May God be with the movement. With Christian love from Sister Heston and myself, I am yours in his name,

E. H. HESTON.

DEAR MR. RUSSELL:--You will be glad to know that we are continuing our weekly class at Mr. Sheward's house. We are now two-thirds through VOL. II. of the DAWN. It took us a whole year to master VOL. I., there being so many points that required close and careful thought; but I think we were amply repaid for the course we adopted....

Believe me, Yours sincerely,
T. W. TOWNSEND.

DEAR BROTHER RUSSELL:--I enclose \$1.00 for which I would like you to send me copies of the October number of Z.W.T., which I will take great pleasure in circulating among my Methodist acquaintances --some ministers, who dare not express their sentiments for fear of the bishops. The "New Gospel" expressed in Bishop Foster's sermon, however, may loosen their bonds somewhat, and they may follow their leader, even though they have heretofore resisted the plain truth. The separating continues. "Forsake her, and let us go every one into his own country," is being fulfilled in Babylon. The "clouds of heaven" are growing thicker, and must soon burst into the final great storm.

Yours in the patient waiting for the Kingdom,
EDWIN C. MOTT.

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DEAR BROTHER RUSSELL:--I noticed in a recent TOWER the article on "The New Branch of the Work," but had not thought of myself as having a clear enough knowledge of divine truth, or as being otherwise competent to fulfil the requirements. However, I find that in some attempts to help others

the Spirit of truth has greatly assisted me in bringing to my remembrance many truths of Scripture which I was not aware I had in my storehouse of memory. I have also found that all such efforts to help others have always been of great benefit to myself; and now, after prayer and consultation with the Lord, I feel that perhaps I can be used by Him to some extent at least in strengthening some of the "babes in Christ," by endeavoring to help them to a clearer understanding of God's wonderful plan. It is only by the grace of God that I can say that the eight qualifications are applicable to me; but by his grace I hope to be able to meet these requirements, and so am glad to offer all the time at present at my disposal.

A recent Sunday I spend very pleasantly and profitably with a brother and his wife whom it was my privilege to interest in the truth. We spent the afternoon with relatives who have greatly opposed them in the new light, and with whom he has had long controversies, which, he now sees, have only hindered them instead of assisting them as he was anxious to do. After considering the matter, I thought best to avoid all controversy, and seek to talk only on subjects on which we could agree, not missing opportunities to show forth the love of Christ and to impress them with the fact that we had been with Him. The result was a very pleasant afternoon, and a cordial invitation to come again.

May the dear Lord bless you and Sister Russell, and all of the laborers, and help each one of us in these trying times to stand firmly on the rock, Christ Jesus our Ransom.

Your brother in Christ, A. L. WITTER.

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DEAR BROTHER:--Christian love and greetings from me and mine to you and yours. The "transforming" influence of the "renewing of our minds" draws us nearer in love to all who are probationary members of the Church, as well as to Jesus and those with him who have been changed.

The work of preparing the Bride is wonderful, and the new plan of sending out Brethren to strengthen and help those who are striving seems very wise, though the risk is apparent. From a little experience of our

own it seems timely. We have found that the lack of many is systematic Bible study.

As a confirmation which you did not mention [See TOWER, Aug. 1, "Is Death a Penalty or a Consequence?], as to Satan's power being exerted through various kinds of insect and other life, see Luke 10:17-20 (Diaglott). Verse 19 reads, "Behold, I have given you authority to tread on serpents and scorpions, and on all that power which is of the enemy"--showing that those injurious creatures are counted part of his power.

In our reading my wife and I came across the best proof we have yet found that the "remnants" of the so-called "ten lost tribes" were really in Palestine. Paul, in his speech before Agrippa, says, "And now I stand and am judged for the hope of the promise made of God to our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come."--Acts 26:6.

Our daily prayer is for you and Sister Russell and those associated with you, that you may indeed be led of the holy Spirit.

Yours in the love of Christ,

CHARLES C. BELL.

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GENTLEMEN:--I have recently received two or three tracts from you, one of which, entitled "Do You Know," is of a character to command my attention and enlist my confidence. Your liberal attitude and anti-sectarian spirit, with your advanced Scriptural declarations, commend your publications sufficiently to induce me to seek a more intimate acquaintance with your Society and from what you assert in relation to the book, MILLENNIAL DAWN, I am induced to send for it; and, as the price is not given, I enclose one dollar, and you can send me anything that you consider "meat in due season."

I am poor in spirit and purse, but rich in faith--looking for the coming of Jesus Christ, the King of kings, and loving his appearing. I belong to no sectarian organization: if a member of the Church, it is the one that fled into the wilderness from the face of the serpent, the only door to which is Christ.

If your Society publishes a serial, send me a number. I will endeavor to help sustain

every means of grace that seems to accord
with Bible truth and "the faith once delivered
to the saints." C. D. M_____.

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