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ZION'S
Watch Tower
AND
HERALD OF CHRIST'S
PRESENCE.

PUBLISHED MONTHLY.

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The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he cannot and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

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TAKE NOTICE.

This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it. Freely we have received and freely we would give the truth. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea,

come, buy wine and milk without money and without price." And you that have it-- "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness."-- ISAIAH 55:1,2.

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THE TOWER IN GERMAN.

We take pleasure in announcing to our German friends, that we have commenced a German edition of the TOWER, the first number of which goes forth this month. It will be a monthly, of eight pages, smaller than the English edition: price, 25 cents per year. The Lord seemed to set before us an open door in this direction, and to the extent of our ability we go forward to enter it by starting this paper. You also have a privilege in connection with this work. It is for you to scatter sample copies, and to awaken an interest in it among earnest German Christians. Do your part well, and while you pray, labor also and sacrifice in the spread of the "glad tidings." Send in subscriptions and orders for sample copies at once.

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VIEW FROM THE TOWER.

The outlook at the opening of the New Year has some very encouraging features. The outward evidences are that the marshalling of the hosts for the battle of the great day of God Almighty, is in progress while the skirmishing is commencing. While the Protestant (?) sects are coming daily into closer sympathy with the "Mother Church," as they rightly call the Church of Rome, the governments are doing likewise. The latest proof of this is found in dispatches dated January 1, 1886, in which it is announced that the Prussian government, which for several years past has been at enmity with the Church of Rome, proscribing many of her priests and bishops, declaring that the influence of Papacy is contrary to the peace and prosperity of the Empire, is now come into perfect harmony; and the Pope has decorated Prince Bismarck with the "Order of Christ," the badge of which is richly set in diamonds. This present was accompanied by an autograph letter from the Pope, and in return Emperor William of Prussia has decorated the Pope's chief secretary, Cardinal Jacobini, with the "Order of the Black Eagle," the most honorable decoration of the Prussians.

What of this you ask? A fulfilling of prophecy we reply. In the battle already beginning, we are clearly told that there will be a general division of the world into two contending parties. The kings, chief men, and mighty or influential men, the wealthy and

the worldly great, are all on one side the battle, and with them the symbolic beast (Papacy) and Protestantism. All these unite their efforts, realizing that they must stand or fall together. (Rev. 19:18-20.) On the other side is the now present Lord, who, having taken his great power, begins the work of blessing the world by smiting down the oppressors --oppressive errors, and those influenced by the spirit of those errors, who attempt to monopolize the favors of God both temporal and spiritual, and to oppress the people in their own advancement.

But who are with the Lord in this great work of smiting down error and oppression? The kings of earth? No. Financiers and capitalists? No; their interests are on the other side the question also. And where will the professed ministers of Christ stand who were sent to declare the good tidings of the deliverance which the King of kings is now bringing about? Where will the dignitaries and the influence of the Nominal Church be found? With the Lord? Ah, no; they have become so identified with the world that their interests will be bound up together, and their influence will be given on the side of error and oppression, on the side of kings and capitalists from whom they receive their support and upon whom they have become dependent.

Who then are with the King of kings in this conflict? Those close to him, his "regular army" are few--a little flock. Among these his followers, all faithful and true, are not many great, or rich, or mighty, according to the course of this world; but they are all rich in faith--chosen and faithful. (Rev. 18:14.) But the new and rightful King has an immense army of "irregulars" in every kind of uniform (except the white of the "regulars") Communists, Infidels, Socialists, Anarchists, Nihilists; all these fight in the battle of the great day, though ignorant of him whose kingdom they help to establish. These are the vultures of Rev. 19:17,18,21, who battle for plunder and get their fill in the overturning of earth's kingdoms; because the time is come for the Messiah to take the dominion of earth and to overthrow the oppressors and corrupters of the earth, (Rev. 19:15 and 11:17,18) preparatory to the establishment of everlasting peace upon the only firm foundation of righteousness and truth.

Meantime, while those who are in opposition to the kingdom of God and its scepter of righteousness, impartiality and justice, are being gathered to the great slaughter referred to above, (See Luke 19:27) the Lord's professed Church is having its trial completed. Its testing "so as by fire" is being accomplished, and the stewards are being heard as to the faithfulness or slothfulness of their stewardship. (Luke 19:15.) We see and feel this daily also, another evidence that the time for the glorifying of the Church, the body of Christ, is nigh at hand, after which they will shortly be manifested for the joy and blessing of the groaning creation. Rom. 8:19-23.

From the TOWER it seems evident that the deeply interested are daily becoming more so, as inspired by the truth they are making

effort at the cost of inconvenience and sacrifices of various kinds to spread the glad tidings; while others who love the present world and its honors and comforts are becoming more and more cold and indifferent. This, too, is what we should expect. We are in the testing time, and must take our stand on one side or the other.

Many who inquired for the "suggestions" offered in our issue of September last, and engaged more actively in the work, are finding it a favorable opportunity for reaching hearing ears; and more than that we notice that their own hearts are being enkindled with the flame of the heavenly love in the message which they bear to those who sit in gross darkness all around them.

Financially also the outlook is more favorable than last year. The receipts of the "Tract Fund," from the sale of the Florida Lands donated a year ago, together with the voluntary donations received during the year past, have enabled considerable work to be done besides well nigh wiping out the debt that was upon us for some years previous. See statement of Secretary in another column.

All this is encouraging, and in the name of the Master, we bid his faithful ones be of good cheer, and of thankful heart; while we trust that we all shall be more faithful and more used in the blessed service during the year begun, and that it shall be yet more rich in grace, knowledge, love, and good works of faithful stewardship, let us render thanks for the favors and blessings past; for by the grace of God we are what and where we are.

To all the readers of the TOWER the Editor sends greeting and best wishes for the year 1886. May it be to all of you "A Happy New Year." Happy may ye be because of God's favors, realizing them in all the affairs of life, especially in the increasing knowledge of His plan and word of truth; in the privilege of suffering reproach and dishonor for the truth's sake, rejoicing and being exceeding glad that He counts you worthy to thus share the sufferings of Christ. (Acts 5:41.) May you have abundant and well improved opportunity for suffering reproach for the name of Christ and in suffering for well doing. (1 Pet. 4:14-16.) And being thus proved worthy of the everlasting glory reserved in heaven for such as thus follow in the Master's footsteps, may you have at the same time the joy of the Lord, rejoicing with an unwavering hope in "the glory that shall be revealed in us." Rom. 8:18.

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EXTRACTS FROM INTERESTING LETTERS.

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Oceana Co., Mich.

DEAR BRO. RUSSELL: I take this opportunity of writing to you, being requested by Bro. _____ to send you the enclosed one dollar in payment for the WATCH TOWER. To use his own language, it supplies a long-felt want and furnishes him with the food most necessary to him. Bro. _____ was baptised according to appointment stated in my last letter to you. Quite a crowd gathered on the beach of Lake Michigan where the ceremony was performed. We had a good time, and the Lord was present, we believe, to own and accept the ratification of the covenant of sacrifice.

Though compelled to labor six days in the week for support of self and family, I am still able to do a little for the Master on the Lord's day. I am engaged at present in preaching and Bible reading at a neighboring school-house. The interest, I am encouraged to hope is increasing. Since the baptism of Bro. _____ I find myself denounced from the pulpits of the nominal Church. The different sects here, while disagreeing with each other, all unite in denouncing me, but "great is my boldness of speech." I am filled with comfort. I am exceedingly joyful in tribulation." It is a sign to me that I am walking in the light as God is in the light. Praise the Lord O my soul and all that is within me praise his holy name. The church here unite with me in sending greetings, with love to all in the faith and hope of the gospel.

Your Brother in Christ, _____.

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California, December 22, 1885.

MR. C. T. RUSSELL, MY DEAR SIR AND BROTHER:--I desire to become more familiar with the truth as expounded by you in your publications. Some time ago I received a WATCH TOWER and your Food for Thinking Christians, and I confess it has disturbed my old beliefs wonderfully. As a Methodist preacher for sixteen years, now acting pastor of a little Congregational church here, I have of course imbibed and upheld

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what is called orthodoxy. But I am disgusted with sectarianism; with its narrowness and domineering, titled ministry, who lord it over God's heritage, and I am now drinking at the fountain of all truth, and henceforth am a New Testament theologian independent of philosophy and church creeds and antiquated scholasticism. The doctrine of the "restitution" is very attractive to me and explains away many difficulties that have burdened my mind. But I desire

more light. I am in a little child attitude, teachable and hungry for the truth.

I want all the help I can get. I have outgrown a great many dogmas but have not yet stopped growing.

I have not reached the point and never shall when I shall say, "My mind is all made up," and henceforth there is no more investigation. No! This is a dangerous state to be in. Let me range the fields of truth and glean what I can from every source. I am a firm believer in conditioned immortality and the soul-ical nature of man as taught in the Bible. I now see that death is not eternal life in misery. I can see that the final end of sin and sinners is destruction, ceasing to be of all vital existence or being. There are some texts that seem to contradict at present the doctrine of Restitution, and your comments and explanations will aid me very much.

I have resolved to follow the pure Bible truth wherever it leads.

I have lived on ordained dignity long enough. It is the driest bone I ever picked, and I am ready to throw up the whole thing and become one of the Lord's little ones and preach Jesus and the Resurrection as never before.

Will you, therefore, send me the TOWER for the coming year and some back numbers and a few of the Food, etc.

My TOWER is an old one, and I don't know where your present address is, so I hesitate in this to send you much money till I hear from you. Then I will enclose some money to help in this good cause.

Yours for the truth, _____.

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Texas, Dec. 22nd, 1885.

BROTHER RUSSELL:--Please present the enclosed amount, \$5.00 in the name of our dear Lord and Master, to our brother, Otto Von Zech, who has left all to follow Him. "For all things come of Thee, and of Thine own have we given Thee."

I am still striving for the mastery, through many trials and temptations. Remember me in earnest supplications to Him. Your sister in Christ, _____.

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Cedar Rapids, Iowa.

DEAR SIR AND BROTHER:--Your reminiscences in the October number of the TOWER set me to thinking if there was not some sacrifice I could make to help replenish the Lord's treasury, and as a result I send you an express package (a gold watch and chain) with

this, which you may put to what use you think best. It was a gift from my (earthly) father and required a struggle to part with it, but I reasoned that if I had consecrated my all to God that this was his, and I had no right to keep it to myself. I may have erred in sending it to you instead of first converting it into cash, but I thought that you could probably dispose of it to better advantage than I could. I have felt for some time that I must be a member of the feet class, not seemingly possessing other talents, and my inability to do much in this way has troubled me a great deal. But I leave it all with God. If I do my best I know that he will be satisfied. I have had no success with others yet. Our city is called the City of Churches, and verily it is filled with the worshipers of the Beast and his Image.

Yours truly, _____.

[A watch being almost a necessity we felt it to be the Lord's will that we should return it, and we did so. The sister can now prize it yet more, as a gift from her heavenly as well as her earthly father. The chain we disposed of as requested.]

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Pomona, Ill., January 4, 1886.

DEAR BROTHER RUSSELL:--I again drop you a few lines to let you know how the work of the Lord is progressing in this part of the field. I promised when I accepted the offer to work in the harvest of the Master, that I would set apart one day of each week to that work. I engaged in the work in earnest, and I became so used to telling the story of what great things the Lord has done for us, and I loved to tell that story so well that I find I have given at least half of my time; and the field of labor seems to open larger before me; so the Lord only knows where my labor will end... I have acted in good faith and with an eye to the promise that is to the faithful.

Yours in fellowship and love, _____.

Galt, Cal., Dec. 29, 1885.

DEAR BROTHER:--We are rejoicing with you that you are encouraged by seeing some fruit of your labors; and tender through you, to our brother and sister Zech, heartfelt Christian greetings. Thousands of miles away we are rejoicing as if present. Shall be very glad to have two dozen copies of the German tract.

It is a trial--must be a necessary one or I would not have it--not to be able to send substantial aid to Brother von Zech. It is impossible at present. In the path of duty "The Lord will provide."

Yours etc., _____.

TRACT FUND REPORT.

I have the honor to report the matters of Zion's Watch Tower Tract Society financially and otherwise, for the year ending December 21, 1885, as follows:

Indebtedness January 1, 1885.....	\$2446.01
Expended during the year 1885 in publications, etc., etc.....	<u>2531.76</u>
Total.....	\$4977.77

Voluntary contributions for the year:

to English Fund.....	\$2535.16
to Swedish	34.19
to German	<u>46.00</u>
Total.....	\$2615.35

Receipts from sale of Florida Lands
donated to Society..... 1846.25

Total Receipts 1885.....	\$4461.60
Deduct Receipts from Expenditures.....	<u>\$4461.60</u>
Balance of debt still owing.....	\$ 516.17

This debt we may say is fully offset by Florida lands as yet unsold, the value of which will probably be enhanced by the completion of a rail road to the locality, shortly.

Thus seen we have cancelled our debt to the extent of \$1929.84, besides expending \$2531.76 in the work. The results of these donations cannot be correctly estimated yet; we may be enabled to judge of it more fully and more correctly when the Master makes up the accounts of the Stewards, and makes known the results obtained in his name by the use of his "talents" entrusted to us for use in his service. But we can give some basis for calculating when we say, that from this fund we published during the year 1885, reading matter explanatory of our blessed hopes aggregating 3,086,000 pages of the usual tract or book size. Of these 160,000 were German the remainder in the English language--mostly "Food" and special numbers of the TOWER adapted to new readers.

At present there are about three hundred colporteurs at work in the vineyard earnestly laboring for the good of their fellow beings and for the "well done" of the Master, disseminating these publications. The only wonder is that more do not appreciate their privilege of being co-workers together with God in this way. We each should ask himself --What am I doing to herald the blessed gospel which did so much for my own heart? How am I manifesting to God my appreciation of his grace bestowed upon me? Very truly your servant in Christ.

MARIA F. RUSSELL, Sec'y and Treas. Z.W.T. Tract Society.

SCIENTISTS NOT INFALLIBLE.

The "Higher Criticism" which has undertaken to reconstruct all ancient records, which re-wrote the History of Rome for the first five centuries, pronounced Troy a myth, and has sought to invalidate or correct the Bible history, frequently makes such blunders and mistakes that all but the critics themselves will soon doubt its infallibility. The Troy of Priam, that they decided had never existed, has been unearthed by Schliemann, with its Scaean gates and Pergamos. At Mykenae he has found probably the very bones of Agamemnon, and the golden masks in which he and his friends were buried. The libraries of old Assyrian and Babylonian kings have also been brought to light by recent discoveries, and found to be rich in confirmations of the Bible story. They contain accounts of the confusion of tongues at Babel and of the flood, as well as many other illustrations of the sacred history. To two of these we invite the attention of our readers.

The prophet Isaiah (chapter 20:1) names an Assyrian king called Sargon. He was, as far as we know, mentioned by no other historian. Berossus and Herodotus were silent concerning him. Not another voice out of all the history of the past was raised to tell that he had ever lived. The critics did not hesitate to declare that this silence proved that he never had an existence. They held that it convicted Isaiah of a mistake and a want of inspired guidance. For twenty-five centuries the only intimation the world had that Sargon had ever lived was found in this passage of the Hebrew prophet.

But the Bible was right and the critics were wrong. The Assyrian discoveries have given us his full history. We are even permitted to study the royal archives of his reign. He was a founder of a dynasty, the father of Sennacherib, and one of the greatest monarchs that ever occupied the Assyrian throne.

Another example. The Bible makes the Hittites a great people in the earliest ages. They are contemporaries of Abraham, Moses and Joshua. A recent writer says: "We see their serried lines of chariots opposing Joshua on his entrance into the Promised Land, and in the decisive battle by Lake Merom. We see their soldiers of fortune leading the hosts of David and Solomon, and their women in the harems of the same powerful monarchs; and finally we see the Syrian army flying in panic from the siege of Samaria for fear of the kings of the Hittites." The Scriptural writers make them a great and powerful people. But no trace of the Hittites has been found in classical history. In fact, of all known records, the Bible excepted, not one had one word in regard to this people. So the destructive critics on the Continent and their imitators in England, with various degrees of emphasis, asserted that these Scriptural recognitions of the Hittites had no foundation in fact, that no such people had

existed during Old Testament times; that this part of the Jewish history was indisputably not true, and that this want of accuracy destroyed the theory of inspiration as well as credibility of the record.

For a long time no answer could be given that would silence objections. Not a line had been preserved elsewhere concerning this people in all the history of the ancient world. It was held to be impossible that a race of such prominence could have lived, flourished and passed away without leaving traces elsewhere. "The critical method had proved the Bible to be wrong." So the critics said.

But the march of modern discovery has proved that it was the critics who were wrong. In 1872 there were found at Hamath, not far from Damascus, inscriptions that were of Hittite origin. Soon after additional testimony came from Egypt. As the monuments there are more carefully examined, and as the work of deciphering inscriptions proceeded, behold the Hittites appear as one of the enemies most feared by the

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Egyptians, as a great people, occupying a vast territory, and as one of the chief of then existing peoples. Nor was this all; the Assyrian tablets and cylinders added their testimony, and carried the history of the Hittites back to nineteen hundred years before Christ, declaring that at that remote period they were a mighty people. Their remains have been found from the borders of Egypt to the Euphrates and northward to Asia Minor, proving that they occupied a large part of Western Asia and were a mighty race.

Thus are the critics put to shame. So will it always be. We may sometimes have to wait for further light in order to silence them, but in due time it will come. "We have not followed cunningly-devised fables," but the word of eternal truth. The storms of error may beat upon it and seem for a time to prevail, but it will stand, for "it is founded upon a rock."--Evangelist.

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WE REAP WHAT WE SOW.

For pleasure or pain, for weal or for woe,
'Tis the law of our being--we reap as we sow:
We may try to evade them; may do what we will,
But our acts, like our shadows, will follow us still.

The world is a wonderful chemist, be sure,
And detects in a moment the base or the pure:
We may boast of our claims to genius or birth,
But the world takes a man for just what he is worth.

Are you wearied and worn in this hard earthly strife?
Do you yearn for affection to sweeten your life?
Remember this great truth has often been proved--
We must make ourselves lovable would we be loved.

Though life may appear a desolate track,
Yet the bread we cast on the water comes back.
This law was enacted by heaven above--
That like begets like and love begets love,

We are proud of our mansions of mortar and stone;
In our gardens are flowers from every zone;
But the beautiful graces which blossom within,
Grow shriveled and die in the Upas of sin.

We make ourselves heroes and martyrs for gold,
'Till health becomes broken and youth becomes old:
Ah! did we the same for a beautiful love,
Our lives might be music for angels above.

We reap what we sow--oh, wonderful truth!--
A truth hard to learn in the days of our youth;
But it shines out at last, as the "hand on the wall,"
For the world has its "debit" and "credit" for all.

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OUR MONTHLY SPREAD.

"Give us this day our daily bread."

JANUARY, 1886.

1. In righteousness begin the year. 2. Be strong; believe; cast out thy fear. 3. Trust thou in God, He will thee save. 4. Fight the good fight of faith, be brave. 5. With energy pursue life's race. 6. Soon thou may'st see the Saviour's face. 7. The Morning dawns! Thy blessed Lord is here. 8. As Steward, now, unto the King give an account. 9. Error and sin, twin monsters, cast ye down. 10. To overcomers there's a crown. 11. By grace we conquer in the strife. 12. The gift of God--eternal life. 13. Turn not the wand'rer from thy door-- 14. Blessed are they who feed the poor. 15. This be thy prayer, "Thy kingdom come." 16. O Father, lead thy people home! 17. Forgive as we forgive, O Lord. 18. My trust will I put in thy word. 19. No longer in sin's by-ways roam. 20. The Spirit and the Bride say come. 21. The harvest passes, summer ends. 22. Some spurn the mercy heaven sends. 23. Drink deep the heavenly waters bright. 24. Flee from the darkness, walk in light. 25. Lo! "Rock of Ages cleft for thee." 26. Into the sacred shelter flee! 27. Swift passeth moments, hours and days. 28. Forget not to give God due praise. 29. Above all things, keep thyself pure. 30. God's promises are ever sure. 31. They're saved who to the end endure.

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OUR STEWARDSHIP.

"So account of us, as of the servants of Christ, and stewards of the manifold mysteries of God. Moreover it is required of stewards that a man be found faithful." 1 Cor. 4:1,2.

There is a sense in which all men are stewards. Every good gift comes from the Creator, either directly or indirectly, and every man possessing means or talents should recognize them as trust loans under his temporary control. But in a much more particular sense the consecrated, the saints, are God's stewards, and of such Paul is here writing.

Once we were under condemnation, even as the world still is. We, through faith, are reckoned as having escaped the condemnation; we are cleansed; we are justified freely from all things through faith in the blood of atonement. Thus (reckonedly) made free from sin and death--and (reckonedly) restored to the perfect manhood and its rights, enjoyed before sin and condemnation, we had something which we could offer to God--something (reckonedly) clean and pure and acceptable to God, viz., our justified selves. When we gave our ALL to God, it included mind, body, time, talents, money, influence, reputation--all.

Paul informs us that all such sacrifices (previously justified, i.e., reckoned clean and fit through faith in the ransom) are "acceptable to God" (1 Pet. 2:5). But how does God accept of them? We answer, By making us the stewards of all those talents, etc., which we consecrated to him. So then, our stewardship is a very special one. If we consecrated all to God, we have nothing, and should not once think of the things consecrated as ours; they are no more ours than the possessions, time, talents or money of another man are ours. When you consecrated all--even unto death-- you became reckonedly dead, as a human being and to earthly ambitions, and reckonedly alive, as a "new creature," of a new, a spiritual nature, so that really, considered from this standpoint, we should think and act thus: I am now (reckonedly) a spiritual or heavenly being; my riches, my home, my honor, my every interest is now in heaven; but I am now here on earth, as a messenger or servant of God, entrusted with the responsibility of disposing of the earthly things once mine, (redeemed by Jesus, and then by me consecrated to God,) to the best possible advantage for the advancement of the Lord's cause-- His children and His truth.

O that all the consecrated may more fully realize themselves as the Lord's Stewards, or Executors, appointed to administer upon their own Wills. How it would destroy the I, my, mine spirit, to realize that the I that once was is no more, but is dead; that "I live, yet not

I," my former self; that I is dead; but Christ liveth in me; that I, as a member of the Christ, a spiritual creature, now live. The feeling, then, should be, I want to spend, fully and promptly, yet wisely as possible, the Master's goods, time, talent, money, influence, etc., put into my hands for disposal, anxious only that every farthing of it shall be so spent as the Master's Word directs, and as His example illustrated.

Ah, if it were thus, what an earnest offering, and what a zeal to dispose of the "goods" in their hands there would be on the part of the stewards. They would be earnestly seeking and watching for good opportunities to dispose of the consecrated "stuff." Soon influence would lose its present high premium, and time, and talent, and money, in the Lord's work would be more abundant.

Some get the mistaken idea that a steward is not expected to spend that committed to his care unless circumstances demand it of him. This is a great mistake; it is part of a steward's business to look up opportunities for using the "goods" committed to his charge. This is the clear teaching of Matt. 25:27: "Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with interest." Such diligence in seeking and finding ways and means to dispose of our consecrated talents to God's glory, and to the advancement of His truth, is essential to faithful stewardship, (Matt. 25:21) and any other course is a violation of covenant; and he who does so, is an "unprofitable servant" (25:29). It is thus that Paul reasoned when he wrote, It is required of stewards that they be found faithful, and it was thus that he practiced, also. He was a faithful steward indeed ever seeking new and greater opportunities to spend and be spent in the heavenly service. And as always, "He that seeketh findeth."

But says one, Can it be that God demanded this of us? Ah, no dear friend, you seem not to understand the matter at all. The sacrifices which we make are not to meet the demands of God's justice; those demands were all fully met more than eighteen centuries ago and there are no such demands now against those who come unto God by way of faith in the redemption. But, God has purposed the selection of a "little flock" to be the Bride and joint heir with Christ Jesus of the eternal glory and tells us that He seeketh such to be conformed to the divine image of His Son, as prove themselves earnestly desirous and worthy of that honor by freely and gladly surrendering their little all of earthly valuables (?) a sacrifice to His cause.

It is because you declared it your desire to thus sacrifice, that he appointed you a steward of your own gifts and talents. If now you regret the consecration, and desire to be excused from faithful service as the Lord's steward, nothing is more evident than that you are "not fit for the kingdom" honors, "No man having put his hand to the plow, and looking back, is fit for the kingdom of God." (Luke 9:62). Such are unworthy to be of the Bride and joint heir with Christ, whatever else they might be fitted for. This is evident

because the very TEST which the Lord applies, by which to select the "little flock" proves those unfaithful and unworthy who desire to shirk the opportunities for service.

Peter tells us that we are stewards of the many and various favors of God (1 Pet. 4:10) and should so use them as to be "good stewards." And not only

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are we stewards of the consecrated money, goods, time and talents in our hands be they little or much; but in the text at the head of this article Paul mentions specially, the fact that we are stewards of the mysteries of God's plan. In addition to our own consecrated powers to use, God gives us a glad glorious message to the world the "good tidings of great joy which shall be to all people" ultimately, but which now is veiled, from the world and is to them mysteries or hidden secrets. To receive the "good news" is to become a steward of it, and brings the opportunity and the incentive also for carrying out the original stewardship. It furnishes a reason as well as an opportunity, for wise and diligent use of every talent under the steward's charge.

It is required of a steward that a man be found faithful to his trust, and if unfaithful in administering upon the poor little valuables (?) which we ourselves consecrated, should we expect to have entrusted to us the greater authority and stewardship of the future? If we would rob God of the things we ourselves gave him in consecration; if we are unfaithful as stewards and appropriate to ourselves the "loss and dross," the gilded trinkets of the present, can we expect him who knoweth the heart to entrust to such care the true riches of his glory and kingdom.

Every steward should speedily look up his accounts and see to it that however the past has been, in the future he will be faithful. All such will hear the Master's voice say, "Well done! good and faithful servant enter into the joys of thy Lord."

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PAUL'S EARNEST DESIRE.

"For me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor; yet what I shall choose, I wot not. For I am in a strait betwixt the two, having a desire to depart and to be with Christ: which is far better." --Phil. 1:21-23.

There are few passages of Scripture more frequently quoted, or, rather, misquoted and misapplied, than this. It is the favorite text for funeral discourses, and is inscribed upon innumerable tombstones, and repeated by religious teachers as the devout wish of Paul's heart, and the appropriate sentiment of every Christian heart, in view of death. These are the words that are attributed to the apostle

Paul; and when taken in the sense in which they were evidently uttered they are every way creditable to his unselfish heart, and his supreme devotion to the service of Christ. But it may well be questioned whether the sentiment that has been put into them, in our version, and the sense in which they are generally taken, ever entered his mind, much less ever found any expression in any of his writings.

He is supposed to be considering the question, Whether it would be better for himself, to continue his self-denying labors for Christ till he should be called to his reward in heaven, or to die now, and go at once to glory; and though perplexed in view of these two alternatives, he feels that it would be real gain to himself and far better, to die now and go immediately to his reward in heaven, and he actually most earnestly desired this.

It is true, our English version seems to sustain this view, and, no doubt, the translators had this thought in their own minds, and so they put it into the rendering of this passage. But I am persuaded that a more careful examination of the text in the original, and of the context, will show that the "gain" he is here speaking of is not gain to himself, but to the cause of Christ, and the "departure" he is represented as desiring so earnestly is not his own departure from life, but the departure, or, rather, the return--for this is what the word really signifies--of Christ; for this rendering is quite as close to the original Greek, and in accord with the grammar of the language, and it harmonizes infinitely better with what he has just been saying, and with the character of the man, and, indeed, with the letter and spirit of all his teachings, and with the teaching of the Scriptures generally.

This most affectionate and tender epistle to the Philippians was written while he was a prisoner at Rome. His life was in jeopardy, depending on the caprice of the Emperor. He knew not what would be the issue. But, instead of repining and complaining of his hard lot, he even exults and rejoices that his bonds have been the occasion of making Christ more widely known throughout the palace, and elsewhere, and that the disciples of Christ, by his example, had been confirmed in their faith, and emboldened "to speak the word without fear."

Again: He rejoices that even the contentions which had sprung up among them had contributed to the spread of the knowledge of the gospel, and though his enemies had desired "to add affliction to his bonds" by their manner of preaching Christ, he still rejoiced, and would rejoice that Christ was preached. Indeed, he was so devoted to this one object of making Christ known to others that he had utterly lost sight of every other interest. He had entirely gone out of himself, and had centered all his thoughts, hopes, desires and efforts in Christ. He was determined to know nothing else, nor did he, but Christ and him crucified. He was full of joy in the assurance that whatever might be his own lot, Christ would be honored, and in this he rejoiced. Hence he says, in the verse immediately preceding

the passage under consideration, "According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also, Christ shall be magnified in my body, whether it be by life or death." Mark the expression whether it be by life or death. Then follows this utterance, which is but the repetition of the same sentiment in another form--*Emoi gar to zen Christos, kai to apothanen, kerdos*: which literally translated is, "For me therefore to live, Christ, and to die, gain." This last word, *kerdos* which is here translated "gain" would better have been translated, benefit, advantage, profit. This is what it means; and then the idea would have been more clearly expressed. But as it is, there is

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nothing in the text itself to show whether this gain or advantage or benefit is to accrue to himself, or to the cause of Christ; for the passage is very elliptical; but the context, and especially the preceding verse, most evidently shows that he is speaking of the benefit or gain, which his death by martyrdom would bring the cause of Christ. For if his imprisonment and ill treatment had been made to contribute to this end, inasmuch as he had endured them with so much Christian fortitude and patience, how much more his heroic death as a martyr for Christ? Indeed this is his joyful assurance, as he just said--"Christ shall be magnified in my body whether it be by life or death." Then he goes on to say: For or rather "therefore,"--for this little word, *gar* connects the two sentences--therefore for me to live, and for me to die, in either case for Christ would be gain or benefit. It is impossible that Paul should drop down so suddenly from his supreme devotion to the cause in which he had so entirely lost sight of himself, as to speak of his own personal gain by dying, and to contrast this with what he might accomplish by continuing to live and labor for Christ. This would not be at all like this great apostle, indeed, it would be entirely out of harmony with what he had just been saying, nor can this selfish sentiment be found in the language he used, unless it be first injected into the passage by the reader: much less can we believe that after confessing that the advantages to the cause of Christ were so nearly balanced in his own mind, that he did not know which to choose, he actually did earnestly desire one of these same alternatives, because it would be gain to himself.

Surely, he would not stultify himself by saying that he did not know which of two alternatives to choose, and then, in the next breath express his earnest preference for one of them? But this is just the inconsistency and folly that our common version of this verse charges upon him, thus: for I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better." The Greek word *to analusai*, here rendered "to depart," is composed of two words, *ana*, again or back again, and *luo* or *lusai*, "to loosen," "to let go," "to cast off," as a ship the lines that hold her to the wharf--"to leave" either to go or to come; but with the prefix *ana* it

means to leave any place for the purpose of returning or coming back. It may have the meaning of "depart," but the prefix *ana* gives it the sense of again, or rather to come back or return. Let it be observed also, that the only other place in which this word *analousai* occurs in the Scriptures, is in Luke 12:36, and here our translators have rendered it "return:" "Let your loins be girded about and your lights be burning: and ye yourselves like unto men that wait for their Lord, when he will return (*analousai*) from the wedding."

There is no reason whatever why this word should not have had the same rendering --"return" in this passage, but that our translators had another idea in their own minds. They thought Paul believed, as they themselves did, that on dying a Christian goes immediately to Christ, and enters at once into heavenly glory, and that this was the gain Paul was thinking of; and hence they make him say he has a "desire to depart and be with Christ which is far better." And so they not only make him contradict himself,--for he has said he did not know which to choose,--but they put a forced meaning into this word *analousas*, which actually means "return," and which they have so translated in the only other place where it occurs. This word is in the infinitive mood and is used as a noun: (*eis*, to *analousai*) and is the object of the preposition (*eis*) "for," and should be rendered "having a desire for the Return." This was the great object of desire and of expectation of all the early disciples, and of which Paul often speaks --His coming in glory and power to set up his kingdom on the earth, to complete the work which he had only inaugurated by his first coming--his second advent to raise the saints who were sleeping in death, to change those who were living, to judge the world and purify it by the utter destruction of Satan and all his hosts, and to begin the everlasting reign of righteousness and peace, which had been so fully promised to them.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others, which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this I say unto you, by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first. Then, we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." This is what Paul means in the passage we are considering by the return, and the being-- (*einai*, another word in the infinitive used as a noun,) with the Lord, which is far better. Far better than what? Far better than either of the alternatives, between which he did not know which to choose. This is evidently a third object. It is a side thought, introduced by way of parenthesis--a practice so common to the apostle--and then leaving it, he goes on with the main current of his letter, and tells them how confident he is that he will be spared to them "for the furtherance of their joy."

What if the apostles and primitive disciples were in error respecting the time of our Lord's return, and supposed it might occur in their day? It was not an injurious error. Indeed it served to keep them active and vigilant in their Master's service, and to cheer and to comfort them in their trials. Would that the same expectation had been kept alive in every subsequent age--and especially, that this same expectation and hope were more operative at the present day--for surely, everything concurs to assure us that this long expected--long delayed consummation, must be near, very near at hand. But this mistake of these early disciples was not so great a mistake even with regard to its nearness, as may appear to us who look back upon them from this age, and count the generations that have come and gone since their day, for the lapse of time is as nothing to those who are sleeping in their graves. To those who fall asleep in Jesus, the very next event of which they are conscious--if I correctly understand the teachings of the Scripture --is the coming of the Lord, and we shall see him together. We are expressly told in the passage just cited, that those who are alive shall not have any advantage of those who are asleep and conversely those who are asleep shall not prevent these who are alive. We all shall be caught up together in the clouds to meet him in the air, and so shall we ever be with the Lord. "Wherefore comfort one another with these words."

We are not to comfort each other-- with the assurance that our friends go immediately into their promised inheritance, and beguile ourselves with the thought that those who have gone before us, are now rejoicing in the full possession of eternal glory, and that death is the gate by which we enter one after another into heavenly bliss, in the presence of our Lord,--or rather that death is the kind of messenger that Jesus sends to call us to him. I find no such teaching in the Scriptures, though our hymn-books are full of it. Death is everywhere represented as an enemy, the king of terrors, the great enemy. But it is indeed the last enemy that we have to encounter. He has been conquered by him in whom we trust, "the sting of death which is sin" is come already. He can do us no real harm, nor when our Lord shall come to call us can he hold us any longer in his power. But it is only when Christ, who is our life, shall appear, that we shall appear with him in glory--not before. "There is, indeed, laid up for us a crown of righteousness, which the Lord, the righteous Judge shall give to us at that day, and not to us only, but unto all them that love his appearing."

Safe in his keeping, we can well afford to wait in peaceful unconscious sleep, till the place he has gone to prepare for us, is ready for our occupancy. For he says, "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you. And if I go to prepare a place, I will come again and receive you unto myself, that where I am there ye may be also."

In view of these passages, and of others I might quote, and of the reasons I have given, I cannot but think that this is the true understanding of the text under consideration. Indeed, when I see how this construction is required to make it harmonize with the language and sentiment of the context, as well as with the spirit and character of the Apostle, I cannot put any other construction upon it. He writes this epistle to comfort and encourage the hearts of his dear friends at Philippi, who had expressed such concern for him, and had sympathized so deeply with him in the trials that had come upon him, and in the danger to which he was now exposed. He tells them, that, so far from being cast down, he exults and rejoices that all these troubles had been made to contribute to the furtherance of the gospel and the confirmation of the faith of the disciples at Rome; and he felt assured that whatever might be the issue to himself personally, Christ could be magnified in his "body, whether it be by life or by death," and that if his life should be spared, it would be for Christ that he would live and labor; and that if he should be put to death, his martyrdom would still operate to bring gain or advantage to the same cause. So that he really did not know which to choose --nor did he choose--but there was one thing he did earnestly desire--the return of his Lord, which would be far better than either.

I know that those who hold to the very popular notion that dying saints do not wait in sleep for Christ to come and call them, as he promises, but that they go themselves at once, into his presence and to their reward in heaven, will object strenuously to the rendering I have given. For this text, as it is commonly rendered, seems to confirm their view. Indeed it is the one main support of this doctrine. It would be difficult for them to make a plausible argument for their doctrine without it. It is quite natural that they should be loath to give it up.

But if they will for a moment consider how unworthy and inconsistent is the sentiment they attribute to the Apostle Paul, how out of character it is with his whole manner of life, and how it conflicts with what he is saying, and even makes him contradict and stultify himself, by declaring he did not know which of two alternatives to choose, and then immediately expressing his earnest desire for one of them, I think they will be constrained to admit--however reluctant they may be to do it, that the rendering I offer them is, no doubt, the one that should be preferred and accepted. --
J. H. Pettingell.

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THE MORNING COMETH.

"The watchman said, The morning cometh" (Isa. 21:12), and though, while making this answer, he forewarns us of night, he also assures us of the morning. There is a morning, says he, therefore do

not give way to faintness of spirit; but there is a night between, therefore take warning, that you may not be surprised nor dismayed, as if the promise were broken, or some strange thing allowed to befall you.

There may be delay, he intimates, before the morning--a dark delay, for which we should be prepared. During this he calls for watchfulness, for the length of the night is hidden, the time of daybreak is uncertain. We must be on the outlook, with our eyes fixed on the eastern hills. We have nothing wherewith to measure the hours, save the sorrows of the church and the failing of hearts.

During this delay the watchman encourages us to "inquire," to "return," to "come." He expects us to ask "how long," and say "when will the night be done?" He takes for granted that such will be the proceeding of men who really long for the morning. To the hills of Seir they will again and again return, to learn of the watchman what is the promise of the day; for no familiarity with the night can ever reconcile them to darkness, or make morning less desirable and welcome.

It is right for us to desire the morning, to hope for it, to inquire as to the signs of it hour after hour. God has set this joy before us, and it were strange indeed if, when compassed about with so many sorrows, we should forget it, or be heedless as to its arrival; for the coming of the morning is the coming of him whom we long to see. It is the coming of him "who turneth the shadow of death into the morning" (Amos 5:8). It is the return of him whose absence has been night, and whose presence will be day. It is the return of him who is the resurrection and the life, and who brings resurrection with him; the return of him who is creation's Lord, and who brings with him deliverance to creation; the return of him who is the Church's Head, and who brings with him triumph and gladness to his Church.

All the joy, the calm, the revivifying

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freshness of the morning, are wrapt up in him. When he appears, day appears, life appears, fruitfulness appears. The curse departs. The "bondage of corruption" is no more. Clouds, storms, troubles, sorrows vanish. The face of nature reassumes the smile of unfallen times. It is earth's festival, the world's jubilee. "The heavens rejoice, the earth is glad, the sea roars and the fullness thereof, the fields are joyful and all that is therein, the trees of the wood rejoice, the floods clap their hands, and the hills are joyful together before the Lord; for he has come, for he has come to judge the earth; with righteousness shall he judge the world, and the people with his truth" (Psa. 96:11; 98:7).

This morning has been long anticipated. Age after age it has attracted the Church's eye, and fixed her hope. On the promise of it her faith has been resting, and towards the hastening of it her

prayers have gone forth. Though afar off, it has been described, and rejoiced in as the sure consummation towards which all things are moving forward according to the Father's purpose. "There is a morning" has been the word of consolation brought home to the burdened heart of many a saint when ready to say, with David, "I am desolate!" or with Jeremiah, "He hath set me in dark places as they that be dead of old."

Let us dwell for a little time on some of these Old Testament allusions to the morning. Let us take first the Thirtieth Psalm.

David had been in sorrow, and in coming out of it he makes known to the saints his consolations: "Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness. For there is but a moment in his anger; in his favor is life; weeping may endure for a night, but joy cometh in the morning" (Psa. 30:4,5).

The earnest of that morning he hath tasted, but the morning itself he anticipates. Then joy has come. Then he can say, (verse 11) "Thou hast turned for me my mourning into dancing; thou hast put off my sackcloth, and girded me with gladness." But it is the voice of a greater than David that is heard in this Psalm. It is one of Christ's resurrection Psalms, the 18th and the 16th. He was "lifted up," so that his foes were not made to rejoice over him. He cried and was "healed." His "soul was brought up from the grave." There was anger against him "for a moment," when he bore the sinner's curse. But in Jehovah's favor there was "life." He had a night of weeping, a night of "strong crying and tears," when his soul was "sorrowful even unto death," and when beneath the waves of that sorrow he sunk, commending his spirit into the Father's hands. But it was a night no more. Morning came, and with morning, joy. Coming forth from the tomb, he left all his sorrow behind: his sackcloth was put off, and he arose "girded with gladness." He found morning and joy; and he is "the first fruits of them that slept." His rising was the rising of his saints.-- There was a morning for him, therefore there shall be one for us,--a morning bright with resurrection glory.

Let us next take Psalm forty-ninth. These are Christ's words, as is proved from the quotation of verse 4th in Matt. 13:35. He summons the whole world to listen. He "speaks of wisdom," for he is Wisdom. He points to the vanity of riches, and their insufficiency to redeem a soul; and who knew so well as he what a ransom was needed? He sees men going on in their wickedness, self-confidence, and vain-glory. He contrasts the wicked and the righteous. "Over the wicked the righteous shall have dominion in the morning." The morning then brings dominion to the righteous,--redemption from the power of the grave. In this Jesus rejoiced; in this let us rejoice. This joy of the morning was set before him; it is the same joy that is set before us. Dominion in the morning is that to which we look forward,--a share in the first resurrection, of which those who are partakers live and reign with Christ.

Look again at the forty-sixth Psalm. It is the utterance of the faith of Israel's faithful ones, in the time of "Jacob's trouble." The earth is shaken (verse 2, compare with Haggai 2:6; and Heb. 12:26,27;) the sea and the waves roar (v. 3, compare with Luke 21:25;) but there is a river whose streams gladden them. God is in the midst of her. Nay, "God helps her when the morning appeareth, (verse 5, margin,) just as in the morning watch he looked out from the fiery cloud and troubled the Egyptians. Then the heathen are scattered at his voice,--he sweeps off every enemy, he makes wars to cease, and sits himself on high over the nations, as King of kings, "exalted in the earth." From which we gather that the morning brings with it deliverance from danger,--victory over enemies, the renewal of the earth, peace to the nations, the establishment of Messiah's glorious throne. What a morning of joy that must be, for the Church, for Israel, for the whole earth--resurrection for the church, restoration for Israel, restitution for the earth!

Look at the 110th Psalm. We see Jesus at Jehovah's right hand, waiting till his enemies be made his footstool; and then he who said unto him "Sit," shall say, "Arise." (Psa. 82:8.) He is yet to have dominion on earth, and to sit upon the throne of his father David. Willingness, beauty, holiness, brightness, number; these shall mark his people in that morning of joy which his coming shall produce. "The dew," says one, "is deposited in greatest plenty about the breaking of the dawn, and refresheth with its numerous drops the leaves and plants and blades of grass on which it resteth; so shall the saints of God, coming forth from their invisible abodes out of the womb of the morning, refresh the world with their benignant influence; and therefore are they likened to the dew, for all nature is so constituted of God as to bear witness of that day of regeneration which then shall dawn."

Read also "the last words of David," (2 Sam. 22:1-4,) in which, as in the 72d Psalm, "the prayers of David are ended," or summed up. "There shall be a just one ruling in the fear of God; as the light of the morning shall he arise, the Sun of an unclouded morning, shining after a rain upon the tender grass of the earth." Not till that Just One comes is that morning to dawn, for he is its light, and from his countenance is to break forth that light in which all earth is to rejoice. Then the darkness of the long night shall disappear, and the tribulation tasted in the time of absence be forgotten in the abounding blessedness of his everlasting presence.

Let us hear how, in "the Song," the bride refers to this same morning. She rejoices in the Bridegroom's assured love, and her desires and longings are not questionings as to the relationship in which she stands to aim. This is with her a settled thing, for she has tasted that the Lord is gracious. "I am my beloved's and my beloved is mine." What directions do her longings take? Her "eyes are towards the hills," over which she expects to behold him coming like a roe. Thus she pleads with him not to tarry: "Make haste, my beloved, and be thou like a roe, or to a young hart on the mountain

of spices" (8:14). Thus also she anticipates the morning of fuller joy, even while enjoying present fellowship: "He feedeth among the lilies until the day breaks and the shadows flee away" (2:16,17). And thus the Bridegroom himself, feeling, if one may so speak, the loneliness of the night, and that it is "not good to be alone," longs, like herself, for the day, and resolves to climb the hills, where he may not only be regaled with freshest odors, but may catch the earliest gleams of dawn: "Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense" (4:6). On that hill let us meet him in faith, and watch with him in hope, yet ever remembering that though his joy which faith gives here is unspeakably comforting, it is not the gladness of the marriage supper,--it is not the blessedness of the bridal day. For he himself, while telling his disciples, "Lo, I am with you always," says also this, "I will not henceforth drink of this fruit of the vine until the day that I shall drink it new with you in my Father's kingdom." (Matt. 26:29.)

Thus we see all kinds of joy brought within the circle of the morning. It is a morning of joy, because it is the morning introduced by him who said, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full" (John 15:11); by him "in whose presence there is fullness of joy, and at whose right hand there are pleasures forevermore" (Psa. 16:11). But let us mark the different kinds of joy, and the different figures denoting it:

There is the joy of deliverance from overwhelming danger. This was the joy of the Jews when their adversary perished and Mordecai was exalted:-- "The Jews had light, and gladness and joy, and honor,...the Jews had joy and gladness, a feast, and a good day" (Esther 8:16). Such shall be the Church's joy when her long captivity is done. "Then shall her mouth be filled with laughter, and her tongue with singing; having sowed in tears she reaps in joy."-- Psa. 66:2. There is the joy of harvest, Isa. 9:3; and such shall be the Church's joy. There is the mother's joy when her pangs are over, and the child is born into the world.-- John 16:20. With such joy shall we rejoice, and our joy no man taketh from us. The joy in reserve for us is manifold and large; it will abide and satisfy; it is the joy of the morning;--a long, glad day before us; no evening with its lengthening shadows, no night with its chills and darkness.-- "There shall be no night there, and they need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reign for ever and ever."--Rev. 22:5.

The prospect of this morning--this "morning of joy"--nerves and cheers us under all our tribulation. Were this morning an uncertainty, how dark would the night seem! how difficult for us to fight against faintness and despair! But the thought of morning invigorates and braces us. We can set our faces to the storm, for behind it lies the calm. We can bear the parting, for the meeting is not distant. We can afford to weep, for the tears shall soon be wiped

away. We can watch the tedious sick bed, for soon "the inhabitants shall not say, I am sick." We can look quietly into the grave of buried love and cherished hope, for resurrection shines behind it. Things may be against us here, but they are for us hereafter. The here is but an hour; the hereafter is a whole eternity.--H. Bonar.

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"BLIND GUIDES."

At the M.E. Church Conference Nov. 9th, Bishop Foster addressing the twelve bishops and forty laymen of the Conference with the large audience present, among other things, said, as reported in the daily Press:--

"There are some who too fondly anticipate a millennium. There is a lack of information on the progress of Christianity. The facts are misstated daily in pulpits all over the country. Ministers hesitate to present the worst side for fear of causing discouragement. They create hopes that are never to be realized. We are not at the dawn of the millennium. Compared with the work to be done, the past is nothing. Our children's children for ten generations to come must labor harder than we are doing to accomplish the conversion of the world. The world's population is 1,500,000,000. Of these, Christians number less than a third. Half of that third belong to the Roman Catholic Church. The Protestants number 113,000,000. They are divided into 500 sects. And this number of their strength includes, also, all the thieves, ex-convicts, the debased, besotted, the speckled and streaked in Christendom. The popular idea is that the Church of Rome is anti-Christ. I don't agree with the popular belief. I regard that wonderful institution as a great Christian camp. It may have to be reconstructed, but before us we have the great problem --the 1,100,000,000 of pagans to convert to Christianity. That is the solid rock that looms up in our path. Look at it; see what work has been done in 1800 years, and how much is yet to be accomplished. In India, after more than a hundred years of mission work, we have 600,000 converts [?] and 2,000,000 Christians [?] among 260,000,000 heathen. Can we remove that solid boulder that is as old as the hills?...It is a big loaf to be leavened and it has been a long time working. We have now with us the sunlight of modern thought that is melting superstition. I am tired of the cant from our pulpits of sacred phrases that mean nothing."

This contains some hard truths symbolically called "hail," as it is written, "the hail shall sweep away the refuge of lies." (Isa. 28:17) Thus this great Doctor of Divinity is unwittingly serving truth as are Communists, et al., in other directions. Few sensible, thinking people can differ with the bishop as to the facts to which he refers, but we must take exception to his inferences and unscriptural reasonings therefrom.

Among the facts agreed to, one is, that few in Christian lands have any adequate conception of the smallness of even nominal Christianity as compared to the world as a whole, even when the reckoning is carried to the extreme of reckoning the entire population of the United States as "Christian," i.e., not barbarous, and including in this calculation all the infidels and unbelievers and the children. If this be reduced to ordinary limits it is an indisputable fact that not one third of these are even professors of

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religion; and of the professors, who can estimate rightly the smallness of the "little flock" of wholly consecrated ones, but the searcher of the thoughts and intents of the heart?

But while the Bishop sees this fact, it is in a very limited measure, for he proceeds to reckon the great mass of people living in civilization, including as he says, all the thieves, ex-convicts, the debased, and besotted, and he might have added the Infidels and Atheists in Christendom, and lumping them and all their evils together, the Bishop asks how long it will take to convert the balance of the world to this same state. We question if any but a very few would be bettered by such a conversion. When they are all thus converted the Millennium will be here, the Bishop's argument would imply. Alas! it will be indeed a sad Millennium of war, murder, suicide, want, oppression and misery, if we judge from the Millennium now being enjoyed by the nations taking the highest rank among the so-called converted nations or Christian kingdoms (Christ-en-dom).

The Bishop's blindness to the Scriptural teaching concerning the Millennium and its object, and how it will be brought about, is another illustration of the truth of prophecy by its fulfillment. (See Isa. 29:10-12.) He is blind and cannot see afar off, and his argument is based wholly upon human reasoning devoid of and opposed to Scripture. He reasons exactly as the worldly man reasons, and neglects to seek wisdom concerning the future at the fountain of wisdom, God's Word.

We wonder whether he remembers that the Scriptures state that the worldly will be in darkness as to God's purposes and methods, and that the child of God has the more sure word of prophecy, to which he does well to take heed as a light shining in a dark place. (2 Pet. 1:19.) Does he forget that God is working the matter in such a way that it will be a surprise to the world, and come upon them as a snare--covertly, when not expected--and that they only who have the supernatural light of God's Word shall not be in darkness, that it should come upon them thus? for these will be guided by it into an understanding of "things to come," not discernable from the worldly standpoint. (John 16:13.)

As the Bishop looks out he sees the comparative smallness even of nominal Christianity, and under the false idea that the world must be converted to this Babylon condition, in which over five hundred

sects contradict each other, before Christ comes, he is led to relax the strictness with which Christian character should be measured, so as to include under the name of Christ all who make any pretensions toward morality, in order to swell the number of the five hundred sects. And because the Church of Rome and the Greek Catholic Church would help on the count and number more than all the others, these must all be counted to the "Christian Union" in order to swell the pride of Christendom and carry out their theory-- that the world is being rapidly converted to Christ.

But God will laugh at their calamity, and mock when their fear cometh-- when this seemingly great structure of Babel falls to pieces in the day of the Lord; for "the Lord knoweth them that are his"; and his description of that "little flock," of whom he says, "They shall be mine in that day when I make up my jewels" (Mal. 3:17), leaves no question that it is a very different flock from the "speckled and streaked" of which the Bishop speaks. It is to the "pure in heart" who have "made a covenant by sacrifice," a "little flock" that it is the Father's good pleasure to give the Millennial kingdom. When this elect company is selected, and thus exalted to power with Christ their head, they shall break in pieces the shackles and fetters, religious and political, by which Satan, the "god of this world," has so long oppressed the world and humanity. Thus he shall make "wars to cease unto the ends of the earth" (Psa. 46:9 and Rev. 11:17,18). Then "He shall speak peace to the heathen"

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(Zech. 9:10). He will 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. 3:9). Then the knowledge of the Lord shall fill the whole earth.

This error that the Church, in her present condition, is to conquer and convert the world before the Lord comes, has misled many in every stage of the Church in this Christian age. It has been Satan's snare by which he has diverted the attention and service of many away from the work given them by the Lord, viz.: to witness to the world, and to feed and build up the Church, and prepare her as his joint-heir to accomplish with him in the next age the subduing of all things unto himself.

The Bishop's hopes for the success of his plans for the future lie, not in Church creeds which cause a jargon, or in the power of the truth as conveyed to us through God's Word, originally accepted as the sword of the Spirit; these for eighteen hundred years have failed to accomplish the Bishop's plans, though the Word of God has not failed to accomplish God's plans (Isaiah 55:8-11), but now his hope grasps a new lever of power, which above he terms "the sunlight of modern thought."

In his last sentence the Bishop voices the sentiment of the world and the devil, as well as the saints, for all are tiring of "the cant

from our pulpits, of sacred phrases that mean nothing." See Isa. 29:15,14.

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AS THE LIGHTNING.

Before his crucifixion, Jesus taught the early disciples, and through them all the church, to earnestly watch for his second coming. He did not tell them how long they must wait, nor did he leave them in doubt as to how they should watch. If we had no idea or means of knowing when, where or in what manner he should appear, our watching would be a very indefinite thing, and we might not be able to recognize him, even when again present.

When the disciples inquired "What shall be the sign of thy presence, and of the end of the age," Jesus told them plainly just what that sign should be (Matt. 24:3,15. See TOWER of January, 1885) that would positively declare his presence. And though we now see that sign, as well as various other indications which mark that important and glorious event as now at hand, we would fail to discern his presence, and would be disappointed, if we were not informed as to the manner of his appearing.

Many of God's children are expecting to see the Lord Jesus appear again in the flesh, as a man, forgetting that his flesh (his humanity) he gave for the life of the world; that that was the body of his humiliation, which he took only for the suffering of death, and that he was raised a spiritual body, the express image of his Father's person, and was invisible to men during the forty days of his presence after his resurrection, except when he for a time assumed a human form, and thus appeared to them to instruct them concerning the fulfilment of the Scriptures, and the fact of his resurrection. And he taught them that the assumed body was not his glorious body, saying, "Handle me and see, for a spirit hath not flesh and bones as ye see me have." (Luke 24:39, and 1 Pet. 3:18, R.V.) He would not have us think that when we are raised in "the likeness of his resurrection" we shall still be of the earth earthy. It doth not yet appear what we shall be like, but we know that we shall be in his glorious likeness--the express image of the Father's person--of the divine nature which is not of the earth earthy.

"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not." "If they shall say unto you, Behold, he is in the desert; go not forth: behold he is in the secret chambers; believe it not." (Matt. 24:23,26.) But why not? If he should come again in the flesh, would it not be reasonable to expect to find him now here and now there among the little scattered companies of his faithful "little flock?" Would he not mysteriously appear in our midst at times when worshipping together in his name, to manifest his second

presence, even as he appeared to the early church to convince them of his presence after his resurrection.

Such expectation would certainly not be unreasonable if we were not otherwise informed; but being informed, we know not to expect him in that way-- "Behold I have told you before," said Jesus. (Matt. 24:25.) Then he tells us how he will be seen or recognized in his day, saying, "For as the lightning cometh out of the east and shineth even unto the west, so shall also the (Gr. parousia) presence of the Son of man be" (verse 27). The lightning, or electricity, is everywhere present, yet unseen except when manifested by a sudden flash. So is our Lord's presence. The Scriptures use light as a symbol of truth; and the lightning, or electric fluid, is here used to symbolize the unseen presence of Christ, and the flashes of the lightning to represent the sudden, bright, clear, almost dazzling revelations of divine truth, heretofore unknown to us, but now made manifest by his presence to those who are awake and watching. Never before were such glorious revelations of truth flashed upon the church. The faithful little flock has, during all the age, walked in a measure of light, but not in the light of his actual presence. They had all that was necessary for their day and trial, but how much more glorious is the light of his presence. Not only is this light true to the symbol, in that it comes suddenly, and is of dazzling brightness, but in that it shines from the east even unto the west, revealing God's plan as never before seen, as one grand harmonious whole spanning the ages past and reaching its glorious culmination in the end of the incoming Millennial Age. And the various parts of this stupendous plan are shown in their beautiful and harmonious relationship to each other, and to the grand end to be accomplished during the reign of Christ. As the storm continues to gather over the world, and the sleeping Nominal Church, the Bride of Christ who is awake and watching, thus recognizes and is made to rejoice in the presence of the Lord. And the flashes of light have been increasing so constantly in this day of his presence that it is becoming one continuous blaze of light.

Understanding the fact that though for a few years, and for a special purpose, the Lord was "made flesh," but that now being "highly exalted," he is no longer a human or flesh being, but a spirit (John 1:14, and Phil. 2:9, Acts 5:31, 1 Pet. 3:18, R.V.), we see the force of the Lord's words of caution, and know not to expect to see a glorious spirit-being, except by the eye of faith, until "changed" (1 Cor. 15:51), and made like him (Phil. 3:21). Hence we look not for him as if he were a man. If as a man he had come to gather his church, before making known his presence to the world, it would be by calling them to his standard in desert wilds or in secret chamber meetings in the cities and towns. But not so; he is no longer a man, but a spirit-being, and the Master cautions us against fleshly expectations. We should learn to recognize all the flashings forth of truth on every subject--religious, political and scientific, as so many manifestations giving evidence of the presence of the New Ruler. The young nobleman returned, having received the kingdom,

begins to reckon with the unfaithful stewards. Soon these evidences of the Lord's presence and rule will become so marked that every eye shall see him, every enlightened understanding shall discern his presence. And by and by we, who now see the sign or indication of his presence, will see him as he is, for we shall be like him. (1 John 3:2.)

With grateful hearts we rejoice that he told us before, so that we now so clearly discern his presence by the eye of faith. Lift up your heads and rejoice, for your deliverance draweth nigh.

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JOYFUL SERVICE.

If you want to know the character of a house, ask the servants--especially the old servants. If you want to know what sort of a condition the public services are in, sometimes you will hear various accounts of them. But it is different with the service of our Lord. Ask the old servants and you will get the best account of it. There may be servants who have tried it for a little while and have become froward and willful. Those who have been at it longest have the best things to say about it. Ask such an one as Paul, the aged. Observe the cheerfulness of the latest epistles of Paul. You have a good deal about his trouble and suffering in the midtime, but when he came to be Paul the aged, when he is writing to Timothy and Titus, he is extremely cheerful and consolatory. He has been long in the service. Ask the apostle John, who began in earliest life and lasted longest in earthly service. You will hear how he had not found it an easy service--nobody does who goes thoroughly through with the Lord. John had, after the Master left, been arrested and threatened along with his friend at Jerusalem. Afterwards he had been exiled, as we know, to Patmos, for the Word of God. He had lost his own brother, James, and his dearest friend, Simon Peter, by martyrdom in the service of Jesus Christ. But what does he say of it at the end? Look at his epistle: "His commandments are not grievous." He came more and more to see, as all aged Christians do see more than they saw it in youth, how thoroughly reasonable is this service; how good it

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is, how right it is--nay, how blessed it is.

John heard his Master saying, and put his "Amen" to it at the end of his service, "My yoke is easy and my burden is light." It may be a question having regard to the context, whether, when our Lord says "Take my yoke upon you," he just meant the yoke assigned to us, or the yoke that he had borne, and which he called us to share. Take the latter meaning. Just as when he says to his disciples, "My peace I give unto you." He intends not merely a peace that he can confer, but the very peace that possessed his own soul in the midst of his

tribulation, and says, "That peace I give unto you. In the world ye shall have tribulation, but in Me you will have peace." So in regard to those obligations of duty. He calls those who come to him to follow him in the way, and to bear the yoke with the courage and the burden he endured when he was here as the Father's elect Servant. So we are not merely commanded, by the thought that God has a right to give his orders, and we cannot take a higher place than to be his servant, but we have, as has been again and again pointed out, to follow the Master, who himself has served, and knows all the difficulties of the service.

It gives a master great power over his workmen when they know quite well that he is not a mere amateur in the thing itself; not merely master because he has money enough to employ them, but is a master who has done the work himself, and knows it better than they do; has done it well, has done it thoroughly, and joins them in the work, and says, "Come and work with me; what you do not know how to do, I will show you." It is such a Master whom we serve.--Donald Fraser.

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LOOK WE FOR ANOTHER?

"Art thou he that should come, or look we for another?"--Luke 7:19.

Almost 1900 years ago the Jewish Church was left desolate. Matt. 23:38. Before that time they were God's people as distinguished from all other peoples or nations; for "unto them were committed the oracles of God."

They were the "believers" of that age or day. They believed in the true God, in the Scriptures, and, of course, in the coming of the promised Messiah. As a nation they were God's nominal people, or "household of faith," yet among them were only a few "Israelites indeed." ("For they are not all Israel which are of Israel; neither because they are the seed of Abraham, are they all children," etc. Rom. 9:6,7.)

When Jesus came, only a few became his disciples. Only a few discovered that the events of his birth, life, death, and resurrection were a fulfillment of their own Scriptures. John the Baptist preached his coming, and afterwards received and baptized him, and no doubt saw the Spirit descending upon him, and heard the voice from heaven saying: "Thou art my beloved Son in whom I am well pleased," yet when in prison John heard of the works of Christ, he sent by his disciples and said unto him, Art thou he that should come, or are we to look for another? Jesus answering, said, "Go and shew John again those things which ye do hear and see; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear,

the dead are raised, to the poor the gospel is preached, and blessed is he, whosoever shall not be offended in me."

Thus Jesus called attention to transpiring events, the fulfillment of their own Scriptures, as proof that he was the Messiah. He might have replied: "I am he." An impostor might have made the same claim, and given the same answer; but mark, the answer Jesus gave called their attention to evidence such as would convince them of the truth of his claim, provided they had been sufficiently interested in the Scriptures to make them capable of apprehending them, and of discerning the unfolding of truth then due, i.e., the fulfilling of prophecy, etc.

Notice also the significance of the last part of the answer, "Blessed is he," etc. Many, many were they who were offended (made to stumble) in him, believing not that he was the Messiah, because, perhaps, they looked for him to come in a manner different from that foretold in the Scriptures concerning him.

He came to his own and they received him not. His own people then, were Israel after the flesh, the nominal household of faith; and now he comes to their antitype, the nominal Christian Church or household of faith. But now as then they receive him not. They say, He has not come, "All things continue as they were," etc. Only a few of the Jewish "household" received him at his first coming, and only a few receive him now. They receive him because of the evidence, evidence too, of the same character as that given to John-transpiring events; the fulfillment of the signs of his presence bearing witness to the fact.

Such as desire his appearing, and know the object of his coming, are not only rejoicing in, but heralding his presence, and preaching that the harvest is come, the fields ripe, and the separating work begun; that the Gospel day or age is ending, and the Millennial day is dawning. "Today, if ye will HEAR HIS VOICE, harden not your hearts." Let not prejudice hinder you.

"Behold he stands at the door and knocks, if you will hear his voice he will come in to you, and will sup with you and you with him."

Blessed are they who do not stumble over him, for they shall be made rulers over all his goods. We cannot force others to receive him, neither could John the Baptist, but we can bear witness to the truth as the Scriptures reveal it to us, and "He that is able to receive it, let him receive it." "Who hath ears to hear let him hear." Think of the class who rejected Jesus at his first coming. They were members "in good and regular standing" in the Jewish Church; they revered the Scriptures as a whole but neglected to search them in particular, giving more earnest heed to the traditions of the elders which made void the Word of God. They were looking for a Messiah to come, yet not according to the Scriptures which declared the manner and object of his coming. Therefore they failed to recognize him when present. And just so their antitype, the nominal

Christian Church is to-day stumbling, and failing to discern him at his second advent; and for the same reason. But even this is in fulfillment of prophecy; for it is written, "He shall be for a stone of stumbling and for a rock of offence to both the houses of Israel." (Isa. 8:14.) Let us take heed, and neither be found "asleep" nor "drunken" with false doctrines and traditions, nor so "overcharged with the cares of life," as not to discern the signs of his presence.

If any man shall say unto you, Lo, here is Christ, or there; believe it not: or behold he is in the desert; go ye not forth: or behold he is in the secret chamber, believe it not; for Christ is a spiritual being and the eye of flesh can no more see him than it can see Satan, the god or ruler of this present evil world, the end of which is so near, "even at the doors."

Brethren, Jesus has come, and found the "household of faith," the Church nominal, as a body, lukewarm, indifferent and proud of their riches and increase in goods, but he knows their works, and says, "I will spue thee out of my mouth." (Rev. 3:15-19.) As a nominal system it shall no longer be God's mouthpiece to expound his word. He is choosing out from her his fit vessels. Because she is wretched and miserable and poor and blind and naked, he counsels her, "Buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve that thou mayest see," and "He that hath an ear, let him hear what the Spirit saith unto the churches."

Who hath ears to hear, should hear the counsel, and also heed the command now due, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

WM. C. MACMILLAN.

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THE BASIS OF HOPE.

"Ye shall not surely die." Gen. 3:4.

Under the mask of friendship, and as a bearer of good news, Satan, filled with jealousy at sight of the newly created beings, struck the blow for their destruction. He meant the murder of the race (John 8:44), and he was successful. While all who accept the Scriptures admit the authorship of the cunning lie, comparatively few are ready to believe that it is the only text in all the inspired writings that intimates that man is immortal, or that when dead he is at all different from the lower orders of the animal creation. They everywhere recognize just what scientific research reveals, i.e. that life is not a created element at all, but a principle or force from some incorruptible and immortal fountain, transmitted into different

organisms. That it is the same principle in all, the difference of its manifestations consisting in the endless variety of organism, and not in the principle itself. (See "Food for Thinking Christians," page 134--Eccl. 18:20--1 Tim. 6:16.)

All life is the same whether in fish, fowl, beast, man or angel, and can be withdrawn by Him in whom all "live and have their being." (Psalm 36:9.)

God subjected the creation to frailty in hope, (Rom. 8:20), and mankind in endeavoring to find a basis of hope for the future, believed it lay in an inherent immortality; that death is not really death, but a condition of some kind through which he passes into another sphere of existence. And upon this idea are built all the theories and philosophies of a future state, that man has conceived.

God's dealings with the Jew and with the world were not of a kind to enlighten mankind upon the real hope if he chose Satan's lie. He manifested no love toward his creature, but was a "jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate him." (Exo. 20:5.) And he was so dreadful that man could not but excessively fear him. "Every transgression received a just recompense of reward." No love was shown, and mercy was only granted that the whole Jewish race be not destroyed. (2 Sam. 24:16.)

There was no manifestation of love from God through all the long ages of man's experience with Justice. The first public choir that sang of "Peace and Good Will to Man" pointed to the infant in the manger, the real basis of hope for the world; not affirming that man does not die, but that an "off-spring" from the dying stem has been vitalized from the fountain of life and will become the "root" and life giver to the dying race. See articles "David's Son and Lord," Dec. 1885 TOWER, and "Except a Corn of Wheat Die." Feb. 1885, TOWER.

Here then is the hope for the world of mankind; and on that central fact the doctrine of Jesus, from the "pure milk" to the "strong meat," must be built, as the only true hope for the future destiny of man.

He who rids himself of these doctrines, who leaves this central fact at any point, at once wanders off into darkness, and must build again to some extent on the lie that murdered the race. (Jno. 8:44.)

We regret to say that not a few are thus, wandering, and multiplying theories are to-day advanced which practically ignore the doctrine of Christ, and while they are less repugnant than the heathenish idea of eternal torment, they are no less obnoxious to the fires that will burn up his enemies round about.

The value of a gift lies in the appreciation of it, and life is a gift that will not be forced upon any. It is the synonym of existence, the principle that man lost, and without which there can be no sensation of either pain or pleasure. It is the one essence that man found it

impossible to retain. It is not heaven, or hell, or any other place, or condition, that was held out through the law for man to seek for or to avoid, but life itself that renders any condition possible, is the promise everywhere held out by the law, or spoken of by the prophets. (Gen. 2:7. Deut. 30. Mal. 2:5 and all between.)

So deeply fixed in the human mind has this monologue of Satan become, that the true meaning of death is almost beyond the grasp of the intellect of many. And the theories and conjectures upon the condition in death, (which they call after death,) are as numerous and different as the nations of earth and their difference of knowledge upon other subjects. Having no data for conclusions, and with no evidences from the grave, it is not strange that no two classes have arrived at the same understanding of the matter. Hence we have theories innumerable from the simple "Happy hunting grounds" of the Red man, to the complete and listless swallowing up of the being in "bliss ineffable in the bosom of the Creator," of the Buddhist and, from the refining processes of symbolic fires of advanced theorists, to the more monstrous but equally absurd doctrine of writhings in torture, or shrinking aghast in mental horrors of the heathen and dark ages and, (with shame we add,) of our own day; all traducing the character of God and dishonoring to Christ, the Life-giver.

The condition of death is the antithesis of life; it can only be defined in negatives or in figurative expressions. It is not a road to Paradise nor a passage-way through which a being is evolved into something else. If so, it would be a blessing (1 Cor. 15:26), and Satan would have been telling the truth in intimating that a spark remained that could not die.

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It is figuratively called "a land" in Scriptures, but it is the "enemy's land," a "land of darkness" and "obscurity" without "any order." The "land of forgetfulness," "Where no man is," etc. It is also named "Sheol" and "Hades," "hell" etc. It is the place to which all alike go from the sinner of three-score and ten, to the little one of two years old and under. All cease to be, and "are not." (Matt. 2:17,18; Jer. 31:15,16; Ezek. 3:20; Psa. 88:12; Job 14:2.)

We used to wonder why Lazarus and others were silent upon their experience in hades, but now we know that they had nothing to tell, that "the dead know not anything."

The hope for the world lies in a resurrection from the dead, and not in any "ray of divinity" inherent in man. This hope has always been deemed a heresy, even by the systems that "allow" a resurrection (Acts 24:14,15; 26:7,8.) while denying it virtually. And the basis of this hope is Jesus only, who is "The resurrection and the life" (John 11:25) --a more than representative man; to him has been given to have "life in himself" and apart from him all at death perish. (1 Cor. 15.) He only hath the keys of hades and can re-create from nothing the beings that before existed and give them back the boon he

purchased for and will again present to every son and daughter of Adam; and as they hear his voice and appreciate the gift he will restore to them all that was lost by the "fall." (Acts 3:21.)

What think ye of Christ? is the test,
To try both your state and your scheme:
You cannot be right in the rest,
Unless you think rightly of him."

H. L. GILLIS.

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QUESTION COLUMN.

Ques. Matt. 19:21. Why did Jesus tell the young man to "keep the commandments" in order to "enter into life" instead of making faith a ground of salvation? and how does this harmonize with Rom. 3:20? In verse 20 he replies that he has kept all these; but still he lacked, and Jesus says (v. 20): "If thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven: and come follow me." What is implied in the word perfect more than what is covered by the commandment, and what was the treasure he should have in heaven aside from eternal life?

A. In his answer to the young man, Jesus declares just what Moses had declared (Lev. 18:5), that under God's covenant with them, keeping the Law would insure eternal life to any Jew; but from the days of Moses to Christ not one had merited life by keeping the law. Hence death still reigned even as it had reigned from Adam to Moses, though many prophets and faithful men of the past had tried, in all sincerity, to keep the commandments. Hence every Jew should by this time have been convinced that none were able to keep the law, because of their imperfect, degenerate condition. God's perfect law is the full measure of a perfect man's ability. Had Israel acknowledged this, the law would have answered its purpose to them, for God knew beforehand that they could not keep it, and never expected them to. It was simply given to them to prove to them their shortcomings and their inability to measure up to its requirements, and hence should have prepared them to accept deliverance through Christ.

This young man had not learned this lesson, and therefore Jesus bade him go on trying to keep the law. But a little doubtful lest he might not be any more successful in winning life than had his forefathers, the patriarchs and prophets, although he thought he kept the law perfectly, he inquired, "What lack I yet?" Jesus' answer is designed to convince him that he had not kept the law perfectly-- that he did not love God with all his heart, nor his neighbor as himself. He proved to him that he loved himself and his possessions more than either. And the young man evidently understood it, for he went away sorrowful, evidently convinced that he yet fell short

of the requirement of the law. To keep the law perfectly in this age requires sacrifice. Who can love his neighbor as himself and see that neighbor suffer while he has enough and to spare? All mankind are suffering under the weight of sin, ignorance and misery, and whensoever we will we may do them good. Natural benevolence sometimes plans and arranges for the comfort and blessing of fellow-creatures, but the Body of Christ, all in whom the Spirit of the Master rules, will be ready and anxious to follow His example of doing good to the extent of self-sacrifice in order to do good to their fellows. In giving they will, above all else, seek to bestow spiritual food and clothing to the hungry and naked.

To keep the law in the next age, while it will still require a measure of restraint and self-denial until perfection is reached, yet will not require sacrifice of things lawful, even unto death, because of the changed condition of mankind and his surroundings.

Had the young man sold all and followed Jesus, he would have obtained more than the law promised. The law promised life everlasting, human existence --restitution, a treasure on earth; but the treasure in heaven to which Jesus referred is a change of nature from human to spiritual, and not only so, but to the highest order of spiritual being, the divine nature, as explained by Peter. (2 Pet. 1:4.)

The treasure in heaven is reserved for all those who, like Jesus, keep the law in this age, when its requirements amount to and imply a sacrifice even unto death. And only those do keep the law who, being justified by faith in the precious blood of Christ, henceforth walk not after the flesh, but after the spirit. Such are reckoned of God as perfect, and as having kept the commandments; and are thus joint-sacrifices and joint-heirs with Jesus Christ their Lord.

This is in harmony with Rom. 3:20. By the actual deeds or doing of the law shall no flesh be justified, but by faith in Christ we are reckoned as perfect, and our sacrifice therefore acceptable. The righteousness of the law is fulfilled in us who walk not after the flesh, but after the spirit. (Rom. 8:4.)

Ques. Bro. R. With the understanding that we have--that death, not dying, is the penalty of sin, how shall we harmonize the statements that Christ gave his life as a ransom (substitute) for many (John 20:28), and the statement, "I have power to lay it down and I have power to take it again. This commandment have I received of my Father." John 10:18. Does not it in both cases refer to the same thing?

A. That the penalty of sin was death, is most clearly and emphatically stated --"The wages of sin is death"--"Dying, thou shalt die." The imperfect and dying condition which we enter at our birth, is simply the process which culminates in the full penalty--death--cessation of life--extinction of being--non-existence. If death is the penalty, then when will the penalty end? There is no inherent power in us which can ever deliver us from non-existence--death.

The only way which the Scriptures disclose for man's restoration to existence is by the payment of his ransom, an equivalent price, a substitute. And this ransom was found in the Son of God who became a man--was "made flesh" [transformed from the spiritual to the human nature,] in order that he might give himself a ransom for all.

That which Jesus laid down for our redemption was his being or existence in the condition he then possessed it-- i.e. life or existence as a human being. We must not consider life (vitality) in the abstract without regard to nature the thing referred to, which he had power and commandment both to lay down and to take again. But in the sense of being or personality, the human Jesus gave HIMSELF his LIFE, his BEING, a ransom for all. And likewise he received life, being, or personality, in his resurrection; but it was a new being that arose of a new nature. Jesus arose a spiritual and no longer a human being; existence "it" was recovered, but not under human conditions, not human existence, for he never did and never will take back our ransom price, thank God.

It remains the equivalent price of our condemned race; and because it was laid down forever, we may live forever. It is life in the abstract sense that the pronoun "it" refers to in the text mentioned.

"If there had been a law given which could have given life, verily righteousness should have been by the law," and not by a sacrifice. But commanding a man could never make an imperfect man capable of meeting the requirements of justice; and even if able to do so fully, there were penalties against each of us through and because of Adam's sins which must be met, paid, settled by some one, and for each to meet them for himself, would be death--extinction. Hence the need of first a ransom, and secondly a life-giver; both of which needs are supplied to us by God in Christ Jesus our Lord. A thousand or a million years in death would not pay man's penalty, as there is no limitation of time either mentioned or implied, in the terms of the prescribed penalty nor in any scriptural reference to it; there is no escape except through the ransom provided.

The human existence of Jesus, our ransom, our substitute, was surrendered to everlasting death; but thank God he lives as a divine being to claim and restore to its perfection that purchased by his human life--mankind.

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CHURCH AUTHORITY.

The church of our Lord Jesus Christ is composed of converted people only, and is of divine institution.

Christ is the only Head of the church; and the Word of God the only rule of faith and practice.

Every person who loves the Lord Jesus Christ, and who obeys the gospel of God our Saviour, is a member of his Spiritual Church, and entitled to a recognition as such by fellow members.

There is but one church, of which Christ is the living head.

When men affirm that something more than membership in the body of Christ is essential to membership in their religious organizations, they make it other than the church of Christ, and make themselves greater than the Lord, for they refuse to receive him whom they admit the Divine Master has accepted.

The only division that is recognized by the divine word is a local division. All the members of this holy church who are found in a given locality, are the church of that place. They ought, indeed, to recognize and receive one another, but only as Christ has received them. In all things they ought to regard it as his church, that he alone can constitute membership, and that all whom he has accepted are for that reason to be recognized as members of his church in that place.

Let all then who regard each other as members of the body of Christ, come together in any given place as the church of that place. Let the great object be in all cases, not the building up of an organization, but growth in grace and knowledge; let such local churches be in true fellowship with all of God's people; not because they hold to certain beliefs or are organized in a peculiar method, but because they belong to our common Lord.--Selected.

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R823 : page 8

We desire the address of some Swedish brother, whose heart is filled with the love of the truth and with a desire to serve it, who has the following qualifications for special service, viz.: one who has no family; one who has a good Swedish education and a fair understanding of the English language. Such a one will please address the Editor at once.

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PRINCE BISMARCK recently honored by the Pope with an autograph letter and a medal of the Order of Jesus set in diamonds, is the first "Protestant" ever so honored by the Church of Rome. Does this indicate that the "infallible church," whose doctrines she claims are "unchangeable," has changed? or that Protestants have changed? That Protestants no longer protest has been shown in these columns recently by reference to the course and language of representative Baptists, Methodists and Presbyterians.

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ZION'S
Watch Tower
AND
HERALD OF CHRIST'S
PRESENCE.

PUBLISHED MONTHLY.

C. T. RUSSELL, Editor and Publisher.

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The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he cannot and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

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Three shillings per year. Remit by Foreign Postal Money Order.

TAKE NOTICE.

This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it. Freely we have received and freely we would give the truth. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea,

come, buy wine and milk without money and without price." And you that have it-- "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness."-- ISAIAH 55:1,2.

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THE PASSOVER anniversary occurs this year in April and will be announced particularly in our next issue. We hope that all who can possibly spare the time and money, will arrange matters so as to commemorate with us here. We hope to have a very general meeting. Let all the preaching brethren make an extra effort to be present with us.

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page 1

AN INDEX to Young's Concordance. We have obtained a lot of these cloth bound, which we can furnish at 25 cents each by mail. They are very useful to those who have learned to appreciate the Concordance.

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VIEW FROM THE TOWER.

"And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when he saw the multitudes he was moved with compassion on them, because they fainted and were scattered abroad as sheep having no shepherd. Then saith he unto his disciples: The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest?" Matt. 9:35-38.

That was the "harvest" or closing period of the Jewish age, and we to-day find ourselves and the work similarly circumstanced in the "harvest" of the Christian age. All who realize the importance of the work, and are following close to the great Chief Reaper, are not only praying that others may be sent, but are themselves laboring and gathering fruit. All who have the compassionate, loving spirit of the Master, are to-day moved with compassion for the multitude of the blind following their blind leaders, as together we see them going toward the ditch of unbelief and infidelity, and passing by the opportunity to make their calling and election sure to the great prize of our high calling.

The preaching and labors of Jesus and the apostles in that typical "harvest," was not often in the synagogues, but generally by private

talks to individuals, and from house to house. Many of the deepest sermons of the great Teacher were delivered to congregations of one or two, or a dozen. Jesus sent the twelve and afterwards the seventy, also, "two and two before his face into every city." They were not orators, nor with the exception of Paul, were any of them graduates of Theological schools, else probably they would have been so full of the traditions of their day, that they would have had no "ear to hear," or hearing, would have been too great to utter the simple message of "good tidings," which the Master commissioned. They attempted not dramatic attitudes, they simulated not a superior dignity and austerity, they used not "feigned words" and tones, but in simplicity like their Master, their lips expressed the overflow of their hearts, as here to an individual, and there to a group at the corner or in the public parks, they sought to inform the people of the Lord's presence and the kingdom which he was to establish, but which few of the Jews were ready to receive (as God had foreseen and announced), and which being withdrawn from them (as a nation), the Gentiles were invited to share; which kingdom is now-- even at the door.

The work in this harvest is very similar in respect to its being mainly individual effort, and that of the humble and not too "wise and prudent" according to this world's wisdom. The synagogues of to-day are even more closely guarded than those of the typical harvest, so that rarely indeed is there in any of these any opportunity to deliver the message of the kingdom to the Lord's sheep, who may be bound up and starving therein; hence the work now as then, is more of an individual and private character.

Consequently its rewards are not enticing to those who look for rewards popular among men--popularity, money, etc. Those who labor for the wages now offered for this service, must have higher than selfish motives-- love for the Lord, his truth and his children. These take willingly (Heb. 10:32,33) the present wages of reproach, etc., and wait for the equally sure and great reward of honor and glory in the future. By this arrangement, the Lord chooses his ministers (servants), thus securing though in all a "little flock," a ministry under whose faithful efforts now and hereafter, his infinite plans will reach a glorious consummation.

In the issue of September last, we mentioned a plan we had in view, by which the humblest could share in the privileges and blessings of the harvest work now, investing so much time and talent as they could command. The responses were more than we had expected. About five hundred eagerly grasped for the opportunity, and in response we sent to each a printed, private letter, explaining the method proposed, and over three hundred are now at work, laboring, enduring and sacrificing for the truth's sake, and for the sake of him who said, "Feed my sheep"--gathering fruit unto eternal life; and still applications continue to come in from others. Should no more engage in this service, we reckon that these now laboring will succeed during the present year in having the "Food" read by not less than twenty thousand thinking people; possibly fifty

thousand. The result of this work in enlightening the minds and renewing consecrated hearts, none can estimate now; and the results we find are even more marked upon the hearts of the "laborers," than of those for whom they labor, the promise that he that watereth others shall himself be watered, being verified to each.

The results of the work of these as thus far prosecuted, reveals the fact that the harvest is truly great, and that many hungry, starving, fainting sheep are famishing for the bread of life. Many of the workers tell us that they are encouraged, and indeed surprised to find some fruit of their labors where they had not expected it. This searching work reveals the fact that there are more truth hungry than we had supposed, who are trying to feed upon the husks of tradition, and who though almost disheartened and blinded by error are still striving and feeling after the true God of justice and love. To search these out and feed and enlighten them is the present great harvest work. In view of the great work to be done, and the privilege of doing it, the thought is suggested, why may not many more be thus engaged? and we have therefore concluded to lay the plan before all our readers in this issue of the TOWER. Why may not five or ten thousand, instead of three hundred be thus laboring for and blessing others? By thus preaching from house to house why not reach half a million or a million, and have that number read of these refreshing "good tidings?"

It is with these thoughts that we now lay before you all the plan already working good results with some. We know of no better method available to most of you for spreading the truth, than to get people to read the pamphlet "Food for Thinking Christians," and to know of the publication of the TOWER. And while bringing them and their topics to the attention of the people a most favorable opportunity is afforded you for reaching the truth-hungry who have "an ear to hear" by bringing you in contact with such, manifesting them, and thus affording you opportunities to tell the dear story with your own lips, also.

To this end, as an aid to such laborers we have prepared a large quantity of large printed envelopes, each containing a sample copy of the TOWER and a copy of "Food." These can be distributed from house to house and called for and collected a few days later, at which time you could take subscriptions, or sell the sample packets, or have conversations, etc., as you may find possible and expedient.

We need scarcely say to you that ZION'S WATCH TOWER is not a money-making enterprise. (Your own experience

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probably proves this.) It has never yet repaid the cost of paper and printing any year since it was started. Nevertheless, if you are dependent for your living on your daily labor, you must needs have some income, or you could not give your time in the manner suggested. To such we would say that the following provision is made for this contingency: --You may retain ONE-HALF of all the

receipts obtained as described from NEW readers to go towards your support, your traveling expenses, and the support of any one dependent on you, returning to the Tract Fund any surplus you may be able to spare.

Those who find themselves possessed of the gift of teaching (1 Cor. 12:8,11,18,22,29; 13; and 14:1,3,9,15,22,24) --ability to make clear to others, the plan of our Father from his Word of truth, will thus be provided a grand opportunity for holding public meetings in school-houses, halls, churches, court-houses, market places, parks, and vacant lots, to which the public might be invited; or private gatherings for the help of those found truth-hungry during the canvass, might be held where and when possible.

As you go, let it not be for strife or vain glory, but that the spirit of the truth filling you may overflow upon others. Speak the truth in love, love for the truth, and love for those you would assist. Be not ashamed of the Sword of the Spirit, the Word of God; handle it with confidence, but not boastfully, it is not thine, but God's. In speaking of the plans of the great Jehovah, let it be with reverence, as well as love. Do not for a moment forget the responsibility and humble dignity of your mission as an ambassador and herald of the Lord of life and glory. Go forth each day from your closet, from private reflection upon the glorious message you bear, forewarned and fore-armed also, to meet the reception you may expect from many who know us not; that being thus shod with the preparation needful, you may not so much feel the sharpness and ruggedness of the way. Even so it was with our Master also. Consider this lest ye be weary and faint in your minds. (Eph. 6:15; Heb. 12:13). Prepare

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from the first to endure hardness as a good soldier of Jesus Christ. This is your ministry. Make full proof of your ministry. Keep the object well in view, and look unto Jesus for an example of how to endure, as well as for grace to help you. You may not see much of the fruit of your labors, yet the Lord may show you some, for your encouragement by the way. The fruits will be better seen by and by.

"Be ye wise as serpents, and harmless as doves." (Matt. 10:16.) We suggest the following method of leaving the sample "packets":

Do your scattering of the packets and your after canvassing in a systematic manner so that you will know just where you have been and where you have not been, and generally finish one street and town or city before beginning in another.

Remember the OBJECT before you; that it is not the selling of the packets, nor the taking of subscriptions, but the spread of the truth, by getting people to read. Endeavor as far as possible to forget the money feature of the work. It might be possible to take a subscription from a party who would never get much good of it, nor read it, or it might be possible to get a party to read by wise and fitly spoken words at the time of leaving the packet, who, after

reading, would not subscribe, nor yet purchase the packet, but the latter would probably in the end yield most fruit to the Lord's glory; for the thoughts implanted while reading would probably never die if the heart-soil was good, and in the future might bud, blossom and bear good fruit. We must not measure success entirely by the present results. We would not, however, have any one think that the taking of subscriptions even from those but slightly interested, is valueless; far from it. Some have had the TOWER in their hands repeatedly without having their attention riveted and their interest fully awakened, who, by and by were wonderfully aroused and blessed. Of such was our Brother Zech, mentioned in the Dec. '85 "View." So then take all the subscriptions you can, and sell all the packets you can, while bearing in mind that your OBJECT is, above all, to attract attention to the beauty and harmony of THE TRUTH concerning the teachings of the Bible.

"Be wise."--To secure attention to your mission and packet of reading matter, you must be neat and respectable in appearance; kind, interesting and dignified in your language and manner, leaving no doubt in the minds of those you meet that your service is from your heart, and rendered to the Lord, and that not their money, but their hearts you seek specially. Take advantage of all the circumstances to so deeply interest, by conversation, those upon whom you call, and with whom you leave the "Packets," that they CANNOT HELP READING to satisfy interest or curiosity. Do not attempt to tell them all about the plan of God; the reading will do that better. Tell them just enough to make them desire to know more. Take advantage of their present religious views, as the Apostles did (2 Cor. 12:16). If they are Presbyterians, Baptists, or Methodists, call their attention to the fact that "Food for Thinking Christians" harmonizes the hitherto supposedly contradictory doctrines, Election and Free Grace, and makes them both clear and beautiful, aiding greatly in the study of the Bible, and stimulating both heart and mind to Bible study. To one who is skeptical, point out the fact that this treats religious matters from a reasonable standpoint; and make clear to him that the creeds of the sects, and not the Bible, are unreasonable and contradictory. Many Infidels and skeptics have been led to the Lord through reading "Food"; and hundreds write that they sat up all night to finish reading it the first time, only to read it over more carefully several times after. When, after leaving the packets several days, according to circumstances and appointment, you call to collect or take subscriptions, do all the preaching you can. The Lord has promised, "I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay or resist." (Luke 21:15.) And you will find this true to the letter. You will find that none, even those professing to be teachers and ministers of the gospel, will be able to withstand the "Sword of the Spirit" with which the knowledge of the truth arms you.

The best point to make prominent in these brief conversations is the ransom, its completeness and efficacy (Rom. 5:17-19), as far-reaching in its influence for good, as the curse for sin was far-

reaching in evil effects--"a ransom for ALL to be testified in due time" to all; and made available to them. Study these your sermons and points and texts; be thoroughly familiar with "FOOD" and its references. Refer them to it, and its arguments, and its Scripture citations. STUDY with all your heart to show yourself approved unto God, and to be used more and more of him to his glory; and study his Word with all the helps he has provided you, that you may "be ready to give an answer to him that asketh you --A REASON FOR THE HOPE that is in you, with meekness and fear." Meek and humble in your deportment, remember that you are sent with this balm, not to curse, but to bless; not to smite and wound, and drive the sheep, but to heal and help and draw them nearer to the true Shepherd, and his green pastures. Fear, lest you should let a precious moment or opportunity be wasted, wherein you might honor the Master or bless a brother. Fear, lest you yourself should through pride or vain glory, or unfaithfulness, fail to attain the glorious, heavenly prize of which you teach others.

One Sister of this city reported as many as ten subscribers obtained in one day and many very interesting conversations with some evidently truth-hungry. There are more, many more of the Lord's children--our brethren and sisters --who are starving spiritually, and each faithful servant, each steward of the manifold grace of God should remember his commission to preach (Isa. 61:1 and Matt. 5:16 and Mark 16:15). "Let your light shine," and Go ye into all the world and preach the "good tidings" to every creature. Sound forth the glad song of full redemption by a mighty God and Saviour. Flash forth the truth into every nook and corner where dark creeds and black theories have so long lain. The harvest is ripe, let every servant thrust in the sickle. The Lord is with us; in his name alone and by his word alone we conquer.

Do not be discouraged; you will daily learn better how to awaken and interest the sheep; at first you may frighten the sheep only and have little success, but "Study to show thyself approved unto God," pray for help and let the Master's voice speak more and more in all your words and looks and deeds, and soon you will be used to bless and feed some. Spare not the steps nor the time; sow beside all waters and in due time ye shall reap if ye faint not.

Send for the Sample Packets as you need them, but don't let any be idle, re-distribute them over and over again, except where you make sale, or take a subscription, or give to one who is much interested, but too poor to purchase.

So surely as you are of the "body of Christ," so surely you will have a strong desire to "Preach the gospel to the meek." You have often sighed perhaps that you had but little money you could give to spread the message, and that you had neither the ability nor opportunity to publicly proclaim, "I am not ashamed of the gospel of Christ." Now God opens up this method whereby the humblest may, if they will, do effective preaching, much after the manner of the Master and the Apostles.

Of course those whose hearts are not absorbed in the "good tidings" and a desire to obey the injunction, "Feed my sheep," can go, one to his farm, and another to his merchandise or household affairs and find no time to be thus co-workers with the Master; and of course those whose hearts are full, will find some way to render service. They will find opportunities in which self-denial (self-sacrifice) will enable them to do what they can, and the warmer the interest the more time can and will they spend in this or some form of service appreciated by the Master.

One Sister can only find time as she goes and comes from market and shows her will in the matter, by using that. Another commenced by giving one half-day each week, and is now deeply interested and giving nearly four days of each week in this preaching. One Brother writes that he uses the evenings after his day's labor; another, that he finds the Lord's Day especially favorable to the work, and much more profitable than anything else to himself as well as to those whom he endeavors to interest, and whose minds and bodies are more at rest and who are more easily interested then, than upon other days. Next to meeting fellow saints for Bible study, no work could be better adapted or more suitable to the day which memorializes the resurrection of our Lord after having given himself a ransom for all; witnessing as it did, to the perfectness of that ransom which is the foundation of all the glad tidings of forgiveness of sins and full release of all, from sin's penalty. Be not in too great haste; wherever you find a hearing ear give it plenty of time and call back repeatedly to assist. Be instant in season and out of season--when convenient and when not convenient to you. Take along a note book; keep a note of those specially interested, of those you failed to see, and where you began and left off distributing on a street, etc.

Let us know whether you are ready to try--When?--How many samples you will likely need, and whether you expect to canvass adjoining towns, etc., etc. God bless you. God speed the truth.

N.B.--In answering this state yourself clearly, and give your full address very plainly. Should you send in any lists of subscribers, six months and yearly subscribers should always be on sheets of paper separate from your letter.

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EXTRACTS FROM INTERESTING LETTERS.

California, Feb. 5, 1886.

MY DEAR BROTHER AND SISTER:-- How natural it is to share with each other in joy and sorrow. Now rejoice with me, dearly loved ones, that the good seed sown here has fallen in much good

ground. The prospects are bright and encouraging beyond all my expectations. It is so cheering to me, and of course, to you also. I drink deeper than my parents, who are very religious, but they, whom you would think, in their tender regard for me, their first--and if possible, their dearest child--would say, go sow the good seed, are trying to have me stay at home, saying, Don't go out today, people will think strange to see you on the street so often, etc., etc. I try to preach to them by manner, look, and word, I try to be gentle, meek and mild, like the pattern, but firm. I tell them it would be pleasant to stay with them and sit in my easy chair, by the comfortable fire, and read, work and talk, but dare not. My time for rest is in the near future. My crown depends on running faithfully to the end.

"He that loves father, or mother, or anything more than me, is not worthy of me." I have willingly, yes, very joyfully, given my little all. I do not think this trial strange; it is the order now. We will be associated with the Saviour soon, and like him know how to succor others. Blessed privilege! If the contemplation is so glorious, what must the reality be. I am unspeakably happy, not only now, but all the time and under all circumstances. When a great grief comes suddenly, I say to myself over and over again, "I am a child of the King."

Where shall I begin to tell you all the good news? New Year's Day, 1886, I sent a TOWER and "Food" to the Congregational minister here who lives in an adjoining town, dividing his time between the two places, and lecturing once a week to the Y.M.C.A., of San Francisco. I have heard the best speakers on this coast, and I believe he is the star, so earnest and faithful. It is less than a month since I first saw him. He took right hold of the soul-inspiring truths. Next time he came here to preach I went to hear him, with a family of his members. As we went home they said "he beat himself." I knew why, but said not a word about it.

Next morning he called on them and said, "I have just got the best book I ever saw. It has helped me right out of the ruts, I don't know who sent it, and no mark tells where it came from. But it is addressed in a lady's hand."

When I saw them next, they told me about it, and said, "When we asked him the name and he told us, 'Food for Thinking Christians,'" you ought to have seen his surprise when we told him we had it, and brought it out and showed it to him! We have had Bible class in his church Sundays, also in our house during the week, but now we have him lead the one during the week too. This is only a drop of the good. Our nearest neighbor is a German Lutheran, set, and with stakes driven, till I went to have her translate for me dear Brother Zech's tract. The truth broke the hard shell, and as we read "Food" together, you would be glad to see her countenance beaming as the truth entered. I think she will take the German TOWER.

Dear brother and sister, you are made mention of in our constant prayers. I long to see you. Yours,

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Lowell, Mass., Jan. 25, 1886.

GENTLEMEN:--Have you anything in the way of books or papers which you would send to one who, for the last fifteen years, has borne the title of Infidel, because of an inability to accept any of the doctrines at hand? A few days ago I got a glance at a little book from your place; and must confess myself much interested in what I read therein. I want to follow this first gleam of light till I reach the full brightness, if such a thing is possible for me.

Truly yours,

page 2

Berks, Co. Pa., Jan. 25, 1886.

DEAR BRO. RUSSELL:--I received the German WATCH TOWER, and I am thankful that a new light is dawning upon my work, by which I am able to do ten times more work and with better results than with English papers. All here are Pennsylvania Germans with but little knowledge of the English language. I will do all I can for the cause of Christ.

Remember me in your prayers, that the Lord may give me strength and wisdom to carry on the good work during the closing days of this "age."

Trusting in the Lord for his help and support, I am your brother in love.

Wichita, Kan., Jan. 24, 1886.

I can now say I enjoy more peace of mind than I ever did before and am willing to give up all to follow my Master, although I cannot hope to escape the ignominy and shame. My trial of faith began at the mention of coming out of the church, and I realize the persecutions I shall have to endure, especially from those of my own household. But I pray God to show me his will, and give me strength and grace to do it. I hail with joy the arrival of every TOWER and have commenced canvassing with the "Food" as directed, and have already seen some fruits of my labor.

Please send me another copy of "The Tabernacle" (paper July, '85); also send two of the TOWER each month. There are evidently

many truth-hungry Christians in this city, and I want you to pray for me that I may have strength to help them. Yours truly,

Bledsoe, Co., Tenn.

MY DEAR BROTHER RUSSELL:-- Please send the TOWER one year to the enclosed list....Many are ready to receive the precious seed and to listen to the "glad tidings." I rejoice that I, although so unworthy, am permitted to labor with the saints in the vineyard of the Lord. I see nothing discouraging in the great plan of feeding the sheep of our blessed Master. May God help us all so to live and work this year, as to produce much precious fruit. Your fellow worker in the Lord.

Salina Co., Kan., Jan. 28, 1886.

DEAR BROTHER:--I can do a good work with a few copies of the German TOWER in print. There seems to be quite an awakening of late among the people seeking and asking after the truth. Many are reading the "TOWER." Many who have long known of it and its teaching, now begin to enquire. Brothers, what think you of this? I am, dear brother, yours in Christ, _____.

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HOW WE LEARN.

Great truths are dearly bought. The common truth,
Such as men give and take from day to day,
Comes in the common walk of easy life,
Blown by the careless wind across our way.

Great truths are greatly won; not found by chance,
Nor wafted on the breath of summer dream;
But grasped in the great struggle of the soul,
Hard buffeting with adverse wind and stream.

Not in the general mart, 'mid corn and wine;
Not in the merchandise of gold and gems;
Not in the world's gay hall of midnight mirth:
Nor 'mid the blaze of regal diadems:

But in the day of conflict, fear and grief,
When the strong hand of God puts forth in might,
Ploughs up the subsoil of the stagnant heart,
And brings the imprisoned truth seed to the light.

Wrung from the troubled spirit in hard hours
Of weakness, solitude, perchance of pain,
Truth springs, like harvest, from the well-plowed fields,
And the soul feels that it has not wept in vain.

--Bonar.

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R826 : page 3

IN, BY, AND THROUGH CHRIST.

Words are mediums for communicating thoughts. Where the same word is used in giving expression to various thoughts, we must judge of the meaning or sense in which it is used in any particular case from the context. This rule applies to the use of the preposition in of our English language, and also to its corresponding word *en* in the Greek. As an illustration of this, take the following sentence:

I had my satchel in (1) my hand as I went in (2) the wrong door in (3) mistake, in (4) haste to take the train, and determined to be in (5) subjection no longer.

In this sentence, the word *in* is used to convey five different thoughts which though correctly stated, might be as well or better expressed by other prepositions. Thus, in the above sentence, the first *in* has the strict or primary meaning of *in*, while the second might more accurately be rendered *through*, the third *by*, the fourth *with*, and the fifth *under*.

The same is true of the corresponding Greek word *en*; its primary significance is (1) *in*, as, "in thy heart and in thy mouth" but *en* is also used as signifying (2) *through*, and (3) *by*, and (4) *with*, and (5) *under*.

This word (*en*) is translated (2) "through" in our common translation of the Bible, as the following instances will illustrate: "He casteth out devils through [*en*] the prince of devils." (Matt. 9:34.) "Sanctify them through [*en*] thy truth." (John 17:17.) Also Acts 4:2, Titus 1:3, and 2 Cor. 11:3. It is forcibly translated by (3) when the Apostle says, I would stir up your pure minds by [*en*] way of remembrance." (2 Pet. 3:1.) It is, with evident correctness, rendered with (4) in Matt. 26:52, "They that take the sword shall perish with [*en*] the sword." (See its similar use, Matt. 20:15, 22:37, and 25:16.) The same word [*en*] is well and properly rendered *under* sometimes, as for instance (Matt. 7:6), "Lest they trample them *under* [*en*] their feet": and (Rom. 3:19), "What things soever the law saith, it saith to them who are *under* [*en*] the Law."

With the above demonstration of the meaning and use of the word *in* in mind, it must be evident to every reader that the accurate meaning of these little words "in" and "en" in any case must be determined from the context, and from the general teaching of

Scripture. To this we now direct attention in connection with the following texts:

- (1) "If any man be in [en] Christ, he is a new creature." 2 Cor. 5:17.
- (2) "The dead in [en] Christ shall rise first." 1 Thess. 4:16.
- (3) "As in Adam all die, even so in [en] Christ shall all be made alive." 1 Cor. 15:22.
- (4) "That in the dispensation of the fullness of times, he might gather together in one all things in [en] Christ, even in [en] him. Eph. 1:10.
- (5) "God was in [en] Christ reconciling the world unto himself." 2 Cor. 5:19.

Those who have not noticed that, as above shown, the words in and en have no less than five significations, or who fail to make use of their knowledge and always give the words in and en their primary signification, must of necessity be somewhat bewildered by the foregoing texts; and gathering them together they would conclude that finally God, angels, men, devils, and the lower animals, would all be in Christ--"new creatures." And finally when asked, how and in what sense these would ever be in Christ, they would doubtless be puzzled for an answer.

In examining these Scripture statements, let us avoid such a stupid and bewildering error, and noting the connecting text, let us rightly divide the word of truth (2 Tim. 2:15), applying the proper significance to the word in as when reading any other book. By recognizing the foregoing rule, we can readily bring all these texts into harmony with each other, and with all other passages of Scripture.

We start with the unqualified statement that the Scriptures everywhere recognize the Christian Church as Elect, according to the foreknowledge of God, and being selected through faith and obedience through the Christian age-- "the acceptable year [epoch] of the Lord"--as the members of or in the body of Christ, joint-heirs with Jesus their Head and Forerunner, to the great prize and inheritance of "glory, honor and immortality"--the divine nature. All these are "new creatures." (2 Peter 1:4.) These alone may therefore properly be said to be members in the body of Christ; and they are in all but a "little flock" of "overcomers." This being true, and we shall give yet further proof of it shortly, it follows that the other texts under present consideration should not be so construed as to nullify and contradict this plain and general testimony, and as we look at them we will find that they do not.

The second text corroborates the first and the above view when it refers to a

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"first" or chief resurrection; for if all are to be in Christ as members of his body, why separate the members of one body? Furthermore

this text separates and distinguishes between the dead in Christ, and other dead not in Christ, and thereby contradicts the idea some have drawn from the third text in the list.

The third text would have been more clear for the average reader had the Greek word *en* been translated through or by instead of "in" for this is the evident sense: As by or through the act of Adam our first representative all died, even so by or through the act of another representative shall all be made alive. The one caused the death of all, the other causes the re-living or resurrection of all. This text has the same significance as another by the same writer (Rom. 5:18,19): "By one man's disobedience the many [all] were constituted sinners, so by the obedience of one shall the many [all] be constituted righteous."

Besides if we were to attempt to put upon this third text the primary signification of in, would it not imply that the dead would get into Christ first and be made alive afterward? And would not this imply an absurdity?

In the fourth text in the above list the word *en* might better have been translated under as in the other cases it has been rendered thus, and properly. (See illustrations given.) Jehovah has not only appointed Christ to be the "head over the Church which is HIS BODY" and which is to be associated with him in all his work in the future dispensations, but He also appointed the Christ (including the body) to be head or ruler over all things, purposing thus to again bring under one rule all things and beings earthly and heavenly, putting all things under Christ--under his feet or control, excepting only himself (1 Cor. 15:27). Thus understood this text is in harmony with all others, as well as grandly sublime in itself.

In the fifth text the word *en* may be translated advantageously, by either of the words, by, in, or through. The thought is, that Jesus did not form the plan in the execution of which he has had and will have so important a place: for it was Jehovah's own plan. "God was [operating his own plan] in [or by or through] Christ; reconciling the world unto himself."

Let it be noticed, moreover, that while "by" suits the third of the above texts, and "under" suits the fourth, and either "by" or "through" suits the fifth, yet none of these can be applied to the first and second. These are sensible and reasonable only when *en* is translated in, and understood in its primary sense.

We trust that the above is hereby made clear to all; yet lest any should thus far have failed to note how clearly and forcibly the Scriptures everywhere separate those "in" Christ as body members, or under the other figure members of his espoused Bride, from the world which is to be blessed after the body or bride is complete (Rev. 19:7), and by that bride or body in connection with, and under control of the head, we will cite some Scriptures relative to this point below:--

THE ONE BODY OF CHRIST, THE MEMBERS OF IT BEING SELECTED, DISCIPLINED AND PROVED NOW FOR FUTURE SERVICE AND GLORY.

Because of the close relationship of this company, and because of their joint-heirship with Him, as the wife is called by the name of her husband, so these are called by the name of Christ and are the body of Christ.

The entire nominal Church is nominally "the body of Christ," but only the faithful "overcomers" who take up their cross daily and follow him, are worthy of him, and are really his body (Matt. 10:38), and the names of them he will not blot from the roll (Rev. 3:5); but he will eventually own and glorify them with himself as members of his "body," his "bride" and joint heir.

The present Christian age has for its special object the selection of this ONE BODY, of which Jesus is the head and chief. And as soon as the last members of this select company are prepared by discipline, etc., they will all be glorified by resurrection power, made like their head, and with him they will enter upon the great and long prophesied work of blessing all the families of the earth. Gal. 3:29.

How any one can read the Scriptures with interest and care, yet fail to see (notwithstanding occasional imperfections of translations) that the Christian Church is separate and distinct in the promises made to it, and in the hopes set before it, and in every sense, from the world, is more than we can understand.

Note the following references:--"There is one body even as ye are called, in one hope of your calling"..."one Lord, one faith, one baptism, one God and Father of all."..."And He gave indeed the Apostles and the Prophets and the Evangelists and Shepherds and Teachers for the complete qualification of the saints for the work of service, in order to the building up of the body of the Anointed One."..."Being truthful, in love we may grow up in all things into him who is the head--the Anointed One --from whom the whole body...by means of every assisting joint...affects the growth of the body for the building up of itself in love." (Eph. 4:4-16). Thus the Apostle clearly shows that the work of the Church in the present time is for the completion of the Church--the body of Christ, as he had already shown (chap. 2:6,7) that after our exaltation with Jesus to heavenly honors God would exhibit "in those ages that should come after, the surpassing riches of his favor, in graciousness on us, in [en] Christ Jesus." [Rotherham's translation.]

In the same letter (chap. 1:4-11) Paul tells us of the predestination of this body for this work "according as he chose us in him before founding a world,...in love marking us out beforehand unto adoption of sons...according to the riches of his favor which he made to super-abound toward us; in all wisdom and prudence" [i.e., as we could bear it] "making known unto us the mystery of his will" [or plan] "according to his good pleasure which he purposed

in him, with a view to an administration [dominion] of the fullness of the seasons--to reunite for himself under one head [or rulership] the all things, in [en--under] the Christ [head and body] the things on the heavens and the things on the earth, in [en--under] Him; in whom also we were taken as an inheritance, being marked out [as a class or body] beforehand, according to a purpose of him."-- Rotherham's translation.

And in the same chapter verses 21 and 23 we are told that God exalted Jesus above all others, both for the present and all future ages, "and subjected all things under his feet and constituted him a Head above all things for that Church which is His Body--the full development [or completeness] of Him [the Christ] who the all things in all, is for himself filling up."

How well these statements from one epistle agree with the words of the Master himself, who said, "I pray not for the world but for them which thou hast given me" [the disciples]. "Neither pray I for these alone, but for them also which shall believe on me through their word." [The entire previously marked out "Church," "body," "bride," or "brethren" of Christ.] That they all may be one...that they may be made perfect in one and [as a result of the perfecting of that one body] that the world may know [in that due time] that thou hast sent me and hast LOVED THEM as thou hast loved me. John 17:9,19-23.

We might multiply references to the

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oneness of the Body of Christ (into membership in which, consecrated believers now reckonedly come,) whose worthiness to be of His Body and share his name and coming glory is made to depend upon their faithfulness in suffering with him in this age in which sin and suffering are permitted for the development of this very Body of Christ. But this we leave with the reader to do for himself, merely citing you now to a few illustrations as follows:

Phil. 3:14,21. This refers to the one body of many members. "Our inglorious body" as viewed by the world. Also note Paul's anxiety to be "found in Him," and at what cost he sought membership in that "body," and the superior or chief resurrection it will enjoy.

Phil. 3:7-11. Also Col. 1:16-18,24-28; and 3:1-4,15. Also compare the account of the completion of the body of Christ by the gathering of the dead in Christ together with the last members, alive when their head returns, as given in 1 Thess. 4:16-18 with the account of same in 1 Cor. 15:51-53. Glance also at 1 Cor. 9:24-27 and at Rom. 12:4-6 and Acts 15:14.

Finally, notice also that in the ordinance of Baptism, the consecrated are baptized "into" Christ, by their sacrifice or burial in death with him (Rom. 6:3), and that in the breaking of the "one loaf" in commemorating the Lord's Supper, we signify our

knowledge of, and membership in, and fellowship with, the "one body," now being broken. 1 Cor. 10:16,17.

THE HOPE FOR OTHERS NOT MEMBERS IN THE BODY OR BRIDE CLASS.

Elsewhere we have shown from Scripture that in the consummation of God's plan there will be various orders or classes of beings, all fully and completely saved or released from sin and its effects, and all perfectly happy, all in perfect oneness of harmony with their Creator, and hence with each other, and yet as classes and as individuals differing one from another,

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yet each rejoicing in his own station and appreciating it most.

Some will be heavenly or spirit beings, while others will be earthly or flesh beings; and as the Apostle informs us, there will be distinctions or different classes on both of these planes. (1 Cor. 15:38-40.) Among the earthly there will be differences, even as now there is one kind [or order] of flesh of beasts, another of birds, and another of fishes, and chief over and Lord of all these (Psa. 8:5-8; Gen. 1:28) is man. And when all things are brought into perfect harmony with God (all that will not after full opportunity come into harmony being "cut off" from existence), then these classes or orders will each be perfect, yet retain the Creator's originally intended differences from the other classes. Hence, "in the fullness of times," there will be on the earthly plane perfect fishes, perfect birds, perfect beasts, and over and above them all their king and ruler, perfect man; himself and his dominion restored (by the great Deliverer whom God provided --Christ Jesus and his "bride" or "body") to the original likeness of his Creator, and to his dominion over all.

And there will be likewise different orders or classes of beings on the heavenly or spirit plane of existence, all likewise perfect and happy and holy, and at one yet differing even as one star differs from another star in position, magnitude, and orbit (1 Cor. 15:41).

Most excellent and exalted above all others, the centre around which all others shall revolve, owing allegiance and rendering loving obedience and service, is the class of spirit beings of the divine nature--"far above all principality and power, and every name that is named, not only in this world, but also in that which is to come." Eph. 1:21.

As already shown, Jehovah alone possessed this divine nature originally, but has, because of his fidelity and obedience even unto death, "highly exalted" Jesus our Lord to this sublimely grand position, "so much better than angels," giving him the heirship and rulership of the universe. And not only so, but God hath promised and will not repent, that the "body members," otherwise called the "Bride" of Christ, sharers of "the sufferings of Christ" shall share

also in his glory, honor and exaltation to the "divine nature," as heirs of God and joint-heirs with Jesus Christ their Lord. (2 Peter 1:4, Rom. 8:17, and 1 Cor. 6:3.) These wait until their foreordained number is complete and made perfect, to enter into the honors and joys of their Lord--to be "glorified together" with him. Rom. 8:17, and John 17:21.

How many different orders or classes of heavenly or spirit beings there are we know not, but one of the lower orders is that of "angels," only "a little" higher than perfect men (Psa. 8:5), though "far" below the divine order (Eph. 1:21), yet all perfect, all happy, all at one or in harmony.

Another class we know of who will in their powers, etc., be lower than the divine nature, yet spirit beings, probably much on the same plane as "angels," viz., the large class who, during the present age, made consecration vows, but who through "fear" (Heb. 2:15) hesitated and kept back the sacrifice and failed to suffer with Christ, when to have boldly advocated his teachings would have cost them earthly comforts, honors, ease, etc. These not being "overcomers," cannot be of the "Bride" --cannot sit with him on the throne of highly exalted dominion. (Rev. 7:9,15; 14:3,5.) Yet, thank God, there is a place provided for these "before the throne." They cannot have crowns, but they shall have palms, and shall serve God in or through or by means of the temple, though they cannot be parts of that temple which is the body of Christ. And this is a great company, while the temple class, the enthroned class, the crowned class, the body class, the overcomers, the joint-heirs, who shall partake of the divine nature, and receive the great dominion is a "little flock." Compare Rev. 7:9 and Luke 12:32.

These are the virgin companions who follow the bride and rejoice in her exaltation, and are honored also, though less highly, by the king. See Rev. 19:6,7, and Psa. 45:14.

Thus seen, the hopes of all God's creatures for restitution and every blessing, is made dependent on Christ Jesus our Lord, and his perfect work--the ransom which he gave. Hence all hopes centre in him, and every blessing and favor of God comes to men in [en] or through or by Christ, but in the sense of having membership in the select body, the Ecclesia (Church)--called "the Christ," of which He is the Head, only those are in Christ who, after accepting justification as God's gift at the hands of Jesus the Redeemer, also accept of God's call to sacrifice with Jesus; joint-sufferers, they are joint-members and joint-heirs with him.

If any man be thus in Christ, he is a "new creature"--reckonedly of the "divine nature," now. And these things shall be actually so, when the time for exaltation and change comes--when the selection of the entire body is completed. "We shall all be changed" and thereafter "we shall be like him" who is "the express image of the Father's person."

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SHEOL IN THE OLD TESTAMENT.

In the Revised Version of Gen. 37:35, the words of Jacob to his sons and his daughters, after Joseph's coat dipped in blood, had been shown to him, are rendered, "I will go down to the grave to my son mourning," Sheol being translated, to the grave. The Common Version reads, "I will go down into the grave unto my son mourning,"--the only change made by the Revisers consisting in a substitution of to for into and unto. But they have inserted in the margin the following explanation of the grave: "Heb. Sheol, the name, of the abode of the dead, answering the Greek Hades, Acts 2:27." This explanation is correct and sufficient; but the necessity of making it, and of referring to it in subsequent passages, shows that the translation was not esteemed wholly satisfactory.

It is not, therefore, surprising that the same word has received other translations, after the manner of the Common Version. For instance, in the account of the overthrow of Corah, Dathan and Abiram (See Num. 16:30,33), it is translated, the pit, probably because this expression was supposed to agree with the form which was given to the judgment of God, viz., "The earth opened her mouth and swallowed them up... and so they...went down alive into the pit." But while retaining this translation, the Revisers have admitted the need of some explanation by inserting sheol in the margin, yet without referring as they should have done, to the passage in Genesis where this Hebrew word is explained by them as "the name of the abode of the dead." For how can the word Sheol shed light on the English expression, unless its meaning is known to the reader? And if it could be assumed that the English reader would know the meaning of Sheol, why should not the word have been put in the text, instead of the margin? Without a reference to Gen. 37:35, the marginal sheol is practically useless to an English reader.

Indeed, we find such a reference in Isa. 5:14, where the word is translated hell; for the margin accompanies this third rendering by the following note: "Or, the grave, Heb., sheol. See Gen. 37:35." With this note the reader, provided he consults the margin, and then examines the explanation in Genesis to which he is referred, will obtain a tolerably correct view of the meaning.

Briefly, then, the treatment of sheol in the Revised Version is as follows: It is translated the grave, fifteen times (Gen. 37:35; 42:38; 44:29,31; 1 Sam. 2:6; 1 Kings 2:6,9; Psa. 141:7; Prov. 30:16; Eccl. 9:10; Cant. 8:6; Isa. 38:10,18; Hos. 13:14); the pit, five times (Num. 16:30,33; Deut. 32:22; Psa. 55:15; 86:13); and hell fifteen times (Isa. 5:14; 14:9,11,15; 28:15,18; 57:9; Ezek. 31:15,16,17; 32:21,27; Amos 9:2; Jonah 2:2; Hab. 2:15). It is also Anglicized as sheol in twenty-nine places (2 Sam. 22:6; Job 7:9; 11:18; 14:13; 17:13,16; 21:13; 24:19; 26:6; Psa. 6:6; 9:18; 16:10; 18:6; 30:4; 31:18; 49:15,16; 89:49; 116:3; 139:8; Prov. 1:12; 5:5; 7:27; 9:18;

15:11,24; 23:14; 27:20). Thus it is translated in thirty-five places, and Anglicized in twenty-nine. And it is noticeable that all the passages in which it is Anglicized (including 2 Sam. 22:6 --Psa. 18:6) are poetic. It is also noticeable that all the passages in which it is translated hell are in prophetic books (Isaiah, Ezekiel, Amos, Jonah, Habakkuk).

But is there any sufficient reason for this varied treatment of the word? We could answer this question in the affirmative, if there were evidence, (1) that in the Hebrew language sheol had more than one meaning--e.g., a primitive meaning and a derivative, or (2) that in the progress of religious knowledge among the Jews, it exchanged one signification for another, or (3) that it always had an indefinite, shadowy meaning, dependent on the context. Upon examination, however, we do not discover in the Old Testament use of the word evidence that it had more than one signification, or that its latter signification was different than its earlier.

Sheol is represented in some of them as vast, cavernous, unfilled. In it the dead are spoken of as asleep, or inert, or as deprived of the honor and power which they had in life, (Isa. 14:9,11,15; Ezek. 31:14-18; Amos 9:2; Jonah 2:2; Hab. 2:5). We are unable to discover any valid reason for rendering the word hell, rather than pit, in these passages, or indeed any reason for translating

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it at all, which would not require its translation in any of the places where it is treated as a proper name.

The statement in the Preface to the Revised Version is as follows: "The Revisers, therefore, in the historical annotations have left the rendering 'the grave' or 'the pit' in the text, with a marginal note 'Heb. sheol' to indicate that it does not signify 'the place of burial;' while in the poetical writings they have put most commonly 'sheol' in the text and 'the grave' in the margin. In Isa. 14, however, where 'hell' is used in more of its original sense, and is less liable to be misunderstood, and where any change in so familiar a passage, which was not distinctly an improvement would be a decided loss, the Revisers have contented themselves, with leaving 'hell' in the text, and have connected it with other passages by putting 'sheol' in the margin," (p. 7). The reasons here assigned for leaving the translation 'hell' in the text, do not seem to us very cogent, and the neglect to allude in any way to the twelve other places in which the same translation is retained, is remarkable. Probably, however, it was thought that the explanation of their course with Isaiah 14, would be considered, without remark, as applicable to the other cases. But it would have been better to have represented the Hebrew word everywhere by Sheol or Hades, its Greek equivalent.

Notwithstanding the criticism which we have ventured to make on the treatment of sheol in the Revised Version, we desire to say that,

as far as we have been able to examine that Version, it is a great improvement on the one in common use. Though more changes, wisely made, would have been welcome to many scholars, it was certainly better to err on the side of caution than on the side of rashness. And in spite of all the just or unjust criticism upon it, the Revision is a work of high and reverent scholarship, contributing to a more correct view of the original text.--Alvah Hovey.

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"THE PRECIOUS BLOOD."

"Blood, blood! strange, why so much about blood in the Bible?" said Mr. M_____ one day, laying down the sacred volume on the table. "Exodus," continued he, "is filled with it, and so is Leviticus. The historical parts of the Old Testament are crowded with accounts of sacrifices; and so are the prophetic; and as to the New Testament, it is the most prominent thing in it--strange!" He sat awhile in silent thought, while his mind ran over the principal contents of the great volume with which he had been familiar from childhood. "Why," said he, "every one of the patriarchs, from Abel downwards, shed the blood of victims, and offered sacrifices on altars. Noah did, and so did Abraham, over and over. Then Moses instituted a whole system of sacrifices:--there was the blood of the Passover, and the blood of the consecration of everything that was consecrated --altars, vessels, priests, etc., and the blood of all the cleansings of lepers and persons ceremonially defiled, and the blood of all the different offerings-- burnt-offerings, peace-offerings, sin-offerings; and the blood of various victims on the great day of yearly atonement; and then there was the regular sacrifice of a lamb every morning and every evening. Why, the Jewish priests were shedding blood every day of their lives, and often many times a day--and this for centuries, and sometimes offering hecatombs of sacrifices, as in the days of Solomon, at the consecration of the temple, when literally rivers of blood streamed from the place of sacrifice. And this blood was all by God's appointment, too, and continued for ages, existing until Judaism gave place to Christianity. And then, when I turn to the New Testament, I find the Lord Jesus solemnly insisting on the necessity of drinking his blood in order to have eternal life, and speaking of his blood being shed for the remission of sins; and Paul, in Romans, speaks of propitiation through blood, and being justified through blood; and in Ephesians, of redemption through blood, and being made nigh by blood; and in Colossians of peace through blood; and Hebrews is completely crimson with this doctrine from first to last; and Peter speaks of the sprinkling of the blood, and John of the cleansing of the blood, and Revelation is interspersed with songs concerning the blood of the Lamb. Really, the Bible seems to me to be stained through and through with the scarlet dye of blood; and when I soberly ask myself, what it all means, I am at a loss for a

satisfactory reply. I know the doctrines commonly taught about the remission of sin through the blood-shedding; but what the true connection is between blood and pardon I do not understand. I wish I did. Some people seem to have rest to their souls in views they entertain about it. Whatever that rest is, I have never experienced it. I know I am a sinner. The thought of eternity is altogether dreadful to me. What would I give if it were otherwise. Oh, if I could only be what I ought to be, and do what I ought to do! But I feel powerless to obey God when I try. I cannot love him; I cannot keep that high and holy law which forbids me an evil thought or feeling, however transient, and accepts nothing but absolute perfection. As to delighting in such a law, I cannot do it; and if I could for the future, the sins I have already committed would be sufficient to condemn me. God be merciful to me! Oh, that he would! I am weary, weary. Yes, more, I am wicked and helpless too. I believe there is help for me in him. Oh, that he would grant it! But why have I not asked it? I have said prayers, but my heart has not really prayed. I feel now as if I must pray. Oh, is there not some secret power in that blood which the Bible speaks of to cleanse me? The thought of it encourages me to kneel down and cast myself at God's feet, and cry to him to have mercy upon me. Mercy is what I want. Nothing else will do. 'God be merciful to me a sinner.'"

So saying, he fell on his knees, and covered his face with his hands; his bosom heaved, sobs burst from his burdened heart; petitions and confessions poured out in broken sentences. His whole soul seemed absorbed; everything else seemed forgotten. At length he rose, and, clearing his eyes from tears, sat down, and again opened the Bible. The page which lay before him was one in Leviticus, Chap. 17; his eye fell upon the eleventh verse, "For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul." As he read these words, a beam of light seemed to shine into his soul; the word "life" arrested his attention. It appeared to stand out in large letters before his mind. He saw that God connects "the life" and "the blood." "The life" is in "the blood." That precious thing we call "life,"--that thing which man esteems most precious, is in "the blood." And this is what gives "the blood" its value. He saw blood to be the rich equivalent to life. Blood and life are one. To shed blood is to take life. The words blood and life are interchangeable. For general purposes it matters not which you use. The one represents the other.

As these thoughts passed through his mind, all the passages he remembered in the Scriptures, in which the word "blood" occurred, seemed illuminated with the precious thought of "life." In this blood was "life." Every sacrifice was the sacrifice of "life." Thus he saw in the Divine law yearly sacrifices of life, and daily sacrifices of life; every morning and every evening were marked by the offering of life; and all the sprinkling of blood on persons and things to be hallowed, was but the putting upon them the scarlet token of life--of life taken--life poured out--life sacrificed. He saw

in all this a constant sacrifice of life on the sinner's behalf. It was altogether for the sinner. All this pouring out of life was for the sake of transgressors. When any sinned, they were to bring a victim to the altar of God and have it slain. The sinner was to lay his hand on the head of the victim, and then the victim was to be slain. The one sinned, the other suffered. The one forfeited his life, the other lost it. The judgment passed from the one to the other, from the guilty to the innocent. "The soul that sinneth, it shall die." Here a man sinned, but the sentence of death for his sin is not executed upon him, but upon the victim which he brings to the altar of God. Thus life is taken because of sin, but not the life of the sinner. The life of the innocent victim is taken, and the life of the guilty sinner spared. Here is life for life; life exchanged for life; one life given for another life; one life taken instead of another life; the sentence executed, yet the sinner spared. Oh, justice and mercy joined! Full justice and full mercy; no blot on either; no imperfection in either. Mercy sparing the transgressor, while Justice slays him in the person of his Substitute. Justice asks no more. Mercy can do no more. The law has its free course, and so has grace. Both are glorified.

As he thus meditated, thoughts of JESUS began to fill his mind. His was the life thus "taken from the earth." All the countless lives of victims slain on Jewish altars were but the emblems of his one life "poured out." All told of him. All were shadows of his sacrifice. They could not take away sin: he does. They were nothing: he is all. His own words were, "The Son of Man came to give his life a ransom [Greek--lutron-- a price] for many;" Matt. 20:28, Mark 10:45; "the Good Shepherd giveth his life for the sheep." "I lay down my life." And the words of John are, "Hereby know we the love of God, because he [Jesus] laid down his life for us." While thinking on these passages, he began to see a connection between his own sins and the death of Jesus. My life, thought he, has been forfeited; and he loved me and gave his life for mine. His precious life given for my worthless life! His life for my life! Yea, since his life has been taken, mine shall never be, for I believe in him; and he says of all who believe in him, "I give unto them eternal life, and they shall never perish." Joy now began to flow into his heart, and a feeling of gratitude and love to Jesus. How wonderful the thought! His life and my life linked together. The one given for the other. His for mine--himself for me! And I a sinner and an heir of wrath, while he is the Son of God, and heir of all things! His holy, precious, sacred life--a life linked with eternal glory, laid down because mine was forfeited, and because he loved me; that my life might be spared, that I might live. Gladly, then, will I give him the life he has redeemed! Henceforth, thought he, henceforth I live, not to myself, but to him who died for me and rose again.

Once more Mr. M. knelt, not to pray, but to praise! He had found the rest he sought--found it in precious blood!

Reader, have thine eyes been opened thus?--H. G. Guinness.

THE SYMBOL OF OUR BAPTISM.

The Greek is remarkably perspicuous in construction, and definite in significance. There are terms expressing the application of liquids in almost every conceivable manner:--

Cheo, I pour; Raino, I sprinkle; Louo, I wash, bathe; Nipto, I wash my hands or a part of my person; Bathizo, I immerse or plunge, well deep, from Bathos the bottom; Rantizo, from Raino, I sprinkle, shed forth; Bapto, I dip, I dye; Baptizo, I dip or immerse.

Now of all the words indicating the application of liquids, our Saviour commanded the action contained in the last, Baptizo, as expressing his will and no other.

If the word used by him does not mean immerse simply, then the Greek language possessed no word that did.

That this was the original institution, is beyond a doubt, and it continued the only form of the ordinance for more than 1300 years, except in cases of inability on account of sickness, or in present danger of death. In such cases it was thought that affusion would answer for baptism.--Bible Banner.

PURIFIETH HIMSELF.

"And every man that hath this hope in him purifieth himself even as he is pure." 1 Jno. 3:3.

It has probably been noticed by our readers that but little has been said in the TOWER upon the subject of morality, and that the various Christian graces, such as benevolence, kindness, gratitude, love, etc., have received but little special attention; while there has been no urging of Christians to be honest, to be truthful, to forego certain worldly amusements, to disregard the fashions of this world as to manner of dress, etc., etc.

These and kindred topics are generally regarded both in pulpits and in the various religious papers as matters of greatest importance. But it should be noticed that the bulk of Bible teaching is not morality, but "doctrines," revelations and teachings relative to God's plan and our part in it, from which, as fruits, morality and the graces are expected to grow. "Exceeding great and precious promises" are planted, and where these enter good and honest hearts, faith and hope and love spring up with their various fruits of purity of mind and body, meekness, gentleness, benevolence, and self-sacrifice for the good of others, and above all, in the service of God and his truth. Thus morality and the cultivation of the various

graces are by no means ignored in Scripture; and though accorded a less prominent place than other features of their teaching, they are thus most emphatically taught.

Because the Bible does so, the TOWER aims at the root of the matter, to get the heart right; for "out of" the heart "are the issues of life." (Prov. 4:23.) An impure fountain cannot send forth sweet waters; neither can a pure fountain send forth bitter waters. But how shall the heart be made right? by telling a man that he must not be intemperate, that he must not be dishonest, that he must not be unkind and selfish, etc.? No; you will never convert a man by laying down the law to him, nor by merely telling him the disadvantages of wrong doing. Men know what they ought and ought not to do generally, but the tendency of the fallen nature is downward, and they need to be converted from the heart before they can resist it. That is, the affections must first be turned away from sin to righteousness.

Nothing is calculated to do this so effectually as to let men see the glorious plan of God as revealed in the Scriptures. This is to be God's plan in the age to come; for the knowledge of the Lord revealed by his plan shall fill the whole earth as the waters cover the sea. Men will not then be scared into the service of God by the false threat of eternal torment; but being constrained by the love of God, the abundance of the nations shall be converted. (Isa. 60:5.) God does not desire the service of fear, except that filial fear which is inspired by love, which dreads to incur his displeasure, or to appear ungrateful for his favors.

The Bible, in type, and prophecy, and copious expositions of the same, shows how fully and completely our sins have been cancelled, and our lives redeemed, by the precious blood of Christ; how it has been done in strictest harmony with the justice of God, who had justly condemned us to death (extermination) on account of sin, but who now as justly awards to all who will accept of it, eternal life through the gift of his Son, our

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Lord Jesus Christ, who paid our ransom price. And this is shown to be our strong consolation, which leaves no room for doubt of our everlasting inheritance thus purchased for us, unless after being brought to a knowledge of it, we refuse to accept the favor of God which few will do.

The Bible not only gives this sure foundation for our faith, but it fills our hearts with joy unspeakable and full of glory through the revelations of the blessings to come, the further manifestations of the love of God. And in the presentation of so grand a plan for the redemption and restitution of mankind, the glorious character of our God is made to shine with such lustre that as men come to see it, they will be constrained to admire, to love, and to imitate.

Thus it will be with all men, when all men are brought to the knowledge of the Lord; and thus it is now, with those who are now made acquainted with him. His love begets our love and gratitude in return; his justice awakens our sense of justice; his benevolence leads us to deeds of benevolence: and thus we grow up into his likeness. We can show our love and gratitude to God by manifesting his character to our fellowmen, both in our common dealings with them, and also by doing good to all men as we have opportunity; especially to the household of faith (Gal. 6:10); in making known to all the exceeding riches of his graces. And if any man love not his brother, how dwelleth the love of God in him?

And every man which hath this hope which the Bible inspires, in him, purifieth himself even as he (God) is pure. Beholding the character of God as it shines in the face of Jesus Christ, he endeavors to eradicate from his own character and disposition that which is impure and out of harmony with the perfect pattern. Seeing God's benevolence, he gets ashamed of his own selfishness; seeing God's energy, he gets ashamed of his own indolence; seeing in God the beautiful balancing of a wise economy with a bountiful and loving providence, he comes to despise both meanness and extravagance, and attempts to wisely balance his own character in this respect. And thus the purifying process progresses from day to day in all who are truly his children.

And yet it is not by this purifying process that we render ourselves acceptable to God, though we are not acceptable to him without it. We were justified (reckoned perfect) at the very outstart--as soon as we believed-- through the merit of our Redeemer; but if we would continue to be so reckoned, we must continue our endeavor to reach perfection. And he who does not make such endeavor has by no means the spirit of Christ. It is impossible to conceive of one filled with the spirit of Christ yet lacking in love to others, especially to them of the household of faith, or wholly lacking in effort to show that love. Love will show itself in deeds of kindness and acts of service, and love will return the evidences of grateful acceptance, and thus love cements the hearts of the truly consecrated.

A heart destitute of that love which delights to render service, or destitute of gratitude for favors received, either from God direct or through others, is not fully in fellowship and communion with God. How dwelleth the love of Christ in such a one? When God's truth takes proper hold upon the heart, it begins at once its moulding, shaping influence, bringing the child of God day by day into closer conformity to his will. And love will not render service grudgingly with a sigh and a groan at every effort. Such service is not pleasing to God. "The Lord loveth a cheerful giver," of whatever nature may be

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the gift or service to him or others.

Every one that hath this hope in him purifieth himself, for it is vain to hope for future glory if we are not trying to subdue sin now. God provides the helps in the promises, etc., but leaves us to do the purifying in ourselves, as the text asserts. To the extent that we let His truth dwell in and operate in and control us, to that extent will the purifying progress. The Bride makes herself ready (Rev. 19:7) for union with the Bridegroom by using the means provided by the Bridegroom.

MRS. C. T. RUSSELL.

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CONCEDED AT LAST.

Dr. Charles Hodge once declared that he never saw a Calvinistic theologian who held the doctrine that only a certain part of those who die in infancy are saved. Dr. Krauth replied that he had seen more than one such; and certain of the species survived down into the beginning of this century, and perhaps still linger about Steubenville. Dr. Krauth unkindly proceeded to give superabounding evidence that it was the general belief of the Reformed Church for a century or two after Calvin, that unbaptized infants are lost.

Prof. George L. Prentiss, of Union Theological Seminary, publishes an able and significant paper in The Presbyterian Review, in which he not only admits that the doctrine of general infant salvation has begun to prevail only in this century, but gives the credit for its victory in this country to Dr. Lyman Beecher and Dr. Charles Hodge. He proves conclusively from the teachings on the subject of the framers of the Westminster Confession that when it confines salvation to the elect infants, it was understood to hold that there was another class of unsaved, non-elect infants. He reminds us that even gentle Dr. Watts could, at the best, only hope for the annihilation of the infants of the heathen, and that Dr. Emmons could find no reason for believing that they would be saved.

But the more interesting feature in this admirable article is not its honest confession of unwelcome historical fact, but the presentation of the theological bearings of the doctrine which have never been fully considered. Read first this pregnant paragraph in reference to the complete overthrow within our own century of the belief held by Augustine and Calvin, and the Westminster divines and Dr. Watts:

"The lesson taught us by such strange facts in the history of religious belief is not self-complacency, but charity and self-distrust. Very likely some of our opinions, which we identify with revealed truth, will be justly regarded a hundred years hence as wholly contrary alike to reason and to Scripture."

That is very pregnant and very true. It means that theology is a progressive science. It means that discussions of Inspiration, Atonement, and Eschatology are to be not merely tolerated, but welcomed in any church which will not be left far behind the truth a hundred years hence.

But Professor Prentiss proceeds to specify somewhat more carefully some of the theological bearings of the new doctrine of Universal Infant Salvation. It must have serious bearings if it teaches us that God, out of his infinite love, saves the majority, perhaps, of those who are saved, without regard to their original sin or their actual sin (for most of them have committed some actual sins) without probation and without repentance and faith. The doctrine of Universal Infant Salvation abandons the doctrine that renewing grace comes through baptism, or that children are saved through a covenant with their parents. It rests their salvation solely on God's goodness.

The doctrine of universal salvation, says Professor Prentiss, also "involves some very difficult, as well as very interesting questions in eschatology." How, he asks, does grace operate in them? Is it imparted before death, in death, or after death? What is the process, and what is the intermediate state by which the child, born unregenerated and under the curse of native depravity, nay, already beginning its actual sin, becomes fitted for the companionship of the holy? Truly here is a revolutionary element introduced into theology. However true the probation view in the case of adults, as compared with that of gracious election and sanctification, it has no relation to infants. By grace they are saved, without probation or faith.-- N.Y. Independent.

Our friends seem to be getting at some of the leading questions even though still so bound by their traditions and "standards" as to be unable to get at the answers. Cast but a glance at the theories suggested above and in the light of scripture and reason, one or both, they all crumble and fall.

If as Calvinists (embracing all Presbyterians and regular Baptists) once claimed, only elect believers and their baptized (sprinkled) children are "saved," then all others must be considered "lost," by which they give us to understand they mean, sent to a place and condition of endless torture; either physical torture, or as some of them express it, "mental agony which is worse."

But as above shown this barbarous view is giving place to a more enlightened one, by which all infants whether of believers or of unbelievers, washed or unwashed, sprinkled or unsprinkled are transferred at death to heavenly bliss and none to torture. And if this change of theory be considered by our friends to alter the future for the thousands of heathen infants dying to-day, they must, if they would be just, transfer (in theory) from torture to bliss the millions of heathen infants who died before they changed their theory, and thus at one stroke they would transfer probably more than fifty

billions of infants from torture to glory. Truly our Calvinistic friends are rapidly turning into Universalists, and if they keep on at this rate another stroke of the pen in their theory could as easily elect everybody.

We say "could as easily," and we add as reasonably could all adults be elected, as all infants, under this rule. How so, you ask? We answer that if, as is claimed by Calvinists, the electing was done before the foundation of the world, and if all so elected are saved, and only these, then from the above method of reasoning, it follows that all infants are elected and will all be saved; and since all adults were once infants, it follows that they were elect at that time. And according to Calvinism, once elected, they are always elected, and hence the present theories of Calvinists virtually make of them Universalists.

But while as above shown, Dr. Hodge, Prof. Prentiss and others recognized as representatives and leaders in religious thought from the standpoint of Presbyterianism, have modified their views, and the general views of their church to the extent of recognizing all infants as elect, yet they do not accept the reasonable deduction of their theory, which we have just presented, viz., universal election; nor do they act upon their theory as it relates to the infants. Their confession of faith still discriminates between the sprinkled children of believers, and the unsprinkled, and children of unbelievers, and they still treat the sprinkling of unbelieving (?) infants as of vital importance.

Furthermore, if they really believe that the heathen dying in infancy, all enter an eternity of bliss, and all heathen adults dying, enter an eternity of woe and torture, why, if this is really their view, do Presbyterian missionaries so valliantly assist in stopping heathen parents from destroying their infant children? Why with such a faith, do they not rather use every means to kill off the children? If their theory be correct, the missionaries would save more by far in this way than by present methods of helping preserve the lives of the children, knowing full well that they do not gain one in a thousand of those who reach mature years?

The reason is, that these advanced thinkers do not believe their own theories; they are in utter confusion on all doctrinal matters; and we fully agree with the quotation above, that some of their doctrines "will be justly regarded a hundred years hence as wholly contrary alike to reason and Scripture." Our prayer and labor and hope is that this desirable conclusion may be much sooner realized, in order that the Election which is reasonable and Scriptural and beautiful, may be seen by the thousands now blinded by "Confessions of Faith," traditions, superstitions and errors received from the past.

We will in our next examine the doctrine of Election as taught in the Bible, and would only here say that our friends above quoted while stepping out of the awful and barbarous view which consigned billions to torture simply because God wanted to have

them tortured, and predestinated that such should be their portion, they are stepping out in the wrong direction: in a direction which denies the necessity of faith in the Redeemer, which ignores original sin and the necessity and fact of the ransom therefor. They are stepping out of heathenish error, not into the light of God's revelation, the Bible, but simply into a ray of light from their own intellects.

The fact is, that in this step out, and forward, the Bible is ignored because it is supposed to be in harmony with the original doctrines of Calvinism, and thus in seeking light of human reason separate from the Bible, they are in a fair way to stumble shortly into a denial of original sin, a denial of the ransom (or corresponding price) paid by Jesus, and finally a denial of all which does not suit their un-ruddered and un-anchored reason.

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Let us use our reasoning powers as God intended, but let us not launch out upon the great sea of thought without a rudder and compass and Pilot. If we have not these, better far that we should stay at anchor and hold to the Word of God with blind faith and never reason at all. But rightly equipped and manned let us go on in grace and knowledge and love unto perfection. Thus all would soon see that in our first trial all were condemned in and through our Father Adam. God had arranged for our redemption, and in due time the ransom was given for all who were condemned in the original sentence. And in due time (the Millennium) all will be brought out of their graves to a knowledge of the Lord: and his plans and laws being then made known to all, their acceptance will be required. Hearty acceptance of God's plan, and obedience to it, will then be rewarded with life, and any other course will be punished with the second

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death [extinction], leaving the culprit in the same state he would have been in had Christ not redeemed him.

Meantime an election progresses and two classes are chosen, one from among those living before God sent his Son, and one since--a house of servants and a house of sons (Heb. 3:5,6), an earthly and a heavenly "little flock." Yet not an infant in either, they are all "called and chosen and faithful," elected according to the plan which God originally purposed, viz.: "Through sanctification of the spirit [i.e. consecration of their hearts or minds] and belief of the truth, which truth, is the power of God unto salvation to every one that believeth. 1 Pet. 1:2; 2 Thes. 2:13.

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A RAY FROM THE PAST.

I suppose there are few readers of the Bible who have not felt, if I may use the expression, a little puzzled as to the real meaning of St. Paul's language when, in addressing the Philippians, he says, "Some indeed preach Christ even of envy and strife, and some also of good will; the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds; but the other of love.... And I therein do rejoice, yea, and will rejoice." Phil. 1:15-18.

How any man could preach Christ of envy and strife, and how St. Paul could experience gratification in consequence, appears to us almost a paradox. Now every difficulty removed is a step gained; and although I would not venture to affirm that the solution I am about to suggest is indisputable, yet it commends itself to my judgment as at least highly probable; and if I can help any inquirer after truth to the removal of even one difficulty, whether of more or less importance, it is certainly not labor thrown away to make the effort.

We must remember that these words were written by St. Paul when he was a prisoner in Rome. We know that he was suffered to dwell by himself with a soldier who kept him. Can we doubt that he spoke of the things of the kingdom to that man, and preached to him Christ crucified as the sinner's only hope? or is it very difficult to suppose further that under the great Apostle's teaching and prayers this man became a convert to Christianity? If so, his conversion would soon become known to his fellow-soldiers, and he would become to them an object of scorn and derision.

Now the excavations of recent years at Rome have brought to light a very remarkable drawing commonly known as the "Blasphemous Graphite," which was found on the plaster wall of a guard-room of the Imperial barracks in the substructions of the Palatine, and which, I think, gives us the clue we are seeking. It is a rude representation of the crucifixion. The Saviour is represented extended on the cross, having a human figure with the exception of the head, which is that of an ass, from which circumstance the epithet "blasphemous" has become irrevocably connected with the drawing. On the left hand is a rudely-drawn figure of a supposed worshipper; and in ill-formed letters, such as we might suppose an illiterate soldier would draw, there is the inscription

ALEXAMENOS SEBETE THEON

(Alexamenos worships God).

The whole purport of the designer of the sketch is evidently to hold up to scorn some fellow-soldier of the Praetorian guard as a worshipper of a God who was at the best only half-human, and who underwent the ignominious punishment inflicted only on slaves and the vilest criminals. See, he seems to say, what kind of God Alexamenos the Christian worships!

"Little," says the Rev. Dr. J. R. Macduff in his most interesting remarks on this drawing, "did this jeering Pagan dream that his blasphemous work would be one day dug up as one of the evidences of Christianity, proving as it does in the most incontestable form that the early converts believed the great doctrine that the crucified Man was none other than God," [i.e. "manifest in flesh."]

But important and interesting as is the inference drawn by this distinguished author from the discovery of the Graphite, I think we may safely proceed a step farther. St. Paul tells us that his bonds became manifest in Christ throughout the whole "Praetorian guard,"--as the word in the original means, and as indeed it is translated in the Revised Version; and then in the same connection he proceeds to use the language we are considering:--"Some indeed preach Christ even of envy and strife; not sincerely, supposing to add affliction to my bonds."

Does not all difficulty in understanding the passage now vanish? The scoffing author of the Graphite only intended to cast ridicule and contempt upon his fellow-soldier and his religion, but notwithstanding, whether in pretence or truth, Christ was preached, and "I therein," said Paul, "do rejoice, yea and will rejoice."

God manifest in the flesh, the sinless one dying on the cross for the sinful-- thus preached of envy and strife by the Pagan soldier in the early ages of Christianity, but by a most remarkable providence of God, has been preserved for centuries in the Praetorian guard-room, and is now brought up from its long burial in the dust to proclaim anew the foundation truth of the gospel, and incidentally to throw light on a somewhat obscure passage in the writings of St. Paul.

If this be so, do we not here see another instance of God's overruling of all events to the fulfilment of his own purposes? Has he not once more made even the wrath of man to praise him?

--P. C. Hill.

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MODERN REVIVALS.

There are, presumably, some of God's children who hesitate to sever their connection with nominal Zion, though conscious of her lack of Spiritual power, such as characterized the early church.

They still linger among her barren wastes, beguiled by the vain hope that "Zion" is about to shake herself from the dust and to exchange her unseemly attire for the "garments of salvation."

Great effort is made to confirm this view, and it is even declared from the pulpit that "the church" was never possessed of as great Spiritual power as at present. The work of Christianizing the world is reported to be progressing rapidly, and it is claimed that only a

liberal amount of material aid is needed to speedily accomplish this grand result. Bishop Foster, of the M.E. Church, in the part of his address quoted in January No. of Z.W.T., makes an arraignment of the clergy that ought to make both the cheeks of all the guilty ones burn with shame; and which does cause God's people to mourn, that those professing to be commissioned from on high, should for any consideration, lend themselves to the work of deceiving the people of God.

In commenting on the slow progress of Christianity among the heathen, the Bishop is reported to have said, "The facts are mis-stated daily in the pulpits all over the country." The reason given by the Bishop for this deception is, that the truth would cause discouragement. This charge may well be so extended as to include modern revivals, which are heralded over the country by means of the church periodicals, and for the encouragement of the church, piously mis-stated as in the case alluded to by Bishop F. That these revivals are more imaginary than real, a little examination will show. A few years ago, Mr. Moody and his army of co-workers set England all ablaze with revival fires. Their success was such that the more enthusiastic supposed the whole world was about to be converted, and the millennium was to be speedily inaugurated. London was especially favored, and Mr. Moody is reported to have pronounced it the most religious city in the world.

A little later, and just as it might be expected that this seed-sowing would produce a bountiful harvest, all Christendom stands aghast as Editor Stead tears the mask from London society, and reveals a depth of depravity that might well shame any heathen city in the world.

Nor is this an exceptional case. It is very plain that the moral condition of communities is not generally improved by the modern revival. Neither are the churches that have been thus blessed (?)

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spiritually improved. The contrary is rather the case.

Moved by the eloquence of these evangelists, seconded by the personal appeals of friends, and made doubly effective by the songs and singing, thousands have been floated into the church, only to weigh her down so heavily with worldliness, that but little more is wanted to sink her beneath the waves that already rise up for her destruction. These are represented in the Saviour's parable, by the seed that falls in shallow soil, and immediately it springs up, "because it has no depth of earth." These thousands do not examine the Word of Truth to inform themselves "whether these things were so," but accepting all as truth, and embarking in the undertaking without counting the cost, is it any wonder that they so soon wither when the sun's rays reach them?

No artifice can hide the spiritual destitution of the nominal church, or long serve to buoy her above the surging tide.

Let none of God's people be deluded by these representations, but if they hear the call to "come out from Babylon," let them obey the command, and at once separate from a system which God no longer recognizes as an agency for the extension of his kingdom.

S. T. TACKABURY. -----

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"HUNDREDS of people can talk for one who can think, but thousands can think for one who can see."

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"No man or woman of the humble sort can really be strong, gentle, pure, and good, without the world being better for it; without somebody being helped and comforted by the very existence of that goodness."

"THE deep mysteries of faith are not given to the lukewarm and the idle, but to those who are 'watching thereunto, with all perseverance and supplication,' and who make no bargain as to the way the Lord shall lead them."

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THE TRIAL OF OUR FAITH NECESSARY.

Brother Von Zech translates the following letter from a German Lutheran minister who first received the good tidings through the German Tract and with whom he has been corresponding.

DEAR BROTHER:--Enclosed I return with hearty thanks the two sermons you sent me. I also received the German edition of Z.W. TOWER. It is precious, and we have been very much blessed by it. We are convinced of the truth, and I should like to resign my office in this worldly congregation and in the nominal church as soon as possible; but my wife is solicitous for the future. O if the Lord would show me a way, that my dear wife and children need not suffer want by this step, I would take it and henceforth labor in his service only. To go out as a book-seller separated from wife and children, would be too hard. The Lord has ways and means when his hour has come--we know of none. Please send me three copies of the German TOWER regularly.

Yours in Christ, _____.

[We sympathize with this dear Brother and there are on our lists probably three hundred ministers in the same quandary: we sympathize with them all. Yet we must in love and the truest

sympathy tell them, that if they are consoling and excusing themselves as the above brother, by saying "The Lord has ways and means when his hour has come--we know of none;" then, they are deceiving themselves and letting slip their hold upon the great prize of our high calling.

True, the Lord could so arrange things that you could follow the truth without effort or self denial or loss of influence, salary, etc., but reflect that the united testimony of his Word is, that the present age is a trial under disadvantageous circumstances, purposely permitted to be so, in order to give the consecrated ones an opportunity to show the strength of their love by the greatness of their sacrifices; and thus to select the "little flock" of "overcomers," who rejoicing to suffer for the truth, shall be esteemed "worthy" to share the throne and glory of the great overcomer Jesus, in whose footsteps of self denial they have rejoiced to be counted worthy to walk, and whose afflictions they have with joy sought to fill up. (Eph. 4:1; and Rev. 3:4; and Rom. 8:18).

It is because our Lord desires us to make our calling and election sure, to win the great prize he has set before us, that he does not smooth the way before us now (as he will before the world in general during the Millennial age when the "righteous shall flourish"). While he sympathizes with us fully he sees more clearly than prejudice sometimes admits of our seeing, the necessity of our trial, without which we could have no victory. And hence he tells us kindly, but firmly, that if we love houses, lands, wife or children or any other thing more than him, we are not worthy a place among his disciples to whom he promised the kingdom. He is then proving us, by the present discipline and watching to see how fully we meant it, when we professed to leave all else to be his followers. He tells us that in representing the truth we are representing him, and that to be ashamed of the truth is to be ashamed of him; and that whosoever is ashamed of him now, such will he be ashamed of and not acknowledge as members of his Bride before the Father of the angels of heaven.

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Really, when we think of it, we should be ashamed to stultify ourselves, by the thought even, that we are useless in the world, except to preach errors which we see to be contrary to God's Word and a libel on his great name and character. If, indeed, we are so useless and helpless that we can make a living in no other way, would it not be far more honoring to ourselves and all other honest souls that we should starve to death rather than dishonor God, deceive the people and make merchandise of Babylon's errors? But why should we fear to starve? can we not earn enough for bread and water to keep us from starvation? Can we not rely fully upon God's promise to this effect? (Isa. 33:16; Psa. 37:25 and Matt. 6:30.) Is our faith so small?

Nay, doubtless each has confidence regarding the bread, water and plain clothing, but what they fear is the loss of some of the comforts, the luxuries which God has not guaranteed us. Whatever we have more than the actual necessities, we should wear as a loose garment to be cast aside for the spread of the truth or any other service of the Master in which its use may be needful. Nor should we do this grudgingly, but rather of a willing mind. We should remember the example of the Apostles who left all to follow the Master, counting home comforts, influence, etc., as but loss and dross, enduring stripes, imprisonments and hunger, if by any means they might be accounted worthy a place in the kingdom with the Master; as members of his body (Phil. 3:7-11). And above all, dear brethren, let us not forget him who set us an example that we should walk in his footsteps. Remember how he left home, and comfort, and riches, and glory, and heavenly honors in his desire to fulfill the Father's plan and bless us. Consider him lest ye be faint in your minds. Act out your convictions promptly, for the Lord loveth a cheerful giver. Every cross seems harder before than after we lay hold to lift it. The Master himself will come the closer and help us. He will not suffer us to be tempted above that we are able, but will with the trial provide a way of escape which he will reveal to us after we have conquered self and its fears and laid hold of the cross.-- [EDITOR.]

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THERE are no times in life when opportunity, the chance to be and do gathers so richly about the soul as when it has to suffer. Then everything depends on whether the man turns to the lower or higher helps. If he resorts to mere expedients and tricks, the opportunity is lost. He comes out no richer nor greater; nay, he comes out harder, poorer, smaller for his pain. But if he turns to God, the hour of suffering is the turning hour of his life. Opportunity opens before him as the ocean opens before one who sails out of a river. Men have done the best and worst, the noblest and the basest things the world has seen, under the pressure of excessive pain. Everything depended on whether they looked to the depths or to the hills for help.--Phillip Brooks.

"THERE is no friendship that is strong enough to get along unless it can take faults for granted. Saints may be plenty in heaven, but they are very scarce on earth, and if you are going to form friendships, you must form them so that they will be able to swallow up the faults of those you love."

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A UNITARIAN CONFESSION OF FAITH.

It is a pleasant thing to discover that there may be more of truth held by Christians outside the pale of "Orthodoxy," than they have been given credit for. We fear that there are but few Unitarians today whose faith is so pure and Scriptural. The building of the First Unitarian Church of Philadelphia, erected in 1821, has been recently demolished, and in its corner stone was found the following inscription, written on parchment:

"This house we appropriate to the honour and sole worship of the High and Lofty One who inhabiteth eternity; the Blessed and Only Potentate, whom the heaven of heavens cannot contain; who dwelling not in temples made with hands, but in unapproachable light, is not worshipped by men's hands, as though he needed anything, seeing he giveth unto all life, and breath, and all things: This is that One God, beside whom there is no other; and who, being rich in mercy, for the great love wherewith he loved the fallen race of mankind, hath sent them the message of grace, truth and salvation by his beloved and chosen Son, Jesus of Nazareth, whom by anointing with the Holy Spirit and with power he hath constituted the Messiah, the Christ, the one Mediator between God and man, and in whose resurrection and exaltation he hath given assurance unto all men that he will by him judge the world in righteousness. Deo. Optimo Maximo. In raecula saeculorum Gloria."

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IS YOUR work a task? If so, why? Is it because--of your own self-will and against God's ordering--you have chosen some labor of which he does not approve? Is your trade or your profession a dishonest one? Does what brings profit to you bring evil to others or dishonor on the cause of God? Then the quicker you abandon that work the better. However profitable it may seem to you, however much it coincides with your own most intense desires, it can never be otherwise than a task. You will never find your calling, until you listen to the voice of God; you will never find freedom save in obedience to the law of God.

But if your work is a task simply because your answer to God's cause has been half hearted, or because you think you could have chosen your work more wisely had the choice been left to you, the remedy is easy. Give the whole heart to God's service; cast out the rebellious thought--it is a delusion born only of your discontent and brooding. The moment you accept God's ordering, that moment your work ceases to be task and becomes your calling. The secret of what is best in the Christian life finds expression in the precept of Paul, "Work heartily!...ye serve the Lord Christ."--Sel.

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R832 : page 8

THE venerable Mr. Sewall, of Maine, once entered a meeting in behalf of foreign missions, just as the collectors of the contributions were resuming their seats. The chairman of the meeting requested him to lead in prayer. The old gentleman stood, hesitatingly, as if he had not heard the request. It was repeated in a louder voice, but there was no response. It was observed, however, that Mr. Sewall was fumbling in his pockets, and presently he produced a piece of money, which he deposited in the contribution box. The chairman thinking he had not been understood, said loudly, "I didn't ask you to give Mr. Sewall, I asked you to pray." "O, yes," he replied, "I heard you, but I can't pray till I have given something."--Sel.

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R833 : page 8

PECULIAR MEANS.

Nothing is more remarkable in the Bible than to see how God, as if to teach us to trust in nothing and in none but himself, selects means that seems the worse fitted to accomplish his ends. Does he choose an ambassador to Pharaoh?--it is a man of stammering tongue. Are the streams of Jericho to be sweetened?--salt is cast into the spring. Are the eyes of the blind to be opened?--they are rubbed with clay. Are the battlements of a city to be thrown down?--the means employed is, not the blast of a mine, but the breath of an empty trumpet. Is a rock to be riven?--the lightning is left to sleep above, and the earthquake with its throes to sleep below, while a rod is used which is more likely to be shivered on the rock than to shiver it. Are men to be converted by preaching, and won from sensual delights to a faith whose symbol is the cross, and whose crown is to be won among the fires of martyrdom? Leaving schools, and halls, and colleges, God summons his preachers from the shores of Galilee. The helm of the church is entrusted to hands that had never steered aught but a fishing boat; and by the mouth of one who had been its bitterest persecutor, Christ pleaded his cause before the philosophers of Athens and in the palaces of Rome--Guthrie.

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QUESTION COLUMN.

page 8

Ques. Please inform me briefly of the effect the "shut door" in the autumn of 1881 upon those who had not present truth at that time?

Ans. We understand the Scriptures to teach that the invitation to run for the great heavenly prize, the divine nature, closed there, though many who had already accepted the invitation are still running, and will not attain the prize until our course ends faithfully in death.

That "door" of opportunity to run in the narrow way has stood open since Pentecost, and was entered by consecration to God. All who consecrated, and thus entered the door, may run the race by obeying or carrying out their consecration, by self-denying obedience to the truth.

The door being closed, implies no more entrances for that race and under that "call." But this in no way interferes with those already entered, who must "press with vigor on;" nor does it hinder the opening of the great "highway of holiness," which is to be open to all the redeemed race during the Millennial Age, now overlapping the Gospel Age; and all who shall run that race faithfully will receive a great reward-- everlasting life and joy. Similar to this was the lapping in the close of the Jewish age. The Jewish "call" was closed, and Jesus opened up the new way of life (Heb. 10:20), the "narrow way" (Matt. 7:14), at Pentecost.

But your question has another point --Was it necessary to have an understanding of the things we now see-- present truth? No; it was not possible for you to see the "deep things of God" clearly and really until after you had entered the "Narrow way" of consecration; not until after you had entered the "Holy" could you see the Golden Lamp, and by its light partake of the holy bread of hidden truth. No one ever saw the deep things of God really and clearly except the consecrated, the begotten ones, (1 Cor. 2:14); and thus we see that we were not invited to run the race, because we first saw clearly the prize; but having consecrated, the prize is made more and more clear to us, to enable us to "so run as to obtain" that prize. An appreciation of the exceeding great and precious promises is granted us, that by these we might become partakers of the divine nature. (2 Peter 1:4).

If you have since been able to see the grand spiritual promises of Scripture, and to rejoice in and appreciate them, it is an evidence that you did make a consecration which God accepted, whether in explicit words or only in mental resolutions.

The full evidence that the "door" of invitation to the "high calling" has closed, like the prophetic proofs of our Lord's presence, etc., but few of our readers have been made aware of. We trust that the long-promised book "Millennial Dawn" will supply this much-needed assistance. It has been much delayed, but will be announced in these columns soon as ready.

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Ques. Please explain Matt. 27:52,53?

Ans. We can explain little more than you can read in this passage. The object of the awakening we know not. Two things we do know, however, from other Scripture teachings, viz.: These were not raised spiritual beings and were not members of the class denominated "the body" or "the bride" of Christ; for this company like the head, or Bridegroom, is to be of the spiritual order. We

know this, because this occurred previous to Pentecost, and none but Jesus himself was begotten of the Spirit to the new nature until Pentecost. Nor can these have been fully resurrected, i.e. brought to perfection as men, for even the worthy patriarchs and prophets cannot be perfected, or take precedence of the Christian Church, the spiritual selection, the body of Christ. We presume, therefore, that they, like Lazarus, awaked for a time and then died again. Nor does the narrative call it a resurrection; it merely says, came out of their graves, as Lazarus "came forth."

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AND
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TAKE NOTICE.

This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it. Freely we have received and freely we would give the truth. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea, come, buy wine and milk without money and without price." And you that have it-- "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness."-- ISAIAH 55:1,2.

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page 1

AN INDEX to Young's Concordance. We have obtained a lot of these cloth bound, which we can furnish at 25 cents each by mail. They are very useful to those who have learned to appreciate the Concordance.

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R833 : page 1

THE PASSOVER FEAST celebrated by the Hebrews continues seven days, commencing on Tuesday, April 20th, (which is reckoned as commencing Monday evening at 6 P.M.) which is the fifteenth day of the Jewish month Nisan.

We celebrate the killing of the Passover Lamb, which occurred previous to the feast kept by the Jews. It was on the afternoon of the fourteenth of Nisan (corresponding this year to Monday afternoon, April 19th) that Jesus died. According to the law the Passover Lamb must be killed on the fourteenth of Nisan, which this year would be any time between Lord's Day, April 18th, at 6 P.M., and Monday, April 19th, at 6 P.M.

When the Lord and the Apostles celebrated the Passover Supper for the last time together, they partook of it early on the fourteenth-- "the same night in which he was betrayed." After the typical supper the Remembrancer, or Lord's Supper, was instituted, and then they went out--to Gethsemane, to Caiphas, to Herod and Pilate, and to Calvary; where Jesus was crucified on the afternoon of that same day, and buried the same afternoon, because the great Feast of Passover began the day following, commencing at 6 P.M. of the same day in which Jesus died.--John 19:32,33.

It was not the Passover Feast then, but the supper, that Jesus observed, and after which he instituted as instead of it a memorial of his death in the bread and wine; saying, "Do this in remembrance of me."

Our celebration of the REMEMBRANCER this year will therefore be in the evening of Lord's Day, April 18th at 8 P.M. Let as many as can, meet together, here or elsewhere, on this occasion; and let not those who are alone fail to comply with the dying Redeemer's

words--"DO THIS in remembrance of me"--not feeling it a compulsory duty, but love's privilege.

The feast-week of Passover celebrated by the Jews, to us is fulfilled on a higher plane, in the joy and peace and liberty wherewith Christ makes free from the antitype of Egypt--the world. And we will realize a still grander liberty and joy when our release from bondage is actually complete.

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R833 : page 1

VIEW FROM THE TOWER.

The evidences are increasing on every hand which prove not that the Day of the Lord is near, but that it has come; that we are in it and that onward "it hasteth greatly." We are already in the time of which the Prophet spoke, saying, "The mighty man shall weep there bitterly," --the mighty in every sense of the word, in power, in wealth, and in religious influence. They are getting into the predicted distress, though the pinching process only begun, does not as yet cause them to cry out with bitterness; but surely and increasingly it is coming, as graphically described in Scripture language "as travail upon a woman;" with increasing severity, relieved by intervals of rest.

The stirring events of the past few weeks--riots, strikes, lockouts, boycotts, etc., are known to all, and speak of a power which the mighty men, statesmen, capitalists and clergymen, little imagined or dreamed of a few years ago, when the TOWER in its first issues pointed out from the Scriptures that thus it would be.

Day by day, the forces gather and the trouble increases, yet so gradually have they come, that few are awake to their extent, or appreciate the situation fully; hence the present condition of affairs causes even less uneasiness than it deserves to.

Another point to which we called attention some time since, is being fulfilled. We pointed out that "The Beast" of Revelation 13:4-8 representing the Papacy, would in the struggle between capital and labor already begun, be found on the side of the "kings and mighty," and would with them be overthrown, and along with it the "false Prophet" (representing in symbol the various sects of Protestantism) as portrayed in Revelation 19:19. The fact that the "Two Horned Beast" was not mentioned at all in this final struggle we interpreted as signifying that that system (The State Church of England and Ireland) would pass out of existence as a "beast," or church and state combination.

Looking about us, we see that not only are Papists and Protestants coming closer together to the support of the "mighty," but to the support of each other, feeling that they must all stand or fall together. We see too that Germany, the once bitter foe of Papacy,

has surrendered and granted it special rights and privileges in Germany, and honored it by submitting to the Pope state questions for arbitration; and the Pope in turn has honored Bismarck with membership in the so called "Order of Jesus," though as the opponent of Papacy, few ever earned more richly than he, the curses and anathemas of the Pope.

While thus strengthening herself with the "mighty and the chief-captains" on the one hand, on the other Papacy has commenced a crusade against labor organizations; and the public press reports show, that since our last issue a number of their Bishops have issued circular letters denouncing the workmen's association known as "The Knights of Labor," and ordering that their faithful shall not be identified with it.

This would have been a wise stroke of policy in times past, but is not to-day. In thus seeking the favor of the "mighty," Rome will surely lose her hold over the masses, whose intelligence is rapidly growing, and who are learning to think for themselves. The result will be as shown (Rev. 19:20), the governments will fall and these religious institutions will go into destruction.

The ecclesiastical power symbolized by the Two Horned Beast, is rapidly dissolving. The church as a governmental establishment in Ireland, has already passed away, and the ablest statesmen of England concede that it is only the question of a very short time when it will be disestablished in England. In fact a bill to this effect was introduced in Parliament this present month, and was evaded by but a small majority, because some felt that the question was scarcely ripe yet.

Thus we see the Two Horned Beast as such dropping from view, and we can thus account for the fact that it has no part in the struggle at its close as shown in Rev. 19:19,20. A "beast" is the symbol of a kingdom: hence the separating of the English church from the government will neither destroy the beast nor church; but since Revelation is treating of ecclesiastical beasts, it drops from view when it ceases to be an ecclesiastical government. In Rev. 19:19,20 its government appears among the others--among the "kings of the earth," etc., and the English church is represented among the other Protestant systems in the "false prophet."

Thus, the great events of the "great day of God Almighty" are transpiring before our eyes. "The voice of the Chief Messenger" [Jesus] is separating among men and nations and systems, and the result as symbolically stated will follow, and is even now commencing: "He uttered his voice--the earth [society] melted." Even now the "trump of God" the "Seventh Trumpet" is sounding, and the events it introduces (Rev. 11:15-18) are visible to the eyes of the understanding of such as have had their eyes anointed with the eyesalve of truth (Rev. 3:18), and whose senses are exercised by reason of use. (Heb. 5:14.)

Be it remembered too, that we pointed out, that not only must a trial or test pass upon all the systems of Christianity in this hour of trial, but that it must also pass upon every individual in those systems manifesting, and separating the wheat from the tares. This work must be thorough.

The tares are those who profess to be wholly consecrated, but really are not: the wheat are those who are actually, as well as professedly, wholly consecrated to the Lord and his truth. The "harvest" work must separate these. It will in some manner test the sincerity of each individual professing membership in Christ.

Each one will be brought increasingly to the test--"Lovest thou me"-- more than the houses, lands, business, friendships, luxuries, etc., of the present life? Lovest thou me so much more, that thou wilt leave the pursuit of these to follow me in the narrow path, using them only to the extent that necessity may compel; seeking chiefly the prize of your high calling--joint heirship with me in the kingdom?

It will be found that the breach will widen if you are not fully consecrated. If you are not rendering to the Lord according to your covenant, and according to your ability, you will more and more come to dislike such reminders of it as this, until, to a large extent, you will lose your interest in everything associated with it, or that reminds you of the greatness of the prize for which we run, or the narrowness of the way which leads to it and in which you are not walking.

On the contrary, if your consecration is full, and your spirit fervent, and your labor of sacrifice abundant, and its perfume constantly ascending before God-- acceptable through Jesus Christ our Lord -- you will go from strength to strength increasingly, and each additional self-denial, or self-sacrifice on behalf of the truth, will be an added pleasure, and bring you closer to the Master, and cause you to feel a deeper and clearer interest in the "harvest" work now in progress. And you will not only pray the Lord for more laborers in the harvest, but will be one of those to answer your own prayers.

While social and religious systems are falling, and melting in the presence of the Lord,--in this the great day of his wrath --who shall be able to stand? "Who may abide the day of his presence? and who shall stand when he appeareth? For He is like a refiner's fire." Make use of every means of grace for yourselves and others; "abide" in Christ; bring forth much fruit; let your light shine; and have on the whole armour of God that ye may be able to stand in this evil day; and having done all you can, having complied with your covenant, you shall stand complete in Him.

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EXTRACTS FROM INTERESTING LETTERS.

Morgan Co., Ala.

DEAR BROTHER RUSSELL: I have received the "Food for Thinking Christians." I sent one to my father, and the one I wanted to send to my brother-in-law I let a neighbor have. He was here when I received them, and nothing would do but that I might let him read it. He is much interested. So he and others that I have talked with want the paper and book. The poor class of people I can do the most with as a rule. One sister sent me word to-day that she wanted it sure, without fail. Good interest, so far as I have investigated. I am not a public speaker, but I could get as many as twenty-four subscribers without much lost time, I think; though if I had one hundred books, I would try, during this year, to take that many subscribers, although I have to work by the day for my living. Send me some of the books and sample papers, and I will do all I can. Yours in Christ,

Tronsdale, Tenn.

DEAR FRIEND AND BROTHER:--I have great encouragement to remain yet a while in this neighborhood as the interest is becoming greater among the people. I shall expect other subscriptions in a few days. The people are becoming awakened and there is no one that is not fearful to tackle the WATCH TOWER. It stands fair and is cutting its way. The interest is among both saints and sinners. O, how it rejoices my heart to see the truth taking the place of error. I am well pleased with the Diaglott, and may expect others to order it soon. Your brother in the harvest work.

Wayne Co., N.Y.

DEAR BRO. RUSSELL: Again I write you. I have taken but one subscriber since I commenced to canvass. I have not done much for the past three or four weeks, on account of injuries received from being thrown from a carriage. Last Monday I collected in and distributed some packages. I thought if I could only secure one each time, I would feel well repaid. As it was, I received encouragement otherwise. Quite a number told me they thought it good. One old lady said, "I find this the old style, or first way of worshipping Christ," and looking up through her spectacles, she said, "I believe you will do a great deal of good distributing these books around, and the Lord will bless you for it, too." This did me good, and I thought, one cannot always tell by outward signs where the seed of truth has been sown in good ground that may in time bring forth fruit to the Lord's glory. When I started out in this work, it was with many fears. I did not know what treatment I should receive, but intended to do whatever was presented to me, which would tend to

the carrying out of God's plans, whatever they might be. Although I have not seen any great results as yet attending my efforts, I cannot tell what might grow out of it. There is, I find, a glorious blessing attending this work, and I wish I could put into it all of my time and influence, but as it is, I cannot. A year or so ago I gave "Food" and some of my papers to a minister of this place to distribute among his congregation. He replied, "I have received some of these papers before; it would do for me to read them, but not for them. I would not have them read these for anything." But since I have been canvassing, I have come among some of his people. I should not wonder if more of his people will see and read the very reading he would not have them hear for anything.

Very truly yours,

Jack Co., Texas.

A sister in Michigan writes of her effort to spread the truth, and the same mail brings us the following from an evangelist whom she has been instrumental in helping to see the truth more perfectly. This reminds us of the narrative in Acts 18:25,26. The brother writes thus:--

Battle Creek, Michigan.

DEAR BROTHER RUSSELL:--I have most happily come across a copy of "Food" which I have read with much enjoyment. The thought of the Lord's presence is both beautiful and Scriptural. I received this of Sister S., on whom I called, accidentally some would say, but providentially I believe.

Six months since I dedicated myself specially to the Lord's service as he would be pleased to use me. Four months since I gave up my "license" (?) to preach, and determined to go henceforth in my Lord's name alone and learn by his grace to trust him for means to support my wife and four children. They and my friends fear that I have made a mistake. It has cost considerably in dollars, but I have had much blessing. I go from place to place preaching without charge. I have tried to earn a living by selling books and charts during the day time.

I speak at the Lutheran Meeting House next First Day on "The Lord Jesus Christ our Mediator." How precious is that truth to me now. I hope to be at home next week after two months' absence in Evangelistic work. I little thought to get such a blessing when I left.

Please send me some of the packets; I will use them as suggested in the private printed letter shown me by Sister S.

Yours in the Lord,

Fredonia, February 8, 1886.

DEAR BROTHER RUSSELL:--I have been able to do nothing yet worth speaking of. In this sparsely settled region one can not see many people without traveling from place to place. I cannot travel on horseback or on foot; but when warm weather comes, if I find myself sufficiently strong, and have the means to fit out a wagon and team in which myself and wife can ride (for I am too helpless to go alone), I want to help to spread the truth by extending the circulation of the WATCH TOWER, and by teaching. I am using the few opportunities I have now, talking and trying to induce those who show some desire to learn, to examine the WATCH TOWER and the copies of "Food" you sent me. It is useless to cast pearls before swine. Those who will not study the Scriptures will take no interest in these things.

The Lord increase your usefulness and bless you abundantly.

Yours,

DEAR BROTHER AND SISTER RUSSELL:-- I write you a few lines to tell you what the Lord is doing for us here. Three years ago when I came out of Babylon, I was alone but soon my husband followed; and now nine of us meet to read the TOWER and compare it with the Scriptures. And if it were not at the time it is, it would be strange to see how well we all agree, as we were Presbyterians, Methodists and Baptists. I think there are some others that are almost persuaded. Praise the Lord for his goodness and mercy. Little did I think that I ever would realize in this life so much of his grace; but his word is sure; "He that cometh to me I will in no wise cast out." Your sister in Christ, _____.

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R834 : page 2

A GENERAL MEETING--COME!

Word comes to us from the East, the West, and the South, of some who intend, if the Lord will, to be present and commemorate the Lord's Supper and death, with us here in Allegheny, on the anniversary, April 18th, 1886. We are glad of this--the more the better. We will endeavor to make ample arrangements, and hope the North also will be liberally represented. The friends here will entertain as many as possible, free of charge; for others we will make special terms at reasonable rates.

The meetings will commence Lord's Day, April 18th, when there will be a Thanksgiving service at 9 A.M.; preaching at 10:30 A.M.; (at 1:30 P.M. in German); and at 3 P.M. At 8 P.M. the Lord's Supper will be celebrated. Special meetings will be held during the evenings of that week, as will then be announced. It has been urged that at these meetings, among other topics, the Time Prophecies,

and other proofs which show that we are now living in the period called "the harvest" of the Gospel Age, and that our Lord is now personally present, and the work of the new dispensation commenced, should be given special prominence. We believe that the importance of these truths, especially to those who are teaching in a public manner, can scarcely be overestimated. They are needful to give them confidence to speak with proper boldness and force of things which are now due to the household of faith; and we trust for grace sufficient to make these subjects very clear.

Again we urge so many as have the means to spare, to come; and especially those who are in some measure public teachers of the good tidings, or who have talents which they desire to thus utilize in the "harvest" work. Come; we will do each other good, and be revived, and reinvigorated for the work, "as iron sharpeneth iron." The Master will be with us according to promise, and our hearts shall burn within us as he opens the Scriptures to our understanding, solves our questions and resolves our doubts.

Come with your own heart overflowing with love for the Master and for his brethren and for his truth; and praying for a blessing upon yourself and each other, and "keep yourself in the love of God." Jude 20-25.

Send a Postal Card as soon as you have positively decided to come, that we may know whom to expect; and if possible, so arrange as to arrive here Saturday, April 17th before dark. On arrival come direct to our office, which is centrally located.

Do not expect a special invitation by letter; we are too busy. This is a SPECIAL INVITATION to every reader who can come.

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R835 : page 2

"TOGETHER WITH HIM."

As "ambassadors of Christ, as though God did beseech you by us."--(2 Cor. 5:20.)

This is a most high and honorable commission, and we do not wonder that Paul, writing to the Corinthians, declared himself and his fellow-laborers to be workers together with God and Christ, and besought them not to receive the reconciling grace of which they were the messengers, in vain. But not only are ministers workers together for Christ, but every one who is called to life "together with him" is a worker together with him. As the vine does not bear fruit directly, but by means of the branches, so it is with Christ. "Together with him," even as the branch, abiding together in the vine, so we are workers together with Christ. If only we could fully realize and truly take hold on the significance of the word "together," how much more fruit we would bear; how much wasted talent and energy, now lost in self-effort, would be saved; how light

and gladsome would the labor be; how that fellowship and union, with power, would lighten labor when it is heavy and wearisome, and sanctify the senses, the afflictions, and the disappointments that are so often met with in the work. Union and fellowship with Christ in spiritual privilege and spiritual service are the whole secret of Christian life.

It has been and still is God's great work to win lost men back to himself, and make ready for the regeneration of the world, and it is also our work. If we would be workers together with Christ, we must study him as the model workman in his Father's business. Let us note some of the more marked characteristics of our Lord as brought out in connection with his work among men.

First. It is recorded of him: "Lo! I come! I delight to do thy will, O, my God! Yea, thy law is written within my heart." This must be the key-note to all service with and for God. It is not first the work, but the will of God that we are to do. The work is not always to our mind or taste; but the will of God, as Faber has it, is always the "sweet will of God." We asked a little boy a few days ago, if he did not want to do something else for us. To which he promptly replied: "No, sir, but if you want me to do it, I will." The work itself is sometimes irksome, especially in many of its details. The reaping is always glad; but the plowing and sowing, the patient waiting, and the careful tending, are not always to our mind. Weariness and perplexity, "bonds, stripes and imprisonments" are in the way; then we must have recourse to the mainspring of action and service: "I delight to do THY WILL, O, my God."

Second. We also note that our Lord said: "For their sakes I sanctify myself." Here, again, we have another principle of action: "For their sakes." Not for ourselves, but for their sakes, we can give ourselves up to work for men. Deep fellowship with Christ is necessary to this. Oftentimes we must go empty-hearted to Christ and get a filling of the divine love.

Even those we love most, are indifferent and ungrateful, and even worse, in the face of our care for them. But more often our work lies among those for whom we have no natural care, and not seldom those who are in themselves uninteresting and repugnant to us. Then it is, that inspired by the love of Christ and moved by the will of God, we can do "all things through Christ which helpeth us." This principle in our work, "together with him," means high consecration, with self-denial, in which we learn not to look at our own things, but on "the things of another." This only can teach us not to be respectors of persons; to love deeper, and beyond a man's clothes, culture and surroundings, even at his soul the broken image of God in him, and on to the end where, by faith, we see him in glory. Christ at the well, talking with the fallen woman of Samaria, is an example of doing the will of God, and at the same time sanctifying [setting apart] himself for the sake of another.

Third. "My meat is to do the will of him that sent me." Here we see such devotion to work that even the natural and ordinary care and comfort of the body is set aside.--The Independent.

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R833 : page 2

IF any one should give me a dish of sand and tell me that there were particles of iron in it, I might look with my eyes for them, and search for them with my clumsy fingers, and be unable to find them; but let me take a magnet and sweep it, and how it would draw to itself the most invisible particles by the mere power of attraction! The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, and, as the magnet finds the iron, so it will find in every hour some heavenly blessings; only, the iron in God's sand is gold.--O. W. Holmes.

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R835 : page 3

LABORER GO ON!

Go labor on; spend, and be spent,--
Thy joy to do the Father's will;
It is the way the Master went,
Should not the servant tread it still?

Go labor on; 'tis not for naught;
Thy earthly loss is heavenly gain;
Men heed thee, love thee, praise thee not;
The Master praises,--what are men?

Go labor on; enough, while here
If he shall praise thee,--if he deign
Thy willing heart to mark and cheer;
No toil for him shall be in vain.

Men sit in darkness at your side,
Without a hope beyond the tomb;
Take up the torch and wave it wide,
The torch that lights the thickest gloom.

Go labor on; your hands are weak,
Your knees are faint, your soul cast down,
Yet falter not; the prize you seek,
Is near,--a kingdom and a crown!

An old Greek Hymn.

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THE NATURE AND METHODS OF GOD'S ELECTIONS.

We have heretofore shown that election as taught in the Scriptures is not in opposition to, but in harmony with the free moral agency of the elected classes. We have endeavored to show, that while during the Jewish age there was an election or selection of a "house of servants," as during the present Christian age, an election or selection of a "house of sons" (Heb. 3:5,6) is in progress, yet neither of these selections was arbitrary so far as individuals were concerned. God did arbitrarily foreordain and determine that these two classes should be selected, and arbitrarily set apart a particular and limited period of time for the selection of each, and for aught we know to the contrary, He arbitrarily and unalterably fixed the number of each of these classes, so that not one more, nor one less, shall complete each of these elect classes, foreordained in this plan; but He did not and in harmony with His own justice He could not, arbitrarily foreordain and elect that certain individuals must be of these classes regardless of their wishes and endeavors, and regardless of the operations of His own arrangements and regulations governing these elections.

But before any are able to look at the subject of Election and Reprobation intelligently, they must first of all get rid of the false and blinding idea that election implies "selected to go to heaven" and reprobation, "selected to go to eternal torture." No such significance attaches in any way to the words. God not only applies justice to his creatures in the laws governing them, but He applies the same to himself; hence it would be as unjust and impossible for God to choose, select or elect an unworthy person to heaven as it would be for him to torture a righteous person. Furthermore, to be unchosen to a particular office or position does not imply that the unchosen one is wholly undesirable, but that he is not chosen to the particular office or position for which choice is being made.

Since God is good and all his plans are wise and beneficent, it follows that to be selected by Him to perform any part of His plan, is an honor and a favor. Thus God having purposed in himself the redemption of mankind from the curse, and the consequent lifting up, or restoring of all things, (Acts 3:19,21) not only foretold it, but began preparations for that restitution. Accordingly also having determined that this restitution should be accomplished by means of a "kingdom of God" or a government of earth in harmony with his laws, and having pre-determined that this kingdom should be of two parts, a human and a spiritual, He began His preparation by selecting first the natural or human portion, of the proposed, and as yet future kingdom.

Mark well that God foreordained these two classes, and the work for which he intended them, long before the individuals composing those classes had any existence. But how has this predetermined will of God operated in selecting the predetermined classes for the

predetermined service of honor? Infinite wisdom made choice among the families of earth and chose Abraham and his family. Arbitrarily and without reason for such a choice? Probably not; in all probability Abram's family was best suited to the divine purpose, the best adapted to the execution of the plan God had in view.

It was part of Israel's difficulty that they supposed God's election of their nation an arbitrary election and thought it a sufficient guarantee of God's exclusive favor to be able to say, Abraham is our father--we are through him the elect people of God. (Luke 3:8.) But this was a mistake, for though God had chosen Abraham's family for a special service, and separated them by his law and favors from other nations, this was the extent of the favor they enjoyed-- "To them were committed the oracles of God."

But by reason of this national favor, each individual of that nation had special knowledge and opportunities beyond those of other nations, and their faithfulness or unfaithfulness, obedience or disobedience to this knowledge and favor, decided which individuals of that called and chosen and favored nation, were worthy of the position of future honor and service as members of the human or earthly phase, of the kingdom of God, which is to be established in ruling and blessing power "under the whole heavens."

Which individuals, because of faith and obedience, were accepted as making their election sure to that future honor and service, we know only in part. The names of some of the most notable only are given by the Apostle (Heb. 11:17-39). These evidenced their worthiness of the favors God held before them, by the sacrifices which they made of present honors and comforts, to obtain the future and lasting honors of heavenly promise. Therefore God will in due time honor them by manifesting them as his elect to the position and service to which he called them; and will give them a portion or share in the "heavenly city," i.e., in the heavenly government or kingdom which he will establish; the portion promised them and to which they and all Israel were called or invited, but for which the great mass were unworthy. The great mass of that nation, unworthy of those honors, shall behold the worthy ones--Abraham, Isaac and Jacob in the kingdom, in the ruling positions of trust and honor, and they themselves cast out, as reprobates unworthy of such honor. Yet they are not to be cast off from all favor of God; rather they will be blessed by and under the righteous dominion which Christ will establish and in which their fellows are granted the earthly portion. They shall see Abraham, Isaac and Jacob and all the prophets in the kingdom of God, and be themselves rejected as unworthy of that honor.*

The election of the full number for the human portion of the kingdom ended about the time of Jesus' baptism and anointing, when he began to bring Life and Immortality to light. Then began the selection of the class which God had predetermined he would

select from among men for exaltation to the "divine nature," and to constitute the spiritual phase of the kingdom which will restore and bless the world. Of these Jesus was the first, the "forerunner," the chief or captain. In the selection of this spiritual class Abraham's literal descendants, the Hebrews, have not been so exclusively favored as they were in the previous selection, for instead of the light of truth and "oracles of God" through which the call is made, being confined to Israel, it has by God's design and arrangement gone out into all the earth-- calling all who have "an ear to hear" to justification, through faith in the blood of Christ as their redemption price, and further to sacrifice and glory--the "high calling." The only pre-eminence given to Hebrews under this last call, is that it commenced with them. (Luke 24:47.) The previous call was confined to them.

Nor should we overlook the fact that though in the process of selecting these two classes, certain individuals were elected or chosen to do a service in connection with the calling of these classes, this in no way implied their election to one of those classes. Thus Jacob like Abram was chosen to be a father of the favored nation and Moses, Samuel and others were chosen to a service in the first selection, as Paul and the other Apostles, and others since, have been chosen and selected for special service as God's agents in the selection of the spiritual class, yet their being elected to this service, was in no way an infringement upon their free moral agency, and in no way decided for them the question of their final election to the classes to which they were called.

Thus Paul, after telling us that God chose him and prepared him for this service in early life, (Gal. 1:15), also assures us, that he knew full well that the call to this service and the fact that he was used as a servant in announcing the "heavenly calling" to others, by no means proved that he would attain to the prize of his high calling.

To be called to such special service as Paul and the other apostles were called to, was a special honor which they must appreciate to use; and to have a call to the heavenly honor and future service is a still greater honor, and the worthiness of the apostles, and of all who will attain it, is, during this age, being tested by the measure of our love and gratitude to God; as shown in our obedience, and proved in our self-denials.

That Paul understood that obedience or unfaithfulness to the present opportunities, was to prove whether he was worthy or unworthy to be a member of the already elect, or predetermined spiritual class-- the "body of Christ," is clearly evident from his many statements to this effect. For instance he says: "I keep my body under and bring it into subjection [I do not allow my human appetites, or ambitions, or hopes, to govern my course, but I permit the new mind, begotten of God's promises, to rule], lest that by any means, when I have preached to others, [of the great prize for which we run and sacrifice], I myself should be a castaway+ [rejected as unworthy a place in that choice company which God has predetermined shall be

composed of "overcomers"] 1 Cor. 9:27. "Brethren, I count not myself to have apprehended [or grasped the prize to which God called me, and for which I, with you, am running]; but ...I press along the line towards the mark for the prize of the high calling." -- (Phil. 3:11-15.) And in the preceding verses he tells us in what way he was running or pressing along the line to win this great prize which God has already predetermined to give to the class whom he would select for it. He tells us that he was casting away former hopes, and ambitions, and honors, as though they were worthless and vile, and spending every effort to win a place in the body of Christ, and to secure a share in the chief resurrection [to spiritual being].

He well knew that, because redeemed, "all in their graves" would in due time "come forth;" but he knew, too, that only the elect "little flock" would be raised spiritual beings like their Captain and forerunner; and he was willing to sacrifice everything (as Christ also did) to obtain a place in that elect class. The apostle knew also that from the moment of consecration he was reckoned a member of that chosen "body" or "bride" of Christ, and that his name was "written in heaven" (Heb. 12:23); and though he had full assurance of faith each moment, because of full knowledge that he was daily a living sacrifice, yet he also knew that for him to turn back, or even to "look back," (or desire to recover that which he had sacrificed), would prove him unworthy of the kingdom position. He well knew that he who wrote his name in heaven when he consecrated and started to run, could blot it out; and that the condition upon which it would not be blotted out was, faithfulness to the end of the race. (Rev. 3:5.) And not until his faithful course was closing with martyrdom did he write, "I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up [reserved securely] for me, a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."-- 2 Tim. 4:7,8.

Yet, while remembering that God has made the deciding of the matter, whether or not we shall be members of the elect company to which he called us, to depend upon our faithfulness to the end-- "unto death"-- we should ever bear in mind, as Paul did, that the prize is not offered to us because of our worthiness of it, but of God's grace or favor. And that our running is acceptable only because of God's "mercy" in imputing to us the merits of Christ, our Redeemer, as the covering of our inherited weaknesses and imperfections.--Rom. 9:16.

*Jesus does not mention himself and the Apostles as seen with Abraham and the prophets; because, though he and the Apostles and all the overcomers of the Christian age will be in and of that same kingdom, they will not be of the human phase or portion of it, but of the spiritual; and like angels invisible to mankind. Men will

see only the earthly or human department of that glorious dominion.

+"Castaway" here is from the same Greek word elsewhere rendered "reprobate," and signifies rejected--not accepted.

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SOME TEXTS OF SCRIPTURE

SHOWN IN THE LIGHT OF THE FOREGOING.

(1) "Let him that thinketh he standeth take heed lest he fall."--1 Cor. 10:12.

(2) "Give diligence to make your calling and election sure; for if ye do these things ye shall never fall."--2 Peter 1:10.

(3) "Whosoever of you are justified by the law, ye are fallen from favor." "Christ shall profit you nothing."--Gal. 5:2,4.

(4) "For it is impossible for those who were once enlightened...if they shall fall away, to renew them again unto repentance."-- Heb. 6:4-6.

(a) "Him that is able to keep you from falling [stumbling] and to present you faultless."-- Jude 24.

(b) "I am persuaded that neither death, nor life,...nor things present, nor things to come,...shall be able to separate us from the love of God which is in Christ Jesus our Lord."--Rom. 8:38,39.

(c) "My sheep hear my voice, and I know them, and they follow me and I give unto them eternal life. And they shall never perish, neither shall any pluck them out of my hand. My Father which gave them me is greater than all; and no one is able to pluck them out of my Father's hand."--John 10:27-29.

In the light of the foregoing statement of the doctrine of election as deduced from Scripture, the above and similar texts cease to seem contradictory and become clear, harmonious and reasonable. To show the harmony we have

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selected some of the apparently most contradictory and positive; which will serve to illustrate how all similar statements are in harmony. The first four show the possibility of falling from grace or favor; the three last seem to many to teach that to fall from God's favor is an impossibility.

It is a mistake to suppose that favor and love are synonymous, for though the favor of God always implies his love, yet the withdrawal of favor does not imply hatred. To illustrate: When God created our race representatively in Adam, he placed it in a position of favor, and when it afterwards fell from that favor by disobedience to the

conditions, God so loved the race [fallen from his favor] while yet sinners, as to provide a ransom for all; that thereby he might in due time restore all to the original favor, thus giving another or second opportunity to enjoy life as his favor, everlastingly.

Every act must be in harmony with his justice, love and wisdom-- not with one alone, but with all of these divine attributes must every act of God conform. Hence in dealing with us, should we fall from his favor, whatever happens to us will be in full harmony with God's character; whatever his justice, wisdom and love indicate to be best. Let us keep this well in mind.

To fall from favor implies that those who fall had first been lifted up, given a vantage ground for present or future possibility and advantage. The seriousness and loss by a fall from favor, depends upon the greatness or amount of the favor spurned or left.

Two of the three of the above-mentioned texts (a,b,c) assure us that God will not withdraw from us any favor he ever bestows; he will never cast us off or cause us to fall. And more than this, his love is so great that he will not permit others to separate us from his favor contrary to our own will. And since his love is so great and his power all mighty, we have full confidence that no power in earth or heaven can forcibly separate us from his love and favors granted us in and through our Redeemer. Here rests our full assurance of faith--none can pluck us from our Father's favor and protection. Here our song is triumphant:

In God I have found a retreat,
Where I can securely abide;
No refuge nor rest so complete,
And here I intend to reside.

Oh what comfort it brings,
My soul sweetly sings,
I am safe from all dangers
While under his wings.

But is there then no danger? There is no danger of others plucking or forcibly separating us from God's favor, or turning his love away from us; the only danger is in our own doings; we can despise or lightly esteem the favors of God, and thus forfeit our privileges under those favors, and fall from them; but we cannot forfeit all favor, except by direct and open apostasy. God will not force his favors upon any, but decides that those who do not appreciate the favors when made fully aware of them, are not worthy of them.

The text above, numbered 1, guards us on this very point; our safety is in a vivid realization of our own helplessness and dependence upon God's favor. To realize our own imperfection and inability to justify ourselves, is the safeguard against that self-righteousness which spurns justification as the favor of God, through the ransom given by Jesus. True humility and dependence upon God, accepts his favor of justification in the way he provides it--through Christ's

ransom--and thus prevents these from spurning and counting a common or ordinary thing the sacrifice of Christ-- "the blood of the covenant." (Heb. 10:26-29.) In harmony with this is the text above, marked a. God is able to keep us from falling or even stumbling over his favors; and he is so willing to aid us and keep us, that he has in his Word made every provision for our assistance, and assures us that the Scriptures are able to make us wise regarding his favors, so that we shall be able to avoid falling from them, and obtain them.

And here text numbered 2 applies, and shows that while God has supplied every necessary aid to keep us from falling, he has left the matter in such a way as to make our earnest desire for the promised blessings, a condition of our not falling from or failing to secure, the favors offered us. We must give diligence and attention to the assistance and directions he has provided.

A difference in the extent of the fall and the seriousness of the consequences is shown in texts numbered 3 and 4. The former shows a Jew who had trusted in his ability to keep the Law, who afterward came to see, in Jesus his Redeemer, and became a follower of him and thus reached and laid hold of justification, God's favor granted through Jesus' ransom, who under false teaching had been led to the erroneous conclusion that though Jesus was a good example of holy living, yet all must still be justified, if at all, by perfect obedience to the Law. Paul addresses this one and all such in this text (3), and assures them that by such conclusions they renounce and reject God's favor, and place themselves again just where they were before they heard of Christ--under the Law which could never justify them. Rom. 8:3, margin.

Their conclusion that Jesus was merely an example and teacher was fallacious. There were, and had been, many noble exemplars and good teachers, and in thus regarding Jesus they were rejecting all that was specially valuable in Him. He was "nothing" if not a Redeemer--a Justifier from sin and its penalty. Regarding Christ as an "example" would be of no profit or advantage; nothing could do them any good until past sins were cancelled and they reckoned justified through the shed blood [the death] of Christ. Rom. 5:9.

This fall, though serious, in that it would hinder their progress and keep them on the level of the Jew and unjustified world, would not be an everlasting loss or fall, because if they perceive not their error sooner, the time will come when "every hidden thing shall be made manifest," and when a correct knowledge of the Lord shall fill the whole earth, and none shall need to say unto his neighbor, Know thou the Lord! (or Understand thou of the ransom for sin) for all shall know him from the least to the greatest; and then if not sooner these and the prejudice blinded Jews and all, shall see clearly and enter gladly upon the favor from which the Apostle tells us these were falling.

But the other text (4) tells of a fall from favor that is a far greater loss, and one which can never be regained in this or any age. The Apostle assures us of those who thus fall away, that "it is impossible to renew [or restore] them again" (verse 4). Why is it thus--why the difference in these fallings? We answer: Because the class here referred to (Heb. 6:4-6) have had fuller knowledge; and by having gone along from favor to favor, their fall is without excuse and indicates a deliberate wilfulness, wholly inconsistent with their knowledge. While the others (text 3) were but deceived "babes," these (text 4) were matured and advanced in knowledge beyond first principles. And any who have not advanced to the point of favor here indicated, could not fall from it, and from such state of favor only, is it possible to fall so utterly as to be beyond hope--in the second death.

But notice carefully the conditions of such a fall--the height of the multiplied favors from which, if any fall, it is impossible to restore or renew them. They must have been "once enlightened," brought to clearly discern sin, its penalty, and its ransom price, Jesus' life. They must have "tasted of the heavenly gift," not merely heard of Christ's sacrifice, etc., but tasted in blessed experience the results of that ransom in realizing sins forgiven, and communion and fellowship with God restored, through "the blood of the Lamb." They must have been "made partakers of the Holy Spirit," coming into heart fellowship with God's plans, and for a time at least being co-workers with him--begotten by the Spirit to fuller appreciation of the truth and to new hopes, aims, etc. They must "have tasted of the good Word of God," by experiencing the pleasures, of the appreciated fulfillment of some of the statements and promises thereof, and recognizing a grandeur and beauty, in the as yet unfulfilled portions. These must also have tasted, experienced, or come to appreciate "the powers of the coming age," realizing from the good Word of God the blessings and powers that will then be brought into exercise for the blessing and restoring of mankind, all as the fruit and result of the ransom.

Should such as have seen, tasted, experienced, and enjoyed all these favors then fall away to the extent of "denying the Lord having bought them" (2 Pet. 2:1 Diaglott) denying the ransom--the very foundation of all those hopes and blessings seen and experienced--thus treading under foot the Son of God, counting the blood of the covenant, wherewith they were sanctified (and in which they had trusted, and on account of which they had been privileged to grow in grace and knowledge); if they then count that blood an unholy [ordinary] thing, and despise the favor of God in providing the sacrifice for our sins, (Heb. 10:26-29). FOR SUCH, there is no forgiveness; no restoring from such a miserable fall from such heights of favor and knowledge. And who, except those who thus "fall away," would dispute the righteousness of this our Father's decision? The expression of his justice and wisdom in full harmony with his character of love is that such shall "be as though they had

not been" born. The prolongation of such lives could neither be a profit nor pleasure to God, to themselves, nor to their fellows.

The sentence is manifestly just; it is wise, because if these have thus seen the grand outline of God's plans, and despise and repudiate the divinely-appointed foundation of it all, then moral force, the force of truth, is seen to be unavailing upon them, and God sees that it would be impossible to renew them or to make them recognize the beauty of his way; therefore divine wisdom has decided that all thus out of harmony, without possibility of reformation, shall be utterly destroyed as, and for the same reason, that thorns and briars are destroyed. Heb. 6:7,8.

And this same principle will obtain in the next age as well; when the full opportunities of that age of favors are enjoyed by all the world. Those who wilfully reject and despise the precious blood, spurn forgiveness through IT, and thus crucify Christ afresh, despising his sacrifice for sin, will thereby fall hopelessly; because, after having enjoyed the blessings secured by the ransom, they spurn and reject it. Christ dieth no more; the one sacrifice, once fully appreciated and wilfully rejected, leaves such in the same state as though no ransom had ever been given. It remands them again under the original penalty, DEATH, extinction. And, because they had once been redeemed from it as the adamic penalty, and had thus again come under it of their own will and act, it is called second death.

Thus may not all see clearly, God's election of classes for future service, and of nations and individuals for present service, and yet recognize that God leaves his creatures free to exercise their own wills in accepting or rejecting His arrangements and favors? He seeketh such to worship and serve him as serve from the heart--in spirit and in truth; and such pre-eminently are the classes selected in this age and in the preceding selection for the kingdom's positions and honors.

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HOW SHOULD WE DO?

MR. C. T. RUSSELL--DEAR BROTHER IN THE LORD:--I now again send you my subscription for two copies of the TOWER, also the names of two others. I have been thinking that those who get the TOWER here might come together. All that I have seen of the readers seem to be thinking about the same thing. We would like some instructions as to what we had better do. I am at present a Sunday School teacher here in the Church of England....

I shall be very truly thankful to you if you will tell me what we had better do, about holding a service together to study the Word of God.

Yours, &c.,

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DEAR BROTHER:--In answer to your inquiry, I would simply repeat the Apostle's counsel: "Forsake not the assembling of yourselves together, and so much the more as ye see the day approaching." --Heb. 10:25. But don't let any undue stiffness or formality hinder you or others from enjoying the liberty wherewith Christ hath made you free. Enjoy your liberty to search the Scriptures, and speak freely one to another, remembering that all ye are brethren, and one only is your Lord.

Meetings from house to house are conducive to free and profitable interchange of thought.

The main object of such meetings should be to build one another up in the most holy faith, to more firmly unite your hearts in love, and to help bear one another's burdens, by your sympathy and by your common sharing of the same sufferings, in your united efforts to preach the truth according to your ability; and the more actively you are engaged in trying to preach the truth to others, the more interesting will your evening meetings become. The need of such conferences as helps will be felt by all thus engaged.

The only test of Christian brotherhood

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and fellowship is Faith in our Lord Jesus Christ as the one whom Jehovah set forth to be the propitiation for our sins; and not for ours only, but also for the sins of the whole world. Any one who accepts this foundation principle of our faith is ready to build a superstructure thereon. And for the purpose of selecting the proper materials--the gold, silver, and precious stones of truth, and properly fitting and locating them, you meet together.

Order is of course necessary to the accomplishment of any definite purpose, and it is therefore well when a number meet together, for some brother or sister to act as a leader or moderator, and if this duty falls upon each in turn, it may be to the mutual advantage.

Organization, as commonly understood, and as illustrated in the various sects to-day, we could in no sense commend; it is a bondage contrary to the spirit of Christ and the apostles, as well as to their words. Such organization prevents growth in knowledge, as well as hinders the rejection of errors of wood, hay and stubble, already received. It selects by purely human election certain men as the only authorized teachers, and so binds them to traditions, that they can neither walk nor teach others to walk in the path of the just, "which shineth more and more unto the perfect day," while they remain in such organizations. Hence, such organizations are not only not of God, but are radically opposed to God's methods.

To have our "names written in heaven" is quite sufficient; Jesus and the apostles counseled and practiced no more. All the members of the family of God will be able to discern the family likeness without a written description, and the world may know us by our fruits. Our union in Christ needs no bondage but love; it will firmly unite all his members to each other as it unites them to him, their head, and to the Father.

Accepting God's word as truth, each believes so much of it as his consecrated mind is able to understand by the aid of the various helps provided, including the assistance of fellow members (Jude 20). This is the only kind of organization or union recognized in Scripture. In this organization God can and does make choice of some more than others for the good of all (1 Cor. 12:18-31, and 14:3-12); and such are recognized by their brethren and fellow-servants by the ability which God giveth them to bring forth treasures and things new and old, from the storehouse--the Bible--which will stand the investigation of all and every Scriptural test which can be reasonably applied to it. Thus the Lord instructs, feeds, builds up in most holy faith, and causes the entire body to grow in grace, knowledge and love unto the full stature of the body of Christ.

The apostles at the first appointed deacons and elders in each city to have charge of the affairs of the Church, and to moderate or rule as chairmen of meetings, etc., but they did not constitute a perpetual clerical hierarchy. True, they appointed and did not elect these officers at first; but this was probably because the churches were not sufficiently instructed, as well as because the apostles were specially authorized and qualified to do it for them. But it is evident that afterward the members of the body at each place, guided by the spirit of truth, were entirely capable of electing successors to the offices of elder and deacon. The Deacons looked after temporal interests, while the Elders (sometimes termed Presbyters or Bishops) attended specially to the spiritual interests; but there is no evidence (except to the contrary) that the Elders monopolized all the time or authority of teaching the brethren and fellow-members. This is evident from 1 Cor. 12:20,24,25,27-31. All are not apostles, all are not orators, all have not the gift of teaching, but each may and should use the gifts possessed as directed in 1 Cor. 14:26,29-31,33,39,40.

But seeing the danger of human organization, and the tendency to follow present illustrations rather than the method of the apostles, we advise that brethren be chosen for the necessary business merely as such emergency may arise, each using his liberty in Christ in the service of others; in honor preferring one another, except where all possess about the same talents. Thus, for the little while that remains, we shall look more directly to the Head of the body for direction, being without other authorities and rulers in the body--as it was in his first presence. Let every member, every disciple, look to the one Lord and Head of all.

A simple prayer at the beginning for the Lord's blessing, or if convenient, a hymn also, would be an appropriate opening of such meetings, to be followed with the earnest, united effort of all to arrive at a clear understanding of His truth, by his own appointed means, comparing scripture with scripture, and accepting its teaching in simple faith, however it may overthrow long cherished errors. This every sincere child of God will do; and if any do not, their lack of faith should not weaken the faith or retard the others from progress--growth in grace, and knowledge, and love.

The time should be given chiefly to this work of searching the Scriptures to prove "whether these things be so." In our prayers we speak to God, but through the Scriptures he speaks to us. Then let him thus speak to your hearts and to your judgments, and be "swift to hear." A simple prayer of thanksgiving and a hymn or two of praise before parting, are appropriate, solemn, and impressive, if from the heart; every hymn should be regarded as a prayer in metre.

You say you are a teacher in the Sunday School. I hope you are letting the light which God has given you shine; out clear and strong. Don't fail to use every opportunity to let your light shine, for this is not a Gospel of which you need be ashamed. But in all probability you will soon find that, with a very few exceptions, they will not want your light, but showing their disapproval, will endeavor to have you keep silence about it. If you are a faithful steward you will not do this. It is your business to let the light shine; and the truth you will preach at any cost. Do it boldly, and it will cost you considerable. It will either lead to the conversion of that congregation to the truth, or it will lead to your separation from them. You will either go out, or they will cast you out. But if the latter course would attract most attention to the truth, and best bring the light to the people's knowledge, that is the way we should prefer,--not to attract attention to yourself, but to the truth,--that even thus you may reach some.

In the case of ministers, the manner of escape from Babylon is necessarily somewhat different. Most ministers are bound by their ordination vows to preach only the doctrines of their particular sect, hence in such cases that relationship must be broken, before they are FREE to proclaim the whole truth, as taught by the Word of God.

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BEGOTTEN AND BORN OF THE SPIRIT.

That beginning of spiritual existence, which dates from the moment persons believing in Christ as the ransom for their sin, make a full surrender or consecration of themselves to him; stands related to their final existence as actually spiritual beings (when they shall be "like Him" who is their Lord), as in the natural

generation begetting stands related to birth. Really there are three steps of development, begetting, quickening, and birth; and so with those who become "new creatures in Christ" there are three steps which correspond in likeness; and to these corresponding names are attached in the Word of God. We are begotten through the truth--the Gospel (1 Cor. 4:15, and 1 John 5:18). In due time the quickening into activity, zeal, and labor, will give evidence to others that we have been begotten of the truth to newness of life; the new hopes and aims, the spirit of Christ in us, will "quicken [or make active in God's service] our mortal bodies."-- (Rom. 8:11.) And finally [unless we lose the new life, the spirit, and become "castaways"] we shall in the resurrection come forth, or be born into full spirit-power and being, and be "like him" who is the "express image of the Father's person."

It happens that the same Greek word, gennao, represents the same thought as our two words, beget and born, and in our common translation it is rendered beget, conceive, begotten, as well as born, delivered, bear.

For ordinary purposes it made little difference, as the connecting discourse would generally indicate whether conception or birth was meant. For instance, if the father were spoken of in connection with the word gennao, it would be translated beget, for it would

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be manifestly improper to speak of a child as born of a person of masculine gender. Likewise, in using the word gennao when referring to a woman, born would be its understood significance, since it would be improper to speak of a female begetting children.

But human begetting and birth are used to illustrate or symbolize spiritual processes, and here it is more difficult to determine when gennao should be understood as referring to begetting, and when to birth. It is safe, however, to say that when God is associated with the matter he is always regarded as of the masculine gender; hence gennao, when used in connection with God, should be always rendered beget or begotten. The translators have so used the word in the following instances:--

"Thou art my Son; this day have I begotten thee."--Acts 13:33; Heb. 1:5; 5:5. "He that loveth him that begat loveth him also that is begotten of him." --1 John 5:1. "He that is begotten of God keepeth himself."--1 John 5:18.

On the contrary, in the following cases gennao is rendered born in the common version; whereas we believe, for the reason named above, God being associated with the action, it should be rendered begotten. These instances occur in John 1:13; 1 John 2:29; 3:9; 4:7; 5:1,4 and 1.

In 1 Peter 1:3, ana-gennao is correctly rendered "begotten again," but in verse 23 the same word is rendered incorrectly "born again." Please note these illustrations carefully.

Our special attention is drawn to the use of the word born, in John 3:3-8. The word rendered born eight times in these six verses is the word gennao; and the question arises, does the word, as here used, signify born or begotten-- which? Or should it be some places translated one way and some the other?

It is our opinion that the translation born is correct, except in the first and seventh instances (verses 3 and 7), where we think the significance is begotten. In verse 4 it certainly is correctly rendered born, as the association is feminine. And in verses 5,6, and 8, born is undoubtedly the correct translation, because water, flesh, and spirit, are treated as feminine, the literal rendering of the Greek being born out of water, flesh, and spirit.

Our opinion of the use of the word in verse 7, is that it is a reiteration of our Lord's first statement (v. 3), and verse 3, we think, should be rendered begotten, because to introduce the subject of the second birth (resurrection) so abruptly would be unreasonable, while to introduce the new begetting would be highly proper, as we trust may be seen from the following suppository statement of the conversation between Jesus and Nicodemus, of which evidently but a meagre fragment is given by the apostle in the verses under consideration.

Supposed conversation:--Master, I have heard and seen much of you and your work of late. I am convinced that you are a teacher sent of God, for your miracles attest this; but some of your statements seem very inconsistent to me, and I have called to ask an explanation. For instance, you and your immediate disciples go about proclaiming, "The kingdom of heaven is at hand," but you have neither an army, wealth, nor influence, and to all appearance your claim is a fraud, by which you are deceiving the more ignorant. My fellow-pharisees regard you as an imposter, but as I said before, I am sure there must be some truth in your teachings, for no man can do these miracles that thou doest except God be with him. This, then, is my inquiry--the object of my visit--Of what sort, when and from whence is this kingdom you proclaim, and when and how is it to be established?

Jesus.--Your request to have a full understanding concerning the kingdom of heaven cannot be answered to your satisfaction; not that I do not know about it fully, but that in your present condition you could not understand or appreciate it if I would explain (John 3:3). "Except a man be begotten from above, he cannot see [Greek eidon,* to know or be acquainted with] the kingdom of God."

You rightly say that my most zealous followers have very indistinct ideas of the character, etc., of the kingdom they are proclaiming. I cannot tell them for the same reason that I cannot tell you. They could not understand

*The same Greek word is translated consider, Acts 15:6. The Apostles and elders came together for to consider [know or understand] of this matter. The same word is rendered behold in Rom. 11:22. "Behold [consider, understand] therefore the goodness and severity of God; also in 1 John 3:1, "Behold [consider, know, understand] what manner of love the Father hath bestowed upon us."

These illustrations substantiate our claim, that Jesus, speaking to Nicodemus, meant that except a man be begotten of the spirit he cannot know, understand, or be acquainted with the doctrines and facts relative to the spiritual kingdom.

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for the same reason. But, Nicodemus, this is one peculiarity of God's dealings in the present time. He requires obedience to what light is enjoyed before full light is given. In the selection of those who shall be accounted worthy to share the kingdom, a manifestation of faith is required--they must be such as are willing to follow God's leadings step by step, seeing only the next step clearly: they walk by faith and not by sight.

Nicodemus.--But I don't understand you. What do you mean? How can a man be born again after he is grown to maturity? You cannot mean that he must be born again from his mother?

Jesus.--No; let me illustrate what I mean by reminding you of "John the Immerser" and his work. His baptism represented in symbol a change of mind, a beginning of life anew, the sinner rising from the water symbolized a new person. This will at least give you a hint of what I mean by speaking of a new begetting and new birth. John's work was a preparatory one, to prepare men for the kingdom by teaching a change of heart and life as expressed in his baptism. Such a change of heart and life was necessary, but more is necessary; the still higher begetting and birth of which I am now telling you. And except a man have the reform of heart and life, the birth out of water, and be in addition born (out) of the spirit, he cannot enter into the kingdom of God.*

The change to be wrought by this new birth is truly great, Nicodemus, for that which is born (out) of the flesh is flesh, and that which is born (out) of the spirit is spirit. Wonder not then at my first statement, that you must be begotten from above ere you can understand, know and appreciate the things of which you inquire. The difference between your present condition, born of the flesh, and the condition of those who shall enter into and constitute the kingdom I am preaching, is very great. Let me give you an illustration, by which you will gain a feeble idea of the beings who, born of the spirit, shall constitute this kingdom.

Thus is their condition illustrated: The wind blows here and there, you cannot see it though it exerts an influence all about you; you know not from whence it comes nor where it goes. This is as good

an illustration as I can give you of those born of the spirit in the resurrection; those who shall constitute the kingdom which I am now preaching; they will all be as invisible as the wind, and men not thus born of the spirit, will neither know whence they come, nor when nor where they go. "So is each one born (out) of the spirit."

Nicodemus.--Your claims seem more unreasonable to me the more I hear of them. I cannot conceive it possible for beings to be present yet invisible, or to go and come unseen, as the wind. How could it possibly be so?

Jesus.--Can it be possible that you, a master in Israel, are ignorant of this simple fact, that spirit beings can be present yet invisible? Have you, who attempt to teach others, never read about Elisha and his servant, nor about Baalam's ass? Furthermore, you are a Pharisee, who professedly believe in angels as spirit beings. But this illustrates what I told you at first, Except a man be begotten from above he cannot see [know, become acquainted with, or understand as reasonable] the kingdom of God and the various things connected with it.

I repeat, that if you would be led of God into all truth, and find a position in the kingdom which I am announcing, you must follow the light, step by step. As you do so, more light will come; and this is as rapidly as you will be prepared for it. I have been preaching things now due which you can understand, and performing miracles, and you acknowledge me a teacher come from God, but you have not acted out your faith and become my disciple and follower publicly. You must not expect to see more, until you act up to all you do see; then God will give you more light and evidence for the next step. Hence it would be useless for me to attempt to tell you heavenly things, for you would be no more convinced thereby; nay, my preaching would seem the more foolish to you. If what I have taught, which has been of earthly sort, or illustrated by earthly things which you could and do understand, has not brought conviction enough to your mind to make you a public follower, it would be no more convincing to you if I were to tell you of heavenly things of which you know nothing, for "no man has ever ascended into heaven," hence none could corroborate such testimony. I, who descended from heaven, alone understand heavenly things.+

There is an object in my coming, and before you or others could be begotten of the spirit I must perform my mission. And as Moses in the wilderness, among the bitten Israelites, lifted up the brass serpent, a symbol of the punishment of their sin, even so must the Son of man be lifted up to the eyes of the world of dying sinners. Bitten by sin, and they must by faith recognize in him their sin-bearer,

*The expression "enter into" here, has the sense of share, or partake of, as in other cases where the same Greek word is used.

Thus we read, "If thou wouldst enter into (partake of, or share) life," and "Pray lest ye enter into (partake of or share in) temptation." So here the Lord spoke of those who would share in or be members of the kingdom or ruling power as royal officers, and not of those millions who should be blessed by the kingdom, and be under it as subjects blessed and ruled by it.

+The words "which is in heaven," (ver. 13) are not found in the most ancient and reliable MSS. R838 : page 6

the one upon whom their penalty was placed, and by whose sin-offering they were redeemed; that believing on him thus, they might have life, enduringly.

A clear apprehension, then, of this lesson to Nicodemus, shows (1), a begetting, and ultimately a birth of the spirit; and (2), that a natural man, not begotten, cannot know or be acquainted with [see] spiritual truths, even though the great Master himself were the instructor; (3), that obedience to the natural things which they can see, is a prerequisite to advancement in knowledge; as during the entire Gospel Age it has been a pre-requisite to begetting to the new nature. (4). Incidentally the Lord here assures us that what the Scriptures uniformly show concerning angels and God, namely: that they, though present with mankind, would be invisible as the wind, though powerful, will be true also of all who during this Christian age become "new creatures," members of the kingdom. (5). This agrees also with Jesus' other statement to a number of the Pharisees, "The kingdom of God cometh not with outward show, neither shall ye say, lo, here! Or lo, there!" as you might do with a visible and earthly government, "for behold the kingdom of God [shall be*] in the midst of you [visibly present on every hand in power, to bless the obedient and to punish the unruly].

*Shall be should be understood here to agree with the words cometh and shall, which precede them in the sentence.

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THE ALLS OF THE NEW TESTAMENT.

In presenting the Scripture proofs that Christ died for all, and that all being thus redeemed, the restitution of all is thus assured, some of our readers have met with opponents who claimed that in these cases the word ALL is not to be understood as signifying every member of the human family, but merely all believers.

Those who love and hold closely to their hearts the Eternal Torment theory, seem to try in every way to belittle the goodness of God and the value of the ransom which he provided in Jesus, to the measure of their own depraved ideas. They shut their own eyes, and try to blind others from seeing the height and depth, the length and

breadth, of the love and plan of God for his creatures. Would that they could hear the Lord's reproof, "My thoughts are not your thoughts: neither are your ways [methods] my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. 55:9.

What are the facts? The word all in the English language and its equivalent *pas* in the Greek may be used either to refer to all mankind, or all of a certain specified class; for instance, all the blind, all believers, etc. Hence to merely use the word all would not be definite enough: the class whether large or small to which all is applied must be judged from the other words of the sentence. For instance, when we read, "They did ALL eat and were filled (Matt. 14:20), the sentence clearly indicates that not all the world of mankind is meant, but ALL of the class mentioned. Again, "All that heard him were astonished" (Luke 2:47); here also the all is limited to the class specified, but means ALL of that class. When we read, "My Father ...is greater than all" (John 10:25) the all includes creatures on every plane of being all men and angels, etc.

The word all in each of the above illustrations is the plural form of the Greek word *pas* and the same that is translated all in the following passages:

"Death passed upon all men. (Rom. 5:12.) By one man's offence death reigned; and "Therefore, as by the offense of one sentence came upon all men to condemnation, even so by the act of one righteous one, sentence passed upon all men unto justification of life." Rom. 5:18.

Who will deny that the death sentence passed, and is being executed upon all the human race--every descendant of Adam? Who can deny the statement of the Apostle here that it was through or because of Adam's disobedience? Who that has a pure honest heart can deny then the force of the final argument of the Apostle that even so ALL mankind were justified or cleared from that Adamic penalty or sentence, and granted a right to life again, by the obedient act of the righteous one whom God "set forth to be a propitiation [satisfaction] for our sins, and not for ours only, but also for the sins of the whole world!" (Rom. 3:25; 1 John 2:2.) The same class is referred to by the words translated ALL in both instances. It means ALL as truly and fully in one case as in the other. The same reasoning applies to the use of the same word in 1 Cor. 15:22: "As in [by, through or on account of] Adam all die, EVEN so in [by, through or on account of] Christ shall all be made alive."

The same word all occurs three times in 1 Cor. 15:28; also 1 Tim. 2:4,6, and 4:10; and in Heb. 1:6 and 2:8; and Rev. 15:4 (which see), besides about five hundred other places. The same Greek word is translated every more than one hundred times, of which see Eph. 1:21; Phil. 2:9; Rev. 5:13, and Col. 1:15.

Some have objected to this, that all-- every one--did not pass under the sentence of death through Adam, and refer us to Enoch and Elijah, and those who will be restored to perfection during the Millennial age without having entered the tomb; these, say they, are exceptions to the all who were sentenced in Adam, and it would be appropriate to think of the all justified by Christ's death as likewise meaning not all, but some.

We reply: It should not be forgotten that death takes hold of us before we gasp our last breath; that death swallows up our race gradually; that the dying process may be more slow in some than in others, but is nevertheless progressing; and all are under or in death since the moment the penalty or curse was pronounced and Adam driven from Eden. With Adam the dying process lasted 930 years; but during all that time he was in or under death, both as a sentence and as a fact. Strictly speaking, all are in death--have the dying process operating in them from the moment of birth, though we are accustomed to apply the word dead only to those who are totally dead; speaking of those who yet have a spark of life, as though they were really and fully alive.

Death thus considered as beginning when the dying process began, has been upon all mankind since sentence came upon all through Adam. It was from this standpoint that Jesus spoke of death when he said: "Let the dead bury their dead."--(Matt. 8:22.) Hence Enoch and Elijah were in death, under its penalty, as all others of Adam's sons, from the moment of birth. Where God took them, or why, we are not informed; but that they did not go into the heaven from which Jesus came, and to which he returned, is evident from John 3:13; and it is also evident that they were not made perfect, or delivered completely from death, because the ransom had not yet been paid; and without that sacrifice there could be no actual remission of sins (at most only typical remission through typical sin-offerings), and consequently no actual release from the original death sentence. The same is proved by Heb. 9:22,23, and 11:40, and 1 Cor. 15:20-22.

Consider now, those of the nations not totally dead when restitution times begin. In the light of the foregoing it will be seen that these, with all Adam's children, are in and under death anyhow; even though they be delivered out of it, without going into the great prison house, the grave. Jesus delivers all; ALL are mentioned as "prisoners," some in the prison, and some prisoners in bondage, "captives" not yet barred in. He will both open prison doors and set at liberty the captives.--(Isa. 61:1; Luke 4:18.) Neither have the liberty so long as they are under the bondage of corruption (decay and death), hence the deliverance of the prisoners in the tomb, and the captives not entombed, to perfect life, are equally the work of the Restorer, and both are parts of His great work of swallowing up Adamic death in victory; thus delivering the groaning creation from the bondage of corruption into a condition of incorruption, or life -- the liberty of sons of God.-- Rom. 8:21,22.

Thus the alls of the Scripture do support ably, the doctrine that as through Adam all die, even so through Christ shall all be justified again to the life lost. Only the desire to overthrow this grand truth, and to support a narrow theory, could lead to a contrary suggestion, which will melt away as the sunlight of God's plan shines forth in greater strength.

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THE LORD'S SUPPER.

"For even Christ our passover is sacrificed for us: Therefore let us keep the feast."-- 1 Cor. 5:7,8.

Each year as the anniversary of our Lord's death recurs, it seems necessary to re-state the propriety of its commemoration, not only for the sake of new readers, but also to refresh the memory of all, by calling these precious truths to mind.

The Passover was, and yet is among Israelites, one of the most important of their religious observances. It was the first feature of "the Law" given them as a typical people.

The ceremony, as originally instituted, is described in Exod. 12. A lamb without blemish was slain, its blood was sprinkled on the door-posts and lintels of the house, while the family within ate the flesh of the lamb with unleavened bread and bitter herbs. On that night (the fourteenth of the First month, Jewish time), because of the sprinkled blood and the eaten lamb the first-born of Israel were passed over, or spared from the plague of death which visited the first-born of the Egyptians. On this account, and because on the next day Israel marched out from Egyptian bondage --free-- therefore, by God's command (Exod. 12:14), they commemorated it every year.

The Israelite saw only the letter of this ceremony, and not its typical significance. So, too, might we have been in similar darkness had not God given us the key to its meaning by inspiring the Apostle to write (1st Cor. 5:7): "CHRIST OUR PASSOVER IS SACRIFICED FOR US."

Our attention being thus called to the matter, we find other scriptures which clearly show that Jesus, "the Lamb of God," was the antitype of the Passover lamb, and that his death was as essential to the deliverance of "the Church of the first-born" from death, as was the death of the typical lamb to the first-born of Israel. Thus, led of the Spirit, we come to the words and acts of Jesus at the last Passover which he ate with his disciples.

God is an exact time-keeper and the slaying of the typical lamb, on the fourteenth day of the first month, foreshadowed or typified the fact, that in God's plan Jesus was to die at that time. And God so arranged the reckoning of time among the Jews, that it was possible

for Jesus to commemorate the Passover with the disciples and himself be slain as the real "Lamb" on the same day. The Jewish day, instead of reckoning from midnight to midnight as usually reckoned now, commenced at six o'clock in the evening and ended at six the next evening. Thus Jesus and the disciples, by eating the Passover, probably about eight o'clock, ate it "the same night in which he was betrayed," and the same day in which he died. Thus every jot and tittle should be, and was fulfilled.

Just five days before his crucifixion Jesus presented himself to Israel as their king, to be received or rejected, when he rode to the city on the ass, fulfilling the prophecy, "Behold, thy king cometh unto thee" (Matt. 21:5), and fulfilling, at the same time, that feature of the Passover type which provides that the lamb must be received into the houses five days before the time of its killing (Exod. 12:3). Thus Jesus made his last and formal presentation to Israel as a nation, or house, five days before the Passover, as we read: "Then Jesus, six days before the Passover, came to Bethany. ...On the next day [five days before] much people that were come to the feast, when they heard Jesus was coming to Jerusalem,... went forth to meet him (John 12:1,12,13). Then it was that their king came unto them "sitting upon an ass's colt." Then it was that unreceived, he wept over them and declared, "Your house is left unto you desolate." "Ye shall not see me henceforth till ye shall say, blessed is he that cometh in the name of the Lord." Matt. 23:38,39.

Jesus knew the import of the Passover, but the disciples knew not. He was alone; none could sympathize, none could encourage him. Even had he explained to the disciples they could not have understood or appreciated his explanation, because they were not yet begotten of the Spirit. Nor could they be thus begotten until justified from Adamic sin--passed over, or reckoned free from sin, by virtue of the slain Lamb, whose shed blood ransomed them from the power of the destroyer--death.

Thus alone, treading the narrow way which none before had trod, and in which he is our Fore-runner and Leader, what wonder that his heart at times was exceedingly sorrowful even unto death. When the hour had come they sat down to eat the Passover, and Jesus said unto the disciples: "With desire I have desired to eat this Passover with you before I suffer. I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God." (Luke 22:15,16.) Doubtless he longed to have them understand how it would BEGIN to be fulfilled, a little later on in that very day, by the slaying of the real lamb.

Probably one reason he specially desired to eat this Passover with them was, that he there designed breaking the truth of its significance to them to the extent that they could receive it; for, "As they did eat, Jesus took bread, and blessed and brake it, and gave to them and said, "Take (eat), this is my body." (Mark 14:22.) "This is my body, which is given for you: This do in remembrance of me." "And he took the cup and gave thanks and said, "Take this and

divide it among yourselves. ...This cup is the new covenant, in my blood, which is shed for you." Luke 22:17-20.

We cannot doubt that the design of the Master was to call their minds from the typical lamb, to himself, the antitype, and to show them that it would be no longer proper to observe a feature of the Law which he was about to fulfill. And the bread and wine were to be to them thereafter the elements which, as remembrancers of him, would take the place of the typical lamb. Thus considered, there is force in his words, "THIS DO in remembrance of ME"-- no longer kill a literal lamb in remembrance of a typical deliverance, but, instead, use the bread and wine, representatives of my flesh and life, the basis of the real deliverance, the real passing over. Hence, let as many as receive me and my words henceforth "DO THIS in remembrance of me."

Thus our Lord instituted his Supper as the remembrancer of his death, and as a substitute for the typical Passover Supper as observed by the Jews. Is it asked why Jesus ate of the typical lamb first? We answer that he was born under the Law, and must observe its every requirement. Since he at Calvary fulfilled the Law, that "Covenant" is no longer in force even, upon Hebrews.

It would be difficult to determine just when or why, this impressive season for the commemoration of our Lord's death began to be ignored, but it was, doubtless, as a matter of expediency, resulting from that compromising spirit which early began to mark the great falling away, which Paul foretold. Christian people generally, judging mostly from the varied practice of the Nominal Churches with regard to it, suppose that it really makes little or no difference when the Lord's Supper is celebrated. And under this impression, without much thought or examination, they interpret the words of Paul in 1 Cor. 11:26 ("as often") to mean an indefinite time. It reads, "As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come." But a careful study of the context gives conclusive evidence that this was not the case, but that a definite time was referred to. He tells them (verse 23) that he delivered to them that which he also received of the Lord: "That the Lord Jesus the same night in which he was betrayed, took bread, etc." Here notice not only that the time selected by Jesus seemed the most appropriate, but that it was so appropriate that Paul was informed, by a special revelation from the Lord, that this was instituted the night he was betrayed.

How often could the Church break that bread and drink that cup as a proper memorial of the Lord's death? Surely only on its anniversary. When American Independence is celebrated, it is on its anniversary--the Fourth of July. It would be considered peculiar, at least, if some should neglect that day and celebrate it at sundry inappropriate times. And if, speaking of the Fourth of July, we should say, As often as ye thus celebrate ye do show forth the nation's birth; who would understand us to mean several times a year? Likewise, also, the Lord's Supper is only properly a

celebration on its anniversary, and once a year would be "as often" as this could be done.

Some think that they find records in Scripture which indicate that the early Church ate the Lord's Supper every First day of the week. To this we answer, that if this were true we should have no more to say on the subject; but where is the record? We are referred to Acts 20:7: "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them," etc. But is there any evidence that the bread was broken as a remembrancer of the Lord's death? If so, why was it never called the Lord's Supper, and why was the wine omitted? Was the cup not as important an emblem as the bread? Take a similar expression: Jesus was known to the two disciples at Emmaus in the "breaking of bread" (Luke 24:35). Who will claim that that was more than an ordinary meal? Who will claim that they were eating the Lord's Supper? No one.

So far from being an appropriate time for the commemoration of our Lord's death, the first day of the week would be most inappropriate. Instead of being set apart or used by the early Church to commemorate Jesus' death and the sorrowful scenes of the Lord's Supper, Gethsemane and Calvary, it was to them a glad day, a day of rejoicing, reminding them of the fact that "THE LORD IS RISEN INDEED." Hence the appropriateness of the name Lord's Day, and of its observance by the Church as a day of worship and praise.

The seeming custom of breaking bread on the First day, perhaps, had its rise in the fact that the disciples were few, and came sometimes long distances

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to meet together, and socially ate their meal together. Perhaps, too, a blessed association of thought and interest lingered round the "breaking of bread" on the First day, when they remembered how repeatedly Jesus manifested himself to them on that day--after his resurrection --and how it was while they were eating that he made himself known. Luke 24:35,43; John 20:19; 21:12.

Even the faint traces of this once established custom in the Church--of celebrating the anniversary of the Lord's death and resurrection--which the Roman Catholic and Episcopal Churches still observe, after an accommodated fashion, on Good Friday and Easter Sunday, has been almost lost sight of by others.

It has been the custom of many of the WATCH TOWER readers to "DO THIS" in remembrance of our Lord's death on its anniversary. Since it properly takes the place of the Jewish type, we reckon it according to the Jewish, or lunar time; and hence generally on a different date from "Good Friday" and Easter, which, following the same method of reckoning, but not exactly, commemorates the Friday and Sunday near the actual lunar date. The Lord's Supper anniversary this year will be on Sunday evening, April 18th, about

8 o'clock; Monday afternoon following being the anniversary of the crucifixion; and the Passover festival week as observed by Hebrews commencing at 6 P.M. of that day.

The teaching of Paul, in 1 Cor. 11:26, is not that we should discontinue this simple and impressive ordinance which commemorates the death of our Paschal Lamb, and symbolizes also our share in his death, as soon as we learn of his glorious advent. Since it is a calling to mind of these facts, and an annual reminder and renewal of our covenant to sacrifice with him, it is proper that it should be observed until, in this time of his presence, we are changed to his glorious likeness--until we drink the new wine of joy with him in the kingdom. Matt. 26:29.

THE IMPORT OF THE EMBLEMS.

It might be profitable to some, to point out the significance of the broken loaf and the cup.

Of the bread Jesus said: "It is my flesh;" that is, it represents his flesh, his humanity which was broken or sacrificed for us. Unless he had sacrificed himself for us, we could never have had a resurrection from death, to future life; as he said, "Except ye eat the flesh of the Son of man...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, as an aid to walk the narrow way which leads to life. And thus we see that it was 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 should 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 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 Jesus was free from sin, a lamb without spot or blemish, "holy, harmless, undefiled." Had Jesus been of Adamic stock, had he received the life principle in the usual way from an earthly father, he, too, would have been leavened, as are all other men, by Adamic sin; 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 bread as pure, unleavened, and so let us eat of him; eating and digesting truth, and especially this truth; appropriating by faith his righteousness to ourselves we realize 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 Jesus, individually, but that after we have partaken thus of him, (after we have been justified by appropriating his righteousness), we may, by consecration, be associated with him as parts of one loaf (one body) to be broken for, and in a like manner to become food for the world (1 Cor. 10:16). This same thought, of our privilege as justified believers to share now in the sufferings and death of Christ, and thus become joint-heirs with him of future glories, and associates in the work of blessing and giving life to all the families of the earth, is expressed by the Apostle repeatedly and under various figures; but when he compares the church, as a whole to the "one loaf" now being broken, it furnishes a striking and forcible illustration of our union and fellowship with our Head.

He says, "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 wine represents the life given by Jesus the sacrifice--the death. "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 is 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 comes to men. (Rom. 5:18,19.) Jesus' shed blood was the "ransom for ALL," 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.) "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 all could realize the value of the cup, and could bless

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God for an opportunity, sharing it with Christ that we may be also glorified together." --Rom. 8:17.

Jesus attaches this significance to the cup elsewhere, indicating that it is the cup of sacrifice, the death of our humanity. For instance, when asked by two disciples 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." Wine is also a symbol of joy and invigoration: so we share Jesus' joys in doing the Father's will now, and shall share also his glories, honors and immortality --when we drink it new with him in the Kingdom.

Let us then, dearly beloved, as we surround the table to 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 be broken in

feeding 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, his fellow disciples may not attempt to judge his heart--God alone reads that with positiveness. And though the Master knew beforehand, who would betray him, nevertheless one who had "a devil" was with the twelve.

Because of its symbolism of the death of Christ, therefore let all beware of partaking of it ignorantly, unworthily, improperly --not recognizing through it "the Lord's body" as our ransom, else the breaking of it in his case would be as though he were one of those who murdered the Lord and he in symbol would "be guilty of the body and blood of the Lord."--1 Cor. 11:27-29.

"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; else, otherwise, his act of commemoration will be a condemnation to his daily life before his own conscience--"condemnation to himself."

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. 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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PARDON.

Pardon implies the removal of guilt. It differs from acquittal. The latter term is applied where guilt is charged but not established. The innocent man, when found to be innocent, is acquitted. He is not pardoned, but justified as an innocent man. But the sinner is not innocent. The dreadful fact of his guilt is established, and cannot be ignored. If he be delivered from guilt it must be by cancellation--by blotting out the record of the guilt--a work which God only can perform. Hence pardon is not an act of acquittal, but the reversal or

revocation of the condemnatory sentence of the law. This act takes away the guilt of sin by expiation, and removes its legal results, including the penalty, so that the sinner escapes from punishment as effectually as by acquittal. The sacrifice of Christ expiates the guilt provisionally, and faith in Christ makes the expiation actual, and delivers from condemnation.--Sel.

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THE CHURCH OF GOD.

The Church of God on earth is not what she seems; nay, is what she seems not. She is not a beggar, yet she seems one; she is a King's bride, yet she seems not. It was so with her Lord while here. He was not what men thought him; he was what they thought him not.

It is in this way that the world is put to shame, its thoughts confounded, its greatness abased before God. And it is in this way that Divine wisdom gets large space over which to spread itself, step by step, and to open out its infinite resources slowly and with care (like one exhibiting his treasures), that no part, no turn in all its windings may be left unobserved. It is not the result only that God desires that we should see and wonder at, but the process by which it is reached, so unlikely to effect it, yet so steadily moving forward to its end, and so strangely successful in bringing about that end.

God is showing us most minutely how "fearfully and wonderfully" all things are made, and we among the rest, in our first birth and in our second, in our natural and in our spiritual growth.

The tree, in winter, is not what it appears --dead; nay, it is what it appears not--alive; full in every part, root and branch, of vigorous though hidden vitality, which frosts and storms are maturing, not quenching. All summer-life is there; all fruitfulness is there; though neither visible. It wraps up within itself the germs of future verdure, and awaits the coming spring. So is it with the church, in this age of wintry night; for it is both night and winter with her. Her present condition ill accords with her prospects. No one, in looking at her, could guess what she either is or is to be; could conceive what God has in store for her. For eye has nothing to do with the seeing of it, nor ear with the hearing of it. No one, in observing her garb or her deportment, or the treatment she meets with at the hands of men, or the sharp, heavy discipline through which she is passing, could take the measure of her hopes. Faith finds difficulty in realizing her prospects, and she can hardly at times credit the greatness of her heritage, when thinking of what she is and remembering what she has been.

It often seems strange to us, and it must seem much more so to unfallen beings, that saints should be found at all in such a world,-- a world of atheists,-- a world that from the days of Cain has been

the rejector of God's Son, both as the sacrifice for sin and as the heir of all things. It is not on such a spot that we should naturally expect to find sons of God.

If a stranger, traversing the universe in search of God's little flock, his chosen ones, were to put to us the question, "Where are they to be found?" certainly he would be astonished when told that they were in that very world where Satan reigned. Would he not say, "Either this is a mistake and a chance, or else it is the very depth of unfathomable wisdom." For we do not go to the crater's slope for verdure; nor for flowers to the desert. Yet it is so with the Church. It is strange, perhaps, to find a Joseph in Egypt, or a Rahab in Jericho, or an Obadiah in the house of Ahab, but it is more amazing to find saints in the world.

Yet they are here. In spite of everything ungenial in soil and air, they are here. They never seem to become acclimatized, yet they do not die out, but are ever renewed. The enemy labors to uproot them, but they are ineradicable. Nay, they thrive and bear fruit. It is a miracle; but yet so it is. Here the great Husbandman is rearing his plants from generation to generation. Here the great Potter fashions his vessels. Here the great Master-builder hews and polishes the stones for his eternal temple.

Thus, then, one characteristic of the church is the unlikeliness of her present to her future condition. It is this that marks her out, that isolates her, as a gem in the heart of a rock, as a vein of gold in a mine. Originally she belonged to the mass, but she was drawn apart from it, or it fell from her and left her alone, like a pillar among ruins. Outwardly she retains much of her former self; but inwardly she has undergone a change that has assimilated her to "the world to come." Thus her affinities and her sympathies are all with that better world. Her dwelling is still here, and in her external appearance she is much as she used to be; but the internal transformation has made her feel that this is not her home, and filled her with anticipations of the city and the kingdom to come, of which she has been made the heir. Her kindred according to the flesh are here, but she is now allied to Jehovah, and this draws her soul upwards.

Cut off from home and a heritage here, yet assured of both hereafter, she of necessity lives a life of anticipation. Giving credit to the message of grace, and resting on the blood of him through whose cross that grace came to her, she anticipates her judgment.

Realizing her oneness with the risen and ascended Christ, she feels as if already seated with him in heavenly places. Looking forward to the arrival of the King, she anticipates the kingdom. In darkness she anticipates the light; in sorrow she anticipates the joy; in the night she anticipates the morning; in shame she anticipates the glory. "All are mine," she says, "whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are mine; for I am Christ's, and Christ is God's." In these

anticipations she lives. They make up a large portion of her daily being. They cheer her onward in spite of the rough wastes she has to pass through. They comfort her; or when they do not quite succeed in this, they at least calm and soothe her. They do not turn midnight into noon, but they make it less oppressive, and take off "the night side of nature."

"I am not what I seem," she says to herself; and this is joy. I am not the beggard outcast that the world takes me for. I am richer far than they. I live in the future; my treasure is in heaven, and my heart has gone up to be where my treasure is. I shall soon be seen to be what I now seem not. My kingdom is at hand; my sun is about to rise; I shall soon see the king in his beauty; I shall soon be keeping festival, and the joy of my promised morning will make me forget that I ever wept."

Thus she lives in the morning ere the morning has come. She takes a wide sweep of vision, round and round, without a limit; for faith has no horizon; it looks beyond life, and earth and the ages, into eternity.

Beyond the death-bed and beyond the grave, she sees resurrection. Beyond the broken hearts and severed bands of time, she realizes and clasps the eternal love-links; beyond the troubles of the hour, and beyond the storm that is to wreck the world, she casts her eye, and feels as if transported into the kingdom that cannot be moved, as if already she had taken up her abode in the New Salem, the city of peace and righteousness. Beyond the region of the falling leaf she passes on to the green pastures and sits under the branches of the tree of life which is in the midst of the paradise of God. Losing sight of the bitterness of absence from the beloved of her heart, she enters the bridal chamber and tastes the bridal joy; keeping festival even in the desert, and enjoying the Sabbath rest amid the tumults of a stormy world.--H. Bonar.

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What poor despised company
Of travelers are these,
Who walk in yonder narrow way,
Along the rugged maze?

"Ah, these are of a royal line,
All children of a king,
Heirs of immortal crowns divine,
And lo, for joy they sing!

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THE GIFT OF GOD.

Each night is followed by its day,
Each storm by fairer weather,
While all the works of nature sing
Their psalms of joy together.

Then learn, oh heart, their song of hope!
Cease, soul, thy thankless sorrow;
For though the clouds be dark to-day,
The sun shall shine to-morrow.

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BEGGARS MIGHT BE KINGS.

Among the Scotch lairds there is one whose father died in a poor house, like a beggar, notwithstanding his possession of the very same riches as his heir at present has at his disposal; but he simply did not know how rich he was. Shortly after his decease, rich metallic ore was discovered on the estate; the mines which were worked at once gave such returns that very soon all mortgages and debts could be paid off, and moreover put the present owner in possession of a nobleman's fortune. His father possessed no less, but he knew it not. Alas, for how many the blessed Word of God is worth no more than waste paper! Therein are contained the richest promises of fullness of grace, of victory over every enemy, of exceeding glory, but because they do not explore these mines they live like beggars, who can hardly obtain a morsel of bread. And lo! There is spread the rich board in the Father's house, with food most exquisite, and the Father himself inviting us to sit down at his table.--Sel.

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WE must not judge whether things are of God by the good or bad result, since David said that his feet had well nigh slipped in seeing the prosperity of the wicked.

EVERY act of the man inscribes itself in the memories of his fellows, and in his own manners and face. The air is full of sounds, the sky of tokens, the ground is all memoranda and signatures, and every object covered with hints, which speak to the intelligent.

THE United Presbyterian, discussing the recent elections in England, says: "England is moving on towards--we do not know what. Its democratic development is slow, yet sure; and though the

church seems to be strong, its disestablishment is only a matter of time. The tendencies of the age are too strong even for British sturdiness, reinforced by all the power of sacred traditions, and the old things must pass away to make room for the new."

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AND
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PRESENCE.

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TAKE NOTICE.

This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it. Freely we have received and freely we would give the truth. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea,

come, buy wine and milk without money and without price." And you that have it-- "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness."-- ISAIAH 55:1,2.

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WRITE addresses very plainly, please, in every letter. When you change address say where from, as well as where to.

AT YOUR MEETINGS.

To those who celebrate the Lord's Memorial Supper in the various places, we suggest a careful study of the article --"The Lord's Supper"--in our last issue, and also the "View from the Tower," in our issue of April, 1885. May the Lord be with you each, and comfort and strengthen your hearts for something still to do or bear, before the conflict ends.

COME! FORGET NOT THE ASSEMBLING!

What is true of the smaller gatherings (Heb. 10:25) is still more important in regard to the more general gathering which will take place here in Allegheny, on the 18th inst. and onward. All who can come should make special effort to be here--"So much the more as ye see the DAY drawing on." Come, to do good and to encourage others, as well as to get good and be strengthened yourself. Some have inquired whether there will be an opportunity during the meeting, for them to symbolize their Baptism. Yes, we answer; a very favorable opportunity.

THE GERMAN TOWER.

We have now issued several numbers of our German edition, composed in the main of translations from the English edition, by Bro. Von Zech. We want to get it into the hands of all the truth-seeking Germans possible. You can thus help in "bearing up" and "washing" and making "ready" the members of the body among these. Will you do it? Order all the sample copies you can use judiciously--Free. Those who are canvassing with sample packets of "Food" and TOWER should have samples of the German with them for such.

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VIEW FROM THE TOWER.

Slowly and surely the morning dawns; slowly and surely the present kingdoms and powers of this world will crumble and fall before the heavenly King and kingdom. Slowly and surely the "strong man" is bound in his own house by the stronger one now present--"as a thief" --unobserved; and his house is being broken up.--Matt. 24:43.

In the midst of the confusion of strikes and riots here and abroad during the past month, it is interesting to note the view of the situation taken by some of the leading secular journals. For though the religious press is most timid and slowest to see and recognize present truth in any form, and while some of the secular papers pander to the prejudices of one class or the other, there are some which take a very correct and liberal view of both sides. We perhaps cannot do better than give extracts from some of these. One says:--

"There are in this country about seven and a half million persons employed as tillers of the soil; more than three and a half million mechanics, and nearly two million others occupied in trade and commerce, together making a total of over thirteen million people engaged in productive industry. Then we have a few more than four million professional men and others connected with the professions. Now what if this thirteen millions of industrial population should nearly all become so intelligent and reasonable as to conclude to cooperate for the welfare of the whole body, instead of pursuing their animal instincts as they now do, and acting upon the principle that every man shall get all he can of every other man, and keep all he gets. Would it not be a glad and glorious day for this struggling world of ours?

"We are among the increasingly large number of enthusiastic people who believe the day is coming and will soon be ushered in when humanity shall co-operate for the general good of all, and that the grab system of the past, still in practice, shall gradually give place to a state of society the chief purpose of which will be to really protect the weakest as well as the strongest member from all harm, and when human nature will have far less of the animal and much more of the intellectual in it than is now manifested.

"Rich men are becoming interested in the condition and welfare of the multitudes of the poor who are trying, in their way, as best they can, to climb up to and live upon higher ground. They are getting tired of the life-struggle necessary to get and to keep an amount of wealth wholly out of proportion to the possible needs of the most extravagant desires, simply for the vulgar purpose of gratifying their vanity, or pride, or lust, or power. The number of wealthy men who realize that getting money merely for the sake of the money, and then standing guard over it all their lives, is about as mean, debasing and slavish an occupation as an intelligent human being can be engaged in for the twenty or thirty years of active business

life that is possible, is increasing. Such men are looking about them and honestly trying to find what is best to be done to help their fellow-men. And they are succeeding very well indeed, and doing a great deal.

"Another evidence of the fact that brains are in bloom is found in the position occupied by the great body of wage workers organized and organizing at this time, and in the manner in which they proceed to secure what they conceive to be their rights. They meet with their employers through delegates representing them, and clothed with necessary power to act as shall seem best for the interests of the whole body whose representatives they are. They are the intellectual equals of those with whom they confer, and in all respects are competent to deal with the questions at issue. The day is past in this country when wage workers, as a class, go before wage payers as suppliants seeking the dispensation of favors at the hands of the employers. They meet and confer on equal terms. It is the day of decency on both sides, the exercise of reason, and the pursuit of justice. Failures will occur, and wrongs on both sides will be done, but the principle is established and in the end it will work out the peaceable fruits of righteousness."

Much of the above is very true, but on the whole the picture presented is not truthful--it is too roseate, too bright entirely. It is true that some of the wealthy earnestly desire the elevation of their less fortunate fellow creatures, and it is true that many of the wage-workers are now using their brains for their social and financial advancement; but it is equally true, that selfishness on the part of the masses of both these classes will conflict with and upset the best laid plans for the common welfare and peace. Hence it will yet be found in the end, as the Scriptures have foretold, that the Golden age of blessing--the Millennial age will be ushered in not smoothly, and quietly, by arbitration and without strife, but by "a time of trouble such as was not since there was a nation." A "day of wrath," a "day of vengeance," a day of "distress," ushers in the glorious day of peace and righteousness--the day for which we have so longed, and prayed "Thy kingdom come, thy will be done on earth as it is in heaven."

The trouble will come, because each class will feel that it has rights which the other selfishly refuses in full measure to recognize. The striking spirit, begotten of real as well as fancied and unreal wrongs and rights, begotten in turn of an increase of intelligence ignorantly presumes that it grasps the entire situation, and can fully and quickly remedy the evils. Only time will demonstrate to these the truth from the error, on this subject, and the utter impossibility of imperfect, depraved men forming a perfect order of government--the impossibility of any class of selfish men ruling their fellow-men unselfishly.

Men are beginning to see that Love and Justice must rule the world hand in hand, ere full blessings can come to all; but they will not learn until by bitter experience in this struggle already commenced,

that the law and rule they desire is not to come from depraved humanity, but from the establishment of the kingdom of heaven, when God's will shall be done on earth as in heaven."

Nevertheless these throes of anguish which pass over the world by spells, these efforts which grow more severe each time--"as travail upon a woman"--are the very means by which God's Word declares He intends to lead mankind into the desired blessings; proving to them the necessity for and advantage of his kingdom, and overthrowing the powers which for so long he has permitted, to do the best they could at governing, but whose grandest efforts are now proving failures.

That the world is beginning in some measure to see that we are in the great day of the Lord's presence, and that they see him coming in the trouble clouds which each year become more dense, is evident from much that is being written at the present time, of which the two extracts below are samples. We cannot doubt that the Scriptural views of this question, and of the hopes beyond the struggle, advanced through the TOWER and its ten thousand readers--scattered in every nook and corner of civilization, has had something to do with the clearness of views expressed by the writers of these extracts, who are unknown to us.

One under the caption, "The Coming Armageddon," says:--

"There is no issue before the American people so insistent for solution as the relation between labor and capital. Daily it becomes more evident that we will have to rearrange the methods which have done very well and very ill for a number of centuries, as long as the power lay upon one side and the weakness upon the other. The times are changing, and we must change with them. Out of this ruinous and suicidal conflict between the workers and the corporations we must come, at the end, to a settlement which will recognize the altered industrial condition of the people. We are drifting away from feudalism socially as surely as politically. Our progress has not stopped. 'The stream of tendency whereby all things make for righteousness' seems to be now hurrying us to utter ruin. But this is a seeming, not a reality. Out of this ebullient cauldron will be crystallized sooner or later a compromise that will stand as long as it is worthy, and will dissolve away again, as our present system is dissolving, when it becomes unworthy. The pity of it is that we can only reach peace through a bitter and disastrous struggle, of which the present strike is simply an affair of outposts --a skirmish in the dark. Upon the one side is ranged class prejudice, vested rights, and the money of the land. Over against these stand arrayed a multitude, but dimly awake to the possibilities of its power, an army outnumbering the hordes that followed the Asiatic conquerors. An Armageddon is to be fought, fraught with ruin to both victors and vanquished."

Ah, yes! the stream of tendency would long since have wrecked the poor frail bark of human government,

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had not God himself been holding the supervision of all, and saying to the fierce passions and ambitions of Alexanders, Napoleons and Caesars, Thus far, and no further! And now, thank God, we see that though the present civilization is to go to complete wreck, it will not occur until she has struck upon the shores of the everlasting kingdom of Him "whose right it is" (Ezek. 21:27), and where, no more subject to the tossings of selfishness and ambition, all the families of the earth shall be blessed under the rule of the Prince

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of Peace.

The other clipping is entitled "An Age of Antagonisms," and runs as follows:--

"When the condition of all enlightened nations is looked into, and the widening antagonisms waged in them brought to view, it looks as if modern civilization were nearing its crisis. The very structure of human society is not only boldly and rudely challenged, but menaced with dislocation. Agencies, forces and interests that have slumbered side by side for ages have waked up to find themselves enemies, and other agencies, forces and interests that have been working together heretofore in a mutually advantageous co-operation, now find themselves precipitated against one another in mortal conflict. That the old dispute between religion and science should have broken out afresh and be waged with desperate vehemence and spirit is not surprising perhaps, in an age remarkable for bounding intellectual vigor, research and unsparing criticism; but this is only one phase of a warfare that pervades every department of life. Labor against capital and capital against labor; combinations of producers against consumers and counter combinations of consumers against producers; pooled railroads against shippers and shippers against the railroads; proletarianism against property; anarchism against public order--these are the conspicuous phases of a world-wide strife which extends to the smaller matters of life and breaks out in quarrels about what we shall, and what we shall not eat and drink; quarrels over ritual worship, hostility to the public schools, butchers' leagues against the transportation of dressed meat, and leagues of small dealers in specialties against the great bazaars that are breaking down their business.

Society is organizing itself into combinations and fraternities for offence and defence, and fealty to these has grown into a sentiment before which patriotism, friendship and even religion are beginning to bend. We see no revolutions and insurrections--and it is probable that these will be avoided--for new agencies less violent and quite as effective have been discovered. Numbers combine against an individual or corporation, and by means of a boycott, deliberately resolved on and pitilessly and persistently enforced, reduce the victim to submission. The formidable tendency towards an

oppressive centralization is desperately resisted by organized and artificial efforts in behalf of disintegration--and so it comes about that society is confronted with problems which its own constitution and experience furnish no solution for, and before which rulers, cabinet ministers, statesmen and economists confess their helplessness.

It is not possible at present to foretell what this strife will result in. Its universal prevalence is a symptom that society is not satisfied with itself, and modern civilization, so productive of human triumphs over the forces of nature, is still attended with conditions profoundly unsatisfying."

Only from our stand point can the sunshine on the other side the darkness, be clearly seen. Only from the stand point which recognizes the Lord's presence,-- that we are now in The Day of the Lord --is there ground for rejoicing. Lift up your heads ye saints of the Lord, for your redemption draweth nigh; the sufferings of Christ are nearly ended, the glory soon shall follow. Then "the glory of the Lord shall be revealed and all flesh shall see it" and be blessed under it.

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page 2

EXTRACTS FROM INTERESTING LETTERS.

Atlanta, Ga.

MR. RUSSELL:--DEAR SIR: Enclosed find postal order for Diaglott, Concordance, and subscription.

I am a member of the Presbyterian church, and have been for quite a number of years, but have never been satisfied with my profession of faith, and never could understand the Bible until a friend gave me a copy of "Food for Thinking Christians," which has given me a thirst for the Scriptures. I have read a few copies of ZION'S WATCH TOWER, and think I am on the right path. God grant to show me his way and make his path plain. If you have back numbers of paper for this year, please date my subscription from January.

Yours, longing for truth, _____.

Binghamton, N.Y., March 15, 1886.

DEAR BRO. RUSSELL: We are still here, and enclose a list of names and report. I think my course of lectures closed auspiciously as I could think, if not wish.

Some told me that if the series did no other good, it at least softened the attitude of the fiery dogmatic Free Methodists, who expect to

run away with all that dare try conclusions with them. At the meeting yesterday they showed, as a result of my answers to their questions at the stand and in the papers, that they were better disposed and had "changed their minds," both as to methods and as to denying all except tradition. At first they knew everything. The congregation increased, and many expressed regret that the lectures closed. The last lectures were received with great warmth and expressions of benefits received. I stay till to-morrow to have conversations with parties to-day. You see work is plenty for the willing. Surely I begin to see why the Lord sent me this way. Mrs. A. joins in kind remembrance, sympathy, and prayers for all saints, but especially for you, dear Bro. and Sister Russell. In Christ,

J. B. ADAMSON.

Bramley, England.

DEAR SIR:--It is with heartfelt gratitude that I reply to your letter, which I received this week, and I trust that I clearly understand all that you have so plainly set before me. I see that what I thought was "light" before was not the "true light." It seems at last what I have been seeking ever since I was twenty years old; and truly I have not known one hour of real rest of mind all these ten years, and I cannot but sincerely regret so much time in a sense wasted. It is exactly as you put it--I believed that if I trusted in Jesus I should be saved, and would doubtless be given a sense of my "acceptance in him." Now I see it to be true that he died for all, therefore, of course, for me, and the difficulty of believing is gone. The difference of this way is almost inexpressible in the relief of mind it gives to receive it, after being so long harassed by the other. It is indeed "good tidings of great joy," and I wish I had more ability to help to spread it. I was very much astonished to find that you thought I could be one of the "overcomers" of this age; it did not appear to me that there could be any possibility of it. I do not think I have had much desire to live to the "flesh" for some time, but still I have not understood what the life of consecration meant. I am learning much from the WATCH TOWER teachings. I have read with great interest the articles marked in one sent, of February. It all seems clearly scriptural, for I can see it plainly enough in the Bible now. I used to be almost afraid to read some parts of the Bible, for they appeared to contradict one another, but always thought the fault lay with myself --from a wrong state of heart. I have but one friend who receives the WATCH TOWER views, and he thinks I have gone too far. The articles on the "Mediator," in the October number, feasted me for some time; and another one, too, in the February, '85, TOWER: "Except a corn of wheat die." I know that I do appreciate God's goodness, and am able to love him now as I never could before, but did not think that I was a special recipient of his favor, and can scarcely realize the precious truth. I have no one with whom I can speak on these subjects, and therefore my WATCH TOWERS are so eagerly looked for.

With the endeavor to express my gratitude to those who have proved so truly my friends.

I remain most faithfully yours,

Sampson County, N.C.

DEAR BRO. RUSSELL: Your letter and sample copies of the TOWER, etc., came to hand in due time. I have been hindered from doing much harvest work by sickness in my family until about three weeks ago, when I commenced trying the plan for harvest work in this community, and it is working exceedingly well among the Methodists and Missionary Baptists here. The members of the churches come in crowds to my school-house appointments and many of them are manifesting great interest in the "good news." They say that their preachers, some of whom are saying this doctrine is dangerous and false, must prove it so by the Bible or they are done with them and their doctrines. Some of the preachers promise to meet me and prove this doctrine false, but when the time comes they are absent. I am now called upon to make more appointments than I can fill under my present circumstances, but I will do all I can. I have appointments for each week to which I walk, one of which is twenty miles, another ten miles from home. Three brethren and four sisters have come out of the F.W.B. Church from whence I came, and are trying to run for the prize, thank the Lord. We now realize that the "harvest truly is great, but the laborers are few." May the Lord send forth more laborers into his harvest is my prayer.

Hoping to hear from you soon, I remain yours in fellowship and service.

Hill, Pa.

BRO. RUSSELL: I am much pleased with your work and publications. Please continue to send your paper. I love its doctrines and spirit. Am in full sympathy with your plan of labor. I am an itinerant minister, but expect to be free from such bands soon. Your brother in the labor and love of Jesus.

Stratford, England.

DEAR SIR: Will you kindly forward the ZION'S WATCH TOWER. I had an opportunity to glance through the number for January, and there saw your notice, and so I decided to write for them. There are several things in the number for January that I should like to go through very carefully. Through reading one of your papers I was led to look at one or two verses, where the coming of Christ is spoken of, and found that it really meant that he is present. I have been long ago tired of sectarianism, and am now

speaking out the word of life without regard to sect, leaving it with God to supply my needs.

New Orleans, La.

DEAR BRO. RUSSELL: Inclosed please find my subscription for 1886, and also addresses inclosed. I have not had a chance to do much work in the vineyard of late, as I am working on board a tugboat. The Lord has given me the two men--two brothers--I am working with. They are Italians by birth, and are very earnestly interested in the glad tidings, although raised in the Church of Rome; it is to their address the WATCH TOWER is ordered. May the Lord of the harvest continually guide and direct you, is my prayer.

Yours, etc.,

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Putnam Co., Ind.

DEAR SIR:--I have distributed the pamphlets you sent, as I thought to the best advantage, and I can already see good fruit. The people are reading, some sitting up nearly all night; they say they cannot stop after commencing to read "Food." In this neighborhood we have had all kinds of preaching, but about five years ago there seemed to come a change over the minds of the people in this locality, providentially it seemed. We went to reading the Bible for ourselves, and the result is, some of them are Universalists, some are Infidels. The fact is they are like sheep without a shepherd; but the WATCH TOWER comes to them as the Shepherd of the little flock did in Christ's day. We are beginning to see eye to eye as it was foretold by the prophets, and to have greater love for one another, and greater love to God, and faith in the Scriptures. The inconsistencies of the modern Christian theories are all laid bare now, as we see that God has a plan and a due time for all things. Yours very truly, in great faith.

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Chicago, Ill.

DEAR BROTHER IN THE LORD:--It is with pleasure I write you so soon again. It is encouraging to know that among the lowly houses there are ears to hear. Enclosed please find address for a new subscriber for the Z.W.T. for a year.

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Kansas.

DEAR BRO. RUSSELL:--The tracts which you sent me are drawing out such an amount of thought that I would like to canvass this place and adjoining towns. Please send me some more copies. I think I can make good use of them. At present I am giving only a part of my time. But I want to increase the time as interest increases. I have been trying for a week to take up the other copies to redistribute, but they will not give them up. So my canvass must be short with so few copies. Yours in hope of a better resurrection.

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WATER LILIES.

How lovely are the lilies which grow in the water! They never pine with thirst; for their root is in the stream, their leaves float upon it, and their flowers peep forth from it. They are fit emblems of those believers who dwell in God, who are not occasional seekers of divine fellowship, but abide in Christ Jesus. Their roots are by the rivers of water, and therefore their leaf shall not wither. A Christian minister once said to an aged Christian, "I pray the Lord often to visit you in his love." "Visit me!" cried the beloved saint. "Why say visit me? He lives here. Jesus dwells in me." To that abiding fellowship, we ought each one of us attain. "Blessed are they that dwell in thy house, they will still be praising thee." This is going to heaven in a Pullman car, riding luxuriously as well as traveling swiftly. In this style of religion there are no doubts and fears; abundant grace drowns all mistrust. A little grace will save, but it will not make us sure of our safety. The fulness of the blessing can alone secure us the joy of it.

The longer I live, the more sure do I become that our happiness in life, our comfort in trouble, and strength for service, all depend upon our living near to God, nay, dwelling in God, as the lilies in the water. To grow on the banks of the river of the water of life is good, but to grow in the stream is far better. God's lilies need to be in him who is their life. With all the earnestness of my soul, I would entreat all whom I love to cultivate continual communion with the Lord. It may require great watchfulness, but it will well repay the believer for all his care. This river hath golden sands. Fellowship with God is a land which floweth with milk and honey. I would rather spend an hour in the presence of the Lord than a century in prosperity without him. There are secrets of unknown delight, which can never be known to us till we rise above the outward and worldly, and come into the life of God, which is the life of heaven. By faith this is to be enjoyed even now. The faith which brought us

life at the first, is the same by which we attain to life more abundantly. -- C. H. Spurgeon.

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JESUS OF NAZARETH.

In the gray twilight of a dreary morn,
A prisoner stood, defenceless and forlorn,
While, to a Roman judge, with boisterous breath,
His fierce accusers clamored for His death.

It was the Christ, rejected and abused;
The King of kings, his sovereign claim refused;
The Son of God, abandoned and betrayed,
An outcast, in the world which he had made.

It was his chosen people whose demand
That timid judge was powerless to withstand;
And, while their baseless charges he denied,
He gave their victim to be crucified.

His chosen people! those he loved and blest;
Whose little ones he folded to his breast;
Who cried more fiercely, as unmoved he stood,
"On us, and on our children, be his blood!"

Oh, Holy Savior! may thy grace reverse
The dreadful import of that reckless curse;
And, on their children, thy atonement prove
"The blood of sprinkling," through Redeeming Love!

-- Francis De Haes Fanvier.

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FEET WASHING.

In Eastern countries, where sandals were worn, and the feet thus exposed to the 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.

Jesus 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. He had rebuked this spirit, which he foresaw would injure them in proportion as it grew and strengthened. 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. He had taken a little child and set him in the midst of the disciples, 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. He had said, 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

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be chief, let him become chief servant (Mark 10:42). 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 towards 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 service 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 was over, 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 them." If you understand and appreciate the lesson I have given you, and will practice it, you will be blessed thereby and 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, and 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 was 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 in other forms, as well as in the same form which the Master used; 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 a 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.

Don't wait until they ask you to assist; for in proportion as they are developed disciples, they will not beg 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 in tribulation even.

Be not ashamed of but seek and rejoice in such service of the "body"--"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-denial, the greater you will be in the eyes of the Master, 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 its service.

Follow on then the noble "example" of Jesus; wash and be washed one of another, cleanse and purge away the defilements with which

each comes in contact in the world daily, 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.

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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."--Rom. 14:13.

"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."--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, and the various members are represented. So also the entire number of saints in the world to-day, or in any day, represent the one body. And yet the entire body is but one; and looked at in 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 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 falling on every hand. The question shall 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. Hence, as the Apostle advised us, 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 now? Are you scattering error by words of your own, or reading matter, or in other ways

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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 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 faithfulness or unfaithfulness, our worthiness or unworthiness to be members of the feet class ourselves.

Blessed shall be that servant whom the Lord shall find giving meat in due season, especially when He is present. (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 is made "ready" for the Bridegroom by herself; each member assisting one another results in the preparation of the whole. Not that we could make ourselves ready

of ourselves, but that we aid each other in making use of the various arrangements for our readiness provided by our Lord--the robe etc.

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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WE SHALL NOT ALL SLEEP.

Believing the Bible teaching concerning death, that it is the extinction of life, and that it is only likened to a sleep in view of a promised resurrection, we have special interest in the statement of Paul relative to the awakening of the Church, the first or chief resurrection. He says: "Behold I show you a mystery. We shall not all sleep, but we shall all be changed--in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." The time for this instantaneous change is here shown to be under the sounding of the last trumpet, elsewhere referred to as "the seventh trumpet," "the trumpet," and "the trump of God." The sounding of six of these symbolic trumpets is already in the past, fulfilled in events which have transpired on the earth corresponding to the symbolic prophecies foretold in connection with them; and we are now living under the sounding of the seventh trumpet, during which the resurrection of the Church is due.

The sounding of this seventh symbolic trumpet marks some of the most momentous events that the world has ever known, though at first they come so gradually as to be observed only by the watchers--the faithful students of the sure word of prophecy. We find ourselves today in the very midst of these events.

Notice some of the striking events of this trumpet. During its time of sounding "The Lord himself shall descend from heaven." He "shall gather together his elect," the "little flock" of faithful ones, his "jewels," "from the four winds, from one end of heaven to the other," out of Babylon. (Matt. 24:31.) "The dead in Christ shall rise." (1 Thes. 4:16,17.) The living members of the body of Christ--"shall be changed." (1 Cor. 15:51-52.) "The nations" become "angry." (Rev. 11:18.) "The kingdoms of this world become the kingdoms of God." (Rev. 11:15.) Reward is given to the prophets and saints (verse 18), which implies their resurrection, since they could not be rewarded while dead; and the dead world will be brought to judgment--trial (verse 18). Briefly stated, it is the time of the Lord's second glorious presence and reign; the time for the gathering together and exaltation of his elect church, both from the grave and from among the living; the time for the overthrow of the present powers that be, and the establishing of the new power--the kingdom of God, both in its spiritual and earthly phase; and then

the awakening and judging of the nations--the great work of restitution.

These events do not all succeed each other, requiring that one must be finished before the other can begin, but several parts of the work progress simultaneously. While the church is being gathered, the nations are mustering their forces for the great conflict; and while some of the saints are being changed from human to spiritual, others remain in the flesh, and probably some will so remain until the great conflict is almost over. This would appear from the words of the Psalmist, suggesting the proper attitude of mind for those who shall remain through these troublous times:--"God is our refuge and strength, a very present help in trouble. Therefore will not we fear though the earth [the present organization of society] be removed; and though the mountains [kingdoms] be carried into the midst of the sea [overthrown by the unrestrained forces, the "sea" class]; though the waters thereof roar and be troubled, though the mountains shake with the swellings thereof."--Psa. 46.

Already we hear the roaring of the troubled waters, and feel the shaking of the mountains, yet we fear not; nor will we, if permitted to remain even till they sink in the midst of the sea. God's truth is our shield and buckler, and therefore none of these things move us; they only cause us to rejoice the more, because we realize that all this is necessary in order to bring the nations to the recognition of and submission to God.

It is to this time of the sounding of the seventh trumpet, this time of the advent, that Paul directed attention, saying "We shall not all sleep." Paul and all the Church from that day to this, have slept waiting for the day of Christ, now being ushered in. Now the blessed time has come to which they in hope looked forward.--2 Tim. 4:8.

Those who die in this day of the Lord's presence do not sleep, but the instant that the human body sinks into death, the new spiritual body is received, and according to Paul's word, not an instant of unconsciousness intervenes. Because the spiritual body is invisible to humanity, none can know of the change except by faith in the promise of God.

The work of the new kingdom is now in progress, and the body of Christ, whether in the flesh or in the spirit, (resurrected,) are all actively engaged as co-workers together with our Lord and head. What a blessed privilege to realize that such is the case. If the work to be done while in the flesh were all finished, then doubtless all of the elect company would be speedily changed to the spiritual plane where they can work to advantage. "Ye are my witnesses," said the Lord, and it seems that the world has never yet been left without a human witness for God. And it is our privilege to be his witnesses now, and to stand as witnesses for God until "changed" to the higher plane. So long as the saints now abide in the flesh, it is an evidence that God has a work for them to do, either for themselves

or others here. However humble, then, may seem the sphere of any of the consecrated ones, they should remember that God has a work for them to do here and now --a work which, if engaged in heartily, as unto the Lord, will not only enlighten others, but specially discipline and develop themselves spiritually. If idlers in the vineyard of the Lord, or if we go about his work complainingly and grudgingly, as if by constraint, we are proving ourselves unworthy of the great reward, and the Lord who reads the heart will make no mistake in judging us.

Let us appreciate our privilege of service, considering that we are workers together with the Lord and the risen saints, present with us, though invisible, except to the eye of faith. We need not expect large results in the present time. Neither Jesus, nor the Apostles, nor any of the saints, saw large results of their labors; but they were willing to work for the small results, and trust the future under God's providence, to justify the sacrifices made in the service. We may sow in tears, but shall, in due time, reap in joy.

With such a glorious hope in view, to be realized as soon as this weary humanity shall have exhausted its strength in the present service, who of this faithful consecrated class may not profitably sacrifice himself in the blessed service, and rejoice even in the midst of tribulation with joy unspeakable and full of glory? Truly we should rejoice in the Lord always, and in everything give thanks, knowing that our labors are not in vain in the Lord, and that the trial of our faith is for our profiting and development as new creatures. "Count not your lives dear unto you," for "Blessed are the dead which die in the Lord from henceforth"--their labors shall cease, but their work shall continue. Rev. 14:13.

MRS. C. T. RUSSELL.

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I AM THE RESURRECTION AND THE LIFE.

As the time draws near for the commemoration of the closing scenes of our Redeemer's human existence, our minds are drawn to the consideration of the blessings secured for the human race through that great sacrifice. And as the long foretold signs of his second glorious presence and reign become more and more manifest, we lift up our heads and rejoice, knowing that our redemption draweth nigh.

The death of Christ secures for all mankind the blessed boon of resurrection, --a restitution. That ransom price laid down at Calvary secured for all mankind the right to live again. And the resurrection of Christ--not to the human nature (for that was the sacrifice laid down forever in our room and stead), but to the divine nature, with all power in heaven and in earth given to him--is proof and manifestation of the power which shall accomplish the great work

of resurrection for those whom he purchased with his precious blood.

The time of his second presence is stated to be the time for the restitution of all things,--the time for the raising of the dead. Every indication, therefore, which we see giving evidence of his presence, is but the introduction to other and greater signs to follow shortly. The first accompanying signs of his presence are those of trouble;-- "Behold he cometh with clouds." We have watched the clouds gathering for several years past, knowing that, according to the sure word of prophecy, they must soon overspread the whole heavens. And now the darkness increases, and we rejoice, knowing that these things must be, and that they are the disguised harbingers of a lasting peace and better state, and will not last forever. A few more years will find these events, their rise, progress, and culmination, numbered among the things of the past; and then what? Then the whole world will have come to recognize the presence and power of Christ; the kingdom of God will be actually "set up" in power and control of the world; the "old heavens," the present ruling powers, will have passed away, and the "new heavens," the kingdom of God, will have come. Then the work of restitution will begin--the restoring of the dead to life, and of the living to health and perfection, the restoring of truth and righteousness, and the establishment of justice.

Until the present heavens shall have passed away, the dead, except the Christ--the Church, head and body-- shall not be awakened; but when the new heavens are established, they shall be remembered and brought forth. "As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down, and riseth not till the heavens be no more; they shall not awake, nor be raised out of their sleep." (Job 14:11,12.) This is a blessed provision; they shall not be awakened until surrounding circumstances, etc., shall be more favorable than at present, for their trial. The great conflict of this evil day, which shall terminate in the passing away of the old heavens and the complete binding of Satan, must first be at an end. For this Job prophetically prayed, saying, "O that thou wouldest hide me in the grave, that thou wouldest keep me secret until thy wrath be past, that thou wouldest appoint me a set time and remember me." He adds: "All the days of my appointed time will I wait till my change come. Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands."--Job 14:13-15.

Job also shows that the hiding in the grave means destruction, and that the coming forth is a re-creation, when he says, "Now shall I sleep in the dust; and thou shalt seek me IN THE MORNING, but I shall NOT BE." (7:21.) If he is not in existence, yet comes forth when called (14:15), the calling forth is a re-creation.

For six thousand years God has been turning man to destruction, and when the present storm shall have passed he will begin to say, "Return, ye children of men." (Psa. 90:3.) What tidings of great joy for all people are these! But only those who have implicit faith in

the promises of God can now rejoice in the glorious prospect. All the hope of the world is in the resurrection, yet even Christians now have little or no faith in it. Regarding death, not as destruction (Psa. 90:3), but as the gateway to heaven or to eternal punishment, they see no place or necessity for a resurrection; and to them this doctrine has lost its power.

It was not so with Paul. He taught that if there were no resurrection, then those who had fallen asleep had PERISHED, and that hopes for a future life were vain. (1 Cor. 15:15-18.) And while thus defining death to be destruction, he asks, "Why should it be thought a thing incredible that God should raise the dead?" (Acts 26:8.) If God has power to create and to destroy, has he not power to restore or re-create that which he destroyed? Surely this is not beyond the scope of divine power. And though it is as impossible to understand the philosophy of the resurrection as of the first creation, we accept both on the authority of God's word.

Jesus said to Martha, "I am the resurrection and the life," and then he gave an illustration of his power in awakening Lazarus to life. As we hear these words repeated at the graves of friends, and realize that they fall upon the ears of many as empty sounds, when they were designed to comfort and cheer bereaved hearts, we long to have them see and feel their blessed import. When awakened from death and brought to a knowledge of the truth, those who believe in Jesus as their Redeemer, who purchased their redemption with his own precious blood, and who walk in obedience to his commandments, may have life, everlastingly.

As we read God's word and recognize the foretold signs which show that these things must shortly come to pass, we hail with joy every indication. Truly we have cause to rejoice always, and in everything give thanks.

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INCREASE OF CRIME.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves [selfish], covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." --2 Tim. 3:1-5.

While on the one hand it must be conceded by all that we live in a day preeminent for its benevolent institutions and reformatory measures, reaching even to the care of the dumb animals as well as the human kind; though it is a day of large salaries to favorite preachers, and large donations for church buildings and other purposes, yet on the other hand it is a day of increase of crime and

of decrease of vital interest in godly things, as ably summed up in the last statement of the apostle quoted above; outwardly there is a form of piety--actually it is merely a benevolence and morality inspired by the increase of general intelligence.

Brother Brookman sends us the following extract on this subject, which may be read with interest as showing the increase of crime in one short year, 1884. If the contrast were for a longer period, say between the years 1884 and 1854, the increase of crime shown would be much more startling. It runs thus:--

"One of the leading journals, which is in full accord with the popular belief that all things are making rapid progress in the right direction, publishes the following statement of the murders and suicides committed in this country in 1884 as compared with 1883:-

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"The statistics of crime in this country for the year just closed are in some respects quite startling. For instance, the murders foot up 3,377, against 1,494 in 1883--an increase of more than 5 per day. The number of executions for murder during the year was 111, only 5 more than in the year preceding; but it is proper to add that public sentiment did something toward the correction of this discrepancy between the number of killings and the number of hangings by applying lynch law to 219 murderers, against 92 thus disposed of in 1883. In the matter of suicides the showing is equally remarkable, the cases for 1884 numbering 1,897, against 910 during 1883. These statistics are not complete, of course, but they are nearly enough so to demonstrate that the past year was, for reasons of some kind, peculiarly given to the taking of human life by violent means.'

"Of course it does not suit the purpose of the optimists to dwell upon tables like this, and, so far as observed, not the slightest notice has been taken of it in any periodical of any kind. But notwithstanding the silence, the fact remains, and is worthy of at least passing thought. It is natural and easy to close the eyes to that which is disagreeable, but whether it is always wise to do so is quite another question. One of the strongest denominations in the land boasts of building a new meeting-house every day in the year, but when there are five more murders every day for the entire year than during the preceding year, and more than twice as many suicides as during the previous twelve months, it is obvious that a great many more meeting-houses are needed, and far greater Christian effort, if this were the remedy. Five thousand two hundred and seventy-four murders and suicides in a single year, out of a population of fifty millions of free and enlightened American citizens, will give one such astounding crime to about ten

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thousand inhabitants; and it is difficult to reconcile this with the oft-repeated statement that there are more than ten millions of evangelical Christians in the United States, that is to say, that,

leaving out the little children, one out of every two or three is a church-going and devout believer.

"It is hard also to reconcile this astonishing power of the Church with the tidings, coming from every quarter, of increasing discontent and fierce hate and threatened violence on the part of those known as 'working men,' who constitute a large majority of the population in the cities and principal towns and mining districts. In many places they are drilling with fire-arms under efficient officers, so that when the next general 'strike' occurs, they will be prepared to resist force by force. The most of those whose eye may rest for a moment upon telegraphic dispatches in the daily papers, announcing such murderous intent, dismiss the subject without a thought, or smile at the impotent folly of attempting a Socialistic revolution in this happy land of liberty and plenty. Alas! how little they know of human nature, and of what man can become when unrestrained by the fear or love of God.

"Information from Russia shows that the Nihilists, in addition to the use of dynamite, have resolved to try the efficacy of poison, and all the officials of the vast empire have been put upon their guard against the employment of servants, who are not proved to be thoroughly trustworthy. Men of high station dare not receive their food or drink from any but known or sworn friends. The London Times, which ought to take 'cheerful views of things,' closes a long editorial on the deplorable condition of affairs in Asia, Africa, and South America, with the following statements concerning Russia and other countries of Europe:--

"Meanwhile its financial embarrassments grow yearly more intense; its public works are costly and unremunerative; its popular privileges are perpetually being restricted; its Minister of the Interior cannot quit his house, unless as the centre of a phalanx of policemen; Nihilism rears its poisonous head in every class, and the Czar demeans himself as if he were a State prisoner. Germany idolizes its Emperor and its Chancellor, yet a troop of assassins is convicted of having been compassing the death of the one in the very crisis of national loyalty, and the Imperial Parliament denies to the other the official assistance which his health demands, and he condescends to entreat. The German Empire is the most splendid political structure in Europe; and huge masses of its people exclaim that it is starving them. Austria has been menaced with a panic, the result of individual breaches of commercial faith. It is terrorized by nests of anarchists at war with society, and willing to snatch at any private plunder in their way. Italy is so little grateful for its extraordinary national redemption that a section of its sons may venture, unreproved, to glorify the memory of a murderer whose only excuse for the crime of butchery broad-cast could be that he was a lunatic. Norway is in a condition of chronic protest against its Government. The Parliamentary state of Denmark is a confusion which would be portentous if it were not permanent. Belgium is ruled by an Administration which is not national. Great Britain sees

its trade depressed, and is warned by a host of self-constituted prophets that the edifice is about to come down with a run. It knows that it has to struggle with Transatlantic Dynamite Funds, with the responsibility for Ireland, and bewildering arithmetical problems of proportional representation. Spain and Portugal are enjoying an interval of calm, though it is impossible to say it is not the lull which precedes a storm.'

"Having said so much the writer is not content. His very next sentence is even more suggestive still. For he sums it all up adding, 'We have only skimmed the surface.' Full well he knows that deep down beneath the surface there are volcanic forces slowly yet surely gathering, which threaten devastation of Christendom, if not of the world. Over all the nations of Europe the miasm of infidelity has been stealthily spreading and strengthening; paralyzing everywhere not faith alone, but also hope and love. For wherever faith dies there also hope and love ceases to live. When these three graces are extinguished, who shall predict the force of the wildness and wickedness which must then surely take the field?

"Politicians, who are intent only on the game of diplomacy, refuse to take warning. The real danger of the day is the growing ungodliness of the great masses in our cities, our large towns, and even in our villages. The one remedy, if it be yet available, is the restoration of belief."

The writer of the foregoing sees something of the facts, but does not see the way out of the difficulty, nor does he realize the causes of the facts he relates. He suggests as a remedy, "the restoration of belief," if not too late.

It is a fact that the masses of the world are casting aside the "beliefs" which for centuries have held them. There can be no doubt that the various religious beliefs, even though very erroneous, have exercised a conservative and restraining influence upon men. These beliefs have held them under the "bondage of fear"-- fear of an eternity of torment; and have kept many wicked men from many deeds of violence and shame. The growing intelligence among men is now removing this bondage, and letting them act out the depravity and selfishness which is in their hearts.

This is both a favorable and an unfavorable change. It is favorable in that it is preparing the way for the eradication of error, and the establishment of truth. It is favorable from the Scriptural standpoint as being the very means which God is permitting to eradicate error, and to overthrow present systems, and thus prepare for the reign of righteousness. It is unfavorable from the standpoint of present advantage, from the fact that man in his present depraved condition cannot use liberty in any direction without abusing it, and therefore his first experience will be disastrous, even as a child with edge tools, or as a horse released from the bridle feels that his liberty is useless unless improved in a runaway.

Self-control is a lesson which must be learned well before liberty will be a real blessing to mankind. But the lesson must come, and those alone who see the grand outcome of it from a Scriptural standpoint, see cause for rejoicing through all the distress which is drawing closer and closer upon the world. The elements composing the present social fabric are catching fire and must melt and disintegrate with the fervent heat of this day of the Lord, ere their reconstruction can be effected--the "new earth."

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BE OF GOOD CHEER.

"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."--John 16:33.

Constantly aware of their own imperfections and shortcomings, it is not surprising that the children of God often feel greatly cast down and almost discouraged. The more we look into the perfect law of God, the more we feel our inability to measure up to its requirements. And as we look at the noble example of Christian character presented in the Scriptures, we seem to forget that, with the exception of the perfect example, they were all men and women imperfect like ourselves, and like ourselves earnestly struggling against the downward current of a fallen nature.

It was to such that Jesus said, Be of good cheer. He knew the imperfections of these his disciples; he knew how they would all shortly forsake him through fear, and leave him alone to suffer and die. Yet Jesus loved them, and declared that his Father also loved them. "The Father himself loveth you, because ye have loved me, and have believed that I came out from God" (v. 27). As we read the loving words of counsel, encouragement and warning, and the fervent prayer of our Lord for these disciples, whom he was about to leave in the world, we are constrained to say, Behold how he loved them!

And then we find that his disciples of to-day--you and I--were also mentioned in that prayer when he said "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us." Then too we see how his love reached out to all the world, when he added--"that the world may believe that thou has sent me." Though his own soul was exceeding sorrowful, even unto death, his heart yearned with compassion for the beloved ones whom he was serving at the cost of his life. He knew the temptations, the persecutions, and the painful crucifying of the human nature, which they must all undergo before they would be prepared to be with him in glory, and he had compassion for them.

Though eighteen hundred years have passed since Jesus left his little flock to follow in his footsteps in the narrow way, his love has not grown cold. With deepest interest he watches our course, and rejoices with us as the time draws near for our union with him in glory. Every trial we cheerfully and lovingly bear for his dear sake--the Truth's sake, endears us the more to him, and brings us into closer union and fellowship. Though our copy of the Master's example is very imperfect, because of inherited weaknesses, it is accepted as perfect, because our desire and effort is to make it so, our deficiency being all covered by the Redeemer's merit--"Be of good cheer" therefore; "I have overcome." His perfection is imputed to us through faith. And now this is the victory that overcometh the world, even our faith. Without faith it is impossible to overcome.

MRS. C. T. RUSSELL.

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LOOSED FOR A LITTLE SEASON.

We venture the suggestion that the most depraved human beings are the most superstitious. And that these most depraved and superstitious are the most easily influenced by fear. And while the nominal Church (Papal and Protestant) has included in its membership some of the most intelligent and conscientious of the human family, it has also gathered into its bosom a large class influenced only by fear or present advantage, among whom are some of the most depraved and superstitious, merely held in check--not really converted. It gathered in this last class by the errors it taught notwithstanding its truths, and it gathered in the former class by the truths which it held notwithstanding its errors.

The error which, above all others, has brought this really ungodly, unconverted and superstitious class into the nominal Church (Babylon--mixture--confusion) is, that eternal torture awaits all except the Church, and that to escape that misery, they must join some of the various sects. Invented for the purpose, this doctrine has been a whip which has driven multitudes of the worst elements of society into the nominal Church, and bound and restrained them from immorality, outward evil, though it never converted them into true servants of God, and members of the true Church whose names are written in heaven.

The various sects anxious for numbers, worldly influence, outward show, and forms of godliness, used well the goad of torture, and the shackles of fear, and with such success, that to-day the real saints, the true wheat, the consecrated are few indeed compared with the thousands of fear-bound and unconsecrated which swell the numbers of Babylon. Hence it is that the entire nominal church is

rejected by the Lord, and the few who are his are called out of Babylon.

What wonder then, that as these shackles of error break, and give liberty to those hitherto restrained, not by love, but by fear alone, the result should be a great increase of crime; or that this increase is principally among those who were once more or less directly associated with the nominal church. That this is the case, is shown by the following official Parliamentary report of--

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THE SECTARIAN AND INFIDEL POPULATION OF ENGLAND AND WALES IN 1873.

Church of England.....	6,933,935
Dissenters.....	7,234,158
Roman Catholics.....	1,500,000
Jews.....	57,000
Infidels.....	7,000,000

Criminals to every 100,000 population:

Roman Catholics.....	2,500
Church of England.....	1,400
Dissenters.....	150
Infidels.....	5
Jews.....	0

Roman Catholics.....	1 in 40
Church of England.....	1 in 72
Dissenters.....	1 in 666
Infidels.....	1 in 20,000

Total number of criminals in jail:

Roman Catholics.....	37,500
Episcopalians.....	96,600
Dissenters.....	10,800
Infidels.....	350
Jews.....	0

A little season only will intervene between the removal of the shackles of fear and the full establishment of the "kingdom of heaven" and its rule of righteousness: but that little season will be quite sufficient for the overthrow of present systems built entirely or in part upon error. We could not avert it if we would --we should not avert it if we could; hence so many as would be co-workers with God should advocate truth and liberty among the saints, and patience and hope on the part of the world, and so far as lieth in you (consistently with this service of the truth) live peaceably with all men.

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IS GOD THE AUTHOR OF SIN?

"Woe to them who call evil good and good evil, that put darkness for light and light for darkness; that put bitter for sweet and sweet for bitter!" Isaiah 5:20.

The thought is suggested by some that "Evil is one of the grandest of all of God's creations," because, say they, "God is going to overrule it, and his character will be seen more grandly than if it had not been."

The suggestion is evidently built upon the arguments and reasons produced in the pamphlet issued from this office, entitled, "Why Evil Was Permitted"; but to charge God with being the author or creator of sin--moral evil, is going to an extreme as unreasonable as it is unfounded. How prone frail, fallen, human judgment is to err on one side or the other of every truth. The difference between creating evil and permitting it, because divine wisdom foresaw a way to so overrule it as ultimately to cause good results to flow from it, are totally different things. The latter is the view presented in our pamphlet and by its title. That which is actually good produces good only, and needs not to be overruled. If evil were really good, it would not require to be overruled by divine power and wisdom, for good results would naturally flow from it. But such is not the case. Evil is evil, and works out evil only, and goes from bad to worse, and that continually, except as God interposes, and by his wisdom and power overrules it, and uses its force to work out his plans in opposition to it.

To charge that God did evil, or that he in any way produced or caused evil that good might follow, is to charge the Holy One with what any honest man would be ashamed of. It is what Paul terms "slander" (Rom. 3:8). If God is the author or creator of sin (evil), then indeed he would be the chief of sinners.

If on this subject we apply the rule laid down by our Lord Jesus, it proves one of two things--either that God in causing or producing evil was unholy, impure, and sinful above all his creatures, or else that he is pure and holy, and as such could not be the creator or producer of any other quality. Jesus declared that "A 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." Every tree is known by his own fruit." "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil." Matt. 7:16-18; Luke 6:43-45; compare also James 3:11.

What shall we say to this logical argument? "Is God the author of confusion? Is God the impure fountain from whence sin proceeded, which has so ruined our race? Nay, nay; false and weak is the

theory which needs such an illogical and inconsistent argument for its support. It is contradicted not only by God's character, but by his Word also, which declares that "God is not the author of confusion" (1 Cor. 14:33), while sin is the greatest confusion ever known. But we see, perhaps, the reason which underlies this theory that God was the arch-deceiver, seducer of our race, and author of sin. It is this: A writer accepting the logical conclusions of our argument on Why Evil was Permitted, built upon the Bible doctrine of Restitution, as a result of the RANSOM, makes use of the conclusions there arrived at, and attempts to harmonize those conclusions with a theory which he holds-- that Jesus was not our RANSOM [corresponding price]. Said writer's attempt is to show that restitution will not be the result of a RANSOM, but because God in justice owes to the race a restitution from the penalty of sin; He being the real sinner, and not man, who was merely his tool, and did only what he could not have avoided; the omnipotent God being the author of the sin and compelling its performance.

To support this theory of no ransom, this writer was bound to find some reason for evil being in the world which would shift the responsibility and just penalty from man, and he thus forces himself to this absurd and "slandrous" position of making God the bitter fountain of sin, the excuse being, that God, the creator or author of sin, will by and by blot out this feature of his creation, when it has served its purpose.

Not satisfied with this degree of "slander" upon God's character, this writer goes on to urge that so far from God's justice demanding a ransom for all, justice the rather is on man's part, and DEMANDS of God the restitution of all men as a right.

The writer seemingly does not see the inconsistency of his argument, which stands out thus: If God is bound by justice to restore men, it follows that God is now and has been for six thousand years punishing man unjustly. If justice demands the sinner's release, justice must have been demanding it all along; and according to this theory it must be that God's conscience has been resisting the demands of his own justice on man's behalf until now. Hence, though God (according to this writer's theory) has been punishing man for sin which God himself created and was responsible for, this writer has HOPE that God will repent and do man JUSTICE, and restore him soon. If such were our view of God we should give up hope of ever obtaining justice from

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a God so devoid of justice as such conduct would indicate. This is indeed adding blasphemy to slander against Him who cannot look upon sin with any degree of allowance, and who is the very personification of purity.--Matt. 5:48; 2 Sam. 22:31.

And what foundation is there for all this calumny against the Almighty? None whatever; but two texts of Scripture have been so perverted as to give a seeming support to the view suggested. (Isa.

45:7, and Amos 3:6.) Neither of these however have any reference to sin, but refer to evil in the sense of calamities and trouble. God declared man guilty, and pronounced the righteous penalty to be death; and in the carrying out of this just sentence, various agencies and circumstances are allowed to operate against man. And thus God is said to "create evil" or more properly translated to prepare or arrange, or as taking cognizance of and permitting calamities, etc., as agencies in carrying out the penalty prescribed against man.

Neither is it a fair or righteous statement of the matter, to say that God compelled man to sin either by making him imperfect so that he could not withstand, nor yet by designing and arranging the temptation, so that the creature Adam could not resist. To have so arranged would be to make of the trial in Eden a farce and a mockery, and under such circumstances it would have been unloving on God's part, and a gross violation of justice, to have inflicted the penalty which for sixty centuries has swept man from the earth.

The Justice of God is the very foundation of his throne as well as the foundation of all man's hopes; and properly, for God as well as man ought to be JUST above all things else. And, is the assurance not given us that "God tempteth no man?" --James 1:13.

Alas that theory should so far befog the moral sensibilities and the reason of the one whom we criticize! The theory which finds such a course necessary to its support is dangerous; for it would not stop at any obstacle to establish itself. In fact it has not stopped, for it steps clear over positive Scripture in repeated statements relative to the ransom, without even an attempt to analyze or expound them.

Evil never was a good thing and never will be; "woe to them that call good evil and evil good." Evil--sin, is a terrible malady and it is as improper to call it a blessing as to call the cholera or small-pox a blessing, even though under a skillful physician these maladies should be fully cured and leave no bad effects, and though the patient, restored to health, might by his dreadful experience learn to forever avoid contamination with it again. It would be absurd to argue that because of the benefits derived from experience with small-pox, that the disease is therefore a good thing. So with moral evil, sin, it is no less a terrible thing than at first, even though the divine wisdom and foreknowledge saw and arranged for its complete remedy and eradication.

Everything that God has made has been well made--good. Satan must have been created good--God could not create a sinful being. Sin is the willful act of the sinner--led astray of his own desire--ambition, pride, etc., as in Satan's case. Jehovah neither creates sinners nor tempts his creatures into sin.

Those who would refresh their minds upon the subject of why evil was permitted and the means God has provided for its legal and actual eradication can send to this office for a copy of "Food for Thinking Christians"--Free.

PRACTICE WHAT YOU PREACH.

An earnest Christian brother recently called at our office, and after commenting briefly upon the teachings of the TOWER with which he was in sympathy, he remarked that he belonged to the Methodist Church, but was constantly trying to show them that sectarianism was unscriptural; that Christ authorized but one church; and that the Apostles taught that there was but one Lord, one Faith, and one Baptism; and hence that every sect and creed is influential in dividing and keeping separate the flock of Christ. He had been trying to show them that all who accepted Jesus' sacrifice for their sins and had consecrated themselves to God, should come together for worship and instruction as fellow-members of the ONE BODY of Christ, (their names written in heaven) acknowledging as their Head, Jesus only, and His word as the only authority and only standard for faith and practice.

We heard the brother's very correct views on this subject, and rejoiced that he had seen it so clearly, but readily pointed out to him one reason why all effort had thus far been unavailing. He had not practiced what he had been preaching, his conduct contradicted his words; and the results had justified the adage "Actions speak louder than words." Though seeing clearly that these divisions (1 Cor. 11:19, margin) are wrong, the brother like so many others, had firmly in his mind, that there must be some fetters of human forging, in addition to the Word of God and the spirit of love, to bind the members of Christ as one; and that somehow a pile of bricks and mortar is an essential to "a church;" so that he had, though denouncing the bondage, submitted himself to it. Hence to those with whom he bound himself, his course must have appeared that of a grumbler, merely. Such a position is like to a man attempting to throw away his boots while he stands in them.

What should he have done?--What should all such do? They should begin to practice as well as preach the teachings of Scripture on this subject. So surely as sectism is an injury to THE CHURCH, so surely as it is built upon false theories and in turn upholds and perpetuates false doctrines, so surely do those who knowing this, give either influence or money in its support, partake of its sins. Such hear and should at once obey the Shepherd's voice, "Come out of her, my people, that ye partake not of her sins, and receive not of her plagues."

This brother as soon as he came to see the error should have presented the matter before the entire company, and kindly, but plainly, have showed them the error in which all had been, and should then have publicly withdrawn from the sect and requested that his name be "blotted out" of their book; at the same time making clear to them that he was not withdrawing from THE

church which is the BODY of Christ, but merely from the BODY of Methodists; that he severed his connection with the head and ruling power of the body of Methodism because he more fully recognized the Headship of Christ and the oneness of His body, and in order that he might be more directly under the control of the true Head. He should make clear to them too, that he still loved them, and that so far from withdrawing from the true church in spirit, his coming into fuller relationship to it, led him to see that as a Methodist he had been separating himself from others; that now by

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coming out of the citadel of Methodism into the broad field of truth and liberty in Christ without bondage or hindrance of men, he was taking a position to which all the consecrated could come from the various sectarian forts; and be thus all one harmonious body to rejoice in and use the Liberty wherewith Christ hath made all his followers free.

Let us remember that grumbling and talking against sectarianism while sticking to it, and avoiding the real issue, is not the honorable straight-forward course in the sight of our fellow men; and yet more important, such a course is not approved of God.

We well know, that many think to revive and remodel the existing sects. Such perhaps forget how unwise it is to thus put their opinions as to expediency against God's wisdom on this subject. As of its prototype the nominal Jewish church, Jesus said it was useless to patch an old worn garment falling to pieces, with new stuff, so now with the antitype: a totally New order of things is about to be ushered in, and no amount of patching of present sects of the nominal church with the doctrines of the new dispensation would answer God's purpose.

The church now to be organized, which shall during the new dispensation bless the world, is the glorified church of overcomers, and no amount of fixing would fit mere nominal professors, or a human organization, for the work of the new dispensation. The harvest work, is to now select and call out from the nominal mass, the true sheep who are willing to hear the Shepherd's voice, just as in the Jewish "harvest" the Lord and Apostles gathered, not into the nominal system, but out of it, Israelites indeed.

A temporary patch, even if they would allow their systems to be patched, would only be the worse for their systems. They will last longer without the truth than with it. The truth would rend and divide and utterly destroy them. The hour of separation is come. Babylon is falling, and no power can stay her from utter destruction. Let the true sheep heed the voice, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

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THE ARK AND MODERN SCIENCE.

In an important article on "Prehistoric Commerce and Israel," which appears in the current number of *The British and Foreign Evangelical Review*, the writer, Dr. Howard Osgood, points to one indication which is to be found in the Bible account of the Flood. That account gives a rational measurement for a ship in the relation of breadth and depth to length. The length 450 feet, six times its breadth, 75 feet, is near the proportion which is given to ships of burden to-day. That the ark was not a flat-boat is made certain by the impossibility of building a flat-boat of that length and breadth that would float; it would, as every flat-boatman knows, leak so badly that it could not be kept free of water; and when to the length and breadth is added 45 feet of height, the structure would become ridiculous, a pyramid built on its apex.

The men who knew enough to give these dimensions to the ark were well versed in ship-building, and knew, like the Cushites of South Babylonia, and of the southern shores of the Red Sea, and of the Phoenician coast, the proper proportions for a great ship that would float and resist the enormous pressure of water against her sides and bottom, for the ark drew 22-1/2 feet of water. There is another point with respect to this vessel that has often been made the subject of ignorant jest. It is said that, however excellent and seaworthy the ark may have been, it is absolutely impossible that all the species of animals on the earth could have been crowded into it, though only two of each were put on board. Geikie, in his article on the "Deluge," in Dr. Lindsay Alexander's edition of *Kitto's Bible Dictionary*, following Hugh Miller, is very positive on this point. But Dr. Osgood contends that two of all the known species of land mammalia, and of birds, reptiles and insects could have found room in the vessel of Noah, of the size given in the Bible. The ark had three decks, and its length was 450 feet, its breadth 75, and its depth 45. Subtract 50 feet for the inclination of the bow and stern and sides, then we have 400 feet by 75--that is, 30,000 square feet on each deck, or for the three decks, 90,000 square feet. The steamers carrying live stock from New York to-day allow 20 square feet for oxen. At this rate, on each deck, there would be room for 1,500 oxen, or 4,500 on three decks, with plenty of ventilation, as the decks were 13 feet in the clear apart. Geikie makes the number of the species of mammalia to be between 1,660 and 1,700. If so, the ark could have carried on two of its decks, and a part of the third deck, two of each of the size of an ox. But the average size, according to Professor H. A. Ward, of Rochester, and Mr. Wallace's careful classification of the species, would be that of the grey fox or common house cat. Taking, then, the grey fox as the measure of all the species, and granting him even one-fourth of the size of the ox, and giving him one-fourth of the room required for the ox, all the species would not require the space, 30,000 square feet, of one deck of the ark! Wallace estimates the number of birds at 10,087; of reptiles, 975; and of lizards, 1,252; of insects, 100,000 species.

Taking again the average size of these species, no large amount of space would be required to hold two of each species.-- Sel.

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ENDURING REPROOF.

There is perhaps no better test of a man's character than the way in which he bears himself under just reproof. Every man makes mistakes; every man commits faults; but not every man has the honesty and meekness to acknowledge his errors, and to welcome the criticisms which point them out to him. It is rarely difficult for us to find an excuse we are looking for. It is, in fact, always easier to spring to an angry defense of ourselves, than to calmly acknowledge the justice of another's righteous condemnation of some wrong action of ours; but to refuse to adopt this latter course, when we know we are in the wrong, is to reveal to our better consciousness, and often to the consciousness of others, an essential defect in our character.

That man is strong who dares to confess that he is weak; he is always tottering to a fall who needs to bolster up the weakness of his personality by all sorts of transparent shams. It is not in vain that Scripture says: "Reprove one that hath understanding, and he will understand knowledge;" for one of the best evidences of the possession of that direct self-government which stands as the basis of moral strength, and one of the best means of gaining it when it is lacking, is just this willingness to accept merited reproof, and to profit by it when accepted. -- Sel.

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R850 : page 7

LIFE AND DEATH.

Under this head we find the following lines in a paper claiming the name of "Christian":--

Life and Death are sisters fair;
Yes, they are a lovely pair.
Life is sung in joyous song;
While men do her sister wrong,

Calling her severe and stern,
While her heart for them doth burn.
Weave, then weave, a grateful wreath,
For the sisters, Life and Death.

If fair Life her sister lost,
On a boundless ocean tost
She would rove in great unrest,
Missing that warm, loving breast;

Now, when scared by wild alarms,
She can seek her sister's arms--
To that tender bosom flee,
Sink to sleep in ecstasy."

We have no comment to make on this. As the paper publishing it claims to be pre-eminently Biblical in its faith, we will let the word of the Lord speak for itself.

Gen. 2:17--"In the day that thou eatest thereof thou shalt surely die."

Deut. 30:15--"See, I have set before thee this day life and good, and death and evil."

Prov. 8:36--"All they that hate me love death."

Isa. 28:25,18--"Because ye have said, We have made a covenant with death, and with hell are we at agreement," etc. "And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it."

Ezek. 18:4--"The soul that sinneth it shall die." Also verse 20.

Verse 32--"I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves, and live ye."

Hos. 13:14--"I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues."

Rom. 5:12--"Sin entered into the world, and death by sin."

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

1 Cor. 15:26--"The last enemy that shall be destroyed is death."

Verse 54--"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality then shall be brought to pass the saying that is written, Death is swallowed up in victory."

2 Tim. 1:10--"But is now made manifest [his purpose and grace] by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."

Heb. 2:14--"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil."

These are a few of the great multitude of texts which show in what light God regards death. It is the penalty, the result, the wages of sin; and the devil introduced it into the world. Christ came to

destroy it, and, as the last enemy, not friend, of man, it will be destroyed. Let them make a "covenant with death" who hate wisdom; but we abhor death, and seek for life through the Life Giver, the Lord Jesus Christ.-- Sel.

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R625 : page 7

THE most painful way may be the right one, but it is not the right one because it is the most painful. It is the right way because it is the right way, whether it be painful or delightful, and the notion of self-sacrifice may be rooted in spiritual pride.

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R850 : page 7

WHAT ARE "CHRISTIAN NATIONS?"

"Anything to make money," seems to be the motto of the nations. Christian countries have no hesitation in doing things that must, if continued, inevitably utterly wipe out of existence the aboriginal inhabitants of the sea islands if they can only make a little money thereby. "Take," says the Independent, "the case of Madagascar, where rum merchants, aided by the English and American Governments, are trying to undo the work of our missionaries. Both the English and American Government levy a tax of some two dollars a gallon on distilled liquors; but the English Government forced on Madagascar a treaty which made that people receive rum at an import of only thirty-three per cent, which was in 1867, reduced to ten per cent, or about two cents a gallon. There are imported annually from Mauritius over 400,000 gallons of rum, which sells at about eighteen cents a gallon, and which, with native liquors made from stills imported from Mauritius, is inflicting an injury which the missionaries find hard to resist."

A correspondent of a Mauritius paper, says the Commercial Gazette, says that "the whole population have become inveterate drunkards, women and children as well as men;" that the women are becoming sterile throughout the country; and "if something is not done to stop this unlimited consumption of spirits, the bulk of the race will have disappeared from the face of the earth before the beginning of the next century, and those who remain will have just cause to curse the day upon which the white man invaded their country, under the pretext of showing them the way to Heaven." In a little while we shall be hearing that "civilization" has destroyed the Hova race. It is the civilization of rum and gunpowder, not of Christianity.

In the month of August, 1879, Messrs. Dunville and Co., distillers, of Belfast, shipped about a thousand cases of whisky, via Larne and Liverpool, to Cyprus. This island has just escaped from Mohammedan misrule, impoverished and almost depopulated; and

now Irish whisky, sent by "Christian distillers," comes to the front, under the British flag, to complete the desolation.

Yet with these facts in view, with India, where English example has made a thousand drunkards where it has made one Christian, with China, where each day more than a thousand natives die the most horrible deaths, murdered by British opium forced on them at the cannon's mouth; with the South Sea island races rotting out from immoral diseases, which the sailors of Christendom have left behind;--the only exceptions being islands that have no harbors where ships can lie;--with the liquor traffic driving the ploughshare of destruction not only through Christendom, but through the virgin soil just opened in Asia and Africa for the reception of the good seed of the kingdom;--with all these horrible exhibitions of Satanic craft, backed up by the force of evil habit and the covetous greed of gain which rules the so-called Christian world;--with all these facts before them, dainty divines, dealing in a gospel of lavender and rose water, draw glowing pictures of a good time coming, and tell us that the world's conversion is just at hand! Do such men know much about the world, or much about conversion? Or are they saying peace and safety when sudden destruction cometh upon them?-- The Christian.

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EGYPTOLOGY AND THE BIBLE.

There is no point, says the Sunday School Times, where the Bible record and the claim of infidel scientists--not sincere and reverent, but skeptical and scoffing scientists--are at greater variance, than as to man's beginning in knowledge and character. The Bible says that man started on a high plane, and gradually declined through sin and neglect of his privileges; the scoffing student of science says that man started on a level with the brute, and has been gradually making progress from that beginning until now. Whenever a rude stone hatchet, or a bit of primitive pottery, has been found in some subterranean cavern, it has been claimed by the doubter of the Bible as a new witness against Genesis. But the believer in the Bible has rested on the Bible story, without having his faith cut to pieces by a stone hatchet. From no land has there come better material for the study of the comparative chronology of learning and art than from Egypt.

In view of the recent remarkable discoveries there, a Cairo correspondent of the Nation has referred to "the growing conviction of Egyptologists [not of Bible defenders, but of Egyptologists, mark you!] that the earliest Egyptian civilization we know of is the highest and that all that we know of it is its decadence." Why, the book of Genesis tells us that "The oldest pyramid is the largest and best built; the oldest temple --that beside the Sphinx at Gizeh-- shows masonry since unapproached; the oldest papyrus--though as

yet hardly understood--is the wisest; and the tombs and temples of the Theban period are filled with extracts from ancient books not yet found complete." That's it! All that is necessary to bring a scientist to the defence of the Bible story is-- science.

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WILLING HANDS MAY LABOR.

A brother in Michigan writes:

DEAR BRO. RUSSELL: I received the papers, etc., sent me. I feel the time is too short to lose a moment. How I do desire to go forth and proclaim the broad, grand, and finished plan of our great salvation. Truly I am thankful to God that he has raised up heralds of the coming kingdom, so shortly to be ushered in; and above all, I am rejoiced to see how the suffering millions of mankind are to be restored to God in the coming age. Your Tabernacle and its teachings, together with ZION'S WATCH TOWER and "Food for Thinking Christians," has so opened the eyes of my understanding that the Church and the world have assumed quite another aspect. The Church, how definite her duty and her portion; how narrow her pathway of testimony; how exalted her relation to her head, and her future glorious sphere of action. The broad world to be her mission field, not in rejection, weakness and poverty; but honored, powerful, wise and beautiful. Truly, with her glorified Head, she will be the light of the world in fact, as she is such now in prospect. I feel a strong desire to bear a humble part in the great work of preparing our brethren and sisters in Christ for the reception of the truth, as the Lord has enabled you to set it forth. For several years I have been laboring for the Church, and at present I am employed by a church which I was instrumental in organizing. Now, will you instruct me how I may capture that little flock by the truth, and not startle them before I can overpower them by the Word; and not only them, but all with whom I come in contact. By this I mean, what line of thought should I introduce first to the assembly? Then how to proceed by easy stages, so as not to have them think that this is strange fire, and offered by one estranged from the healthy part of orthodoxy. Pardon the liberty I take with one with whom I have no acquaintance; but the tone of your teaching warrants me in taking this course. Yours truly,

In reply:--We welcome you as another laborer in the harvest. We rejoice with you in your own joy and blessing, and in your zeal for the flock. The Lord give you grace and strength through the truth, to lay down your life in the service of the sheep. Counting not your life, convenience, comfort, or reputation, dear unto you, may you spend and be spent thus in the Master's service.

Expect not too much; tares are more plentiful than wheat; expect not the Master's permission to bring tares into the barn--the harvest work is to separate and gather the wheat--the Chief Reaper is superintending, and it will be thoroughly done; work with him according to his plan, if you would be used and fully blessed. It is right to be "wise as serpents and harmless as doves," lest we prejudice the sheep against the food they so much need. The majority, however, fail from an excess of prudence and wisdom, and accomplish nothing. Fear and self-interest seems to influence more than are fully aware of it. God hides his plans and debars from his service the "wise and prudent" after this sort, and reveals them unto those who will out with them.--Matt.

The best place to begin is with the foundation, as did Paul, who says: "I declared unto you first of all that which I also received [first of all], how that Christ died for our sins according to the Scriptures." Show that Jesus was "a propitiation" [satisfaction] for our sins, and not for ours [the Church's sins] only, but ALSO for the sins of the whole world. Show that all must receive some benefit from the ransom given for all. Show what benefit. This will open up the promises of Scripture, heavenly and earthly, and will speedily turn against you those who love and hold tradition more firmly than the Word of God, together with those who have and love a form of godliness while ignoring the power thereof.

The Lord bless and guide you, making you of quick understanding in the knowledge of His Word, through meekness and perseverance.

Yours in fellowship and service.

--EDITOR.

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JESUS' RESURRECTION ANNIVERSARY.

Wednesday morning, April 21st, will be the anniversary of our Lord's resurrection, his birth of the Spirit--"the firstborn from the dead," "the firstborn among many brethren." We suggest to his "brethren," his prospective joint-heirs, those who share in his sacrifice, and shall in due time share in his resurrection, that after mentally following the Redeemer in the closing hours of his ministry, they will be profited by a fresh examination of his resurrection, in which, as well as in his death, they are privileged to share. (Phil. 3:10.) A re-reading of "Food" pages 56 to 63 and 119 to 130 may aid you in this study.

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QUESTIONS AND ANSWERS.

Ques. --Please explain Gal. 3:28, "There is neither male nor female... in Christ Jesus."

Ans. --Paul is explaining how free the gospel is, bringing God's favor to all. Before, under the law, there were distinctions made between Jew and Gentile, between bond and free, between male and female; but now that Jesus has died, all of those typical distinctions are at an end. No distinctions are recognized between classes now. All who have "an ear to hear" may come, and when they have become Christ's are all on the same level in God's sight. No distinction is recognized, for he regards each as not in the flesh but in the spirit --all one in Christ--if so be that the spirit of Christ dwell in you. No difference who you are, or what your standing or birth as an earthly being, your only standing in God's sight is as a member of Christ. And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise.

Ques. --DEAR BRO. RUSSELL: In these perilous times, when Satan is so busy with his deceptions, allurements and sophistry, and when human agencies are so often the disguised emissaries of the adversary, is it not the Christian's safest plan to discard all human exposition and take the Word of God alone, expecting the Lord to open up its truths to each of us personally, unaided and unhindered by each other? What think you? In this idea, can there be any of the adversary's art to beguile and mislead?

Ans. --We should ever bear in mind that our great adversary, the devil--not a myth, but a real, personal foe--is specially anxious and attentive to those who aspire to be of the body of Christ, that he may capture, mislead, maim or hinder them. He knows the weaknesses of our flesh, and is ever ready to take advantage of our peculiar and trying circumstances. He will either try to so confuse us with Babylon's many voices, and so have us lose the voice of Christ, or else he will try to so cut us off from our supply of heavenly food and support, as to leave us weak and unable to resist the assaults of error. The apostle counsels the church to forsake not the assembling of ourselves together, and so much the more, as we see the day approaching." (Heb. 10:25.) And again, "Build one another up on your most holy faith." The Lord foresaw these perilous times, and knew how much more than ever we should need each other's sympathy, encouragement and help. Surely, then, we must recognize in any opposite suggestion the attempted deception of the adversary.

He would have you believe you are strong and that you have no need of assistance from any other member of the body. But the Lord warns us again-- Shall the hand say to the foot or eye, I have no need of thee? Hath not God set the various members in the body? and if so, has he not given, especially to some members, eyes to discern the truth with special clearness; and has he not given to

some members special ability to express it forcibly? and likewise various other gifts among various other members?

Did he not do this in order to the perfecting of the saints, till we all come to the measure of the full stature of Christ? If this be true, we cannot ignore the provision which the Head of the Church has made, and hope to profit by disregarding his way. According to the testimony we should find that all the members of the body are profitable to each other. Were it not for an eye among our members some would never have seen truth which they now see; and were it not for tongues (exposition) some could never have understood things which they now understand; and were it not for helping hands few would now occupy their present advanced position on the pathway to glory. Yea even the most feeble members are necessary.--1 Cor. 12:22.

It is not reasonable then to suppose that God will change his plans and vest in each of us, all the diversified gifts heretofore appointed to various members of the body, and thus make us independent of each other, and so divide the body. No, rather will he use a brother as an index finger to point out to you the will of God in this matter. And had you not looked among the various members for an index finger, possibly you might not have noticed the Master's teaching and the deception aimed at your overthrow.

It may and does require close observation to distinguish the real members of the body, but we are told that by their fruits we shall know them. The spirit of the Head controls the entire body of Christ; and notwithstanding the weaknesses of the flesh with which we are still encumbered, that spirit is always discernible.

Forsake not the assembling of yourselves together. It may not be possible to all to do this personally, but in these days through the mediums of the mails and the press what blessed communion and interchange of thought the saints may have. Thank God for such blessed privileges in this time of our special need.

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A FRESH SUPPLY.

Orders for sample packets came so freely lately as to exhaust the supply of "Food." We are rejoiced to have it so; the fields are white for harvest work, and he that reapeth receiveth wages, says the Master. By the time you receive this paper the fresh supply will be ready, and you may expect future orders to be filled promptly. See February "View."

We received ten dollars for the Tract Fund from an unknown friend, giving initials M.L.T. It has been duly credited.

WILL the sister who donated the gold broach for the Tract Fund,
please send us her address in full.

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AND
HERALD OF CHRIST'S
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TERMS OF SUBSCRIPTION.

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FOREIGN TERMS.

Three shillings per year. Remit by Foreign Postal Money Order.

TAKE NOTICE.

This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it. Freely we have received and freely we would give the truth. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea, come, buy wine and milk without money and without price." And you that have it-- "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken

diligently--and eat ye that which is good, and let your soul delight itself in fatness."-- ISAIAH 55:1,2.

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SEND names for samples of any you have reason to think might have a hearing ear for the truth.

WRITE addresses very plainly, please, in every letter. When you change address say where from, as well as where to. You can thus save us much inconvenience.

AN INDEX to Young's Concordance. We have obtained a lot of these cloth bound, which we can furnish at 25 cents each by mail. They are very useful to those who have learned to appreciate the Concordance.

COLLECT YOUR PACKETS.

Some few got the wrong idea and gave away the "Packets" instead of loaning them to be read, and then collecting them for further use. Read again carefully the suggestions of the "View" in TOWER of last February. They are more apt to be read when loaned than if given.

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YOUR ASSISTANCE NEEDED.

We desire to place the truth before our religious German neighbors. Our plan is to have sample copies of our German TOWER distributed at the door of every Protestant German church in cities and towns where our English readers reside.

We want your assistance in this work; the more sacrifice it costs you, the greater it will prove your love of the truth to be, and the greater will be your blessing and joy in the service. We want those who will, to superintend the distribution, either doing it themselves or engaging and superintending others whom they may see fit to employ to assist them.

Those glad to thus spend and be spent in the service of the truth, will please send us a Postal Card at once, stating the name and the probable number attending the morning service of each German church. Then wait until you receive the sample papers which will be supplied FREE, and which must be printed after we learn the quantity required. Let the work be thorough.

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VIEW FROM THE TOWER.

Among the deeply interesting events of the present life, to some at least, was the gathering at this place last month to remember our Redeemer, to celebrate our ransom, and look forward to our deliverance and that of the whole creation from the bondage of death, and to remember our covenant to share Christ's sufferings. The celebration of the Lord's Supper on its anniversary, the night of the 18th of April, was followed by three days of continued conference on precious things of God.

Quite a number of brethren and sisters were present from various parts of this state, as well as some from adjoining states--Ohio, New York, West Virginia, Iowa, Tennessee, Missouri and Canada being represented. The meeting in the morning, Sunday, April 18, was of a social character, and after opening with praise and worship, was devoted mainly to short accounts from some of those laboring abroad in a more or less public way, relating how they each found the work to progress in their hands, and the methods they found most successful in their efforts to "preach the Gospel to the meek." (Isa. 61:1.) Among others who thus interested and profited us, were Brothers Bryan, Blundin, Brookman, Myers, Adamson, Mann, Chilcoate and Tavender. The meeting adjourned with prayer by Brother Clowes, after singing with the spirit and with the understanding also, that grand old hymn,

Blest be the tie that binds
Our hearts in Christian love.

Lunch was served in a room adjoining our public hall by the sisters, who thus "washed the saints' feet" (1 Tim. 5:10. See last Tower, page 3). Thus opportunity for private intercourse was abundant and well improved; for these lunches were thus supplied between all the meetings, which were thus continuous.

In the afternoon Bro. Zech's German meeting and our usual Bible Class were set aside and the time given to Bro. Adamson, who from a chart, such as that in "Food," gave a discourse on The Plan of the Ages, illustrating his method of treating this topic in his public discourses. All felt the sentiment of the hymn with which we closed the meeting.

I love to tell the story,
'Tis pleasant to repeat
What seems each time I tell it,
More wonderfully sweet.

We adjourned this meeting to a Baptism service, at which the ordinance was explained, and five persons immersed-- four of them thus symbolizing their covenant of consecration unto death with Christ, and their faith that they will be in his likeness in the

resurrection; and one symbolized, as in "John's baptism," his repentance of sin and reformation of life.

The eight o'clock Sunday evening meeting was the solemn season of commemoration of the Lord's Supper, and a larger number were present than on any such previous occasion. It was good to be there! We had communion and fellowship one with another, and with our Father, and with our Head. We realized afresh that the blood of Jesus Christ our Lord cleanseth us from all sin; and that all our hopes of future life and glory, as well as our present blessings of communion with the King of kings, were secured to us by him whose ransom for all, took away the sin of the world, and justified us freely from all things.

Gratefully we thought of and acknowledged this, as we handled and partook of the unleavened bread, and the wine, which emblemized the holy, harmless, undefiled one--"the man Christ Jesus who gave himself a ransom for all." In accepting in our hearts of his purity, and rights freely sacrificed for us, and appropriating to ourselves those rights and that purity, we were eating him--his flesh and blood. We thus ate in our hearts while we at the same time literally partook of the emblems, and thus symbolized the same, according to the Master's wish, "Do this in remembrance of me." It was a solemn and impressive hour, and we endeavored to make clear the fact that our Father's love and mercy were manifested and extended to us in and by this sacrifice for our sins which he provided, and not in any other way. We saw that the serving of Jesus' ministry and the example of obedience and self-denial which he displayed, though blessed to those of his day, and to others since, was not all by any means; for all this would have been of no practical avail to the condemned, groaning, dying creation, unless he had also given his life [being, existence] a ransom, [a price] for ours condemned and forfeited. The Son of Man came to serve "and to give his life [psuche, being] a ransom for many." --Mark 10:45, Matt. 20:28.

Meditating upon his night of sorrow in the garden, intensified by his perfectness and purity, as well as by the shame of being put to death as a felon, and by the absence of appreciation and sympathy

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from his beloved disciples--considering him who endured such opposition of sinners, lest we should be weary or faint as we should continue to follow his footsteps, we sang a hymn and went to our homes.

Monday following, all day was spent in an examination of the prophetic time proofs, which show that we are living in the Day of the Lord's presence since 1874--that there, the times of restitution, the Millennial Age, began--that the forepart of that age is the "day of vengeance" or "day of trouble," a period of forty years from 1874 to 1914, and that the grand blessings of restitution are really begun in this trouble, which is a blessing in disguise, breaking in pieces and removing the present governments and systems

represented in Nebuchadnezzar's image (Dan. 2:31-33), as incidental to the establishment of the Kingdom of God for which we have long prayed, "Thy kingdom come, thy will be done on earth, as it is in heaven." The matter was illustrated by charts, and will be given in full in Millennial Day Dawn (not yet ready; but of which notice will be given in the TOWER).

Tuesday.--In the morning we were interested and edified by a discourse from Brother Brookman on the Ransom. He dealt particularly with the Greek words which our word for is used to translate; showing conclusively, and by many Scriptural references, that "FOR" in many instances signifies instead of, and repeatedly teaches that our Lord Jesus became man's substitute in death, in order that there might be a resurrection of the dead. The afternoon session was also full of interest, a number of points relative to the Ransom being examined, including the statement made by Peter (2 Peter 2:1) that false teachers would privily bring in damnable heresies, even denying that the Lord bought them. This was shown to be the correct rendering of the Greek text.

Wednesday.--Both forenoon and afternoon sessions were spent in considering How are the dead raised up? and with what body do they come? As this subject is treated on pages 3 and onward, we need not refer to it here particularly.

The subject of the evening meeting was Joel 2:28,29. We saw that God had hidden in this a blessed promise of future blessing to the world, which has been covered until the last few years, by the construction of the statement. We saw that the real intent and meaning of the passage was apparent when once its statement was transposed; thus, "Upon the servants and upon the handmaids in those days [the Christian age] will I pour out my spirit." "And it shall come to pass afterward [during the Millennium] that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams and your young men shall see visions."

Here we noted the great difference between the "narrow way" of the present time and the "highway" of the future age. The narrow way, has its stumbling stones, snares and devouring lions, preventing any but the "little flock," the "overcomers," from reaching the prize at its farther end, the "crown of life;" while the highway of the next age shall be made one of easy travel, in which "those unacquainted therewith shall not go astray."--Isa. 35:8. Leeser.

We saw that now, the Holy Spirit could be received only by the few servants and handmaids of Jehovah willingly following their Leader in the "narrow way," but that when this select company --the body of Christ, has been completed and glorified, then afterward God will pour out of the spirit of truth upon all flesh. We saw that, wide as

the difference will be between the abundant and favorable opportunity of the next age, as contrasted with the present time, when error abounds and Satan is permitted to blind many, and to oppose the truth, yet the rewards at the close of the two ways, are just as different as the ways themselves. Both paths lead to honor and life everlasting, but the "little flock," who overcome the severe besetments of the present time, are to be the bride and joint-heir of the King of glory, and to share his nature and to be with him and like him, while those under the less severe trials of the "highway" shall ultimately receive the Kingdom [of earth] prepared for them from the foundation of the world. (Matt. 25). All will be divinely blessed, but the one class--the Christ, head and body, will be blest as "new creatures" with the express image of the Father's person; the other class blessed by being restored to the earthly likeness lost by Adam-- the image of God in clay--"very good" and very grand.-- Gen. 1:31. Psa. 8:5,6.

We saw that the pouring of the Holy Spirit of truth upon all flesh would by no means insure the same result to them as to the little flock of the Gospel Age; and that the spirit of truth in the age to come will not point to the narrow way of sacrifice of human rights and privileges, but on the contrary to their opportunity of laying hold of those earthly rights and privileges more fully. The time of sacrifice will then be past, and the spirit will no longer witness that whosoever will live Godly, shall suffer persecution. When all things are favorable --Satan bound and truth triumphant --how could any suffer for the truth's sake as now? The spirit of truth will not then invite any to aspire to or strive for the divine nature, as the Bride of Christ; but on the contrary the spirit of truth then poured upon all flesh will witness to them that the marriage of the Lamb is accomplished, his wife having made herself ready under severe trial, during the Gospel Age. It will witness that the "elect" "little flock," chosen during the acceptable time, through sanctification of the spirit [mind] and obedience to the truth, has been enthroned in power.

The spirit will then witness that these were thus highly honored for trusting and obeying God in the dark, along the rugged narrow way, and that though that high heavenly class so much better than angels (Heb. 1:4) is complete, other precious blessings are for "all flesh," and that whosoever will, may come to the water of life; and accepting of God's favor through Christ, and walking the easy highway of holiness, may be everlastingly blessed of God.

In a word,--the holy spirit of truth which testifies to the "little flock" called with the "high calling" that except we forsake all and suffer with Christ, we cannot reign with him and partake of the divine nature, will then testify or witness to "all flesh" very differently, viz., that only sins must be put away, that the righteous shall flourish, and only the evil doer shall suffer and be finally cut off from life.

Thus the word of his grace comforted us and strengthened us to endure hardness as good soldiers, for we heard the voice of our Captain and Forerunner on the narrow way saying to us--Fear not, I have overcome the world--my grace is sufficient for you--to him that overcometh I will grant to sit with me in my throne and I will give him to eat of the hidden manna.

Our meeting closed with prayer and the sentiment expressed by the hymn--

Truth how sacred is the treasure
Teach us Lord its worth to know."

Our meeting will long be remembered and we hope that at the anniversary next year, even more of the laborers will be able to arrange their affairs even at this busy season of the year, to thus turn aside to celebrate this solemn occasion, and thus build each other up.

We have received many interesting letters from the scattered saints showing how, singly and in little groups they remembered and complied with the Lord's last request, Do this in remembrance of me. Below we give a few brief

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EXTRACTS FROM INTERESTING LETTERS.

A Brother in New Jersey writes:-- Dear Bro. Russell: You may be sure that in spirit your kind invitation to meet with the saints at your place on next Lord's day is fully accepted. I should be delighted to meet with you and the dear ones who may visit you on that occasion, but at this time it is not in our Lord's order that I should go. We have arranged to celebrate the Supper in unison with you in the evening at eight, and no doubt we shall all partake of the "one Spirit," while with solemn reverence, yet with gladness of heart, we eat the bread and drink the cup which symbolizes at once the living bread, which was given for "the life of the world," and the precious blood, by which only is the remission and washing away of sin. It cleanseth! tell it to the people, "the blood of Jesus Christ, His Son, cleanseth from all unrighteousness." How loving and kind is our heavenly Father; and in this surely, the Father and Son are one, for the Son loved us, and gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Even in Jehovah's sight we are accepted in the Beloved. Thanks be to God for his unspeakable gift.

The Lord seems to have opened the way for holding a meeting here on Sunday morning, and perhaps one evening in the week, in a public hall.

I was led to send cards of invitation to a meeting of those who love our Lord's appearing, and are desirous of mutual edification in our most holy faith; and in response a goodly company gathered on

Sunday morning. This was Sunday before last. I explained to them the reason why I invited them, that the object I had in view was the building up of the Church in the things of the Spirit. A number spoke, there was a general feeling of the need of such a meeting, and at a second one, held last Sunday morning, it was agreed to hold the meetings permanently. We have kept up our regular meetings at Bro. _____ house Sunday afternoons, where we try to get down into the very depths of the deep things of God, and our adorable Lord honors us with his presence and blessing. In our public meetings we shall need grace and wisdom from on high to rightly divide the word of truth, that "meat in due season" may be given to all. Pray for us. Love to all the saints, and especially to yourself, dear Brother, and dear Sister Russell, beloved in the Lord. Yours in Him.

A Brother in Michigan writes--"Grace be unto you, and peace from God our Father and the Lord Jesus Christ." Our desire to be present with you in Allegheny, at the General Assembly, on the day of remembrance, could not be gratified. Yet our uniting together here on that day, was most richly blessed by our common Master; and as we partook of the blessed symbols of his precious body and blood, we had a realizing sense of the presence of our Redeemer, all being filled with the hope of participating in that glorious triumph of "the General Assembly and Church of the First-born, whose names are written in heaven." Thirteen of us united in celebrating the anniversary of the slaying of our Passover Lamb, a few not yet free from denominational shackles partaking with us, and the occasion will, I trust, be remembered by all, as one of the most blessed in their Christian experience. I believe the truth is finding its way to the hearts of several who are closely reading the TOWER, which will, I trust, bring forth fruit in its season.

The Church here send love and greeting to yourself and Sister Russell, also all of the faith and hope we enjoy in your city.

Brother Adamson, who attended the anniversary meeting here, left here for Bethel, Pa., from which he writes as follows:-- Dear Bro. R.: I stayed overnight at Wilmington and walked here (6 miles) Sunday morning. In the afternoon I had conferences with brethren who are slowly but surely coming to full favor and knowledge. I preached to a full house at the hall, and have an appointment to-night about a mile distant. Great hopes of a good house and hearing ears, for the brethren here have loaned "Towers" and "Food" until a spirit of inquiry is manifest among the thinking class. Nothing could be kinder than the treatment of the brethren. How they love you and sister Russell. Grace and peace. In Christ.

A sister in Palmyra, Ill., writes:--My husband and I send Christian greeting to all them of like precious faith who, in one hope of their calling, shall gather with you around the table of our Lord to remember his love for us, and to glorify God for his great love wherewith he hath loved us. Would that I could shake hands with all the loved brethren and sisters, and join with you in singing--

"Praise God from whom all blessings flow."

Hoping that some time I may meet some of you, and trusting that you will remember the lone ones, I am

Your sister in Christ.

A Brother in Florida writes:--Six of us remembered the Lord by celebrating the Supper, and we found it a precious time. The Lord was with us. The conflict is sharp but it will not last long. May we be able to endure unto the end.

Another Brother in Michigan writes: --I have been a reader of the TOWER for about four months through the instrumentality of your colporteur in this place, and it has been indeed meat in due season to me. I am rejoicing in the increasing light from the Gospel. The more I see of the harmony and glory of God's plan of salvation, the more anxious I am that others should be lead out of bondage into the liberty of Christ. I will do the best I can towards scattering the good seed judiciously. I expect soon to go to Mayville and Lapeer, and if you can spare me about fifty samples I will make good use of them. Seven or eight of us here intend to meet together and celebrate the death of Christ our passover.

A Brother in Guildford, England, writes:--I shall remember the Lord's death this year, perhaps with one more, in fellowship with you all at the same time. We shall all be together when we drink the wine new with Christ in our Father's kingdom.

A Brother in Dayton, Ohio, writes:-- On the evening of the anniversary of our Lord's last supper, I partook of the blessed emblems alone. God was with me and I had a refreshing time. I would like to have been with you brethren and sisters, but I could not make it suit. May God bless you and all the household of faith.

A Sister in Elk Creek, Mo., writes:-- We did not receive the April TOWER until after the 18th but observed the remembrance. Your desire was that all study well the meaning of what they were about to do. This we did. How important the lesson and how much needed.

We joyfully anticipate the hour when the sacrifice of the Christ being ended the glory shall follow. We long for the time when all God's creatures shall be perfected, each on his own plane, rank or order, under the King of Peace, who bought the right to restore, teach, rule and bless all with his own life.

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A sister in Lawrence, Kansas, writes: --I celebrated the Passover Supper alone with the Lord, as I have done two years before. I meditated upon the suffering and death of Him, and our privilege of sharing the same.

A Brother in Kentucky writes:--A few of us met on last Lord's day evening and celebrated the Lord's Supper.

A brother in New Orleans writes:-- I rejoice to tell you that the Lord is giving me much encouragement by the way, and that when I most needed it. I wrote some days ago that I would try to reach the ministers with these truths. I have been busy doing so, and the Lord has been with me in the work. Yesterday from many pulpits sounded forth things out of harmony with old orthodox preaching. Last Saturday three Methodist ministers had a meeting discussing the contents of the book "Food." The same day a Presbyterian pastor up town sent me a note to come and see him. I went. He had heard of and seen a little of the book "Food," where I had left a "packet," at the house of one of his congregation. I found the truth had taken firm hold. We had a nice talk together. At his request I left a packet containing "Food," with back numbers. He is now at work to see if these things are so. I was at another pastor's house this evening and was much edified, finding one, in earnest, as well as trusting entirely the teaching of God's Word and dissatisfied with other standards. He told me that yesterday he preached from Isaiah. "I will send my messenger before thy face," &c., comparing the work of John the Baptist with a similar work now, preparing the way before him. I believe this man has a great deal of light. He is reading "Food."

I have now only about four copies of "Food" left, which are out being read. Please send some more.

Your brother in the service.

A sister wrote from Ellisville, Mo.-- Through God's loving providence five of us were permitted to assemble on the 18th ultimo to commemorate the Lord's Supper. All present seemed to fully appreciate their privilege. We also remembered our covenant to sacrifice and be broken for others in the cause of truth, to patiently and cheerfully bear persecutions and reproaches for

Christ's sake, knowing that if we suffer with him, we shall also share in his glory.

Bristol, England, April 22, '86.

MY DEAR BROTHER.--Just a line of greeting to tell you that nine of the readers of the TOWER, all believers in the "Ransom," met at my brother's house on Sunday the 18th and partook of the emblems of our Lord's death, and we all found it a season of much blessing. Those who have had ears to hear have received the good news with gladness of heart in the face of much opposition. In the name of the brethren and sisters here I send you our affectionate greeting.

Joyfield, Mich., May 2, 1886.

DEAR BRO. RUSSELL.--I am waiting anxiously for the May number of the TOWER so that I may get the account of the meetings. The Lord knows how I desired to be present at the celebration of our Lord's Supper and the other meetings, but circumstances prevented me from coming. On the night of the 18th I read carefully the account of the Lord's Supper and agony in the garden, and his crucifixion; and also Paul's account in 1 Cor. 11th chapter, and I had a feast all to myself. And it did me good, although I should very much like to have been present at Allegheny to have met with the dear brothers and sisters. I have no doubt that you had a glorious and blessed time. May God bless his church and fit her for her high position. I will do what I can to spread the blessed truth in this community. I desire to be a worker together with Christ. I am almost alone, and I long for Christian fellowship. God's word is very dear to me; it is my chief study, and I pray God to fill me with his truth that I may be able to declare it to others.

With love.

Yours in Christ.

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IN HIS LIKENESS.

If I in thy likeness, O Lord, may awake,
And shine a pure image of thee,
Then I shall be satisfied when I can break
The fetters of flesh and be free.

I know this stained tablet must first be washed
white,
To let thy bright features be drawn;

I know I must suffer the darkness of night,
To welcome the coming of dawn.

And O! the blest morning already is here;
The shadows of nature do fade;
And soon in thy likeness I'll with thee appear,
In glory and beauty arrayed.

When on thine own image in me thou hast smiled,
Within thy blest mansion, and when
The arms of my Father encircle his child,
O! I shall be satisfied then."

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The following seven articles are connected.

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BLESSED DYING--FROM HENCEFORTH.

During our general meeting following the anniversary celebration, Brother Brookman received the following letter from one of the Toronto brethren; and we now answer it through the TOWER, thinking it may be of interest and profit to others of our readers. It was answered at our public meeting when received, and as we were then engaged somewhat in the examination of the Prophetic Time Proofs which show that we are in "the harvest" of this age, and that the chief reaper, the Lord Jesus, is now present, it came with special force, and we trust was seen very clearly by all present. The letter runs thus:

PASTOR BROOKMAN:

Dear Sir and Brother.--Now that you are on a visit to Brother Russell, I take this opportunity of sending you the enclosed extracts from an article by Mrs. R. in last TOWER, entitled, "We Shall Not All Sleep." Already I know the TOWER'S views concerning the Lord's presence, and it appears that now they have accepted the "orthodox" view of going to heaven when you die--at least this article seems to so teach.

Can one instance be given of the body of any one now dying in the Lord, disappearing at death? After the resurrection of our Lord his body was not found in the tomb. Should we not therefore, look for the same proofs to-day of a resurrection? Then too, according to this view, the living saints are left behind instead of being caught away together.

The extracts I refer to are as follows:

"WE SHALL NOT ALL SLEEP."

"Those [saints] who die in this day of the Lord's presence do not sleep, but the instant that the human body sinks into death, the new spiritual body is received, and according to Paul's words, not an instant of unconsciousness intervenes. Because the spiritual body is invisible to humanity, none can know of the change except by faith in the promise of God. The work of the new Kingdom is now in progress, and the body of Christ whether in the flesh or in the spirit (resurrected) are actively engaged as co-workers together with our Lord and head. What a blessed privilege to realize that such is the case.

Let us appreciate our privilege of service, considering that we are workers together with the Lord and the risen saints, present with us, though invisible except to the eye of faith."

Trusting your mission will be blessed, I am,

Yours in Christ, G. H. H.

The Brother errs in supposing this to be a new departure; and if he will examine some back numbers of the Tower, he will see that we have so taught for several years--since 1878, at which time we believe it became true as expressed in Revelation 14:13.--"Blessed are the dead which die in the Lord from henceforth; yea saith the spirit that they may rest from their labors [from the toil and weariness] and their works follow with them."--without interruption or hindrance. See particularly the articles "Who can hear it?" in the Tower of October, 1881, and "Ye are Gods" in December, 1881, and "The Blessed Dying" in the same issue.

The fact that so called "orthodoxy" teaches something resembling what the Scriptures teach, should not be considered an argument against the view referred to. On the contrary, it is more reasonable to suppose that the more pleasing part of what the early church believed on this subject, had been held to, to the neglect and ignoring of the less palatable truths. For instance, the hope of each generation of the church in early times, was, that they would be of those mentioned by Paul (1 Cor. 15:51,52), of those who would be alive when the Lord the life-giver would return; and hence they hoped that they might not be obliged to sleep in death.

That the coming of the Lord, and the resurrection of the saints, and the bestowment of the crown of life at that time, were continually before their mind, is manifest from the various epistles of the Apostles which direct the faith and hope of all thither.

Of all the religions of the world, Christianity and Judaism are the only ones which teach that a man is really dead when he expires, and that a resurrection is the only hope of a future life. But when the church began to covet influence and power, when Papacy was "set up" in power, and the chief aim came to be, to make Christianity popular with the heathen, when thousands of heathen claimed to be converted, Papacy to bring these pagans into her

bosom and to gain the support and strength of their influence, paganized Christianity, introducing gaudy ceremonies, incense burning, and the images of the apostles and saints to take the place in their hearts and superstitions of their idols and heathen customs. Can we wonder that then the cold and rather repulsive doctrine of the sleep of the dead, came to be generally ignored? and that the other thought should be made prominent and, even distorted to make it more palatable, until "We which are alive and remain shall not sleep, but shall be changed in a moment," came to be applied to all Christians without reference to the Lord's coming? During the darkness of the ages following that degrading of the doctrines of Christianity, and that great influx of tares among the wheat, the Bible was almost abandoned and its teachings on the subject were lost sight of.

One thing sure, is that the same Apostle who teaches that the dead all sleep until the Life-giver comes, and that they will then be awakened, teaches also that those living in that time will not sleep.

To some already instructed on this subject of the change of the living in the Day of the Lord's presence, Paul wrote, "Yourselves know perfectly that the DAY OF THE LORD so cometh as a thief in the night."..."Ye brethren are not in darkness that that DAY should overtake you as a thief."..."For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." (1 Thess. 5:2,4,9; see also chap. 2:19,20 and 3:13 and 4:17.) From this the Thessalonian brethren seem to have drawn a wrong conclusion, supposing the Apostle to intimate that the day of the Lord would surely come in their day. And certain teachers of that day, led by their own imaginations, began to proclaim that the Day of the Lord had commenced; that the Lord was then present, and that the dead had been resurrected. (See 2 Tim. 2:17,18.) And the Thessalonian church knowing that Paul's teachings were not out of harmony with this proclamation, were much exercised and troubled to know whether it was true that the Day of the Lord had come.

To meet their difficulty, Paul wrote them the second epistle in which the main thought is the correcting of this error. And inasmuch as we are now making very similar claims to those which the Apostle guarded them against, it is well that we note carefully his words and see whether they disprove our teachings on the subject. If they do, we must abandon the view, no matter how pleasing it may seem; but if it is in harmony, it will be an additional confirmation of our position.

The Apostle wrote: (2 Thes. 2.) "But we entreat you brethren, concerning the coming [presence--Greek parousia] of the Lord Jesus Christ, and our assembling to him, that you be not quickly agitated, in mind, nor alarmed; neither by spirit, nor by word, nor by letter, as from us-- as though the Day of the Lord was present. Let no man delude you by any means." Had the Apostle stopped here, it would not only have proved our teachings as erroneous as those he was refuting, but it would have done more; it would have

proved his own teachings in the first epistle to the Thessalonians, as well as those to the Corinthians, to be erroneous also. It would be saying, The day of the Lord never will be present; whereas he had taught them plainly that "The day of the Lord so cometh [and that too unawares, secretly] as a thief in the night."--1 Thes. 5:2.

But the Apostle is not controverting his previous teachings that such a day of the Lord's presence would come, and secretly; he was merely showing that it had not yet come; for he continues--"Let no man delude you by any means, BECAUSE the apostasy must come first, and must be revealed, that MAN OF SIN, that SON OF DESTRUCTION, the OPPONENT; who indeed lifts himself above everything called a god or that is revered--so as to seat himself in the TEMPLE of God exhibiting himself that he is a god. Do you not remember that while I was with you I said these things to you?" And now you know, what withholdeth [prevents, hinders, comes between] that he [Christ Jesus] should be revealed in his own season. [Now you know why I so positively declare that we are not yet in the Day of the Lord.]

Paul knew of the Man of Sin, from the prophecies of Daniel, as well no doubt as from visions and revelations given him specially; (Dan. 7:24,25. 2 Cor. 12:1-7), and hence said with assurance that the Day of the Lord had not yet come. But it must strike many as peculiar that he used this argument alone. As they suppose it, he might have said, O foolish Thessalonians do you not know that when the Lord comes you will see him in the sky in great splendor? Do you not know that you would see the tomb-stones shake and fall, and the graves opening, and the risen saints about you, if the Lord, and the Day of the Lord had come? If this would be a true argument, it certainly would have been one of the most convincing to the troubled Thessalonians. And the fact that Paul used none of those arguments is strong evidence that they are not true. On the contrary the fact that they had received the doctrine of the Lord's presence, etc., proves that the Apostle's previous teaching had in no way led them to suppose that the Lord would be visible in the sky in his day, but that it would be "as a thief in the night," stealthily and quietly; and that to discern it would require them to watch and not be overcharged and asleep with the world. And even in controverting this error, Paul offers no objection to the theory that the Day of the Lord had commenced, except that above noticed--that another event, the development and revealing of Anti-Christ must come FIRST.

It is then, proper to say that Paul's statement here, favors OUR VIEW entirely, if it can be clearly seen that the apostasy he mentions did since take place, and that the "Man of Sin," or mystery of iniquity, has been revealed. This we have time and again shown to be the case, and pointed to the unquestionable fulfilment in Papacy of every item mentioned by Daniel and Paul-- hence so far as Paul knew, or as we know, nothing now hinders.

Since then, nothing now prevents, the question is, What proofs are there to show that we are now in the day of the Lord's presence? We cannot here give the prophetic proofs, but hope to soon lay before you these Scriptural demonstrations that we are in the day of the Lord since 1874, and that his taking of his great power as King to judge and break in pieces present unrighteous systems, as well as to exalt to honor and glory the faithful members of his "body" --the true church--dates from 1878; at which time we understand that the sleeping members of his body were due to awake to immortality. And since that date those of this class alive, need not sleep even a moment; but in the instant of dying are changed to spiritual beings --swallowed up of life.

Even to those who had strong hopes of resurrection to spiritual being, the Adamic death or sleep, was not a desirable thing, hence the Apostle says that he desired not to be unclothed, but rather to be clothed upon with the heavenly spiritual house or body. But only to those alive in this day of the Lord, has it been possible to have this instant transfer of existence or being, from the earthly to the heavenly body, without sleep--without being unclothed for a moment.

We do not here cite you proof from the daily history of our times, that the judgment and overthrow of all imperfect civil and religious systems is in progress, as a proof that we are in the Day of the Lord's presence and power, as we have noticed this before.

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HIS FLESH SAW NOT CORRUPTION.

We now come directly to the consideration of the question asked above, viz.: Has the body of any saint dying now [for we claim this only of the body of Christ--"in the Lord"] disappeared at death, as our Lord's did? No, we answer; nor have we any reason so to expect.

In the case of our Lord's resurrection, we must remember that the circumstances were peculiar and different from those of our resurrection. First, he wanted his disciples to realize that he was no longer dead; secondly, that he was changed, and no longer the human Jesus, but a spirit being; thirdly, that he had paid our ransom price and had not taken it back, yet, was alive and able to bestow upon all the blessings purchased with His own blood. Added to this comprehensive

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object of proving his resurrection, was the difficulty that those to whom he must prove all this, were still only natural men, not yet begotten of the spirit; for "the Holy Spirit was not yet given because that Jesus was not yet glorified" (John 7:39), and "The

natural man receiveth not the things of the spirit of God, neither can he know them, because they are spiritually discerned." Hence in giving natural men a first lesson relating to spiritual things, it was needful to make the lesson so plain that the least of them might be fully convinced.

Accordingly it was necessary, not only that Jesus should show himself alive by many infallible proofs after his resurrection (Acts 1:3), but that this should be shown in such a way as to convince them that he had been "changed," and was of a higher nature than before; and it was also needful to remove his body from Joseph's tomb, as its presence there, would to them as natural men, have been a serious obstacle to implicit faith. It was for this reason that the body of Jesus was removed from the tomb, and not because the atoms of matter contained in it were needed or used in the organization of his spirit body. And the fact that the body would vanish, be dissipated or dissolved without corrupting or decaying, was mentioned by the prophet--"His flesh saw not corruption."

A very common mistake in reference to the resurrection as expressed in the words of the various creeds is, "I believe in the resurrection of the body." This is a serious mistake; the Scriptures never teach the resurrection of the body, but of the individual--the being. A body is necessary to existence or being, but the body and atoms once used in that capacity are not essential. Science tells us on seemingly good authority that the matter composing our bodies is constantly changing, and that a complete change of every part is effected in seven years. Consequently a man of seventy years would have ten bodies if all the atoms which ever composed his flesh were restored.

But not so, one atom is no better than another; and so even in the case of the world who will be restored to existence as human flesh-beings, we must not expect that necessarily the same atoms will be used again in restoring them to being. Consequently though God could and might make some outward demonstration, such as opening of tombs for the purpose of showing to the world his power, yet we must not conclude that such a demonstration is necessary, nor that the old and scattered and transformed dust, is needful to God as a basis on which to work in restoring or resurrecting mankind. It requires equally creative power to resurrect or recreate a man from one heap of dust as from another.

And if the same dust is not needful in the case of restoring humanity, how much less needful for the "new creatures," the church, no longer human, no longer flesh, but spirit--a new nature, not of the dust, not of the earth earthly, but heavenly. And consequently we need neither expect an opening of tombs for those that sleep, nor a transforming of present fleshly bodies for the living in their "change."

Consequently the non-disappearance of bodies is not a valid objection, if the Scriptures prove and events corroborate the fact

that we are now in the day of the Lord, and in consequence that those members of the body of Christ who slept are now due to be awakened, and that those members yet alive should not sleep, but be blessed in the instant of dying by being "changed." Rather, it is in harmony, as we shall show, with Paul's statements regarding this subject, as stated below.

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"THAT BODY WHICH SHALL BE."

"Thou sowest not that body which shall be, but bare grain, it may chance of wheat or some other grain: but God giveth it a body as it hath pleased him; and to every seed his own [kind of] body." 1 Cor. 15:37,38.

The Apostle uses this illustration from nature to teach the church regarding-- what? Not regarding the living, but those dead. He is answering the question (verse 35), "How are the dead raised up, and with what [kind of] body do they come" [forth] in the resurrection. We must keep this in memory to get the force of the Apostle's argument.

He shows that there are varieties of earthly nature--men, fish, fowl, beasts, etc., and also variety in the heavens, sun, moon and stars; and he adds these two illustrations of variety and differences, to his first illustration of grain. As the dying and living again of the grain best illustrated THE FACT of the dead coming forth to life, so the varieties and differences of fish, fowl, etc., and of sun, moon and stars illustrate the DIFFERENCES which should be expected in the resurrection. Some (the body or bride of Christ) will be like him and will come forth spirit beings--celestial, while the mass of mankind will come forth human beings--terrestrial. There will be glory to both classes, though differing as the glory and beauty of fish, fowl, etc., differ from the glory of sun and stars in KIND.

And that there will be grades or degrees of glory on each plane, is also shown, even as the moon is beautiful but less majestic than the sun, so some of those who come forth spiritual will, though glorious and perfect, be less grand than others; and on the earthly plane there will be variety in perfection and glory also.

After stating thus the general principles, the Apostle proceeds to explain particularly "THE" chief resurrection, in which as prospective members of the body of Christ, the Corinthian Church and all saints would have special interest. And keeping in mind the original question, "How are the DEAD raised up and with what body do they come" forth, he applies his answer now to the class DEAD in Christ--dead "members" of Christ's body, and says:--

"So also is THE [chief] resurrection OF THE DEAD." [Remember that he is not talking about the living as some have erroneously

supposed, but of those who were already dead.] "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural [animal] body, it is raised a spiritual body."-- Verses 42-44.

What is sown thus and raised thus? The being--the individuality sown in death thus, is raised from it thus. The Apostle is holding to his original illustration. The germ of life in the grain of wheat which will produce the new stalk, is not the entire grain planted, for all decays and dies except this germ. So with the being entering death, or sown in death. Being cannot be considered apart from a body, and hence being is reckoned as still associated with the body which is sown in the corruption of death. It is not the corrupted body but the being, which God will raise up in a new appropriate body, even as in the grain, it is not the old grain but the germ or vitality from it which comes forth in a new grain.

But says some one a grain of wheat has a germ which lives while the grain decomposes, which germ may be seen in some seeds; but man has no such germ. No, we answer; the germ of life in man and in grain differs, and so does also the process of resurrection; man does not sprout forth as a shoot of grain, nor does the Apostle use the illustration for such purpose. Nevertheless man has a germ of being, though unlike the grain, it is not in himself, but in another. The germ of life through which man shall be restored to being [whether of earthly or heavenly nature] is "hid with Christ in God." (Col. 3:3.) It is in God, in the sense that it is decreed in God's plan and possible through God's power. It is with Christ in the sense that God's plan is being accomplished through Christ who ransomed and justifies all. It is thus that "all live unto him." (Luke 20:38.)

God seeing the end from the beginning thus considers things and men that are not, as though they were. (Rom. 4:17.) Thus death is really extinction, but because of God's plan to ransom and restore all from it through Christ Jesus, he gave his "friends" in all ages to know that Adamic death is merely a sleep, in view of the resurrection waking he had abundantly provided for in his plan; which before the foundation of the world foresaw and provided the Lamb slain, to take away the sins of the world by paying the penalty of Adamic sin for all.

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R853 : page 4

SOUL, LIFE, BEING.

The Greek word *psuche* is translated soul in some places, and sometimes life in the various translations. For instance, it is translated life in John 12:25, "He that loveth his life shall lose it" and it is translated soul in Acts 2:27 "Thou wilt not leave my soul in hell," [*hades*-- the state of death, or the grave].

This word *psuche* has rather puzzled scholars for a definition, and the learned translators of the common revision of the New Testament, have translated it four different ways, viz.: heart, mind, life, soul; the last two generally. Prof. Young author of Young's Concordance, defines *psuche* and the corresponding Hebrew word *nephesh* to mean "animal soul," thus limiting the word to earthly existence; but we cannot agree to this definition, nor to any definition which would limit these words to earthly existence exclusively, for the word is applied to God who is not an animal or earthly being, but a spirit being. Hence in defining these words we have sought such a definition as could be applied to these words in every instance of their use in the Bible, and that definition we conceive to be being, or existence, without regard to whether heavenly or earthly, animal or spiritual being is meant.

Being, or existence, is not life though there could be no existence without life; neither is it body or organism, though there can be no existence without a body. Heat is an illustration of this principle; coal is not heat, nor is oxygen heat; but when coal and oxygen are properly and favorably united heat is produced; when they are separated heat ceases. So it is with being; when life principle and organism are properly favorably united, being or existence is produced; when they are separated existence or being ceases.

Those who recognize being, as the correct definition of *psuche* will see that the existence, the being, terminated by Adamic death, may be restored or resurrected either as it was, or in connection with any form or organism God may choose. In resurrecting it God giveth it a body as it hath pleased him --to every kind of seed his own appropriate body.

The original seed was human, "of the earth earthy," and "very good," an image of God in clay. But during the Christian Age under the "high calling," the "heavenly calling" to "become partakers of the divine nature," a little flock has already changed nature and become "new creatures"--new beings. In the resurrection, therefore, God will give to these two classes bodies according to their nature. The human seed will be restored to perfect manhood; and the new seed, the "new beings," will be raised in appropriate bodies--"as it hath pleased him" to give to each seed his own appropriate form or organism. It doth appear to a great degree what form, etc., the earthly race will have, though it is difficult to appreciate the grandeur of the perfect man Adam now. As was the earthly head, so will they be also that are earthy, when fully resurrected.

On the contrary, the change for the others, we cannot so fully grasp; for "It doth not yet appear what we shall be, but...we shall be like him"-- Christ Jesus, the head of the new creation. As the heavenly one, such shall they also be that are of the heavenly seed, or new nature. We have borne the earthly image, but by reason of "change" shall bear the heavenly image in our resurrection. See 1 Cor. 15:38,48,49.

PSUCHE LAID DOWN BY JESUS.

This same thought of continuance of being, or individuality, through death and change of nature expressed above is illustrated in the person of our Lord Jesus. He said:--

"I lay down my life [*psuche*] that I might take [literally, receive] it again. No man taketh it from me, but I lay it down of myself. I have power [privilege, authority] to lay it down, and I have power [privilege] to take [receive] it again. This commandment [word, precept] have I received of my Father." --John 10:17,18.

Here Jesus declares that he laid down his "*psuche*," or being, for the sheep, and received it back again in his resurrection. When he laid down his being, "poured out his soul [being] unto death," (Isa. 53:12) made "his soul [being] an offering for sin" (Isa. 53:10), it was a human soul, or human being; he having changed from a spirit being to a human being, for the purpose of thus laying down his being (*psuche*) in death for our sins, as our ransom price.* But when, after his being had been fully laid down in death for three days, he was made alive from the dead, being or existence returned, it was no longer human being; he was made a life-giving spirit --a being *psuche* of a higher order, of the divine nature.

To use the words *nephesh* and *psuche* otherwise, to suppose that they merely refer to present earthly existence, would be not only to prove that God is an earthly or animal being, but that Jesus, after his resurrection, was of the earth earthy, whereas the statement is clear that "God is a spirit," and that the "second Adam was made a quickening spirit."

The Greek word for life is not *psuche*, but *zoe*; and so it is uniformly translated throughout the New Testament; and it was a serious mistake on the part of the translators of the Bible to ever render *psuche* life, as in the text above. In consequence of the translation, some have supposed that our Lord Jesus took back the price he paid as our ransom. This could never be; for if the price paid were taken back, we are not redeemed, and have no ground for hope of coming blessings.

But when the real significance of *psuche* is noticed, how clear it all becomes. The man Christ Jesus laid down his *psuche*--being, existence, as a ransom for ours--for all. That existence he can never take again--he can never again be a human being. He surrendered all those earthly and human rights as a ransom for mankind, and thereby secures to mankind all those blessings and rights lost by their first representative's failure. Then being, existence, [*psuche*]

was bestowed upon Jesus as a gift of God's favor, a reward of obedience; and while it could not be the same order of being, it could be a higher one. And so it was; and thus it is written, "Wherefore [as a reward, because of obedience even unto death--verse 8.] God hath highly exalted him, and given him a name which is above every name," --next to the Father; of the divine nature; "that all men should honor the Son even as they honor the Father also."-- Phil. 2:9,10.

The Lord applies this principle to us, as well as to himself. Of those who covenant to be dead with him that they may also live with him and share his divine nature and glory, he declares, "He that loveth [supremely] his life [*psuche* --being] in this world shall keep it unto life [*zoe*] eternal."--John 12:25,26.

Those who would be the followers of, and sharers with, Jesus, must during this world willingly lay down existence, in his service. Thus only can these preserve their [*psuche*] existence unto eternal [*zoe*] life. But with them as with him, it will not be the same kind of existence, for whereas they lay down being or existence as human beings, they, like their head, shall receive it [*psuche*, existence] again as new creatures; "partakers of the divine nature." It is of these that Paul said, "It [the being] is sown a natural body, in weakness and corruption and dishonor; it is raised a spiritual body in power, glory, and incorruption. 1 Cor. 15:42-44.

If you could change the nature of a grain of wheat to that of barley, it would come up barley. So these having become (through obedience to the special high calling of this Gospel Age) changed from the human to the divine nature (2 Pet. 1:4) will, in the resurrection, come forth like Jesus, "the express image of the Father's person"--*psuche* of the divine form and nature.

*When our Lord was changed from spirit being to human being, when he was "made flesh," that change was truly a laying aside of glory, power, etc., but it was not at all a laying aside of being or existence; for his existence or being did not cease for a moment, but merely changed in kind. Instead of a spirit being, he became human being --"flesh." But at Calvary, being or existence was laid down completely; he died, or ceased to exist, --gave his being, his existence, his *psuche* "a ransom."--Mark 10:45.

R680 : page 4

"How many people there are who would like to be good without taking trouble about it!"

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R853 : page 5

"CAUGHT UP TOGETHER."

In view of the Apostle's statement of the order of events in the day of the Lord's presence; namely that "The dead in Christ shall rise first, then we which are alive and remain shall be caught away together with them in clouds to a meeting of the Lord in the air," it may be asked, Does not the view presented above, namely, that since 1878 the dead in Christ have been raised spiritual beings, and that since then those who are alive are "changed," each at the moment of his death--does not this view conflict with the apostle's statement?

We answer no; though at first glance it may appear to do so. We should remember that the apostles were not only expounders of the prophetic utterances of holy men of old whom God moved upon by his Spirit to declare things to come in figures and dark sayings, but they were themselves prophets also, and in foretelling events not then due, they also used figures, symbols, and dark sayings, to be understood by the Church when they would become meat in due season. This was true also of Jesus' teaching. He not only expounded the prophets, but he opened his mouth in parables, prophecies and dark sayings. --Matt. 13:34,35; Psa. 78:2; Matt. 24.

Among the prophecies by the apostles clothed in figurative or symbolic language, is that of James 5 relating to the present time, verses 2 and 3 are highly figurative. Peter's prophecy covering the same period is even more strikingly figurative. (2 Pet. 3:7,10,13.) John's prophecy, the book of Revelations, is full of symbols. And in considering the apostle Paul's writings, we should expect that prophetic references to this notable "Day of the Lord" would be more or less symbolic also. Peter assures us that it is so; and that Paul's writings are liable to be misunderstood by some.--See 2 Pet. 3:16.

As a matter of fact in this very portion of Paul's prophecy touching the events of the Day of the Lord (1 Thes. 4:16,17), we find the same symbols used by the others. Paul introduces these symbols but does not interpret them, leaving that for the Spirit of truth to do for those of the Church who may be watching and searching at the due time.

Paul's "shout" and "trumpet" of verse 16 corresponds in every way with those used by John (Rev. 11:15), and the same even in Daniel's prophecy (12:1) is called the standing up of the arch-angel Michael; for the same results are described as following, viz., the angry nations and time of trouble which Peter and Zephaniah and Paul call the melting of the earth [the social fabric] and flaming fire.--Compare 2 Pet. 3:10; Psa. 97:5; Zeph. 3:8; Rev. 11:17; and 2 Thes. 1:8.

Paul's "clouds" (verse 17) in which the living are to be caught away, coincide exactly with the "clouds and thick darkness" of trouble, by which all the prophets so often represent the troubles of this Day of the Lord. And the "air" into which they are caught, and

in which they are to ever be with the Lord, we apprehend to be no less a symbol than the others. A symbol of what?--Of power and dominion. And if we are to be "changed" and are to enter into and share this dominion, how appropriate to say in symbol that we will be caught into the "air" power, and be forever in it, with the Lord.

Thus the same word is used elsewhere by the same apostle. In Eph. 2:2, he speaks of the "power of the air," and declares that Satan now holds that "power" which the "air" symbolizes. And when we remember that "sea" in symbol represents the lawless and unruly classes of men, that "earth" represents organized society, and that "mountains" represent earthly governments, what is more reasonable than that the "air" or "heavens" should be used to symbolize the invisible yet all-pervading power and influence of spirit beings.

And if "air" is thus used to represent the present evil spiritual control, how appropriate that the same symbol should be used in describing the new spiritual empire of the Prince of light who becomes the new Prince of the air, and deposes and binds the present usurper.

As to the word "caught away in clouds together"; we should remember that all prophecies looking down to this little period called the "Day of the Lord" and the "Day of Trouble," state the many great events of this time as though they would all take place together; and so they do, for nothing intervenes to break the chain of events; link follows link, and they go all together, clouds of trouble follow one another closely, the one fading away where the next is beginning. Like the cars in a train, they all go together, and yet one is first and another is last. So likewise the living will be caught away in these clouds to the new power of the air, together--just as when a school is dismissed the pupils leave it together, yet they do not all pass through the doorway at once.

Paul explaining the same matter to the church at Corinth (1 Cor. 15:51,52), calls it a mystery--a matter not yet made fully plain and clear of which he could only give them a glimpse. And he declares of the living, "We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, AT [Greek en, during, or in] the last trump." Here the symbolic trumpet is again introduced, which covers the period of forty years called The Day of the Lord; and it is during, or in this time, that the dead saints shall be raised and the living members "changed." For the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed. While, therefore, all must be changed, and the change of each will be "in a moment," all will not be raised and changed in the same moment--the dead in Christ shall rise first; then we--continuously, without interruption or anything to prevent, together will be caught with them into the power of the air.

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OTHER SIMULTANEOUS EVENTS.

While during the sounding of the Great or Seventh Trumpet, the Day of the Lord, the gathering and rewarding of his faithful followers will be accomplished, other great events will occur simultaneously. The earth is to melt [society is to disintegrate], the sea and waves are to roar [the lawless element will become furious], and mountains will be removed and carried into the midst of the sea--[governments will be swallowed up by the lawless element]--the heavens [present ruling powers] are to pass away with great commotion. These all shall pass away, that the "new heavens," "air," or ruling powers of which Christ is the Prince, may gradually assume control and reorganize society on better principles. All these things will be in progress simultaneously, during the seventh trump--the day of vengeance--the day of binding the strong man and spoiling and overturning his arrangements in order to establish a better.--Matt. 12:29.

Or take another view of the same period given by other prophets: the gathering of the dead and living members of the body of Christ will proceed during the time when the rich men will weep and howl for the miseries upon them (Jas. 5:1-3; Zeph. 1:18); during the time when the nations are angry and the wrath comes upon them (Rev. 11:18, and Dan. 12:1); during the time that the fiery stream of trouble issues forth, and the Son of man is invested with authority and dominion (Dan. 7:10); during the time that the stone is smiting the feet of the image--present earthly governments (Dan. 2:34); during the time that earthly empires become as chaff and are swept away completely (verse 35); during the time mentioned by the Revelator (19:11-21), in which the kings of the earth and their armies will be making war with the Lamb and his army unconsciously--not recognizing him.

When these various events of "that day" are put together, it must be evident to the most slow of heart to believe all that the prophets have written, that during that entire period, not only the Lord will be invisible to men, but that the resurrection of his saints, and the change of those living, will make no outward demonstration. Surely if the world saw Jesus and the saints in glory in the sky, with the natural eyes, can any one suppose that they would openly war with the Lamb and his army? Nay, verily; the day of the Lord so cometh as a thief in the night, and the fact of the Lord's presence, etc., will only be revealed or made known to the world in the "flaming fire" of judgments, though those of his close followers whom he calls "friends" are not to be in darkness as others, for they have a sure word of prophecy to which they take heed.

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FEAR NOT, LITTLE FLOCK.

Though the Church of Christ is a little flock, it is of priceless value. It has been purchased with blood. It is the flock of God, however divided and distracted; and though scattered in the dark and cloudy day, yet it will be gathered together at last by "our Lord Jesus Christ, that Great Shepherd of the sheep."

But even now it is under his care, his supervision, his control, and no grievous wolves can devour those who listen to God and to the word of his grace. No one can pluck even the feeblest lamb in all that flock from the hands of the Heavenly Father. The Great Shepherd cares for his little ones; and as there are flowers that bloom in desert wastes and in lonely valleys, which are seen by no human eye and watered by no human hand, but are as fair and as fragrant as those which share the most costly culture, so the Good Shepherd feeds his own flock in the wilderness, in green pastures, and by the side of still waters, restores, and guides, and comforts, and protects them, even to the end.

"He shall feed his flock like a shepherd," and while he feeds them, how blessed to know that "He that keepeth Israel shall never slumber nor sleep."

The Lord is our shepherd, our guardian and guide,
Whatever we need, he will kindly provide;
To the sheep of his pasture his mercies abound,
His care and protection his flock will surround."

--Christian.

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R853 : page 6

SCRIPTURAL GIVING.

That little English book, "Mister Horn," contains some interesting things, showing how a very plain and simple man looked at the system of weekly giving. One evening he sat with his Bible open before him, at the 16th chapter of the first epistle to the Corinthians. His finger passed slowly over the second verse, as he whispered the words to himself: "Now upon the first day of the week let every one of you lay by him in store, as God has prospered him." Then he sat and looked into the fire, turning it over in his mind for some time, as his thoughts slowly shaped themselves into principles of giving. Then he broke the silence with these quaint utterances: "It seems to me there's one thing as plain as can be, for all I am no scholar--a man ought to manage about giving. He is to lay by for it just as he does for his house-rent, and for half a score of things besides, for everything almost except for giving. Very many folks can't give anything upon the spur of the moment; and they think that it is all right if they don't. But it seems to me it is all wrong. They could not pay their rent upon the spur of the moment either; but for all that

the landlord expects to get his money. A man is to lay by and arrange for it; whether folks hold with doing on the first day of the week or the last, they are in a bad way who don't do it at all."

This plain man nodded his head with considerable satisfaction, and then resumed his discourse. "Now, the next thing is how much to lay by." (He took up his paper and bit the end of his pencil, as he turned over the question.) "I can make thirty shillings a week (about \$7.50), taking one week with another," said he slowly. "Well, suppose I say three shilling a week." (And he figured a large three at the top of the paper. Holding it out at arm's length, he looked at the figure with an air of satisfaction.) "I don't see how it can, anyhow, be less than that, as Mr. Horn says that the Jews gave a tenth, and I'm not going to be behind a Jew. No, no. They don't know anything about what Paul said," and he turned over three or four pages of his Bible and read, "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye, through his poverty, might be rich." "No," said he, "I can't give less than a tenth, and I'm almost thinking that I ought to give more." Wetting his pencil, he went over the large three again, and broke out, "Why religion saved me more than the whole of it. Three shillings! that was not half enough sometimes to pay for the week's beer. And then religion made me sober and steady, and that brought me in three times as much. Besides, what else is there that's so well worth paying for? House rent and doctor's bill should not be mentioned in the same breath with it. And butcher's meat and bread are not such good cheer as I get out of religion. And for a Master like mine-- bless His holy name!--how can I ever do enough?" Here his whole soul burst forth in the song:--

See from His head, His hands, His feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

Nor could he pause there--

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

He put up his pencil and paper, and exclaimed, "I'll never believe anybody again as long as I live, when they say they can't afford to give. They can afford sixpence a day in beer and tobacco very often; and they can foolishly spend their money in a score of ways. There's only one reason why folks can't afford to give, and that is because they afford so much for everything else. Why, if a man would put by sixpence a week, he'd very likely be able to give six times as much as he does, and he'd be able to do it as the Book says; not grudgingly or of necessity, but as a cheerful giver such as the Lord loves."-- Selected.

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BE STRONG.

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

A babe could never engage in the active duties of mature manhood. It must first develop far beyond the stage of infancy. A babe is a bud of promise, and in due time it must fulfill its promises, else it will be justly despised and dishonored, and will never enjoy the privileges, the respect, and honor of manhood.

So it is in the spiritual family. A babe in Christ is a child of interest, a bud of wonderful promise, beloved of God and of his maturer children, and tended with special loving care. Think what promises of future glory and grandeur center in a babe in Christ. In time, if he continues to grow in grace, knowledge and love, he will be received into the everlasting kingdom, and will be engaged with Jesus Christ in the great work of restoring all things. You of maturer growth in Christ, neglect not therefore to feed the babes with the sincere milk of the word; but not the strong meat until they are able to bear it. Neither offer to them milk which is not pure; nor afterward, meat which is not meat indeed, expecting them to discriminate between the true and the false before their senses have been sufficiently exercised to discern clearly. We should not expect those who have grown but little beyond the infant stage, to be able to grapple successfully with all the arts and wiles of the adversary. Hence we should always be on the alert to find times and ways and means for helping a weaker or younger brother in Christ, and never by any means place mixtures of error or other stumbling blocks in his way.

The privilege of building one another up in the faith, is not appreciated and improved among the children of God as it should be, many excusing themselves on the ground of inability. But in this none are altogether excusable. As soon as we find the storehouse of truth we should begin in earnest to feed on it that we may grow thereby. And as we grow and develop strength in the use of God's appointed means, we should begin to use what strength we have for the benefit of others; and the result to our spiritual nature will be precisely the same as a similar process would result to our human nature. Exercise gives an appetite for food, and food gives strength for exercise. Thus the human being comes to the full stature of a man, and thus we grow as new creatures.

When God supplies the food so bountifully and invites us to feast at his table, and then clearly indicates the manner in which he would have us use the strength thereby gained, we are not excusable in remaining either babes or children. We should be constantly growing in knowledge, in grace, and in usefulness in the Master's service. Recognizing our privilege and duty in this matter, Paul exhorts us saying, "Quit you like men, be strong."

As to whether we grow up into Christ, or become dwarfs and useless in his service, depends upon ourselves; for God who has called us out of darkness into his marvelous light, is able and willing to carry on the good work in us, and he will do it if we follow his leading.

In writing to the Hebrew Christians, the Apostle reprovingly says to them, "We have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are such as have need of milk, and not of strong meat."-- Heb. 5:11,12.

Such a condition is a dangerous one, especially in this evil day when the sophistries and snares of the adversary are more subtle than ever before. There are many deep truths of God's plan difficult to express; and impossible to be understood by those who have not a clear understanding of and implicit faith in the foundation principles of the doctrines of Christ.

The first principles of the doctrine-- Redemption through the precious blood of Christ, and remission of sins through faith in his blood, is the only solid foundation on which our faith can rest; and until that foundation is firmly settled in our minds, it is impossible to go on unto perfection of knowledge. But if we spend all our time examining the foundation, we will never be able to rear a superstructure upon it. If a man has laid the foundation for his house with care and with proper material, it is not necessary to dig it up and relay it over and over. With full confidence in the foundation, he should go on with his building.

In the science of divine revelation as in other sciences, advanced truths cannot be received until other truths upon which they are based have first been received and understood. Imagine a student making progress in mathematics who never learned the multiplication table, or who has no faith in it, even after he has proved it true. Such a one could never make progress in mathematics; neither could the builder make progress with his building who spends all his time examining the foundation, and who never arrives at sufficient confidence in it, to build upon it. So a babe in Christ who never progresses beyond first principles, or is never settled upon them, can never reach maturity, and moreover he is in great danger of having his faith overthrown; for a babe is unskillful in the word of righteousness, not having his senses exercised to discern both good and evil. Therefore, Paul urges our leaving the elementary principles of the doctrine of Christ--not in the sense of abandoning them, but of allowing them to stand as tried and proved foundation stones--and going on unto perfection, going on to complete the building of our faith, not halting to tear up and lay again the foundation or to try a different one.--Heb. 6:1.

Wherefore let us be no more children tossed to and fro and carried about with every wind of doctrine, by the sleight of men and

cunning craftiness whereby they lie in wait to deceive; but speaking the truth in love, growing up into him in all things, which is the head, even Christ.--Eph. 4:14,15.

The promise of the Lord is sure to all who claim it--"I will instruct thee and teach thee in the way which thou shalt go; I will counsel thee; mine eye shall be upon thee." But "be ye not as the horse, or as the mule [stubborn], which have no understanding, whose mouth must be held in with bit and bridle." (Psa. 32:8,9) God would lead us, not by force or constraint, nor in a blind or superstitious way, but as intelligent reasoning beings, ready to use our reason so far as it will avail, and accepting in faith such statements of his Word as our reason cannot grasp, and refusing all teaching of men contrary to that Word.

MRS. C. T. R.

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R852 : page 6

EVERY-DAY LIFE.

It is said that Beethoven when he had completed one of his grand musical compositions, was accustomed to test it on an old harpsichord, lest a more perfect instrument might flatter it or hide its defects. Many are unwilling to put the results of their labors to any such test as this, preferring to be deceived and to deceive others with outward appearances. With reference to human character it may be observed that those traits that most entitle us to the love and esteem of men, and which honor us most in the sight of God, are not always revealed on notable occasions and by extraordinary events, but manifest themselves in the quiet course of every-day life. This is the old harpsichord that tries the character on its real merits. It is one thing to appear in the midst of popular favor and worldly success, and another to carry a noble, generous and magnanimous spirit amid the worries and anxieties and trials that spring up along the path hour by hour and day by day. Ruskin has truly said that "greatness is the aggregation of minuteness." It is the sum of little things well done that constitutes, as a whole, a really useful and noble life. It is not those who wait in idleness for some chance opportunity to distinguish themselves and do the world a great service who are likely to be the benefactors of the race, but rather those who proceed earnestly about their daily duties "doing with their might what their hands find to do." There are but few to whom it is given to discover new continents, to do an act that frees a race from bondage, to utter thoughts that stir the heart of mankind, but it is given to each and to all to pass each day of life so well, so nobly, so truly, so faithfully, so near to God, that all life is lifted up, and all the world made better by such living and doing.--N.Y. Observer.

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UNDER A SHADOW.

There are very few who are not at some time brought under the shadow of a false accusation. The natural way to meet it is by denial and self-defense. But that is not the New Testament way. There is a better, surer, higher way. It is to give the false accusation a plain, simple, square denial, and then leave the life and the truth to do the rest. It is not my business to take care of my reputation; it is all I can do to take care of my character. If that is clean and pure and luminous, the light that is in me will shine on and out, and by and by will pierce the clouds and dispel them.

Do not run after accusers; do not trouble yourself about false accusations. Only be sure to make them false; then leave the falsehood to die. Go on with your life work; and accept the position in which false accusation, and consequent scandal and reproach, place you, only as a new opportunity to bear witness to the truth and the life by your own manifest and glorious possession of them.-
-Lyman Abbott.

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THE WORLD'S CRISIS.

"Now is the crisis of this world: now shall the prince of this world be cast out."--John 12:31.

The Greek word rendered judgment, in this text, is the word crisis from which our English word crisis is derived, and to which the same exact meaning is given, viz., The point of time when any course of action must terminate or take a new course, the decisive moment, the turning point; as the crisis of a disease, when the turning point for life or death is reached. Compare Liddell and Scott's Greek Lexicon and Webster's Dictionary. The word judgment, does not improperly translate the word; for there is a crisis, a sharply defined decisive turning point in every trial or judgment. The crisis, the decisive point of judgment was that to which Jesus referred in the above quotation.

It was just a few days before his crucifixion that he uttered these words, in full view of the terrible experiences which must shortly follow. Not long before this he had raised to life Lazarus, the brother of Martha and Mary, who were then living in Bethany about two miles from Jerusalem, whither the Jews from all parts assembled to keep the Passover. The sisters had arranged for the entertainment of Jesus and the disciples on this occasion. The wonderful miracle had been noised abroad among the Jews, and as they came up to Jerusalem multitudes made it a point to see Lazarus, and Jesus who had raised him from the dead. And when

they had seen, the people were convinced that this must be the Messiah, the king long foretold by the prophets; and upon the spur of their convictions they determined to acknowledge him publicly as their king. And "when they heard that Jesus was coming to Jerusalem, they took branches of palm trees, and went forth to meet him, and cried, Hosanna, Blessed is the king of Israel, that cometh in the name of the Lord."--John 12:12,13.

But while the hearts of his disciples bounded high with glowing anticipations as they saw these evidences of public favor, Jesus was sorrowful, knowing that his hour was come. He knew that the prophecy of Isaiah was about to be fulfilled --that he was about to be wounded for our transgressions and bruised for our iniquities; that the chastisement of our peace was about to be upon him; that it would please the Lord to bruise him, to put him to grief, to make his soul an offering for sin, to permit him to pour out his soul unto death, and be numbered with the transgressors.--Isa. 53.

Knowing the bitter disappointment that must soon overtake the hopes of his disciples, Jesus sought to prepare them in a measure to receive it. He talked to them of the necessity of entire consecration to the will of God, even if he should require them to lay down life itself in his cause; and then he assured them that the Father would assuredly honor and reward such service.

As he approached the last dreadful conflict, in full view of it, and with a fixed determination to submit his will fully to the will of God, even unto death, he said: "Now is my soul troubled, and what shall I say? Father, save me from this hour? But [no], for this cause came I unto this hour: Father, glorify thy name." (vs. 27,28.) Yes, he had come to this dread hour for the very purpose of suffering death, that thereby he might redeem the world from the condemnation of death.

It was in reference to this fact that Jesus said, "Now is the crisis of this world." Yet the world was entirely unaware of its critical situation at that moment. The world's salvation was in the balance then. All depended upon the faithfulness of him who was about to redeem them with his own precious blood. No wonder that when in Gethsemane's garden, realizing the awful responsibility upon him, and the agony of bearing it, Jesus sweat great drops of blood; no wonder that weary and faint and longing for human sympathy, he came time and again to his disciples who could not realize the situation, longing for their sympathy and saying, Can ye not watch with me one hour? (Mark 14:34,37.) Little did they realize that at that critical hour their own and the whole world's salvation hung upon the shoulders of their trembling, suffering Lord. Yes, it was the dark hour of the world's crisis.

The world was being judged again, in its second representative, the man Christ Jesus, who then took upon himself the penalty which had fallen upon Adam and the race represented in him, thereby

substituting his human being, psuche, for that of the man Adam and those represented in him.

From the moment that Jesus said, "It is finished," and died, the crisis was past. That was the great turning point, the decisive act which legally released man from the bondage of death and secured for him the right to live again. (Rom. 3:25,26.) That was the decisive act which made Christ the rightful Lord of the human race which he thus purchased by his death. (Rom. 14:9.) And in that it gave to Christ the right to rule, it fixed the doom of Satan the usurper. "Now," from that moment it was a settled thing that the present "prince of this world," Satan, who has the power of death and reigns only to deceive, oppress and destroy mankind, shall be cast out. Thus through death Jesus spoiled the principalities and powers of darkness, and openly showed it in his resurrection, thus triumphing over them through death.--Col. 2:14,15. Satan's present sway is only permitted until the time appointed of the Father. His sentence of ejection was sealed at Calvary.

That the decisive act which determined this change of rulership, and turned the condemnation from the world, was the death of Christ, is clearly seen from the following verses (32,33). "And I, if I be lifted up from the earth, will draw all men unto me." "This he said, signifying what death he should die." Jesus had spoken before of his being lifted up, referring to his crucifixion (John 3:14,15 and 8:28), and the people whom he now addressed rightly understood him to refer to his death. But ignoring the prophecies which foretold the death of Christ, they reasoned, If this be the Christ, how can this be; for the Scripture saith, Christ abideth forever. Blinded by prejudice, they overlooked or ignored the prophecies which foretold the sufferings, and saw only the glory that should follow.--1 Pet. 1:11.

The only reply which Jesus made was to not deceive themselves thus. (Vs. 35,36.)

The world's crisis came and passed, yet the world was totally unaware of it. As in the crisis of a disease, the patient may be entirely unaware of the change which takes place at the critical moment, yet it may be clearly discerned by the skilled physician, so the world was unconscious of the change which the death of Christ secured for all--the privilege of restitution to perfection, to harmony with God, and consequently thorough obedience to everlasting life.

And although nearly two thousand years have elapsed since the crisis was passed, the mass of mankind are still unaware of the good tidings of great joy which shall in due time be to all people. Those however who have been students of the divine Word, know that the time now draws very near when the world shall all see and experience the blessed results which must flow from that decisive act of our Lord at the moment of the world's crisis.

The world has passed through two crises in its two representatives Adam and Jesus, though unaware of both. The decisive instant, the

crisis, came in each case which determined certain results to the world. In the first instance the crisis was followed by the "krima" or sentence; sentence came by the one man Adam upon all his race unto condemnation to death. In the second instance also the crisis was followed by "krima" or sentence which came by the one man Christ Jesus, unto justification to life (Rom. 5:17-19) giving all the right to live again because "redeemed," "bought," "purchased by the precious blood of Christ," who gave himself a ransom for all, to be testified to all in due time.

While the right to live again which was purchased for all mankind by the death of Christ, is an everlasting right which never can nor will be disputed nor ignored by God, it yet remains for man to individually claim the everlasting continuance of that right, by compliance with the conditions upon which it is offered; for this right, thus purchased at so great a cost may be again forfeited by men. But it can never again be forfeited by a representative, as in the first instance. Each individual redeemed in the second representative crisis, must stand trial for himself, and prove his own claim to an everlasting continuance of life by obedience, or else by disobedience forfeit life for himself--but not for another.

There is then, a coming individual trial or judgment and there will therefore be a crisis, a turning point, a decisive moment and act to each individual, upon which will hinge the issues of the everlasting future for life or death, in his individual case. If he gratefully accepts of life and its privileges and future possibilities as the purchase of the precious blood of Christ, and if he fully and from the heart complies with the conditions of its everlasting continuance, viz., obedience to God, then the crisis is past, and the "krima" or sentence, is in his favor-- to life everlasting: otherwise it is against him--to the second death. Nor will the life once redeemed, and then again individually forfeited, ever be redeemed again--"Christ dieth no more;" "there remaineth no more a sacrifice for sins." Such ungrateful, willful, deliberate sinners justly merit and shall die the second death.

But while the church with all the world has passed through the first two crises as represented in Adam and Jesus, the church shall not come into judgment with the world--John 5:24. Crisis is here translated condemnation.

The church will be receiving her reward, when the world's individual crisis or judgment is in process. But the church is not exempt from individual judgment; her crisis takes place before the Millennial Age, during the Gospel Age now closing. Each member of the church therefore in the present life is standing on trial for himself, and at some time during the judgment there comes a critical decisive point to each individual of the church--a time which proves to be the crisis of our course, where a standstill is not possible, but where we must go forward either in the right or the wrong direction, either to the fulfilling of our covenant or the ignoring of it.

In fact, every test that is applied to us, places us in a critical situation, so that we need to watch and pray that we may have strength to overcome. And to each there will come a final test, as in our Lord's case. While the world's representative crisis was reached at the time appointed for Jesus to lay down his life in sacrifice, it was also a crisis to him as an individual. As an individual he was being tested, and proved worthy of the glory to be revealed in him.

The final test in our individual cases may not always be at death. If we have been faithful in the preceding tests, or if we have been rightly exercised by the discipline of the Lord, the closing scene of life will be the last test. It is possible, however, for a consecrated one to ignore and despise his covenant and to refuse further compliance with it and to ignore and despise the discipline of the Lord, or to despise the means by which God brought this salvation to men--even the precious blood of Christ. Such reach the crisis and turn it unfavorably before death. But to those who continue faithful and obedient, the final moment of crisis is at death, even as with the Master --"faithful unto death."

With thankfulness for the grace which carried us through the crisis of our redemption through the death of Christ, may each individual of those now on trial, watch and pray that he may successfully pass through the crisis of his own individual trial.

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CHRIST'S SECOND PERSONAL ADVENT.

It is probable that at no time since the early centuries of the Church has this subject been lifted into such prominence as during our own generation; so that the remark made some years ago by the eminent German theologian, John Frederick Meyer, is clearly verified. He says: "With the Lord's second advent will begin the real reign of God upon earth. A kingdom of righteousness, holiness and peace....It is called the reign of a thousand years. Modern times have again paid attention to this doctrine of the millennium, thus coinciding with the ancient fathers. It is resounding, as it were, a new call: The Lord cometh!' Among believers, this doctrine, far removed from carnal conceptions, should no more be considered an error."

But the impatient question will be raised, "What practical value has this doctrine? True, it has been very dear to martyrs and confessors in the times of the Church's suffering and trial. But in these days, when the heavens are all ablaze with evangelical light, and all nations are illumined with its brightness, it seems an impertinence for you to begin to trim the wicks and relight the lamps of prophecy." So I thought, as on one cloudless day I was journeying toward the hills which form the western boundary of our State, and a porter came in and began to light the lamps in the car. "What is

the need of lamps," I thought, "in such a cloudless and sunlit day as this?" But the next moment there was a shrill alarm from the whistle, and we instantly plunged into the dark and sulphurous darkness of the Hoosac Tunnel. It was clear enough now why the lamps had been lighted. And does not Scripture say something about "a

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more sure word of prophecy unto which we do well to give heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise in our hearts"? The dark places may be just before us;--who knows? The black hand of Socialism, armed with the most fatal weapons, and throwing its ominous shadow over almost every civilized nation; --the smoke of the pit ascending up in the form of modern Spiritualism --ten millions of adherents gathered within less than fifty years--making such an outbreak of demoniacal agency as the world has not seen since the days just preceding the flood,-- even thoughtful men of the world are beginning to be afraid at these tokens, and to question what they portend. But they who have lighted the lamp of prophecy think that they read the meaning of these things by its clear shining; and they surmise that this may be the reason why they have been called to light their candles at midday. God never makes half a providence, any more than man makes half a pair of shears. If he moves some in the Church to see clearly, and assert strongly a seemingly unpractical doctrine, it may be because he intends to match that doctrine to a certain exigency of error yet to arise.

"Fossil sunlight" is what Herschel named anthracite coal. The vast stores of sunlight poured out upon the globe during the old geological ages were consolidated and packed away in the bowels of the earth because this busy nineteenth century, with its myriads of railways and ocean steamers and manufactories, would need it. And have you thought how large a proportion of the Old Testament is prediction? And is it, therefore, of no use to the practical working Church of to-day? Nay. This vast profusion of prophetic light falling upon the minds of Isaiah and Ezekiel and Jeremiah and David, and the minor prophets, and treasured up in their inspired pages, may soon be needed. And they who are delving in these mines of eschatology, instead of being engaged in an aimless and profitless toil, may be providing the Church with the needed warmth for that predicted time when "iniquity shall abound, and the love of many wax cold," and light for the day foretold by the watchman of Idumea, "The morning cometh, and also the night."

And now we come to ask the question whether there is any faulty tendency in our current eschatology which this powerful reassertion of the primitive doctrine of our Lord's second coming is likely to correct? Here I speak with the utmost caution and with the sincerest deference to the views of others. But I am strongly persuaded that such a tendency does exist.

By a ghastly anachronism, death has been substituted for the coming of Christ in the common teaching; and thus a false centre has been set up in our eschatology, by which the doctrines pertaining to the last things have been thrown into eccentric relation. Ask the question, "When does sanctification end?" and the common answer is, "At death." Ask the question, "When do the rewards of the righteous accrue?" and still the answer generally comes, from evangelical theology, "At death." Ask the question, "When does the resurrection take place?" and the answer comes from Liberals and New Departurists, and from a considerable company of the orthodox, "At death." Thus death has been erected into such importance as to constitute the terminus ad quem of the life which now is, and the terminus a quo of that which is to come. Joseph Cook in his valiant defence of orthodoxy is thundering out the question, "Does death end all?" and often piling up such post-mortem conclusions as to compel us in defence of the Scriptures to ask, "Does death begin all?" To us it seems incontestably clear that the Bible makes the Advent, and not the grave, the supreme goal of the Church's hope. And lest you should accuse me of speaking presumptuously, I wish you would search the Bible for yourselves, and note how constantly the soul's progress towards perfection is inspired and bounded by that one divine event, the coming of our Lord. You can collate scores of texts to this effect, all finding a fitting climax and summary in that grand utterance of Paul as it stands in the Revised Version: "And may your spirit and soul and body be preserved entire, without blame, at the coming of our Lord Jesus Christ." The same may be said of the divine rewards; the promise of them is almost without exception timed by this great event.--A. J. Gordon.

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EVERLASTING, HELL, AND DAMNATION.

J. G. Townsend, well known as a former talented Methodist minister, recently severed his connection with the M.E. Church, and has since been preaching to an Independent Congregation at Jamestown, N.Y. In one of his sermons he gave the following picture of hell:--

"Suppose a tube, so long that it would take a drop of water a million years to get to the bottom of it. Pass all the water in Chautauqua lake, drop by drop through that tube, and that would be a computable period. By and by the water would all pass through the tube. Pour all the waters of the Atlantic ocean and the Pacific ocean, drop by drop through that tube, and eternity would only have begun. Turn the great suns yonder into oceans of water and put them all through the tube, a drop in a million years, and yet the eternal punishment would only have begun. Do you think the Heavenly Father would put that punishment on any of his children

for the sins of this transient life? It is atrocious to think of it. I believe that this doctrine of eternal hell is a lie against man--is a lie against God, and sooner than preach it, I would let my tongue rot in my mouth. I deny that the Bible teaches it. Suppose you were to take out of the Bible the word damnation, the word hell, the word everlasting as applied to punishment; would you not think that it would mitigate the idea of punishment, soften it, ameliorate it? Certainly it would. Now I want to state upon the authority of eminent scholars, and upon my own authority, after a careful examination of the words of the original, that not one of these words, neither damnation, nor hell, nor everlasting, has any right whatever within the lids of the Bible. All of them are imported words, mistranslations. They have no critical, or just, or moral right to remain in the Bible."

We can agree in part with the above statement of facts, and fully with the speaker's spirit. Those who claim that God will everlastingly torture his children for the sin of Adam with their own sins of a few short years, full of trouble and weakness inherited and encountered from the moment of birth, are often possessed of more tender affection than their theology would seem to indicate. In a word, they though fallen and imperfect, are nobler, more just and more loving, than their narrow theological views permit them to think the God of love and justice to be.

They excuse this and attempt to give it the appearance of justice, by saying that a sin committed against an infinite being is an infinite sin, and therefore in justice must receive an infinite (unlimited) punishment. While it is true that in judging of the enormity of sin the standpoint of God and of perfect manhood should be recognized, and not our standpoint as fallen and depraved beings, yet to make the penalty depend upon the infinity of God is so manifestly unjust, that naught but dire necessity to give an appearance of justice to their theological dogma can have invented such a theory. On the contrary, the degree of heinousness of a sin depends upon the state and capacity of the transgressor. If an infinite being were to commit sin, it might be termed an "infinite sin," but for a finite being to sin could only be a finite sin.

The full penalty of sin is death--destruction --extinction; and if each individual of the world were to be individually tried under this penalty, each would of necessity have to be perfect, possessing full ability and under favorable circumstances to resist sin. But such opportunity none but Adam has yet enjoyed, all being tried representatively in him, and thus condemned to the full penalty righteously, though they had no individual trial. For it cannot be gainsaid that the Creator had a perfect right, if he had so chosen, to have withheld his power and not created us at all, or having created us, he could righteously have blotted us out of existence even if obedient, had he not graciously purposed and promised life everlasting upon condition of obedience.

And now while he has exhibited to us all, and to angels as well, his thorough and relentless determination that sin shall not be permitted, and that its wages is death, he exhibits also his love by providing in Jesus a ransom price for all; arranging that through this Savior all shall ultimately be released from Adamic sin (and all sins growing out of the fallen disposition inherited, and the evil surroundings incident to and resulting from Adam's fall and from the penalty of sin,) in order that in an appointed season the whole world should be judged or tried again by the Christ of God (1 Cor. 6:2; Matt. 19:28); not again representatively but individually.

This trial as yet has reached and developed only two small elect classes--the overcomers of this age and those preceding --tried beforehand in the midst of evil surroundings for special purposes and positions. But ultimately each individual of the race will have as full and fair an opportunity as had their representative Adam in the first trial, and in addition to this will have the benefit of present experience in sin and its penalty. Thus each shall decide his own case by his own conduct. Those obedient shall live forever; those who will not conform to God's will are condemned as unworthy of life and shall be cut off from it--shall die for their own disobedience, as before they were under death for Adam's disobedience. Hence it is called the second death. It will be everlasting. No ransom will be given for it and there will be no resurrection from it. Justice, Mercy and Love unite with one will, in this everlasting penalty for willful sin. It is here, that we agree only in part with the above statement of brother Townsend.

The Greek language seems to lack a word corresponding exactly to our word everlasting. The Greek word *aionios* translated "everlasting" signifies literally unlimited, i.e., a period upon which no limit is expressed. Hence when it is used with reference to the disposition of the sheep and goats of Matt. 25:46 it is evidently not improper to translate it everlasting as applying to the penalty as well as the reward; everlasting or unlimited death to one class, and everlasting or unlimited life to the other. The words everlasting and eternal in this verse are from the same Greek word *aionion*. The reward to obedience is life, and of sin the punishment is not torture, nor life in any condition, but death, (Rom. 6:23); and this verse (46) declares that the results of the trial described and illustrated in this parable, are not transient, but lasting-- unlimited.

The word damnation as generally understood to mean endless woe, is, we agree with brother T., totally without a Scripture basis. Its strongest significance is condemnation or rejection. Jesus applies the same word *krima* in John 9:39, where it is translated "judgment." "For judgment am I come into the world;" yet that he did not there use the word in its usual signification is clear from his other statement that he came not to condemn [*krino* sentence] the world, but that the world through him might be saved.--John 3:17.

Again, we agree with brother T. that the word hell (with the meaning at present attached to the word) is an improper translation

of either *sheol*, *hades* or and it is unauthorized by the meaning or use of these *gehenna* words. The first two simply refer to the condition or state of death, as the penalty of Adam's sin, which would have been everlasting had God not mercifully provided "a ransom for all," in Christ our Lord, by reason of which it may be considered merely a long sleep.

Gehenna (the name of a valley outside of Jerusalem where fires were kept burning to destroy the offal of the city, and never used as a place of torture,) is used in Scripture to represent in a symbolic manner the utter and hopeless destruction (not torment) of the second death, from which there is no hope of recovery.

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TAKE NOTICE.

This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it. Freely we have received and freely we would give the truth. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea, come, buy wine and milk without money and without price." And you that have it-- "Wherefore do ye spend money for that which is

not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness."-- ISAIAH 55:1,2.

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VIEW FROM THE TOWER.

We have called attention at various times recently to the changed attitude of Protestantism toward Roman Catholicism, noting the fact that not only have the echoes of protest died away in the distance, but that the very grounds of protest are fast disappearing, and that, not because of any change in the principles of the Church of Rome, but of so-called Protestantism. And so changed is its attitude toward Rome that from various Protestant pulpits, and presses, and prominent leaders, we now quite commonly hear expressions which sound strangely out of harmony with the name Protestant. The deadly wound given to the Papacy at the Reformation, is fast being healed (Rev. 17:5) and "mother" and "daughters" are coming to realize more and more their mutual relations.

This changed attitude of the daughters is quite marked, and Catholicism is noting the trend and taking advantage of it, although Protestantism is scarcely aware of the long backward slips she is making. She is too drowsy to realize the situation. While noting these facts the following, clipped from "The Catholic" of Pittsburgh will be of special interest. It says:--

"For centuries Protestant writers in every land drew up the most terrifying pictures of Catholicity. The adoption of downright infidelity was preferable according to Protestantism, to affiliation with Catholicity. In European countries wherever Protestantism grasped the secular power, persecution and exile became the lot of Catholics. The change of religion in England was effected by the Mormon wife slayer Henry VIII. and bloody Queen Bess, by the confiscation of all Church property, and dire persecution and expulsion of Catholics. Churches were destroyed, or perverted to the use of the established pet, which, by the way, the English people are now tired of maintaining, as was made evident in the late elections.

"All this is now changed, and the "horrors of Rome," is no longer a "taking" subject to dwell upon, except by some ignoramus, who confines his abilities to the backwoods. Henry Ward Beecher advises one of his flock who approached him for information to go and become a Catholic, and she would be safe in doing so. Sam Jones calls long and loud for heavenly benedictions upon the work of the Catholic Church, and many other distinguished divines pay the Church

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marked respect, though following different doctrines.

"As an evidence of the change of Protestant opinion in this matter, witness the fact that lately occurred in a Presbyterian church when they sang the "Ave Maria," and when the attention of the Presbyterian Observer was drawn to it, that paper said it was all right. This, like the elections in England, as Gladstone said, 'is wonderful;' Presbyterians honoring the Blessed Virgin by singing this most Catholic hymn, 'Ave Maria,' is a 'wonderful change.' Soon we will have them calling out with Catholics, 'O clement, O pious, O sweet Virgin Mary, pray for us, oh Holy Mother of God.'

"All these are good omens of the progress of our holy religion, while if we look across the garden wall of Catholicity, and view the turmoil in which the rest of Christianity is engaged, having abandoned all dogmatic religion, and 'carried about by every wind and doctrine,' 'reading Scripture to their own destruction;' their churches falling into decay, or sold for other purposes; their congregations failing to worship, or bear the expenses, their press calling upon the people to pay the preachers, otherwise they will not be able to meet the expenses of their families. All these omens are sad in the extreme, and portend speedy dissolution at the hands of infidelity, which is fast filling up its ranks from the disorganized condition of our Protestant citizens. We do not rejoice because of this exhibition of failing religion on the part of our separated fellow-citizens, but we would invite them to study the claims of Catholicity."

Very nice, kind, conciliatory things are now being said by each party about the other, and each wants to smooth over the old difficulties and be friends again. The main points of difference and grounds of protest of the Reformation, against the Church of Rome were two. First, that while the Church of Rome gives to tradition the same force as to the Scriptures, Protestantism recognized in tradition only the fallible judgment of men, and declared the individual right to interpret the Scriptures each for himself. Second, that justification (acquittal) from original sin is secured not by works (of morality or of penance) but by faith in the finished sacrifice of Jesus our Lord. But both of these points of original protest, are now fast being ignored by Protestants. The death of Jesus as man's ransom is being ignored and faith in that as the ground of acceptance with God is little preached and little realized by the "popular preachers" and the rising generation of so-called Protestants; and instead sectarian zeal with morality and benevolence --good works--are the implied ground of acceptance with God and atonement for original sin--where such a thing as original guilt is acknowledged at all. And, too, individual right of Bible interpretation is fast being ignored by Protestants, though not generally denied; and in their anxiety for union at any cost, all denominations of Protestantism are abandoning Scripture doctrines and ignoring differences. And to swell their number, they are counting in Roman Catholics as well.

In this peculiar day the claims of the Protestant Church to be the power which is to accomplish the world's conversion are being severely and questioningly pressed upon her, and in order to maintain her old position she finds it incumbent upon her to count up and display her numbers as evidence of her power, and of the future possibilities to be expected from it. Hence her eagerness to count in as many as possible to show her numerical strength. But alas! for her moral and spiritual strength; for when she gathers her vast numbers and we view the whole from this standpoint, there is not the shadow of a chance of the world's conversion to God by that means.

Hopeless indeed must be the outlook to thoughtful Christians who are not yet enlightened from God's Word concerning his glorious and all-sufficient plan for the world's conversion--a plan which does not ignore a single member of our dead and dying race, nor yet save one in any other than one appointed way-- through repentance and faith in the redemption freely provided for all.

While the Church of Rome kindly invites thinking Protestants to re-examine her claims and compare them with Protestantism and see how much stronger they are, we would suggest to such that before they do so, they would do well to turn to the Bible itself, and they will find that though Protestantism has ceased to enter its protest against her false methods and doctrines, the Bible protests against her in no uncertain language; and they will find too that Protestantism comes in for her share of its denunciations, and that the course and end of both are clearly shown: that Great Babylon-- Papal mother and Protestant daughters are to fall, and as a great millstone are to be cast into the sea, never again to rise, while the plan of God, as presented in the Scriptures, will move grandly forward to the full accomplishment of his purpose of restoring the redeemed world to its original perfection as represented in Adam, and to the blessings prefigured in his Eden home.

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EXTRACTS FROM INTERESTING LETTERS.

Nicholas Co., W.Va.

EDITOR Z.W.T.: I happened to get Food for Thinking Christians, and it has done for me what I have been trying to have done for fifty years, till I was weary of trying, and almost weary of myself. Now you may know why I could not sit still after reading that blessed little book. Though very poor, I would be willing to spend fifty years more, if it were the Lord's will, in circulating the good news; and I would consider myself well paid if I could find a few to whom it would do as much good as it has done for me. I have placed four copies of Z.W.T. in one Baptist church, and there are more wishing to read in that church, but they are afraid of being

turned out of the synagogue. I send a list of names; please send me more samples. Yours truly,

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Virginia, June 1, 1886.

DEAR BROTHER RUSSELL:--As I know you must receive and answer many letters, I thought best not to trouble you unless I had somewhat to write. For the last sixteen years I have been an elder in the Christian Church here. About three years ago, seemingly providentially, my attention was called to a paper published by you, in which you clearly set forth the plan of God. I read it carefully and tried it by the only infallible rule, and have found it as far as I am able to decide, equal to the measure, and none have been able to prove the contrary. These truths have done my soul good. They seem to have become a part of my being. I have circulated them among all who would receive them, and to-day I find myself standing with a little flock of about fourteen, who are not ashamed to own their Lord nor to defend his cause, maintain the honor of his Word, the glory of his cross.

A few months ago some of them proposed to withdraw from the Church. I advised not, in-as-much as our brethren, the disciples, had neither name nor creed to which we could object. But as they claim the Bible, the whole Bible, and nothing but the Bible as their creed, it is our duty to speak the truth with boldness, and if they object let them act accordingly. I made an appointment to speak on the subject of the ransom, but owing to sickness I could not attend. A large crowd met to hear myself and brethren of like faith denounced as heretics and disturbers of the peace of the community. On the following Sunday we renewed our appointment and filled it; but the opposing brethren engaged the resident Baptist preacher to meet me and reply. The fire was kindled; the next Sunday we met to search the Scriptures to see if these things were so. The Baptist preacher was present, and the search did not lead in the right direction for one who had been preaching the immortality of the soul and eternal torment for forty years, therefore he objected to the results, but failed to offer any proof, though we gave him an opportunity.

The Church was next called together by my brother Elders to put a stop to this business. We complied with the summons and when arraigned we stated our position as plainly and simply as we could, and then asked them to prove us guilty before they condemned us. Finding themselves powerless to act, they deferred the case until the fourth Sunday in June, at which time we are told we will be tried by six Disciple preachers.

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In the meantime the community was called together at the Disciples Church to hear the Baptist preacher preach our funeral and bury our doctrine beyond the power of a resurrection. The decision, so far as I have been able to learn is, that there is danger in preaching live men's funerals. He proceeded first, by throwing a stone at my character; second, by reading from a secular paper the horrible crimes and the dreadful threats attributed to the Nihilists, Socialists and Communists, and tried to fasten them with an iron bolt of slander, to what he was pleased to call Russellism, and as a result of their teaching; third, he found it more easy to misstate and misrepresent our position than to make the least attempt to prove it false.

When he closed, he found we were ready to help him prove false all he had attempted to prove false, and it only remained for us to restate our position, fortify it with Scripture, and ask him to prove that false, before he condemned it. Now, Brother Russell, a man may slander my character, but he shall not slander the truth of God and go entirely without rebuke.

Am I correct when I assert that you have never in any of your writings alluded to the crimes committed by Socialists, Communists, and Nihilists in any other light than that they are the works of Satan and the result of his unrighteous reign, save that you refer to them as an unmistakable prophetic sign, of the presence of the heavenly king? Please state in the next issue of the TOWER, that all who desire to know, may know how to render under unto Caesar the things that are Caesar's (though he may be ashamed of them) and to God the things that are God's.

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Now Brother, I have a request to make of you--Although the truth has suffered no loss in all the fiery trials through which it has passed, but has come out pure and brighter, and we have been made stronger in each attack thus far, and while we are sure that the Lion of the tribe of Judah being present will defend his cause, yet we are compelled to look upon the fourth Sunday as a time of much interest to the cause of truth in this community, and knowing that those six preachers before whom our brethren would like to have us tried (though they have another object in coming) are all college students, and as I have not had the benefit even of a common school, I would like you to advise us as to the best course to pursue; and if you think best state for us our position as clearly, strongly, and simply, as possible, that we may compel them to prove us guilty of violating their creed (the Bible) before they condemn us; for from what you have already shown us, we have full confidence in you and will follow as closely as the occasion will allow, any advice you may think proper to give.

Your brother in Christ. _____.

In reply:--

DEAR BROTHER:--Yours of June 1 came duly and gave us much pleasure, as it always does, to hear of the spread of the truth and the blessing of the Lord's children with the liberty and joy which the truth affords.

I am glad to see that you and the brethren with you, so fully appreciate the truth, and that for the time you have enjoyed it, you have been so strengthened and faithful as to be able to take the bold, firm stand your letter outlines.

Your position is a correct one, in my judgment. The so-called Baptist and Christian denominations claim the Bible as the only standard of faith and practice, and in by-gone years laid great stress upon this in their discussions with other denominations. But the spirit of the world has crowded down their simplicity and spirit of Bible study about as with others to-day. It is now a freedom of name more than anything else, I think.

Your faithfulness in not keeping your light under a bushel is bringing some of them face to face with the truth and with their claim to the Bible as their only creed. The responsibility is thus upon them. Let us hope that the meeting for the examination of your views may be marked by candor and honesty on their part, with a sincere desire to ascertain from a Bible standpoint what is truth. Let me suggest that, so far as possible, you allow this view of the matter to control your feelings toward them, and your utterances. A danger under such circumstances is to feel that it is a battle. Should they treat it thus, let your words be seasoned with grace. (Col. 4:6.) Let the spirit of the glorious truths you now see, so fill your heart that out of its fullness your mouths may speak to the Lord's praise, and to the enlightenment and profit of your opposers as well as the hearers.

It would not be well that I should attempt to give you details. These must be found at the time, and must depend somewhat upon the course of your opposers. While preparing, as much as possible, by studying the subject and arranging plans of thought, for it is our duty to have the sword of the Spirit-- the Word of God, which is able to make us wise--well in hand, so that we shall be able to give to him that asketh us a reason for the hopes that are within us, yet back of all this, our strength and confidence should be in him who declares, "I will never leave thee nor forsake thee." The TRUTH is his and you are his--his ambassadors. He will give you a mouth and wisdom which none of your adversaries shall be able to gainsay or resist. (Luke 21:15.)

I will venture a brief outline of the ground of our belief and confidence, which we believe gives absolutely no room for opposers of our faith to stand upon. They must either reject the Bible or accept its truth, or else evade the issue by sophistry, cutting short further Bible investigation.

Protestant denominations generally still hold, at least in theory, to the Bible doctrine of the fall and condemnation of the entire race through the sin of their representative Adam and the redemption of all through the obedience and sacrifice of Christ. In this we rejoice, for while they cling to this sure foundation, there is good basis for scriptural reasoning; and for hope that they may be led into further and fuller truth. That the remedy will be co-extensive in its results with the evil, is clearly stated in 1 Cor. 15:22,--"As through Adam all die, even so through Christ shall all be made alive."

Adam's one representative disobedience, brought the condemnation of God upon all. That condemnation was not to torment, but to DEATH. (Gen. 2:17.) Sin forfeited the right to life God had given mankind, and brought the actual literal death, no matter how many figurative deaths may be conceived of as attending it. By one man's disobedience death passed upon all, in that all partook of his imperfection and sin. (Rom. 5:12.)

Christ Jesus (by the favor of God) gave himself a ransom for ALL, (1 Tim. 2:6,) so that as through Adam's disobedience, all were condemned to death, so through Christ's obedience unto DEATH all are redeemed, all are justified to have life.

The only condition upon which any may ever have everlasting life, is obedient faith--faith in Christ's work as Redeemer, and obedience to God's law which his redemption and aid will make possible to all. Hence to be saved through Christ, each human being must hear in the sense of understanding or appreciating perfectly God's plan, and his responsibility toward it. And hence, also, unless all thus "hear" (John 5:25), all would not receive the benefit which Christ died to secure for them. And this God guarantees shall not be.

Since many who occasionally see a Bible or hear a church bell are blinded and bound by "the god of this world"-- Satan, so that they cannot hear and see (understand or appreciate) the truth, it follows that unless there be a future age in God's plan in which Satan's power to deceive will be restrained, and the knowledge of the Lord caused to fill the whole earth, the ransom secured by Jesus will never be co-extensive with the evil and condemnation upon all through Adam's fall.

But God's Word declares that Christ's sacrifice was the full equivalent of Adam's sin, and that the blessings flowing from his obedience will be co-extensive with the evil flowing from Adam's disobedience. It recognizes the necessity of another age to come, and promises that the Redeemer shall reign and bless all, and fill the earth with knowledge and bind the deceiver. Thus God's plan provides every condition necessary to the saving of all--knowledge and ability--and declares not only that Jesus gave himself a ransom for all, but also that it shall be testified in due time.--1 Tim. 2:6. The Scriptures never intimate that the Gospel age is the due time for the world to hear, and be blessed by Christ. They teach that now only a "little flock" is sought by the Lord, and these are promised

explicitly that they, as the Bride of Christ, or the members of his body, shall reign on the earth to bless all the families of the earth. And in the last revelation of God's plan, given by our Lord Jesus himself, he points us in symbol to the new order of affairs, and tells us that there and then, the Spirit and the Bride--the Church--shall say, "Come! and that whosoever will, may come" and partake of life as of a fountain of water, and by obedience live forever.

For six thousand years God has permitted evil to reign and triumph; in the seventh, he will give power and dominion to Christ and the Church as his own representatives in the earth, to cleanse and bless all, and bring all, or as many as will, into perfect harmony with himself, whom to thus know will be life eternal. The basis of this plan is the sacrifice of Jesus Christ our Lord, begun at his consecration at baptism in Jordan, and completed on Calvary.

Regarding Anarchism: No well-balanced mind could favor it, or conceive it an advantage to any class. Nevertheless God's Word clearly reveals the fact that this extreme of evil will be the means by which present empires will fall. Hence these will, in a measure, be God's instrumentality, even as he has often caused the wrath of man, as well as of Satan, to work out his plans. Another side of the question would show that there is a measure of right on the part of Labor, the ignoring of which is leading on to Anarchism. But this we must leave for a fuller consideration at another time.

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California, June 3, 1886.

DEAR FRIENDS:--I hope your list of workers in the vineyard have reported success so frequently that mine has not been missed. I have been working as all must every day and hour, wherever they are, but not in the wide field I would choose if it were mine to make choice. As I am not mine own, I accept all as the ordering of my never erring--Master. My dear parents are becoming feeble with age, and have been sick, lingering along and gaining strength slowly, till now they are able to go around, but cannot be left alone long. I am losing none of my interest, but watch the opportunities, and have used with care the precious "FOODS." I am intending to gather them in, to use again as soon as possible. Most of them were given to persons I met at different times, who seemed to be ready for the feast and were going to various parts. With this explanation, you will understand why my apparent success is small, and yet I am needing a fresh supply. I found a Swede who is a constant student of the Word. He comes around once a week with fish. The first time he came I gave him a Swedish TOWER, and next time he said he found it taught Bible doctrines all through, and I gave him a FOOD and some English TOWERS.

Yesterday a physician's wife came here for the first time, and she said at once, and boldly, she had come to see what there was in the

strange doctrine we taught, and she left with the promise to come often, and said she thought she was ready for the truth as never before, and would make it her study. She took my very last FOOD and two TOWERS.

As soon as I can leave home I want to go to Sacramento to work as you have suggested. So please send me what is necessary, that I may be prepared to improve time on short notice, and I shall be grateful.

I have no better way to give you an idea of how little time I've had than to say it took me three days to read the last precious TOWER, when usually I "literally devour" it almost without stopping, after which I leisurely re-read and turn to all the references.

I had hoped that by examining the subjects carefully with my parents, they would be ready to "keep the feast" as commanded with me, but they could not see that it was an anniversary, and I kept it again alone, and yet not alone. One fully consecrated need never feel lonely. I knew the ones and twos would be remembered by the loved ones in congregated capacity.

I am so anxious to contribute to the Tract Fund, but strange to say I have not a half-dollar, nor have I purchased an article of that value for six months. Yet I am perfectly contented--yes, so happy. God bless you. Good-bye.

I am trying to hold myself in readiness to go especially with German TOWERS to San Francisco when the way is clear. I should have no other business only to "to do good and communicate," and would not be able to do much in short time without FOODS, TOWERS, etc. It only costs one dollar to go to San Francisco, over one hundred miles. Opposition steamer on now. I can rent a room and take meals at a restaurant cheap. May the Lord bless you is my constant prayer. Your sister,

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Iowa, June 6th, 1886.

DEAR FRIENDS: In your last TOWER we notice your method for distributing the German Tracts. We are willing to do all we can for the spread of the "glad tidings", happy if we can help in the great work, but how to go to work we hardly knew--this being a large town, and with many churches. We went to one German minister to find the number, but naturally he wanted to read the work before having it distributed. Now would it be right to distribute them at church doors without permission? and if we ask permission, will they not invariably want to read it first? and if they read it, will they not refuse?

Please tell us what is right. It seems as though we were greatly hindered in doing any work in this way. Perhaps we yield to

hindrances too easily. Pray for us that we may be upheld in this trying hour, only in the strength of the Lord can we stand.

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Spiritism is at work in our neighborhood. One of my friends has turned that way, and she fain would have me go too, but I thank God that it has been made clear to me from whence this power is. Therefore I have had strength to resist it as well as to whisper a word of warning to others that perhaps would have been taken in the snare.

Yours, in hope of eternal life.

In reply:--We are glad of your zeal for the cause of truth. Persevere, God will bless and help you, though the adversary may seek to hinder and discourage at every step. God's favor is sufficient for us; and he will not suffer us to be tempted above that we are able to resist, but will with temptations, difficulties, etc., provide a way of escape if we are in earnest, and will but do what we can.-- 1 Cor. 10:13.

Do not ask permission of any one to give the truth to the Lord's sheep--professedly our brethren. God sends the truth to such of them as the "god of this world" has not blinded with prejudice and traditions (2 Cor. 4:3,4), and you are God's messengers or ministers when thus serving him. His permission and approval alone we should expect. We live, thank God, in a land where we have the right--the liberty--to give to the people in their hands, food which they cannot get of the professed pulpits and oracles of truth.

We suggest, then, that by visiting the various German Protestant churches you could judge of the attendance. And, that when ready and supplied with the reading matter by us, you could engage some to assist in the distribution, serving one or more churches each session until all have been served. If the church is a large one, it would probably require two or three to hand to each person without delay, as they dismiss. Take your stand at the curb so as not to be upon the private property of the church, and thus give no occasion for offence.

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THE DIVINE WEAVING.

ANONYMOUS.

The weaver at his loom is sitting,--
Throws his shuttle, to and fro--
Foot and treadle, hand and pedal,
Upward, downward, hither, thither,
How the weaver makes them go!
As the weaver wills they go!
Up and down the web is plying,
And across the woof is flying;
What a rattling! What a battling!
What a shuffling! What a scuffling!
As the weaver makes his shuttle
Hither, thither, scud and scuttle.

See, the mystic Weaver sitting
High in heaven--His loom below--
Up and down the treadles go:
Takes, for web, the world's dark ages--
Takes, for woof, the kings and sages--
Takes the nobles and their pages,
Takes all stations and all stages;
Thrones are bobbins in his shuttle,
Armies make them scud and scuttle--
Web into the woof must flow,
Up and down the nations go!
At the Weaver's will they go!

Calmly, see the mystic Weaver,
Throw his shuttle to and fro;
'Mid the noise and wild confusion,
Well the Weaver seems to know
What each motion, and commotion;
What each fusion, and confusion,
In the grand result will show!
Glorious wonder! What a weaving!
To the dull, beyond believing,
Such no fabled ages know.
Only faith can see the mystery;
How, along the aisle of history,
Where the feet of sages go,

Loveliest to the fairest eyes,
Grand the mystic tapet lies!
Soft and smooth, and ever spreading,
As if made for angel's treading--
Tufted circles touching ever:
Every figure has its plaidings,
Brighter forms and softer shadings,
Each illumined--what a riddle!--
From a Cross that gems the middle.
'Tis a saying--some reject it--
That its light is all reflected;
That the tapet's lines are given,
By a sun that shines in heaven!

'Tis believed--by all believing--
That great God, himself, is weaving,
Bringing out the world's dark mystery
In the light of faith and history;
And, as web and woof diminish,
Comes the grand and glorious finish,
When begin the Golden Ages,
Long foretold by seers and sages.

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FORSAKING ALL.

"Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Luke 14:33.

The question of what is meant by "forsaking all," is seldom given a too literal interpretation by those who have something to forsake. On the contrary, most of the Lord's professed disciples seem to act as though the statement read, He that getteth not all that he can get, cannot be my disciple; for the getting, more than the forsaking, seems to be the aim of life with many, as with the world.

As we are very anxious to be recognized of the Master as true disciples, let us endeavor to grasp his meaning, and then honestly and faithfully put it into practice in the affairs of life.

In the preceding verses (25 to 32) the Master shows that he did not deceive any into becoming his followers by assuring them that it would cost little or no sacrifice, as so many of his professed ambassadors do to allure the unconverted into the various sectarian churches. No; he said, "Count the cost" before you take the step. Let the lines between the world and my disciples be clearly drawn. To hastily leave the world and put your hand to the plow as a servant of the truth, and then to look back and prefer the world, would not be well: for it would unfit you for the world, and you would not be fit for the kingdom of heaven. (Luke 9:62.) Count the cost deliberately first, then, if you like the conditions, come, take up

your cross and follow me, in dishonor and sacrifice now, and to glory, honor and immortality hereafter, as joint-heirs with me in the kingdom.

We cannot suppose the statement under consideration (which refers back, more or less, directly to the things mentioned in verse 26) to mean that a man should leave his family to starve; nor yet that he should forsake his "own life" in the sense of starving from neglect of the necessities of life; nor yet that he should leave "houses and lands" in the sense of abandoning them to go to wreck and ruin; nor yet in the sense of immediately converting them into money and making a wholesale distribution of the results to the poor. (Matt. 19:21.) To so understand the Master would be to suppose his teachings contrary to common sense, and to other statements of Scripture, his own utterances, and also those of the Apostles.

It was Jesus himself that reprov'd the Pharisees for making void the Law of God in saying that a son who would make a large present of money to the temple, might thereafter be excused from any responsibility to his parents in their support, (Matt. 15:4-6.) and shall we suppose that he would make void that Law in his doctrine? It was Jesus himself who, in his dying hour, remembered his own mother, and commended her to the care of John (John 19:26,27), and shall we suppose that he taught others to neglect their parents?

It was one of the Apostles under the influence of the Spirit of Christ, elaborating the teachings of Jesus, who said that a man should love his wife and cherish her even as his own body, and as the Lord loves and cherishes the Church (Eph. 5:25), and surely he did not contradict the Master in this. It was the same Apostle who wrote that any professing to be Jesus' disciples who neglect and fail to provide for their own households are worse than infidels, and by such a course deny the true teaching of Jesus. (1 Tim. 5:8.) It is the teaching of the New Testament, that we should "Do good and lend, hoping for nothing" as a reward; that we should "communicate" and "lay by on the first day of the week" for the poor and for the Lord's cause generally; and that a man should labor, working with his hands, that he might have to give to the needy. (Luke 6:34,35; 1 Cor. 16:2; Eph. 4:28.) All these injunctions would be

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meaningless if we should understand Jesus' teaching to be that we were to give away every farthing to the poor: for then we should be the poorest of all the poor, and have nothing either to lend or to give.

If then we are sure the Master did not mean for us to literally abandon, neglect, and summarily dispose of homes, families, life and means, what did he mean? becomes all the more pertinent and interesting.

What did he mean then by the statement, "Sell that thou hast and give to the poor, and thou shalt have treasure in heaven; and come

and follow me"? (Matt. 19:21.) We answer that Jesus put the matter in its fullest, strongest light. The conditions of fellowship with Christ in the heavenly kingdom are nothing less than the sacrifice of every earthly interest, and earthly life as well, in his service. But this service and sacrifice is a reasonable service, and never implies that we must become paupers to make others affluent. Had this young man consecrated himself and determined to give up all and follow Christ, and had he come to Jesus, saying, Master, I have determined to follow your counsel, to sell all and give to the poor, and to follow thee--How and where shall I begin? I have twenty houses and three farms and much cattle --which shall I dispose of first, and how shall I distribute the money?

Jesus probably would have said, Present all these things unreservedly to God, and yield yourself as his servant also, and from that moment reckon yourself God's steward, commissioned by him to use all those goods, as well as all your personal talents, to his glory in serving those about you. As a servant who shall give an account, be neither wasteful nor penurious. Think not of these goods henceforth as your own, and talk not about giving them again to the Lord; for once given, they are his forever. Such portions of that consecrated property as you have need of, he permits you to use for your personal and family necessities; but a full realization of your sacrifice would not only hinder you from treating it [the money] as your own, and from being lavish in your expenditures, as you might have been when the money and property were yours, but should the necessities of the Lord's work require the last dollar, and leave you dependent on daily toil for sustenance, it should be heartily rendered, with the thought, It is the Lord's, and I was entrusted with it, to use it as he should indicate. The young man to whom Jesus spoke was "very rich"; and had he become a consecrated follower he might have been kept busy for many years disposing of his goods. There is no reason whatever for supposing that the Lord meant him to sell his houses at once and throw the money into the street to the multitude. The selling of that which he had would go on proportionately, as he could find uses for the money.

This suggests another thought: It is a steward's place to seek and find places where he can dispose of the talents and moneys consecrated to the Lord, to the best advantage, as his sanctified judgment, under the guidance of the Lord's Word, may dictate. This our Lord's parables indicate (Luke 19:13; Matt. 25:15). He should not wait for the Lord or his cause to be hindered and embarrassed for money before giving it. To do so, would be to never give it; for the Lord never gets embarrassed.--Isa. 55:11; Psa. 50:12.

Had the young man consecrated his wealth to the Lord's service as Jesus suggested, and then waited for Jesus to ask him for some of it, he would have waited and would have kept the money, but he would never have attained the kingdom and the Well done, good and faithful servant, enter the joys of thy Lord; thou hast been

faithful over a few things, I will make thee ruler over many things and grant thee the handling of greater riches. On the contrary, the message to such will be, Thou unfaithful and indolent servant, thou hast been unfaithful in thy stewardship: take from him that which he would not use as he covenanted to do.

Most of us, as God's consecrated stewards, take greater liberties than we ought with the Lord's money and talents entrusted to us. We should not be less careful than if dealing with fellow-men, but more careful, if possible, to be strictly honest. And while rendering unto every man his dues, we should most faithfully "Render unto God the things that are God's"--which we presented to him.

If those who have forsaken all--consecrated all to the Lord's service--could but realize the matter as all done, as all His, how it would relieve them of battles with the selfishness which continually magnifies every little disposal of time or money to be a great and new sacrifice. Such a proper realization of the original sacrifice of all reverses the tables upon selfishness at once, and no longer treats the daily course as a self-denial, but a joyful service as Jehovah's steward, and accepts as fresh blessings from his hand all of even the commonest of life's favors.

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--"Lay not up treasures on earth" and "Take no thought for tomorrow" crowded out this month,--will appear next.

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PROF. SHEDD'S FOREBODINGS.

The Sunday School Times reports Prof. Shedd as saying: "No theological tenet is more important than that of eternal retribution, to those modern nations, which, like England, Germany, and the United States, are growing rapidly in riches, luxury, and earthly power. Without it, they will infallibly go down in that vortex of sensuality and wickedness that swallowed up Babylon and Rome."

No one believes more strongly in the certainty of divine retribution for sin than do we, and that the end of incorrigible sinners will be "the lake of fire which is the second death." But by "eternal retribution" Dr. Shedd means the doctrine of endless torment in hell for all who die out of this life unsaved, in the defence of which he has recently published a book. And his argument is for the expediency of holding on to that doctrine as a defence against threatening destruction. To this we reply:--

1. In this momentous matter, only that which is true is expedient.
2. Dr. Shedd's remedy has historically failed. It did not save the world from the fearful anarchy and social wreck of the French Revolution.

3. The modern nations he refers to have not been restrained by it from developing the evils which he deplures.

4. Perhaps the false view of God involved in this doctrine is largely responsible for this "departing from him, desiring not the knowledge of his ways." The current doctrine in the church on this subject, in hiding from men any hope for any class of mankind in any of his administrations beyond the grave, has concealed a part of his gospel, and denied his fatherhood. Wrong views of his relation to the race necessitate wrong views of his relation to individual men, and so sour and harden them against God. What the world is perishing for is the lack of the knowledge of God.

5. If Dr. Shedd's doctrine is therefore now needful for the defence of society against ruin, it is so because it has helped to bring society into this state of danger by drawing a frowning mask over the face of God, and so repelling them from him.

6. There are intimations in Scripture that there were to be larger unfoldings of the grace of God to mankind, as they were able to bear it. "Who gave himself a ransom for all; to be testified to in its own times" (1 Tim. 2:6).

7. In the general decay of the old

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doctrine of future punishment, which was doubtless a great restraint in ruder times, the world now needs a new presentation of the majesty and certainty of God's law of punishment. The church needs to be warned anew that "The Lord shall judge his people," and that "Our God is a consuming fire." The world needs a doctrine of punishment, not so vast and vague and inconceivable that both reason and conscience reject it, but one that shall convince them that, in all the laws of nature and of life and of human society, the eyes of the Lord are now "open upon all the ways of the sons of men; to give every one according to his ways, and according to the fruit of his doings," and that his great harvest law is surer than the motions of the stars, for this world and for all worlds. "Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap." God's great love has provided a ransom for all from death; but even resurrection, which is to all a boon, must proceed according to this great law of harvest, and bring with it "judgment" for those "that have done evil."

MR. MOODY'S PREACHING.

In this connection we refer to a letter of Dr. A. E. Kittredge in the Independent of January 28, describing Mr. Moody's late visit to Chicago, in which he indicates that the power of his preaching is largely due to his ability to impress men's minds with the conviction that God loves them. He quotes these as characteristic sentences from one of his sermons:

"God always loves us. He hates sin, but he loves the sinner. He loves, because he can't help it."

"There is one thing that death has never been able to conquer, and that is a mother's love."

"Our love is changing, but he loves us right on, through all our sorrows and our sins."

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"Because God is angry with the sinner, it proves that he loves him."

"His love is unchanging, unfailing, and everlasting."

These sentences illustrate how Mr. Moody, although holding theoretically the orthodox doctrine of an eternal hell, keeps it in the background, where he has no right to keep it, if true, and how he moves men by a fresh revelation to them of the fact that God's love for them is deeper than their sins. If God's love is "stronger than a mother's," if "death cannot conquer it," if it continues "right on, through all our sorrows and sins," and if even his anger is the dark side of his love, we may well ask what room is left for the creed doctrine that, for the sins of this life he will first torment the soul of the sinner in hell, and then raise him in body, in order to thrust him back to be punished "in body and soul, with unspeakable torments, with the devil and his angels, in hell-fire forever." (See questions 29 and 89, Larger Catechism.)

There is immense power in the long-concealed doctrine of God's love to men. And the proof that death cannot conquer it, as Mr. Moody affirms, is found in the fact that he gave his Son to effect the ransom of all from death, and that its conquests extend through the realms of the dead. The redemptive character of resurrection is the proof out of Scripture that men need, that God's love is stronger than death. Knowing this, there will be no longer any temptation to conceal from them the other side of truth, which is too much absent from Mr. Moody's sermons, that "he will render to every man according to his works," and that the atonement is not a makeshift, by which any man may escape the just consequences of his sins, but a wonderful alembic of love by which these necessary judgments are for us converted into the way of life.--Words of Reconciliation.

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PONDER WELL.

THEY STAND OR FALL TOGETHER.

--To admit God's justice, is to admit man's fair trial, and the justice of the penalty pronounced, destruction.

--To admit the justice of the penalty, and the unchangeableness of God's character, is to admit that the penalty cannot be set aside or remitted.

--To admit that the penalty cannot be remitted, is to admit, that either men will never be set free from it, or else that a ransom [a corresponding price] is his only hope.

--To admit that the ransom has been paid by Jesus' death, is to admit that the penalty was death, and that restitution is assured.

--To admit that God and his just laws change not, is to admit that man, when fully restored, will be again subject to the same laws, with their same blessing for obedience (life), or penalty for disobedience (death), which penalty upon such would be the "second death."

--To admit that God's law was just, and man's trial full and fair at first, and that that law and its Author are the same forever, and that man will return to his former estate, is to admit that the same law will test the restored man, and that his will will be as free as at the first to choose obedience and life, or disobedience and the second death; and that the only difference will be the experience undergone in the present existence.

--To admit the ransom and its necessity, and that the MAN Christ Jesus was that ransom, is to admit that he is no longer a man, unless he took back the price he paid for our recovery, which would hinder man's recovery from death.

--To admit that Jesus was highly exalted in his resurrection to the express image of the Father's person, that he was made "a quickening Spirit" in his resurrection --raised a spiritual body--and that his conduct after his resurrection, and his appearance to Paul, who saw him "as he is," were wholly different from human nature or appearance, is to admit that he did not take back the ransom price laid down, but that he was in his resurrection made better than angels, as he had in becoming a man been made a little lower than the angels.--Heb. 1:4 and 2:7,9.

--To admit that the true gospel Church of overcomers are called "the body"-- "the bride" of Christ, and that they are being called and selected or elected from out of the world under "heavenly promises" of being made "partakers of the divine nature," like and with their Lord and head, is to admit that these promises are not for all, but are exclusively for the class called, and none other.

--To admit that a "house of servants" of God was selected prior to this "heavenly calling" to "divine nature," and that not heavenly things but earthly things were promised them, is to admit that they are elected or selected for some good purpose in the divine plan, but not for the same purpose as the Church, nor under the same conditions.

--To admit that the plan of God is one grand, harmonious whole, consistent in every part, is to admit all of these propositions, and to say that God, in the work of restoring the world, and giving each his individual trial for everlasting life, intends to use the two classes elected meantime, as the earthly and the heavenly "seed," in whom all the families of earth are to be blessed.

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THE WORLD'S OUTLOOK.

FROM A METHODIST BISHOP'S STANDPOINT.

Bishop R. S. Foster, who is at present the central light of the Methodist Episcopal Church, is certainly getting his eyes open in some directions, though he is still in gross darkness. His utterances of late are calculated to startle Methodism, if not too sound asleep. In our January issue we noted his utterances relative to Roman Catholicism, in which, in an endeavor to show up as favorably as possible the progress of Christianity in converting the world, he closely hugged the Church of Rome, whose numbers are almost double those of the five hundred sects of Protestantism, and claimed that to make any showing at all, the Church of Rome must be counted in, because larger than all her daughters combined.

After counting in as many as possible, the bishop reckons that there are in all 350,000,000 of nominal Christians, and 1,100,000,000 heathen in the world: and of these Christians he says:--"And this number of their strength includes also all the thieves, ex-convicts, the debased, besotted, the speckled, and streaked in Christendom." And now his awakening mind goes out after the condition of the masses, and in the following words, clipped from his recent articles in the Independent, he tells us what their outlook seems to be from his standpoint. He says:--

"The problem I deal with relates to this world. Have you ever visited heathen lands? Have you ever formed in your mind an idea of their actual condition? Any idea you may have formed will be inadequate, I am sure. It will take an effort if you have no experience to guide you, and even to reproduce it would be almost impossible.

"Call to your aid all the images of poverty and degradation you have ever seen in solitary places of the extremest wretchedness--those sad cases which haunted you with horror after you passed from them, those dreary abodes of filth and gaunt squalor--crowd them into one picture, unrelieved by a single shade of tempered darkness or colored light, and hang it over one-half the globe; it will still fail to equal the reality. You must put into it the dreary prospect of hopeless continuance; you must take out of it all hope, all aspiration even. The conspicuous feature of heathenism is poverty. You have never seen poverty. It is a word the meaning of

which you do not know. What you call poverty is wealth, luxury. Think of it not as occasional, not as in purlieu, not as exceptional in places of deeper misery, but as universal, continent-wide. Put in it hunger, nakedness, bestiality; take out of it expectation of something better to-morrow; fill Africa with it, fill Asia with it; crowd the vision with men, women and children in multitude more than twenty times the population of all your great cities, towns, villages and rural districts, twenty for every one in all your states and territories--the picture then fails to reach the reality.

"Put now into the picture the moral shading of no God, no hope; these miserable millions, living like beasts in this world and anticipating nothing better for the world to come. Put into the picture the remembrance that they are beings who have the same humanity that we have, that are in this case; that there are no hearts among all these millions that do not have human cravings, and that might not be purified and ennobled; that these lands, under the doom of such wretchedness, might equal, and many of them even surpass, the land in which we dwell, had they what we could give them. Paint a starless sky, hang your picture with night, drape the mountains with long, far-reaching vistas of darkness, hang the curtains deep along every shore and landscape, darken all the past, let the future be draped in deeper and yet deeper night, fill the awful gloom with hungry, sad-faced and sorrow-driven women and hopeless children --it is the heathen world--the people seen in vision by the ancient prophet, who sit in the region and shadow of death, to whom no light has yet come, sitting there still, through the long, long night, waiting and watching for the morning."

As he looks back at the fruitage of the past eighteen hundred years, the Bishop sees little hope for the dying millions, and finally seems to catch the thought expressed in the closing sentence above, that their hope lies not in the bringing to them of the Lamp of God's Word, but in the dawn of the morning. Would that the Bishop and others, could realize the logical force of his own admission. They would not then be forced into counting the "speckled and streaked" to make up a respectable showing of power to convert the heathen, but would realize that the present age is only designed to select a "little flock" to whom the Father will give the dominion and power to bless the world; and that when this little flock is selected, they with their Lord shall be the Sun of Righteousness, as it is written, "Then (after this age and after its harvest) shall the righteous shine forth as the Sun in the kingdom of their Father." Matt. 13:43.

The Bishop in the above has drawn a dark picture of the present life of the heathen, but when he comes to contemplate the teachings of his own school of theology with reference to these miserable creatures, which claims that their future will be one of unutterable anguish and pain, to last not for a few years like their present troubles, but to be perpetuated throughout eternity by the special arrangement of their Creator, he allows his sense of right to overleap many of the barriers of his theology, and says:--

"If the awful thought could once take possession of my mind, that the whole heathen world must of necessity be lost forever, simply because they are heathen, I would not send them a Gospel which reveals such a God. That grim thought alone would shut out all hope for the world, and make eternity itself a dungeon, no difference who might be saved. For how could any rational creature enjoy even a heaven with a God whose government would permit such a stain of shame and dishonor, of cruelty and injustice? It is dreadful enough to be compelled to accept the thought that an immortal being can by his own free guilt, work out a destiny of changeless evil. Convince men that there is a God at the head of the universe who, without fault of theirs or any chance of escape, will damn the dead, the living and the yet-to-live millions of heathenism, and you will make it forever impossible that he should be worshipped by any but devils, (and by them only because he becomes their chief,) and at the same time turn earth into a gigantic terror, whose ghastly horrors will admit of no relief."

The Bishop is in a very dangerous condition. Mankind is always in danger of error in thinking unless their impaired reasoning powers and lack of knowledge are guided and assisted by divine revelation. The Bishop, in holding tenaciously to the traditions of Methodism (not the Scripture), and endeavoring to use his reason at the same time, is in great danger of infidelity. This very course has made all the great infidels--

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they held to certain preconceived but erroneous theories as the teachings of Scripture, and then used their reason as the Bishop does above. But it is unsafe to reason except in the light from God's Word.

The Bishop above evidently attaches to the words lost and damn, not the Bible definition but that of the nominal church. In his use, these words mean --endless pain and woe, awful beyond description. Here is the Bishop's danger: some one will sooner or later point out to him the fact that the Bible does teach that all men were lost and damned [condemned] back in Eden, because of the transgression of their representative Adam. Or he may of himself sometime lay down the standards of Methodism for a moment and open his Bible to some such texts as these, which teach that all men are lost until found or recovered --"The Son of man is come to seek and to save that which was lost" (Luke 19:10.), "If our gospel be hid it is hid to them that ARE lost" [not yet found] (2 Cor. 4:3.); or he might learn that condemn in the following texts is from the same Greek word as damn and hence that all men were damned through Adam's disobedience and all must stay damned [condemned], unless they escape from the condemnation that is upon the world, by faith in Christ's ransom (Rom. 8:1). This he might see from any of the following texts:--"By the offense of one [Adam] judgment came upon all men to condemnation [damnation];" "for the judgment was through one to condemnation [damnation]" (Rom.

5:16,18.) "God sent not His Son into the world to condemn [damn] the world [they were already condemned] but that the world through him might be saved" [from the damnation or condemnation under which they already were through Adam's sin]; "He that believeth on him is not [longer] condemned, but he that believeth not is condemned [damned] already." (John 3:17,18.)

If Brother Foster should find out that this (which he has long believed) is true, and really taught in the Bible, without first finding out in what way they were lost, and to what they were condemned [or damned] in Adam, with his old erroneous ideas of the significance of lost and damned and his new reasonings begotten of reflection, he would surely be in great danger of making total shipwreck of his faith, and of throwing aside the Bible and its teachings totally. As he himself says, above, he would find it "impossible" to worship God. And what is true of the Bishop is true of all who can and will think.

Our hope and desire is, that finding his reason and his theology out of harmony, he may give his theology a thorough examination in the light of the Bible only. He has reached a crisis in his career, and by his bold utterance he has brought all that are awake in Methodism to the same crisis. Would to God that we might help them and keep them

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from falling into the ditch of Infidelity, by calling their attention to the real facts with reference to the loss and condemnation entailed upon all through Adam, and to the full recovery of all from it by the ransom which Jesus gave for all.

Existence, with its every privilege, was forfeited--lost, through Adam's sin. Death, extinction, passed as God's sentence [his condemnation or damnation] upon ALL. This extinction would have been the everlasting punishment of all, had God not come to man's relief, and because of his love provided that his Son should be our ransom [corresponding price or substitute], that whosoever believeth on him might not perish [be hopelessly lost in death], but have everlasting life, being thus recovered and released from the condemnation. If the loss be not rightly seen, the salvation from the loss cannot be rightly appreciated; neither can the price of our redemption --the substitution--be clearly seen and rightly appreciated.

But we quote again from the Bishop: "I raise no question about whether these countless millions can be saved in the world to come." We wish that he would raise the question, and never rest until he finds what the Scriptures teach with reference to it, and then declare to the world his findings on so important a subject. As one whose life is professedly consecrated to this very object, he should speedily raise and Scripturally solve this question, and then not shun to declare the whole counsel of God, which is able to make him and all wise on the very question before us.--2 Tim. 3:15.

We are glad to note that the Bishop recognizes "a world [aion or age] to come"--an age to follow the present one; and while thinking of whether the countless millions can be saved in that age to come, we suggest the Master's words and Paul's (Matt. 12:31,32; Rev. 2:26, and 3:21; Rom. 6:3). Jesus says that all manner of sins shall be forgiven men except one kind [anytime], but that one can neither be forgiven in this world [age] nor in that which is to come; and that the little flock of faithful followers in this age shall, in the world to come, sit upon thrones judging. And Paul tells us that the world will be on trial during that age, saying, "Do ye not know that the saints shall judge the world?"

Brother Foster continues: "I do not affirm that giving them [the heathen] the gospel will improve their prospects [of salvation in the world to come], or at all increase their chances in that direction." Here we see the brother's unsettled mind on the subject. From his standpoint, the prospects of the 1,100,000,000 heathen of to-day, and the billions of the past, hangs on the thread of "chances." Would that he, and all, could see the firm foundation laid for our faith in God's excellent word--that as surely as Jesus Christ by the grace of God "tasted death for every man," so surely it shall "be testified in due time" to every man whom he thus redeemed, purchased, with his own precious blood. Thus all must be brought to a knowledge of the truth, and be enabled to fully appropriate everlasting life.

And now for our last quotation from this wonderful acknowledgment by the Bishop of his doubts and fears, hopes and uncertainties. He says: "Possibly as many of them [the heathen] will be saved without the gospel as with it." This is a dangerous statement. It indicates that the Bishop is cutting loose from whatever anchorage he has had in the word of God, and letting himself adrift on the sea of uncertainty, driven before the winds of his unruddered reason, which would surely wreck him upon the rocks of No Ransom and Evolution. When Brother Foster penned those words he surely forgot Peter's statement, "There is none other name under heaven given among men whereby we must be saved" than the name of Jesus. (Acts 4:12.) He surely forgot Paul's statement of the necessity of faith, saying that by the seemingly peculiar means of preaching it has pleased God "to save them which believe." (1 Cor. 1:21.) He surely forgot the apostle's argument on what constitutes hearing and faith (Rom. 10:13,14), saying, "Whosoever shall call upon the name of the Lord shall be saved. How, then, shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard?" etc. It is not only unscriptural, but unreasonable, to say that ignorance is a ground of salvation; if so, why do we preach the gospel to any? why not leave all in ignorance, that all might be saved thus? If this view be correct, the gospel is the power of God unto damnation, instead of unto salvation--if without it, and in ignorance of it, all may be saved, while with its light the more will be lost.

But here is the brother's mistake, he fails to see that the gospel belongs to the "world [age] to come" as truly as to the present dispensation. Gospel signifies good tidings, and consists of two main facts (though there are conjunctive ones), namely: I. Christ died for our sins; II. In him, through the merit of his death, all may have forgiveness--remission of sins, and full return to the lost favor of God, including life. During this age the gospel selects the bride of Christ and witnesses to the world. It selects the faithful from among those who have "an ear to hear." The gospel in this age is foolishness to many whom the god of this world hath blinded by error, etc. (2 Cor. 4:4.) But this same gospel is to do a great work for the poor blinded world in "the world [age] to come;" for it must yet be testified to ALL. It will then be proclaimed in power. Satan, who now blinds those that believe not, will be bound, that he may deceive the people no more, and the blind eyes and deaf ears shall see and hear, and the knowledge of the Lord shall fill the whole earth as the waters cover the sea. Then it will not be as now true, that three-fourths of the race are ignorant of the "only name," and the other fourth "speckled and streaked;" for it is written, all shall know him from the least to the greatest. And none shall need to say unto his neighbor, Know the Lord--for all shall know him. Jer. 31:34.

Ah! yes; the world is full of misery and suffering, groaning for the morning, and thank God the light now due and shining from God's Word points us to the fact that the night in which the Christ head and body is developed is about past, and the Sun-rise at hand--the manifestation of the sons of God for the deliverance of the groaning creation. Rom. 8:19,21,22.

The precious blood will never lose its power till all whom it purchased--all the ransomed of the Lord, shall have heard the voice of their Redeemer calling them to everlasting life. All that are alive, and all that are in their graves, shall thus hear the voice of the Son of Man, and they that hear [obey] shall live--attain perfect and everlasting life.--John 5:25,28.

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LIMP CHRISTIANS.

"We may live to see men calling themselves Christians and differing in no sense from Mohammedans; in fact even now there are religionists among us who are not so near the truth as the followers of the false prophet. Oak has given place to willow; everybody has grown limp. Out of the generality of limpness has come an admiration of it. A man cannot speak a plain word without being accused of bitterness, and if he denounces error he is narrow-minded, for all must join the Universal Admiration Company or be placed under ban and be bowled down."--Spurgeon.

**"BEHOLD, NOW IS THE ACCEPTED TIME;
BEHOLD, NOW IS THE DAY OF
SALVATION."**

2 Cor. 6:2. Isa. 49:8.

These words of the Apostle, quoted from the Prophet Isaiah, are generally understood to be a call to the world to improve the present opportunity of accepting Christ by faith in order to salvation, with the warning that the present time furnishes the only opportunity, this being the day of salvation.

But this is not the meaning of the text. Neither the Apostle nor the Prophet addresses the world. Both address justified, consecrated believers. The class addressed is plainly seen from Isaiah's prophecy, to be consecrated believers of the Gospel Age--the Christ head and body. It thus reads, "Thus saith the Lord, In an acceptable time I heard THEE, and in a day of salvation have I helped THEE: and I will preserve THEE, and give THEE for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that THOU mayst say to the prisoners, Go forth; to them that are in darkness, Show yourselves."--Isa. 49:8,9.

It is the anointed, the Christ, head and body, selected and developed during the Gospel Age, which is to accomplish the great work here pointed out--the work of the resurrection, or restitution, in the next age, saying to the prisoners in death, "Go forth," and to those in the darkness or shadow of death, "Show yourselves." "Now," the Gospel Age now closing, has been the acceptable time for justified believers to offer themselves as living sacrifices, holy and acceptable unto God; because this age was specially set apart by God for the calling and development of this class of sacrificers whose sacrifices are now acceptable.

"Now," or the accepted time, did not commence until the Gospel Age began, at Pentecost; or rather in the fullest sense it began with Jesus' sacrifice, dating from his consecration at baptism. The sacrifice of Christ, which actually takes away sin, was THE ACCEPTABLE sacrifice; and it must be an accomplished fact, before any of the condemned sinners could be actually legally justified, so as to be accepted as joint sacrificers and joint heirs with him. When the sacrifice had been made, any who trusted in it were legally justified, their sins being canceled, and the righteousness of Christ imputed to them by faith.

Though justified thus by faith in Christ's redemptive work, none of those

justified in this age have been permitted to reach actual restitution to human perfection, that being the privilege not of this, but of the coming Millennial Age. But that right to human perfection and lasting life, having been secured for all, those who now by faith accept it, are reckoned as now possessing that perfection--as though now perfect men. Such during the Gospel Age have been invited to present themselves as living sacrifices to be used up in God's service, and the assurance is given that whoever thus sacrifices "NOW" during the acceptable time, is accepted of God, and shall in due time receive the reward of the crown, the throne, and the divine nature, as joint-heirs with Jesus Christ whose example they thus follow--after being justified by faith in his sacrifice for their sins.

Those who before the death of Jesus our ransom, trusted in God's promises, and walked in obedience to God, were not actually justified until the only sacrifice which could take away sin, was actually

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offered. Nevertheless their faith shall receive a reward in the times of restitution. But living before the "acceptable" time, they were not informed of the "high-calling" of the divine nature and joint-heirship, and therefore were not invited to thus offer themselves as members of the body of Christ and joint-sacrificers with him. "Now [the Gospel Age] is the accepted time." "Now is THE day of [the "great"] salvation."

The class thus called and accepted, the Prophet declares is called and chosen for the special work of accomplishing the salvation of the world--their restitution from death to perfect life in the next age. Then that will also be a day of salvation, --a day of salvation for all the world. In that day men will neither be called nor permitted to offer themselves as living sacrifices, nor to deny themselves the comforts, joys and righteous liberties then provided for all, but simply to forsake sin and pursue righteousness.

Paul, in referring to these words of the Prophet, urges those who have received this grace [favor] of justification, to see that they receive not this grace in vain-- (2 Cor. 6:2). This leads us to consider how we could receive the grace of justification in vain.

Since we may not in this age have an actual restitution to perfection, the only special advantage of being justified now, is that it affords us the opportunity of presenting ourselves as acceptable sacrifices, and candidates for the divine nature and joint-heirship with Jesus. Those therefore who have received the grace (favor) of justification through faith in the ransom, who realize that though still imperfect, they are reckoned of God as perfect so long as they rely upon the ransom, and who yet neglect to USE this reckoned perfection, and to present themselves covered by it, as acceptable sacrifices to God's service within the acceptable time, have received the favor of justification in vain; and consequently they are little, if

any better off than the world, whose day of acceptance to favor is in the age coming.

But those who have been justified, and who have also consecrated themselves as sacrifices, may also have received the grace of God in vain, if they turn back to the world and to the gratification of the flesh, despising or ignoring their covenant.

If we would make our high calling and our election sure, we must fully carry out our consecration--even unto death.

Paul had a very clear idea of what a life of consecration meant. He did not have the idea which many now seem to have, that it simply meant an easy-going tranquility of disposition which might win friends in every direction and be at peace with all the world. No, such is not the experience of those who are faithful at the post of duty; for those who will live Godly in this evil time, shall suffer persecution in some shape or form, and generally in many forms.

Our consecration is to active service for the Master, and a patient uncomplaining endurance of whatever it may cost in the way of sacrifice. Faithfulness to our covenant will not shrink from any service because of the cost, and he that endureth unto the end shall receive the crown of life. Let us mark well the example and counsel of Jesus and the Apostles, that we may gain courage and strength by the way.

Paul gives a vivid picture of the true Christian life which we cannot ponder too carefully:--"Giving no offence in anything [against the principles of truth and righteousness] that the ministry be not blamed. But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonment, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Spirit, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left; by honor and dishonor, by evil report and good report; as deceivers and yet true; as unknown and yet well known; as dying, and behold we live; as chastened and not killed; as sorrowful, yet always rejoicing, as poor yet making many rich; as having nothing, and yet possessing all things."--2 Cor. 6:3-10.

What a nondescript is such a life before the world; yet how perfectly this marks out the course of the truly consecrated. It is not a life of easy lethargy; it is not a course that secures the approval and friendship of the worldly minded; it is not a course which secures present temporal advantage; nor is it a course agreeable to the flesh; yet in it, the "new creature" rejoices with joy unspeakable and full of glory, and in every condition gives thanks for the privilege of fellowship in the sacrifices and self-denials with Christ Jesus our Lord and Redeemer.

In the little time which remains before the glorification of the remainder of the Body--the church, let us endeavor to make our

calling and election sure, and thus prove that we have not received the grace of God in vain. If you have made the covenant of sacrifice, even at the eleventh hour, your sacrifice should be on the altar and the fire of zeal under it consuming your time, talents, reputation and all in the heavenly service. Let it be burning briskly, that the odor of sweet incense may ascend to God, that you may be fully accepted in the Beloved in this acceptable time, and be made partaker of the glory to follow--now at hand.

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OUR RECKONED JUSTIFICATION AND ITS VALUE.

While we walk now entirely by faith, and have no actual realization of the blessings promised through the redemption, it may be difficult for some to realize the full value of that which they now possess by faith. As the result of the sacrifice of Jesus Christ, we have redemption and remission of sins. That is, we are redeemed or purchased from under the penalty of sin--death, and all our sins are canceled, and are no longer counted against us. Thus we, who accept of this, God's arrangement for our release, have a clear title to lasting life as human beings. If not again forfeited, it is ours to all eternity; and with it will come all the blessings of perfect health, and everything which can conduce to perfect happiness. But we by no means enjoy any part of that inheritance now; it is all in the future, and at present we hold only our title to it. But the title is good; it has been thoroughly examined, and no claims can possibly be brought against it. It is as sure as though we were now in actual possession of it. This title is secured to us by the oath and covenant of God; and it will pass current in the bank of heaven at any time. God tells us that if we have full confidence in it, within a specified time (the Gospel Age), it can be exchanged for another--a title to a nature and glory grander even than the perfect human nature, namely, the divine nature; that we may be joint-heirs with his only begotten Son. We receive the title to this divine, spiritual inheritance, in exchange for the former title to the human inheritance. Yet the whole transaction is by faith. As yet we have not the actual possession of either.

Those who have made this transaction are told to reckon themselves now, as "new creatures," partakers of the divine nature. Though as yet we are actually human, our human nature must soon terminate in death, after which our title to the new nature will be made good. How wonderful are the ways of God. How little the world dreams that God is so surely and silently working out his deep designs. But those who realize it by full and implicit faith, built upon the exceeding great and precious promises, rejoice with joy unspeakable and full of glory. Those who now hold this new title to the divine nature, have of course relinquished all former claims to the perfect human nature. All that earthly, human title passed from

them when they exchanged it for the title to the new nature. The right to a restitution to human perfection was therefore given up forever by the consecrated ones, who have received the spirit of adoption to the spiritual nature. Whosoever, therefore, of this class, shall seek to save his human life, shall lose life--the spiritual life, which is all he now holds a title to. But whosoever, according to his covenant, shall lose, willingly sacrifice his life for the Lord's sake, shall find it.-- Luke 17:33.

Let all who have it, hold on to the new title by faith and patience firm unto the end.

MRS. C. T. R.

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THE SIGNS OF THE TIMES.

Now consider the subject of the signs of the times. Remarks on this subject are too often made which betray a want of intelligent comprehension of the natures of the signs that are according to Scripture to indicate the "time of the end." A careless reading of our Lord's prophetic discourse on the Mount of Olives seems to be the cause of much of this misapprehension. His predictions of wars and rumors of wars, famines, pestilences, and earthquakes, are quoted as if they and such like things were to be the signs of the end of the age. A little accurate attention to the order of his statements would at once show that, so far from this being the case, he mentions these as the characteristic and common events of the entire interval prior to his coming. Wars and calamities, persecution and apostasy, martyrdom, treachery, abounding iniquity, Gospel preaching, the fall of Jerusalem, the great tribulation of Israel, which has, as we know, extended over 1,800 years; all these things were to fill the interval, not to be signs of the immediate proximity of the second advent. How could things of common, constant occurrence be in themselves signs of any uncommon and unique crisis? What commoner all through the ages than wars and rumors of wars, famines, pestilences, and earthquakes? These, as marking the course of the age, can never indicate its close. What, then, are the signs we should expect?

Many who perceive the folly of thus looking at every great natural calamity as a sign go to an opposite extreme, and expect wonderful, unprecedented, supernatural and impossible signs, basing their expectations on a literal interpretation of the symbolic hieroglyphics of the Apocalypse. Such signs would be so grotesque and absurd in character that it is an insult to human intelligence, not to say to divine revelation, to assert that they are to be expected. There is one simple and all-sufficient answer to this childish conception of the signs of the last days. Our Lord and his Apostles alike furnish the reply.

Our Lord says: "And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all. Likewise also as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." (Luke 17:26-30.) And the Apostle continues thus: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night; for when they shall say, Peace and safety, then sudden destruction cometh upon them as travail upon a woman with child, and they shall not escape." (1 Thess. 5:2,3.)

If any such signs, as are imagined by some, were to precede the advent, the state of society predicted in these passages could not by any possibility exist. If monstrous, unheard-of, supernatural, portentous events were to transpire, would they not be telegraphed the same day all over a startled world, and produce such a sense of alarm and expectation that buying and selling, planting and building, and marrying and giving in marriage, would all be arrested together, and "peace and safety" would be far from any one's lips or thoughts? And if one of the Apocalyptic prodigies is to be thus fulfilled, all of course must be so. Conceive a succession of such supernatural prodigies, and a world asleep in fancied security, and overtaken by sudden destruction. No, there was nothing special to alarm the antediluvians before the day that Noah entered into the ark; nothing special to startle the men of Sodom ere the fire from heaven fell; and like as it was in those days, so will it be in these. All going on just as usual, no single sign to attract the world's attention. "None of the wicked shall understand" the true state of affairs, only the "wise" enlightened by the word of prophecy.

It will be objected, perhaps, but if the signs of the times, which we are expected to recognize, are neither ordinary natural events nor extraordinary unnatural ones, what are they? Scripture abundantly answers this inquiry. They are special, but perfectly natural events, occurring in a predicted order and at a predicted time, and various and widely differing events occurring in combination. They are not sudden, startling, newly-produced phenomena, but definite stages in long progressing movements, whose history was written twenty-five centuries ago.

As to political signs, allow me to make a few simple suggestions. I met a gentleman who has long been a Christian, a student of God's Word, a worker in his service, and he said he had bestowed little time on the subject of prophecy. Now there may be many such: let me refer, for the sake of such, to a great political chart of the world's history contained in Dan. 2, and especially as compared with Dan. 7. There

we have in brief the history of the last twenty-five centuries.

Let me suggest that Daniel is the introduction to John, the book of John the completion of Daniel. Daniel is first John; John is second Daniel. They are two parts of the same book, they treat of one subject, use the same symbols, employ the same hieroglyphics, and speak of the same course of events. These two books contain a series of visions in which the same ground is to a certain extent traversed again and again. The first vision in these two books is the simplest and most comprehensive. In that well-known vision, the fourfold image, representing the course of four great world-empires, Babylon, Medo-Persia, Greece, and Rome, we have a chart of Gentile history.

And using the word chart reminds me of a very simple illustration that may be of value to some on the question of signs, and the point we have reached in the history of the world. Suppose you cross the ocean, and, traveling for many days or weeks, you reach a certain point of the voyage still out of sight of land, when one day you hear a rumor that the ship is approaching the port to which you are bound. You go to the captain, and inquire. "Yes, it is; we should sight the land at three o'clock this afternoon." "How do you know?" The captain unrolls his chart, and says, "There is the port; there is our present position." He lays his finger on the exact point reached by the ship. "How do you know we are there?" "Do you see that line drawn across the chart? that is our course: we have followed it; we are just there, and will sight land at three o'clock." You ask for evidence to reassure yourself and strengthen your expectation it shall be as he says. You ask for further light on the subject, for you cannot understand how he can be so sure. "Well, our voyage has run along such and such a course, we have come so many miles, the ship has kept the track marked there; on the way we have passed certain points, certain headlands, indicated there, as Ceylon, Adent and so forth, just as they are marked in the chart. Now the distance from Ceylon to the port we are making is so and so many miles; we have just run within twenty miles of it, and by three o'clock we will make the rest. The chart with the reckoning of time and distance shows exactly where we are." As he predicts so it comes to pass.

It seems to me that in a somewhat similar way God's servants and saints are guided by His wondrous and infallible Word. He has been pleased in the Book to give us a chart of history, not merely history still future, but history now past; and it has been unfolded to us, not in dim light, but in a broad, clear light, and part of the light, a most important part of it, is prophecy with reference to the political history of the world, with reference to the political history of the great Gentile powers. What a marvellous thing it is when we consider that twenty-five centuries ago, when the times of the Gentiles were beginning, when the Jewish subjection had commenced--for God has cast down the throne of David for a time, and set up the Gentile powers--that at that time, twenty-five

centuries ago, the course of Gentile power should be clearly foreseen and distinctly foretold, written and marked out in God's holy Word! It is written and rewritten, prediction multiplied on prediction, and the whole thing laid bear and unfolded; and all history itself has run on these lines exactly as foretold.

I can only add on these signs, that each power has run its appointed course: the Babylonian empire rose, reached a certain point, and fell; the Medo-Persian empire succeeded, and reached a certain development, and also fell; the Grecian empire followed, and ruled and perished; then rose the Roman empire, passed through the course foretold, first united, then divided, just as indicated.

Compare, I say, the Old Testament and New Testament predictions with the whole course of recorded history, and what do you see? History has run on the lines laid down; the predictions have been fulfilled, we know their fulfilment is sure. Babylon, Persia, Greece, Rome Pagan, and Rome Papal and persecuting all have come and gone, and here we are at the close of the last four empires; the next thing therefore to be expected is the manifestation, the shining forth of the kingdom of God which shall never end.

Of course the history of the Gentile world is a different thing from the history of the Christian Church. Take then the latter: a great deal is foretold with regard to the history of the Christian Church. That church was to grow, according to prophecy. Beginning with small things it was to attain to a wonderful extent. From a small seed it was to spring into a great tree, spreading out its branches in which the birds of the air were to come and build. This wonderful change is foretold by the Lord Himself, by Paul again and again, and by John in still greater detail: all this has taken place.

Now observe, further, the bearing of this on this signs of the times. As the Church in her infancy was told of her extension; as she at length reached maturity; as she who was so small became a great spreading tree, and as the birds of the air came and built in her branches; as all this has become history, as all has been fulfilled; so another event foretold has taken place. In the history of the Church there has been a great falling away from the faith, and that apostasy was distinctly foretold. I suggest, then, that this word of Paul to the Thessalonians, "That day shall not come except there come the falling away first" (the apostasy), is a most important sentence in connection with the question of ecclesiastical signs of our times. The subject there is ecclesiastical; the apostasy was to take place, not in the world, but in the Christian Church. Paul is writing of what is to take place in the Church, and of that pure and practical hope; and he is writing just there and then with reference to our gathering together to Him. And Paul says, "That day shall not come except there come the falling away first." I believe that just as I accept any other statement of inspiration. Therefore I am forced to take this position; if that predicted falling away in the Christian Church has not taken place, it lies between us and our gathering together to Him.

But if, on the other hand, that predicted falling away has taken place, it does not lie between us and the coming of the Lord. If we compare this falling away in the Church with the passage with which you are familiar, "In the latter times some shall depart from the faith," the word in the original Greek is the same as in the passage in Thessalonians. When we compare the two together, surely we cannot evade the conclusion that they refer to the same thing. Now, the falling away in 1 Tim. 4, is described as "Giving heed to seducing spirits and doctrines of demons...forbidding to marry, and commanding to abstain from meats." Reading that, we cannot fail to recognize the portrait.

Time would fail to do more than add this one thought by way of suggestion, that after the declaration that the day shall not come except there come first the apostasy, there is added a very solemn declaration indeed, with reference to the one whom the Reformers recognized as the man of sin, whose manifestation is described. I rejoice I have learned to look, as I have done for thirty years, on Scripture in the light of history, and on history in the light of Scripture. And that doing so I can see the fulfillment of this prediction in accurate accordance with prophecy, a fulfillment recognized by the Reformers, though denied by the Papacy. And this very prophecy led to the Reformation, as they recognized the necessity of separating from the foretold apostasy. There is no time for further details, but let us search and see. Do not let us imagine we have reached a termination in the study of such things, but let us seek to advance in the understanding of them.--H. G. Guinness.

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STEPHEN'S DYING PRAYER.

"And they stoned Stephen, calling upon God (R.V. "the Lord"), and saying, Lord Jesus, receive my spirit. And he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep."--Acts 7:59,60.

As usually understood, the "spirit" referred to by the persecuted saint, is an immortal part in man, which, in the case of the pious, is borne aloft to the nightless world at the final hour. About to die, it is assumed that the martyr committed himself, or his spirit, to the Savior, in hope of enduring happiness as soon as liberated from the tenement of clay. A pleasing representation, no doubt; but one encompassed with difficulties we dare not overlook.

This common view it is diametrically opposed to our Lord's testimony in the hearing of his Apostles immediately before his crucifixion:--"I go to prepare a place for you."--John 14:2. At the conclusion of their toils and pains were they appointed to go thither--as orthodoxy assures its disciples now? It seems not (v. 3)--"And if I go, and prepare a place for you, I will come again, and

receive you unto Myself, that where I am, there ye may be also:" words which may be regarded as explanatory of 13:33-36. When he rose in sublime majesty from the mountain top, the attending angels said to those who were spectators of his removal:--"This same Jesus, which is taken up from you into heaven, shall so come in like manner"--that is, quietly and unknown to the world--"as ye have seen him go into heaven;"--Acts 1:11. The doctrine of Scripture then is, there is no such thing as going to him at death; not one saint will be privileged to behold his face till he revisits this world, according to his promise.

The Apostle Paul understood the Divine plan and ordination perfectly, and therefore anticipated neither reward nor inheritance till the Lord should be manifested a second time without a sin-offering unto salvation:--"I am now ready to be offered," he says, "and the time of my departure,"--that is, from life--"is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me"--at death? No!--"At that day"--when he returns; "and not to me only, but unto all them also that love his appearing."-- 2 Tim. 4:6-8. Was not Stephen educated in the same grand, errorless, spiritual school? Knew he not that the Deliverer in whom he trusted had spoken in this manner:-- "I will come again and receive you unto myself?"

Following his hours of agony on the hill of shame, and when the last moment had arrived, the Man of Sorrows, after crying with a loud voice, closed his utterances with these words:--"Father, into Thy hands I commend my spirit; and having said thus, he gave up the ghost" (literally, out-breathed); that is --died.--Luke 23:46. According to Matthew 27:50, He "yielded up the ghost" (literally, dismissed his spirit); i.e., drew his last breath, or ceased to live. Stephen, the earliest martyr among the disciples, appears to have imitated his Master in the closing scene. Jesus said, "Father, into Thy hands I commend my spirit." When the stones were cruelly battering his quivering form, Stephen appealed thus:--"Lord Jesus, receive my spirit."

The original word used by the dying Lord, and by his dying servant, is pneuma, translated "spirit," and both passages are given in Robinson's Greek Lexicon of the New Testament as illustrations of the term, when indicating "the principle of life residing in the breath;" turning our thoughts back to the old record:--The Lord God breathed into his nostrils the breath of life, and man became a living soul.--Gen. 2:7.

Taking this as undoubtedly correct, the right interpretation of this expiring witness' devout language is not hard to find. He called on his exalted Lord to receive back the life-giving breath, or to accept his life which he rendered up as a sacrifice on the altar of Christianity. Very different from the popular view, but quite in accord with the general teachings of Scripture, and the rest of this narrative itself. After exclaiming,--"Lord Jesus, receive my spirit"--

did he pass upward to the heavenly abode? As a spirit, winged he his flight to the Redeemer's presence? No, verily: "He kneeled down, and cried with a loud voice,-- Lord, lay not this sin to their charge. And when he had said this, he fell asleep." He was stoned to death, he returned to the dust. For him there was no release till the "dead in Christ," during his presence and by his power, burst forth in the bloom and blessedness of immortality. --Selected.

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R861 : page 7

IF YOU LOVE ME, LEAN HARD.

The Boston Recorder relates the following: "Miss Fiske, while in the Nestorian Mission, was at one time in feeble health, and much depressed in spirits. One hot Sabbath afternoon she sat on her mat on the chapel floor, longing for support and rest, feeling unable to maintain her trying position until the close of worship. Presently she felt a woman's form seated at her back, and heard the whisper, 'Lean on me.'

"Scarcely yielding to the request, she heard it repeated, 'Lean on me.' Then she divided her weight with the gentle pleader, but that did not suffice. In earnest, almost reproachful tones, the voice again urged, 'If you love me, lean hard.' This incident is worth a whole volume of commentary on the nature of true love, which is happiest when it can do most for the loved one."--Sel.

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QUESTIONS AND ANSWERS.

Ques. Will God in love destroy any of his creatures?

Ans. We think not. See the definition of love in our September, 1884, issue. When God finally destroys any of his creatures, it will be because they have irrecoverably lost those traits of character which command respect, esteem, and affection; and because such a life, if prolonged, would only be productive of misery both to itself and others. In mercy, therefore, and not in love, God will finally destroy those who will not be recovered to virtue and purity.

Ques. How may I know that I am begotten of the Spirit?

Ans. By finding in yourself the mind of God controlling your life in its every particular. What is the mind of God? It is revealed through his Word to be a mind or will to suffer for truth even unto death, rather than to have, hold, or in any way assist error: It is a mind to learn and "know the truth": It is a mind to be free completely from the influence and power of error--"free indeed": It is a mind to obey the truth under all circumstances and at any cost. It will be in you if of the body of Christ, what it was in the head and early members, a

mind to do the Father's will and to sacrifice all things of an earthly character to gain the heavenly riches and glories promised to the overcomers and joint-heirs.

During the Christian Age the Spirit begets to heavenly hopes, by holding out in Scripture heavenly or spiritual rewards--life everlasting as spiritual beings. In the next age it will beget (hope and aspiration) to earthly life and human perfection, by holding out such, as the reward of obedience. The way during the Gospel Age has been difficult, and few have found it--few, comparatively, have been begotten to the new nature, but in the Millennial Age the spirit of truth and knowledge will be so diffused among "all flesh," that all may be begotten of it, to the grand hope of human perfection and life everlasting; and though not so grand as the spiritual, the conditions will be easier to comply with, as the same degree of sacrifice and self-denial will not be necessary under the favorable conditions of that age.

Ques. If I understand you, you maintain that the number of those going to destruction finally will be small in proportion to those who will attain to everlasting life. The reverse appears to be taught in Matt. 7:13,14: "Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat: Because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."

Ans. This Scripture is applicable only in the Gospel Age. The only way of life that has been open during the Gospel Age has been the narrow way of sacrifice, in which few have cared to walk. The mass of mankind have preferred to walk in the easy way of self-gratification --the broad way which leadeth to destruction. In the age to come this will all be changed: those who are now walking the narrow way, will then have gained the great prize offered to them--immortality--the divine nature. A highway shall then be opened up for the world, and it shall be called the way of holiness. The stones (stumbling stones) shall all be gathered out, and the standard of truth lifted up for the people, and made so plain that the wayfaring man, and those acquainted therewith, shall not err therein. Isa. 35:8; 62:10. That highway will lead to the perfection of human nature. See "FOOD," page 127.

Ques. Will those who in the next age shall be in, or under the kingdom of God as subjects, not share or partake of it, at least in some measure?

Ans. Those who will be in the kingdom of God will not be the subjects of it, but the rulers in it. When the kingdom of God is fully set up, all men, whether good or bad, willing or unwilling will be the subjects of it; for the kingdom will be over all the earth. As every man within the limits of British territory is subject to the control of the British government, and is entitled to its protection and favors if obedient to its laws, or to its penalties if a violater of

its laws: so every man will be a subject of the heavenly kingdom when it is established over all the earth.

If by being in the Kingdom of God, you mean within its territory, and therefore a subject of it, then, in this sense, all men will be in it as soon as it is established. And to be thrust out of the kingdom, would mean to be thrust out of the earth--to die.

But surely, this is not what Jesus meant when he said to the prejudiced and unbelieving Jews, "Ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the Kingdom of God, and yourselves thrust out." (Luke 13:28.) The hitherto unbelieving Jews will not be in power, and will not occupy the ruling positions of that kingdom (reserved for faithful Abraham, Isaac, and Jacob, and the prophets); but they will not be deprived of the blessings of that kingdom, which are for "all the families of the earth." In whatever way divine wisdom shall appoint, all will share its blessings. In some cases it will be severe discipline, in others less severe, until fully restored to perfection.

Therefore if these subjects of the kingdom shall see Abraham and Isaac and Jacob IN the kingdom, and realize that they themselves are not in it, it is plain that only those in the ruling positions of the kingdom, were spoken of by Jesus as IN the kingdom.

The subjects therefore will not be in the kingdom, in the sense in which Jesus used the expression; but will be under its authority and control. And under its dominion the obedient will be richly blessed. All who will fully and cheerfully submit themselves, will in the end, enjoy a full restitution to perfection; and in the end of the age when Christ gives up the kingdom to God the Father, the original dominion over the earth will be restored to the whole restored human race.--Matt. 25:34.

The dominion given to them will be the same as at first given to Adam, and lost by him. It is now exercised by Satan who uses fallen man as his tool. It will be reclaimed and retaken by Christ who purchased it, ("the purchased possession") at the same time, and by the same precious blood which bought all, in order to restore all things (man and earth) to the original design of the Father, illustrated in Adam and his dominion. --Gen. 1:28. Psa. 8:6-8.

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"ORDER is the sanity of the mind, the health of the body, the peace of the city, the security of the State. As the beams to a house, as the bones to the microcosm of man, so is order to all things."

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THE HELPFUL MAN.

"There is a man," said his neighbor, speaking of the village carpenter, "who has done more good, I really believe, in this community than any other person who ever lived in it. He cannot talk very well in prayer-meeting, and he does not often try. He isn't worth two thousand dollars, and it's but little that he can put down on subscription paper for any object. But a new family never moves into the village that he does not find them out, to give them a neighborly welcome, and offer any little service he can render. He is usually on the lookout to give strangers a seat in his pew at church. He is always ready to watch with a sick neighbor and look after his affairs for him, and I've sometimes thought he and his wife kept house plants in winter just for the sake of being able to send little bouquets to invalids. He finds time for a pleasant word for every child he meets, and you'll always see them climbing into his one-horse wagon when he has no other load. He really seems to have a genius for helping folks in all sorts of common ways, and it does me good every day just to meet him on the street."--Selected.

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THE IMAGE OF CHRIST.

The image of Christ, drawn by the pencil of the Spirit, to which Scripture directs our aim, is painted in such colors that it is impossible often to contemplate it without its irresistibly affecting the heart. As the bodily eye that has looked long at the sun retains a bright image of it, so the spiritual eye that gazes steadfastly on the face of Christ is filled with light. We carry this image with us wherever we go, and it blends with all our thoughts and actions. It never ceases to be a study to us, ever growing more bright and beautiful as we gaze upon it, revealing in contrast, more and more, every darkness of our own hearts. I have said, it is with us at conversion as it is in spring, when the sun melts the snow in the fields and on the mountain side; but upon the highest peaks, and in the deepest valleys, patches of it still remain. So the rays of the spiritual sun may penetrate our souls, and still there remains in each heart heights and depths where yet all is cold and hard. How much must yet be melted away, he is first aware who conscientiously yields himself up to the discipline of Scripture. The longer we contemplate Christ, the more do we discover how unlike him we are, how selfishness has penetrated our inmost nature, how poor we are in humanity, in love. When we enter this school of discipline, it does not seem so. This beholding ourselves in the image of Christ has the peculiarity, that whilst we more and more discover the darkness in us, upon us all the while unconscious, it is pouring its light. Paul has expressed this in a particularly rich passage in his letter to the Corinthians. He says: "But we all, with open face, beholding as in a glass the glory of the Lord, are changed into the

same image from glory to glory, even as by the Spirit of the Lord." A wonderfully rich saying indeed. Just as when we behold ourselves in a metallic mirror, he would say, it spreads over us its own effulgence; so we Christians, looking with unveiled face at Christ, as into the mirror of humanity, are adorned with his light, made partakers of his Spirit, changed, as from glory to glory, into the same resplendent image. --Tholuck.

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R860 : page 8

COME INTO THE SUNLIGHT.

"He that followeth me shall not walk in the darkness, but shall have the light of life." --John 8:12.

My friend had some plants which had been all winter in a south window, where they had the sun. They looked bright and flourishing, and already blooming in the early spring. It was cheering to see the rich verdure and luxuriant bloom, and in my warm admiration I exclaimed, "How lovely! how charming!"

But there was one which was unlike the others. It was withered and leafless. I remarked, "That one appears to be dead." She replied, "No, it is not dead. I have just brought it up out of the cellar. It was there all winter, shut out from the sun and air. Plants may live a long time in the dark and in an ungenial atmosphere, though they lose their foliage and their beauty; but it is wonderful how soon the sun will revive them and restore their verdure."

Just so, I said, it is in regard to Christians. If deprived of the light of his face who is called the Sun of Righteousness --the joy of earth and heaven--how sad and forlorn they appear, no indications of spiritual life, no flowers of Christian experience, no fruits of grace, no beauty, no attraction. The secret is, they have been living down in the cellar, away from the bright sun, and in an unhealthy atmosphere.

Poor, drooping soul, hast thou been down in that gloomy place, and has thy spiritual vigor died out? Now, stripped of thy sweet comforts, art thou despondently saying, "There is no hope for me"? Be not discouraged. Come right up in the sunlight, and the pure air of love, where Jesus lives, and where he wants us all to live.

"Rise, he calleth thee!" This is the spring time. He would array thee in thy vernal robes, and deck thee with glory and beauty. Dost thou seem dead? no vitality left? Be not dismayed, for Jesus says, "He that believeth in me, though he were dead, yet shall he live." His life-giving beams can vivify thy soul much more speedily than the natural sun can revive withered plants.

'Tis only to place thy poor, drooping heart beneath his blessed rays, and soon thou wilt feel new life and fresh vigor start through thy whole being, and thus in the garden of the Lord, thou wilt become a

tree of righteousness whose lovely bloom and rich fruits will
abound to the glory and praise of God. Come! Oh, come quickly
into the sunlight!-- M. D. James.

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TAKE NOTICE.

This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it. Freely we have received and freely we would give the truth. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea, come, buy wine and milk without money and without price." And you that have it-- "Wherefore do ye spend money for that which is not bread? and your labor for that which

satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness."-- ISAIAH 55:1,2.

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MILLENNIAL DAWN.

We have concluded on the above name rather than the one at first proposed, Millennial Day Dawn. It is with pleasure that we announce the first volume of this work as about ready. It will doubtless be in the hands of those who at once send in their orders, before our next issue. Orders sent us will be filled in rotation as received.

We would regret the delay since the first announcement of this book, had it not been unavoidable. But we now see the Lord's hand in it, working together for good. The preparation of our monthly issue of the TOWER, together with the large correspondence which it entails, and other needful privileges and duties, have necessarily limited the time available for the preparation of the book; and the plan we at first proposed of having different subjects prepared by different brethren, was soon found wholly impracticable from various reasons.

Besides and above all this, we found that the subject spread itself far beyond our calculations. Soon it was found that one volume would be too bulky, and by and by we found that two volumes would not properly set forth what we desired. In consequence we have settled upon a plan which we trust will meet the approval of all our friends; namely, of making several volumes of the work, we cannot yet say definitely how many. The first volume, which is now about ready, will treat exclusively of the "Plan of the Ages;" the second of the Times and Seasons of Scripture, and succeeding volumes as may be hereafter announced.

Volume I. contains sixteen chapters, and is a neat volume of 351 pages bound in cloth. The price of the volume will be one dollar; but we will supply Vol. I and the TOWER for one year for one dollar and twenty-five cents, or what is the same, will charge those at present subscribers to the TOWER seventy-five cents -- postage prepaid by us.

This, we believe, will not only be just the book you will want for your own reading, but one you will desire to lend, perhaps more than any of the succeeding volumes. It takes up the subject at a point where the skeptically inclined will be deeply interested, and proceeds step by step in the order we deem best calculated to reveal the truth without stumbling the truth seeker. We commit this work to the care of the Lord and to you as his stewards. May it be so faithfully used as to prepare the way in your hearts as well as in the hearts of your neighbors for the next volume when

it shall be ready--which will not be so long a time as you have waited for this--probably in less than a year. May it be in your hands an implement furnished of God by which you may be enabled to serve and honor him, and bless his children about you, with a knowledge of His glorious plan.

We might remark that if the proceeds of the sale of this volume shall exceed its cost, such excess will still be in the Lord's service and will go toward the further spread of the truth and to glorify

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His name.

To avoid mistakes we will again name the price of Vol. I. Millennial Dawn: One copy, \$1.00. One copy and one Z.W.T. subscription, 1.25 One copy to those already subscribers, .75 Four copies and one Tower subscription, 3.00 Seven copies, 5.00. Fifteen copies 10.00.

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VIEW FROM THE TOWER.

It would appear that all are more quick to apprehend, and less likely to soon forget the outward visible evidences and manifestations that we are in the day of the Lord, than the no less sure, and even more important transactions not so apparent to the natural mind. For instance, many seem to realize and to be deeply impressed with the yearly accumulating evidences that we are in "the time of trouble" foretold as one of the prominent features of the day of the Lord's presence; and they see that it has gathered force, and will with every successive wave as it approaches the great climax of "trouble, such as never was since there was a nation." But many seem to see less clearly, and to more quickly forget another phase of the trouble of this day, which in many respects much more deeply concerns the saints. And though we have repeatedly called attention to it before, it is expedient for you that we again put you in remembrance of these deeply important matters.

We refer to the trouble upon the Church--the testing, the shaking, the melting and disintegrating fiery trial, which is to test every professed child of God--the battle between truth and error, between light and darkness, which is the Church's share in the "battle of the great day of God Almighty,"--a fire, in which the wood, hay and stubble of error shall be entirely consumed; and from which there shall remain only the gold, silver, and precious stones of truth--a battle in which not only error shall fall forever before the truth, but in which all controlled by error and lacking the armor of truth, shall fall.

We do not say that those who will fall shall be utterly and forever cast down; thank God for the good hope that so many of them as shall fall into the ditch because of the blinding errors of the god of this age (2 Cor. 4:4), though they shall thus be proved unworthy of a place among the overcomers who receive the grand prize, shall nevertheless ultimately be recovered from the snare of the adversary, and caused to see clearly--being brought to an accurate knowledge of the truth and freed from the blindings of false teachings.

Their falling will not be accidental but according to a definitely arranged plan. The trials will come in such manner as will serve to test and prove the faithful and wholly consecrated. God has provided in his Word an armament full and complete for all the truly consecrated; and those who are such will take heed; and if they take heed they "shall never fall," but receive an abundant entrance into the kingdom.--2 Pet. 1:3-11.

Aside from Paul's statement of the fiery trials of this day in which every man's faith-structure will be tried by fire (1 Cor. 3:13), and his other statement that we shall need the whole armor of God that we may be able to stand in this evil day (Eph. 6:13), we have Peter's statement that the judgment or trial of this day shall begin first with the house of God and extend to all others; in this he also intimates that only the saints will stand the test, while all others will fall. Aside from these our Lord's words also show that we must watch, and that the deceptions of this day will be sufficient to deceive if it were possible the very elect. Furthermore we have the symbolic representations of this trouble, etc., in a very striking picture in the Psalms. The ninety-first psalm describes in figures of speech, both the nominal and the real Church during this day of trouble. The arrows of sarcasm will pierce some, and the pestilence of infidelity and darkness will waylay others; and the destructive and subversive teachings of "science falsely so-called," claiming to be at its very zenith, its noontide of light and glory, will sap the strength of others, and cause them to waste away, so that those who shall be able to stand, will be as one to a thousand who will fall.--See verses 5-7.

The cause of the protection of those who do not fall is stated:-- They make the Most High their habitation; they live in God; they

abide under the shadow of the Almighty; their trust is in Him and not in self, nor in the arm of flesh. Verses 1,2,9,14.

The means God will use for helping and keeping this class from falling is clearly stated. The Lord will provide assistance through his messengers or servants, and by these the FEET or last members of the body of Christ shall be helped and kept from falling; for they shall sustain, strengthen and uphold them by the word of truth. In this way God will provide help for every true member of the body, providing them with the whole armor of God, that they may be able to stand, and having done all, to stand: as it is written, His truth shall be the shield and buckler of all such, and he shall give a message to his messengers concerning or relating to them.-- Verses 11,12,4.

Many who can see the world's time of trouble as already begun, fail to see that this trouble and trial upon the Church has not only begun, but is much farther advanced than the labor troubles.

So far as the nominal Church in general is concerned, though we can see the trouble and testing coming upon it, yet we see that the vast majority of its membership is as yet too soundly asleep to stumble. They must get awake before they can stumble over anything. And while they are getting awake gradually and beginning to think and reason, the various agencies for their stumbling and fall are fast shaping themselves. The stumbling stone, strange to say, is Christ Jesus. He shall be not only a sacred hiding place for some (Psa. 32:7-9; 119:114), but also for a stone of stumbling and rock of offence to both the houses of Israel.--Isa. 8:14.

The two houses of Israel here referred to are evidently the fleshly and the spiritual houses. The nominal fleshly house stumbled at the first advent, and nominal spiritual Israel is to similarly stumble during the second advent--a remnant only in either case stands the test, while the great mass stumble. (Matt. 15:14; Rom. 9:27; 11:5.) The prophetic statement cannot refer to the ten and two tribes as two houses of Israel; for really that was a split in the one house or family of Israel. Furthermore, in the trial in which the stumbling occurred, the Master addressed himself to the lost sheep of the house (not houses) of Israel. The ten tribes which split off (2 Chron. 10:16,17) have since been called the lost tribes, and if they are referred to in the prophecy as another separate house of Israel from those who stumbled, the question would be, When will that ten-tribe house stumble? It must be still future if they are the other "house." But no; all Israel was represented by the one house which stumbled at the first advent (2 Chron. 11:13-17), and the other house is evidently the Gospel Church nominal,--Christendom --whose fall, under the figure of Babylon, is so graphically portrayed in our Lord's revelations of the future, from which also God's people are called to come out, that they fall not but may be enabled to stand.--Rev. 18:4.

A careful examination will show, too, that the two houses stumbled and fell over the same rock, for similar reasons, though at different times. Jesus testified that the Jewish house fell partly because they had substituted human traditions and were following human leaders and parties instead of God and his Word. And so it is now: the Word of God is made void, robbed of its real force and power by human creeds and traditions. Hence the people are easily ensnared and deceived, whereas they should be in knowledge men, thoroughly furnished, and able to teach God's plan, instead of being babes, unskillful in the Word, liable to be carried about by every windy doctrine. The thousands who shall fall for every one able to stand in this evil day, is not out of proportion to the large number of unskillful babes, compared to the few who have grown up into him in all things, which is the only head over all, Christ. Heb. 5:12-14.

Fleshly Israel stumbled over the CROSS of Christ, and it seems astounding to think that the second Israel is to stumble over the same. When one remembers how the cross has for centuries been the symbol of all that is holy and good, that its very shape has become sacred, that it has been lifted before the people upon church spires, worn upon the person, and pictured by artists and poets, it does seem astonishing and almost incredible that the great nominal Church should ever stumble over the cross. Nevertheless such is to be the case.

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The Apostle Paul declares the cross of Christ to be the great stumbling block of all classes. To the Jew, schooled under the Law to attempt to do his best to serve God, the cross of Christ became a stumbling block, because they could not realize that that which they had for centuries been trying to accomplish for themselves, by an attempted keeping of the law, should now be handed to them as a free gift. Proud of their own supposed holiness, attainments, and ability, in the matter of keeping God's law, and thus justifying themselves before God, they overlooked the fact that their yearly cleansing was by the typical blood of beasts, on a typical Day of Atonement. And seeing no necessity for a sacrifice for their sins, they were offended by the bare suggestion that they needed a sin-offering to make them acceptable with God, and hence they stumbled over the cross. "Israel which followed after righteousness [justification] attained not...because they sought it not through faith, but as attainable through works of the law. For they struck against the stumbling stone--as it is written." --Rom. 9:31-33.

The Apostle says again, "The Jews require a sign and the Greeks seek after wisdom." The Jews, claiming to be God's children, would have walked by sight if God had forced the matter upon their attention in a manner not requiring faith; and the Greeks, the learned of the world, would have become followers of Christ, had the plan of salvation been more consistent with their worldly

wisdom. But, continues Paul, "we preach Christ crucified, unto the Jews a STUMBLINGBLOCK, and unto the Greeks foolishness." For the preaching of the CROSS is to the perishing world foolishness; but to us being saved, IT is the power of God. --1 Cor. 1:22-24,17,18. Compare Gal. 5:1-11.

The church, up to the present time, while it has held and advanced many errors for over eighteen centuries, has held firmly to the doctrine of redemption through the precious blood of Christ. Yet they have held to it blindly, and generally without even an attempt to understand the philosophy of the wondrous plan. The doctrine being advanced by the clergy and also plainly stated in the Scriptures, and the mass of the church being accustomed to accept the teaching of the clergy without investigation, the doctrine of the cross, redemption, has for these reasons met with little open opposition except from the world, since the days of Apostles, until very recently. It has not only been accepted by the church nominal, but gradually the civilized world, under the influence of the church, has also assented to the doctrine, though blindly; and if they have not professed faith in it before, they frequently do so when about to die.

But of very recent years a change has been coming over public sentiment both in and out of the church, caused by the general increase of knowledge in this Day of the Lord. The former authority and prestige of the nominal church, and its teachers, and many errors, are fast giving way, as the world is beginning to reason--not from a Scriptural standpoint however, but from the standpoint of their own ideas. And of course from such a standpoint, and failing entirely to understand the grand design of the divine plan, the cross of Christ, redemption, ransom, through his precious blood, is foolishness, and is discarded with, and as a part of the rubbish of error. This being the world's conclusion, and the nominal church being composed largely of the world, and the balance being mere "babes in Christ," utterly ignorant of the plan of God, and taught from earliest infancy the lessons of worldly conformity, the great mass of the nominal church is just ready to stumble over the cross, as its prototype the first house, Israel after the flesh, did. They will conceive God's favor without a ransom, while his favor in the ransom they will stumble over and reject.

Having learned to think and reason on other subjects, just as fast as they get awake and begin to think and reason upon religious subjects, they are being confronted by this question: If the penalty of sin is everlasting torture, how can we understand the statements of church creeds and the Bible, when they declare that Jesus became our substitute, or ransom, and suffered in our stead, the just for the unjust to secure for us justification and a return to divine favor? Would not this imply that he must suffer eternal torture, IF that were our penalty?

All who can and will think at all, must concede that either one or the other of these doctrines (eternal torture, or ransom) must be erroneous, and must be discarded; and observation assures us that nine out of ten, or as the Scriptures put it, a thousand to one, will stumble and reject the cross of Christ. Many will hold firmly to the unscriptural idea of everlasting torture as the wages of sin; while others, carrying to an extreme the opposite of their former false ideas of divine wrath against sin, conclude that there is no penalty against sin, to require a ransom. They thus overlook entirely the penalty pronounced against sin, namely, death, and the proof of ransom contained in the fact that Christ died for our sins--the just one for the sinful to bring us [back] to a state of acceptability before God. In a word, the revulsion caused by seeing the error of the horrible and unscriptural idea of eternal torture, leads them to ignore the plain statement of Scripture that "The wages of sin is death," and also that eternal life is the gift of God through Jesus Christ our Lord (Rom. 6:23.)-- through his sacrifice finished on the cross. Nor should we be greatly surprised at this, when we remember the words of Hebrews 5:14.

Within the past eight years, the enemies of the cross of Christ have multiplied theories supported by deceptive sophistries, the object of which appears to be any thing, or any theory, to disprove the fact that Jesus' death was the ransom (corresponding price) for all. For though these theories are contradictory of each other, they never oppose each other; nor need they, seeing they have the one aim.

The theories advanced to fill the place of the cross are various enough to suit the crotchets of any and every class anxious to get rid of it. And many of the blinded followers accept all no-ransom theories, ignorant of and blinded to their contradictory character.

ONE NO-RANSOM THEORY

claims that Jehovah is bound in justice to save men, and that since justice requires their salvation, no ransom-sacrifice was necessary. The theory implies of course, that God has been doing his creatures an injustice in punishing what he calls sin in them, for which in reality he only was to blame; for as they claim (rejecting, or rather perverting the account in Genesis), God created man imperfect, and he could not avoid sinning. They claim, to the contrary of Scripture, that Adam's act was one of obedience to a law implanted by the Creator, and so with all sin.

Hence the claim of this theory is, that God being the real author of sin, he sooner or later must do men the justice of releasing them from the penalty of that which they claim he only was responsible for. Thus they would make it appear that for six thousand years God has not only condemned and punished mankind unjustly for evil, for which he himself was the responsible or guilty one, but they insist that now his JUSTICE, backed by sympathy, is about to conquer him, and that he will

compensate men for the injustice and false condemnation of the past by untold blessings in the future. But we ask if such a God-dishonoring view were correct --if it were true that God has injured and dealt unjustly with his creatures for six thousand years, what guarantee can be given of reform on his part? Is not proof of such reform wholly lacking? Does not God himself say, I am the same, I change not? Ah, but say they, he has promised to restore mankind. Yes, we answer, but what confidence could be placed in the promises of an unjust being? None; justice and truth are dependent qualities, injustice and untruth go hand in hand, while justice and truth are twins. If these theorists prove, to their own satisfaction, that God has been unjust, it is folly for them to rely upon the promises of such a being. They make him a liar in any event; for they say that he calls mankind sinners, whereas they reason (falsely) that he alone is the transgressor. Of course with this view there is no place for the ransom; for at most the cross, the death of Jesus, would then be only an expression of sorrow and repentance on God's part for having wronged his creatures; a show of his love by which he desires to win back mankind's love and respect. In such a view, Jesus sacrifice was God's offering to man and not for man's sin.

A SECOND NO-RANSOM THEORY

claims that God's course in condemning mankind was just, but that his love is superior to his justice, and that, though justice has held out in the past, during six thousand years, the time for love to conquer is at hand. Here again the fallen perverted judgment reasons of God from its fallen standpoint, and as a parent might allow his love for his child to conquer his justice and reverse his threats, so they reason of God, and confidently they ask--Is not the love of God greater than that of man? Aye, we answer, God in all his qualities is infinitely greater than fallen man, but as his love is greater than ours, so his justice is greater than ours, and more so, because in all his loss man has held to love beyond any other feature of his original likeness to his Creator. Even the brute creation have held to love also as their strong love of their offspring proves. Hence we say that God's justice is pre-eminently higher than man's.

But as we have heretofore shown, God's attributes are not at warfare, the one conquering the other; and it is only our fallen state that makes it so with us. The Wisdom, Power, Love and Justice

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of God, each being perfect and operating in unison, He never has necessity for a conflict with himself. But this theory of overbalancing love, has no use for the cross, no use for the ransom, and sees no necessity for a corresponding price. It claims that God's love conquers and pays no price to justice for the sinner, and scorns the sentiment that--

Jesus died and paid it all,
All the debt we owed."

This theory seeks to cover its deformity by much talk about the love of God and many direct and indirect slurs upon his justice. By magnifying the love of God at the expense of his justice, they cloak themselves as angels [messengers] of light and love, while touching a sympathetic cord in the hearts of those so long accustomed to false ideas of God's plan, which exaggerated his justice to fiendish cruelty, and hid his love almost entirely.

But blind as the other, only in another direction, these love theorists ignore the fact that though for the past six thousand years God's justice has held full sway over the race of sinners, and sickness, pain, sorrow and death in a thousand forms have caused the whole creation to groan and travail in pain together, yet God's LOVE has offered no protest against it. In fact his love has been manifested only once, and that in the very case which these theorists deny: namely, in the ransom. In this and nowhere else in all the past, 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. God has loved the world always; but his love has been veiled, not manifested except by this one act. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation [hilasmos--satisfaction or appeasement] for our sins. "He was manifested to take away our sin."--1 John 3:5; 4:9,10.

How blind are they who, from past history and from past experience, have learned nothing; and while rejecting the efficacy of the one act manifesting love, claim that in God's character love over-balances justice and conquers it. Ah, though the past and present are one continuous chastisement, enforcing the lesson that God is just, and will by no means CLEAR [excuse] the guilty, the future alone must reveal God's love and must show his wisdom; for those whom he could not justly clear, his wisdom and love have rescued by redemption, and only the future will reveal to the world what through his Word, God hath even now made known unto his saints--that "the man Christ Jesus gave himself a ransom for all, to be testified in due time." - 1 Tim. 2:5,6.

A THIRD NO-RANSOM THEORY

runs on this wise: All that God demands of man is that he shall do the best he can to live a righteous (moral) life, and whoever does this is acceptable to God, whether he knows Jesus or not. This doctrine of the fall, say they, is ridiculous and absurd, and passages of Scripture teaching thus [for instance Gen. 3, Rom. 5:15-19, etc.] should be ignored as the mistaken ideas of a more ignorant age than ours; or, as others say, as false statements given of God because of human ignorance. These theorists will praise the character of Jesus, and commend it to all men as an

example of self-denial for the good of others, though they do not advise that other men should do as he did, but rather that they should follow in a general way his teachings without going to the foolish extreme to which they consider that he went. These, like the others, entirely ignore the ransom without attempting a critical explanation of the Bible statements regarding that feature of Jesus' work; and while speaking of him as a Saviour, they mean nothing more by that term than when it is applied to other notables; as for instance, Abraham Lincoln, who is styled the saviour of his country, because during the civil war he was largely instrumental in preserving or saving the union by breaking down the secession of the Southern States. When these theorists speak of Jesus as the Saviour and Redeemer, they mentally attach to those words the idea of deliverer or teacher merely, and not the Scriptural idea of Ransomer, as well as Leader and Deliverer.

These, with a look of compassion for the ignorance of the hearer will explain, that God has from time to time raised up great teachers among various peoples, as he raised up Jesus among the Jews; and that these have all been saviours, in the sense that by both their teachings and examples they delivered many from degrading vices and immoralities injurious both to mind and body. In a list of such saviours, such names as those of Socrates, Confucius, Zoroaster, Moses and Mahomet, would stand side by side with that of Jesus. Is it any wonder that such a theory is esteemed by the carnally minded, as "broad" and "liberal" and "advanced"? It removes at once the "stumbling-block" and foolish feature--the CROSS--and exhorts men to follow any good exemplar, whether Jesus or any other, and teaches them to depend for acceptance before God not upon the merits of Christ, made applicable to them through his sacrificial death, but upon their own merit and righteousness.--Compare Rom. 10:3 and 5:10. And no wonder that such a view is popular among those who in pride of heart scorn to receive the gift of God as an unmerited favor.

A FOURTH NO-RANSOM THEORY

claims that the life and trials and temptations of Jesus, were really deceptions; that all the while he was a spirit being, merely using the flesh as a covering like his clothing. Really, they claim, he was not "made flesh," and did not take our nature, but merely appeared to do so, appeared or pretended to be tempted, pretended sorrow and pain and death in order to set men an EXAMPLE. Of course these cannot admit the force of the ransom [antilutron--a corresponding price]; for according to this theory there was no real correspondence between Jesus and men. And when they claim that he was a great and worthy example, they seemingly forget two things: first, that a life of fraud and deception would not be a proper example; and secondly, while claiming that Jesus was sinless, they claim that his life was an

example for all the world, of how to put away sin. But how could he who knew no sin be an example of putting it away? Ah, but say these, the Apostle says, "He died unto sin once;" and since we are to follow in his footsteps, should not we also, die unto sin? That is to say, should we not regard his life as a battle with sin, and should we not esteem that by such

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an example he profits us, and not as a ransom or sacrifice for our sins?

Yes, yes, we see; having taken away the foundation of faith, the ransom-sacrifice, they are entirely confused in the use of Scripture language. When the Apostle says, "He died unto [or because of] sin once," he refers to the fact that sin and condemnation had passed upon all the race through Adam; and because of that fact Christ died, laid down, surrendered his life, and became the victim of sin's penalty, death, in order that thus he might redeem all from under that lasting penalty. And though we were dead [guilty and condemned], those who realize his perfect work, are to reckon themselves as released, set free, and no longer subject to sin and death, but as though made alive from the dead through Christ's sacrifice. And henceforth we should realize ourselves justified freely from all things, and enabled to present our justified selves (not our sins) a sacrifice to God, holy and acceptable through Christ's cleansing redemption.

He put away or expiated our sins when he gave himself a ransom for all. And since he did not have, and hence did not put away sin from himself, it follows that he could not be an example to men, of how to put away their own sins by sacrifice.

Jesus' sacrifice consisted not in resisting sin; sin is an unlawful thing in any, hence to resist it could not be a sacrifice. The sacrifice of Jesus consisted not in abstaining from sin, (though he did so abstain), but in the surrender of the rights and privileges legally and properly his,--even unto death. He made his soul [being, existence] an offering for sin--our sin. And those who follow his example should not imagine that their efforts to resist sin (though proper) are any part or share in the sacrifice of Christ. But, putting away sin so far as we are able, and realizing that all our sins past and weaknesses present, are fully covered by Jesus' sacrifice, such have been invited during the Gospel Age to follow Jesus' example and deny themselves legitimate pleasures and privileges in their endeavors to serve the truth, honor God, and bless their fellow creatures; and they are promised that if thus now conformed to the image and example of God's Son, they shall by and by be with him and like him and share his glory.

This class of no-ransom theorists, though fully aware of the meaning of the words ransom and redeem, as used in the Bible, ignobly give out the impression that these words found in many

texts, are not in open and direct conflict with their theory. They give this impression, not so much by what they say on the subject, as by the inference they give by freely quoting the very texts which pointedly and directly contradict their position. Satan has long found bluffing a successful plan with many.

A FIFTH NO-RANSOM THEORY

and one into which the other theories all seem more or less to merge, might be termed a Modified Evolution Theory. One of the advocates of this theory effects to be a holiness and faith paper, impressing this every month upon its readers by publishing a diary list of donations

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of which the following is a sample:-- "An offering, \$2.44 from England, has been the only provision for the entire week." In explanation of this donation, a Scripture is misapplied thus: "Surely the isles shall wait for me; and the sons of strangers shall build up thy walls and their kings shall minister unto thee."

We have great sympathy with a true life of faith and true faith homes, but remembering the Apostle's words, "Hast thou faith, have it to thyself" (Rom. 14:22); and Jesus' words, "When thou prayest enter into thy closet... and pray to thy Father which is in secret. ...Moreover, when ye fast, be not as the hypocrites... when thou fastest anoint thy head and wash thy face that thou appear not unto men to fast," etc. We can have no sympathy with the above form of begging misnamed--a life of faith. However, some are deceived by such pretensions as others were at our Lord's first advent. And for the same reason that our Lord spoke plainly, we speak plainly, namely, because some deceived by these methods, are ready to swallow their teachings without examination, and they, like the Pharisees, are making void the Word of God through their theories while claiming great reverence for it.

In view of what we have said, you should not be surprised to learn that the journal we describe, has its outside covered with texts of Scripture as well as the headline of every page, while in the manner illustrated below, it seeks to make void the Word of God by coupling quotations from it with its own teachings, directly opposed to it.

Under the head of Dispensational Seed, it first quotes John 12:24,* and then proceeds to ignore and deny the ransom, in a most subtle manner, and applies the above text not to our Lord alone, but to many others of whom he was one. Thus instead of Jesus' death being the one and only ransom, it was but like that of others--one of the steps, of dispensational advancement. It says: "The Bible history gives several epochs of spiritual unfoldment [another way of saying evolution, one less grating to the ear of some, and more likely to catch the unwary]

corresponding to the several days of natural creation. The first spiritual day extended from Adam to Noah, and the development of character was general....The same spirit of God that moved upon the face of the waters when the earth was without form and void, brooded over humanity and operated in harmony with the higher human forces, acting as a seed-force to bring the moral chaos of the first day of spiritual creation into form, life and spiritual consciousness....Noah was the first ripe man [seed] that brought about a dispensational revolution in moral character....He was the representative character of natural and spiritual forces in equilibrium." [In proof of this the quotation from Scripture is given.] "Noah was a just man, and perfect in his generations."

"Second Day. The spiritual forces evolved by Noah, ripened as dispensational seed in Abraham....He was brought into corresponding environments that advanced and perfected his spiritual character.

"Third Day. The spiritual conditions already evolved and appropriated, ripened in Moses....He was a hidden man known and understood better by his God, than the murmuring people HE GAVE HIS LIFE TO ELEVATE.... Thus he proved himself equal to a great dispensational revolution."

"Fourth Day. John the Baptist was the next representative man that characterized a new spiritual creation.... He adjusted his life to the higher forces, so that he fulfilled all righteousness."

"Fifth Day. Jesus was the NEXT and LAST representative seed-man of Bible history....Jesus embodied into organic life the new factor or spiritual forces....All preceding spiritual conditions were latent in his organism; hence he was able to carry spiritual law farther than any other previous seed-man. ...He ripened absolutely, in that organically he never saw death. He laid down the life that is subject to death, by keeping an equilibrium of inner and outer relations, and became concretely the resurrection and the life. The HARVEST which will be yielded will be the redemption of all men."

To some it may be needless that we should point out the unscripturalness of this theory. We trust that many of our readers are so "thoroughly furnished" as to be able to see through such snares of the Adversary. We say snares of the Adversary advisedly, for "We are not ignorant of his devices." We know well that it is his accustomed and favorite method to assume to be a light bearer, a holy and faithful servant of dispensational truth, and if he can get any of God's children to serve him and his cause in the livery of heaven, he well knows that the darkness will be the more confusing and blinding to the Lord's sheep.

Nevertheless, we will point out the errors of the above, being aware from letters received that many who for their time and opportunity should be teachers and able to assist others, are

really babes, and have need that one should teach them again, which be the first principles of the doctrine of Christ. (Heb. 5:12.) Alas! it is the first principles, the foundation of all, that professing Christians feel most secure upon, yet they have never received intelligently and in simplicity the first principles, and hence this is the stone of stumbling.

This theory be it observed, like all other no-ransom theories fully developed, points out the ultimate everlasting salvation of all men. This is but consistent on their part, for if God's plan is one of evolution by steps and stages with which man has nothing to do, it would be the only reasonable conclusion for them to reach, that God would finally make them right. For it is a further part of these theories, that Adam, instead of being created in the image of God, was created more in the image of the brute creation, if not directly evolved from a brute. And they account for the statement of Genesis (1:27)--"In the image of God created he him," by saying that the language applies to man as he will be when the process of creation, "unfoldment," or evolution, is complete by processes described above; namely seed-men or saviors, each of whom "gave his life to elevate" (see above) but none of them to redeem the people. Thus these have really the same idea as the third class of theorists mentioned above, only more deceptive, in that they attempt to wrest the Scriptures to suit their theory, while the others reject interfering Bible statements; and while these make a list of Saviors and claim that Noah, Abraham, Moses and John share with Jesus in evolving truth and bringing mankind up to perfection, the others are more reasonable in naming Moses, Confucius, Socrates, Zoroaster, and Mahomet with Jesus as the great elevators of the race; for surely if the idea be the elevating of the race in general, as is claimed, it would be simply absurd to count ALL the teachers (saviours) in one little nation in a little corner of the world and to leave the masses without.

Now let us contrast with this the Bible account. We do not say that the Bible account is the most reasonable view; on the contrary, we concede at once, that to the carnally minded and to the carnal babes (1 Cor. 3:1) it will appear less reasonable than these theories. What we expect to do is to show that whether esteemed reasonable or unreasonable these no-ransom, evolution theories, are in open and direct variance with the Bible, so that those who hold to the Bible may be set free from the blinding delusion that the Bible favors such views in any wise. For ourselves, we can surely say that the Bible theory is most reasonable and the OTHERS from this standpoint most unreasonable.

The Bible starts out with the statement that Adam was created an image of God in flesh--possessing mental and moral qualities like to those of his Creator, but limited to (perfect) earthly (i.e. human) scope or capacity. It tells of his trial, of his disobedience,

and of the death penalty or curse, which came upon him in consequence thereof. It points to that sin as the cause and source of all the evil (curse), which has befallen man; and declares that man when rejected of God and left to himself, made haste downward, degrading himself mentally, physically and morally more and more, until the whole world was so terribly corrupt that he removed them with a flood of water. So then, the very reverse of the above theory is true of the period from Adam to Noah; for instead of developing character, all character was lost save in the case of the one family of Noah. "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 [sinful] continually."-- (Gen. 6:5.) And hence a more bare-faced lie in the name of truth, is scarcely conceivable, than the one this theory advances for what it terms its first day of spiritual unfoldment.

The text cited to prove this; namely, "Noah was a just man and perfect in his generations," (Gen. 6:9) is totally misapplied. It refers simply to the fact that his family line or generations had not been mixed or corrupted in the manner described in verses 2 and 4 (See article "Sons of God and daughters of men," in TOWER of June, 1884.)

But let us settle this first day of spiritual unfoldment once and forever for "him that hath an ear to hear," and into its grave will fall the same theory as it relates to the succeeding days.

Not only have we the foregoing straightforward account given through Moses, but we have it corroborated by the most notable among the apostles

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and prophets, and by our Lord. The apostle Paul reminds us of the first temptation saying, "I fear lest by any means as Satan beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." (2 Cor. 11:3.); and again he tells us that though Eve was deceived, Adam sinned knowingly (1 Tim. 2:14.); and again he declares that condemnation and death came upon all through Adam's disobedience--"By the offence of one judgment came upon all" "By one man's disobedience many became sinners." "By one man sin entered into the world and death by [as a result or penalty of] sin."--(Rom. 5:12,16-19,20.) This harmonizes with the prophetic statements that God created man upright and crowned him with glory and honor and set him over the works of his hands, but that man sought out many inventions [sinful devices].--Psa. 8:5-8; Eccles. 7:29.

Yes, says Paul, They changed the glory of the incorruptible God. When they knew God, they honored him not as God, were not obedient to him, etc. Wherefore God gave them over etc., and

the glory and perfection waned with each generation. (Rom. 1:20-32.) Yes, says Peter, God spared not the angels that sinned,...and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in a flood upon the wicked. (2 Pet. 2:4,5.) And so, in whatever direction we look, we find that degradation, and not advancement, was the course from Adam to Noah. From being "very good" and called a "Son of God" (Luke 3:38), and provided an Eden home, and granted access and communion with the King of kings, and crowned with glory and honor as Jehovah's representative in the rulership of earth, the race lost all these and became so depraved that they were unfit even to be allowed to live a few years under the curse. If there was a spiritual unfoldment there, it was the unfolding of a terribly bad spirit.

Then God's plan of salvation, as expressed in Scripture, utterly annihilates this evolution theory. He not only condemns the sin and pronounces the death penalty, but mentions the various incidental troubles as resulting from the same in these words: "Unto the woman he said, I will greatly multiply thy sorrow [pain] and thy conception; in sorrow shalt thou bring forth children." And unto Adam he said, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life...till thou return unto the ground; for out of it wast thou taken...and unto dust shalt thou return." "Therefore the Lord sent him forth from the garden of Eden....So he drove out the man." And in the midst of all this God did not hint at evolution to a higher condition, but told of a great fall, and held out only a dim hope of a recovery. And afterward, in all the repeated references to man's sin and a recovery from it and its penalty, and in every type and sacrifice it was clearly indicated that without the shedding of blood there could be no remission of sins, no return to fellowship with the Creator, and no further life.

And, finally, when he of whom Moses and the prophets wrote, and whom the sacrifices for sins typified had come, what said he and his faithful Apostles of the evolution of mankind from a position one step above the monkey, up to perfection? Did they state this to be his mission? Not one such word. Quite

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to the contrary, the Master stated his mission, saying that he had "come to seek and to save that which was LOST." (Luke 19:10.) Thus he places things in a reverse light from that of our evolution no-ransom theorists. According to their idea, what was lost was degradation and animalism and brutality, and the valuable thing was being gradually gained by evolution and development at the hands of great teachers or what it calls "seed-men"; hence, for the Lord to "save that which was lost," would be to wholly upset their theory that man had already made four

steps forward and merely lost brutality. But the apostles keep up the Lord's idea of getting back something very valuable, originally possessed, but lost. Thus Peter speaks of the great blessings to come in due time through Christ Jesus, and assures his hearers (Acts 3:19-21.) that, as a result of blotting out of sins there would come times of restitution or restoration, which he claims was the story of all the holy prophets. Thus Peter's testimony alone would completely vanquish the evolution theory, not to mention our Lord and "all the holy prophets" and other apostles.

But our Lord not only states that he came to save that which was lost, but he proceeds to tell us of its final recovery, showing John and the Church through his visions (Rev. 1:1; 21:10-27 and 22:1-7) the Paradise restored and sin and its curse or penalty removed, and no more pain or tears or death.

And notice finally that the restoration which Peter mentions, is effected by the "precious blood of Christ, as of a lamb without blemish and without spot," "Who his own self bare our sins in his own body on the tree." (1 Pet. 1:18,19; 2:24.) The prophets testify to the redemption as well as to the restitution, in scores of texts of which we cite but one, Isaiah 53. Paul not only tells us that by one man's disobedience all came under sin and condemnation to its penalty, and that thus death passed upon all men, but when assuring us of a restitution to life, that as through Adam all die, even so through Christ shall all be made alive, etc., he gives us the method by which the change is effected from the curse of sin and death, to the blessings of divine favor and life, saying: "While we were yet sinners Christ died for us" and "being now justified by his blood we shall be saved from wrath through him." (Rom. 5:8,9. Compare also Eph. 1:7; Col. 1:14.) And let the apostle John add his testimony, he says, "He is the propitiation [satisfaction, or appeasement] for our sins, and not for ours only, but also for the sins of the whole world." (1 John 2:2.) And now hear the Master tell how he gained the right to loose the prisoners of sin and death from the tomb, and to offer life, restitution to all for whom life and all had been lost. He says, "The Son of Man came... to give his life a ransom [price] for many." (Luke 10:45; Matt. 20:28.) And in the symbolic representations of the future, it is carefully noted, not only that the Lamb that was slain redeemed by his blood, [his death] but it is shown that only his blood can purge or wash away sin and present the sinner acceptable before the Father, in the merit of his imputed robe of righteousness.

Among all those whose bliss the Redeemer pictures before us in his Revelation of the coming glories, none were heard singing Glory to God for the "evolution" and spiritual unfoldment which brought us here, for the reason that none will reach there by that route; but the Apostle did in vision hear the anthems arise from the blood-washed multitude, out of every nation, redeemed --

"Unto him that loved us and washed us from our sins in his own blood." There the honors of salvation are not divided among saviours, but are ascribed to a work of redemption by one Saviour anointed of Jehovah, of whom all shall sing "Thou art worthy to take the book and to open the seals thereof; for thou wast slain and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation."-- Rev. 5:9.

Ah yes, beloved! Jesus Christ the crucified Redeemer is the stone of stumbling and rock of offence both in his first and second presence: but "there is none other name given under heaven or among men whereby we must be saved."

Among all the teachings of heathen philosophies not one corresponds with the Bible in its three main features-- first, that the curse or penalty of death came upon all men through one man's disobedience; secondly, that penalty met in the person of another one whom God hath set forth to be a satisfaction for the sins of all (1 John 2:2); and thirdly, a resurrection as the means of deliverance to life and divine favor procured by such ransom. On the contrary heathen philosophies advocate evolution and spiritual unfoldment by "seed-men" or great teachers; and that of the Brahmans is in advance of all others, tracing evolution into the future and claiming that all obedient followers of their teachings finally become absorbed into their God, as of the same essence. So then, those who would receive these theories as new, as dispensational light, are really going back to heathen theories which existed before Christianity was founded--before life and immortality were brought to light.

Seeing we are so warned and guarded by our Father's Word against the snares and pitfalls of this day of the Lord, it behooves all to be on their guard. Many who have caught glimpses of the truth now dispensationally due, should beware of receiving as truth everything which calls itself "dispensational truth." Receive nothing without close scrutiny, well knowing that our adversary is a counterfeiter of no little experience, who knows well the forms and names most likely to entrap.

How shall you know? The apostle says, "Prove all things, hold fast that which is good." But how shall we prove? There are always some to say that truth is error as well as to call error truth. Yes, it is a part of the adversary's policy to put light for darkness as well as darkness for light, and even their candor and their desire to use the advice of the apostle to "prove all things," has been made a snare to some. They understand it to mean that they must reject nothing which claims to be of God, and which quotes

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from the Bible in its support. Hence some keep reading all they can lay their hands on, and are in a constant state of unrest; as the same apostle describes it, "Ever learning and never able to

come to a knowledge of the truth." (2 Tim. 3:7.) They do not understand what is meant by "proving," else they might, without difficulty, quickly test or prove every doctrine presented to them.

Draughtsmen or carpenters would test whether an angle were true or untrue in a moment, by putting their square upon it, thus proving it. A mason would prove or test the trueness of a wall by his plumb-line. And just so every one engaged in building up himself and others in the most holy faith, is provided with a square and plummet by which every item of truth can be tested speedily and positively, namely the Bible. And the more thoroughly we are acquainted with it and skilled in its use, the more quickly we shall be able to prove all things by it. It is able to make us wise, and in it the man of God is thoroughly furnished.--2 Tim. 3:15,17. Use and experience will soon teach you how to measure speedily any new view presented. Measure its foundation first of all; if its foundation is out of square, stop there; you are through with proving it--you have proved it to be false, untrue, and to handle or measure at it further, is to run the risk Eve ran when she allowed the Serpent to talk to her about how good and desirable was the fruit which she knew was contrary to God's word. "I fear, lest by any means as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity [simple truth] that is in Christ." (2 Cor. 11:3. Compare verses 12-15.)

This we know is the difficulty with many. They go on to compare God's plan with other theories, and the more they do so the more confused they are apt to become; and judging mostly by their own opinions, prejudices, or education, they are as apt to take the error as the truth. Learn then, that the Bible lays down as the basis of all blessings God has provided for fallen man, as the foundation of all hope, the death of Christ--a ransom [a corresponding price] for all. As you proceed you will find that nearly all of the erroneous theories presented to you, will prove themselves false by being crooked in the foundation. Less than one hour should disprove any of the above no ransom theories to a mere beginner, or babe, and one glance should be sufficient to a man of God thoroughly furnished.

By thus learning to rightly and promptly prove all things, you will not only be free from harassing uncertainty, but you will have moments and hours saved for building up yourself and others in the truth--in that which will stand the test. Wherever you find the foundation true, measure on, prove on, rejecting the untrue, and accepting the true, up every course to the very top, using the same square and plummet. But you will not find many to require testing above the foundation, or at most, the first course or two above it; for finding these badly twisted and untrue, or as in the no-ransom views, entirely gone, you will readily see that all built upon them are also untrue, and thus your work of testing them may be speedily accomplished.

Inform yourself thoroughly as to the meaning of the word RANSOM. It occurs but three times in the Greek--Matt. 20:28; Mark 10:45; 1 Tim. 2:6. It signifies TO RECOVER by paying a price. The Greek word rendered ransom is intensified in the last of these texts so as to signify a recovery by the payment of a corresponding price. And the Apostle's use of it clearly and unequivocally, teaches that our Lord Jesus bought back for man a right to life and all the favors of God, lost through sin, by taking man's nature and then giving himself a CORRESPONDING price for that which was lost. Thus informed on what the Bible does mean by the word ransom, you should resent as an insult, not only to your intelligence, but also as a most outrageous insult to God's Word, the insinuations and inferences thrown out by those who quote these texts containing the word ransom, while denying that we were bought with a price--denying that man ever had or lost God's image, and that Jesus came to save (recover) that which was lost. Settle it forever in your hearts that the theories which find it necessary to deceive and misrepresent and shun the light of full investigation, are not of God. "To the law and to the testimony;" prove them by these, beginning at the foundation. "If they speak not according to this word, it is because there is no light in them." (Isa. 8:20.) The more you handle error, the more you love to handle that which you have thus proved to be off the true foundation, the more likely you are to be snared by the enemy and smitten down by this noontide pestilence. (Psa. 91:6.) You will have plenty to do to help yourself and others to put on the whole armor of God and to stand in this evil day without tampering with, or further examining, that which you once prove false--out of harmony with the fundamentals of Christianity.

OTHER DEVICES

Another device and snare is known as the "Christian Scientists'" views. Their chief hobby is that any disease of the body can and should be cured by the power of the mind, the will; they call these "mind cures" as distinguished from faith cures; cures accomplished through power of will, and not through faith in God's power or by prayer. This is in the same line as those above, so far as Jesus' ransom is concerned. They claim their mind cures to be a step in advance of all others, the highest attainment of human evolution or spirit unfoldment.

It is a fact well known to all physicians, that the mind has great power over the body, either in inducing or arresting disease; hence the greater success sometimes of one physician over that of another using the same remedies; the one securing the confidence and mental co-operation of the patient more than the other. So with these mind curers, they get their patient to will and determine upon recovery, and inspire confidence, and thus sometimes produce cures in cases of long standing; and when

they are unsuccessful, the patient is blamed with a lack of determination or loss of confidence.

The fact is, that being in the Dawn of the Millennial age, it is in harmony with the divine plan to gradually encourage the world to look toward and expect, the blessings of restitution to health, strength and a gradual return to perfection of being and fulness of life. And as the labor troubles come in spasms and go to come again with increased force, thus gradually drawing on into the great time of trouble and dissolution of earthly governments and readiness for the heavenly, so with restitution in the matter of healings, etc. It seems to be God's plan to let it come in waves, each time dying out, yet each time becoming more general and wide-spread, thus drawing on gradually and preparing mankind for the full dawn of restitution in its due season.

And as in everything else and at every other period, (2 Tim. 3:8. Acts 16:16-18.) Satan seeks, as usual, to draw attention from the truth by counterfeiting it and using his counterfeit as a snare in two ways: first, to mislead by erroneous teachings using the light as a trap; and secondly, by disparaging the facts of the genuine. So mind curers or the so called "Christian Scientists" (without a Christ), and their so called "seances" are but a step in the direction of Spirit-ism (misnamed "Spiritualism") which outwardly has fallen into disfavor, though really, privately, it is extending its influence daily.

Another similar effort to hand-truck Christian people into the great Omnibus of Spiritism, is a little paper published on the Pacific Coast, which goes under various names, one of the most popular of which is the "Father's Love." This journal selects from other papers some good, simple articles as a sugar coating, which with its title, we doubt not often entraps for a time at least God's hungry children, only to feed them on no ransom, and dispensational evolution, and to introduce to them out and out spiritist publications.

What shall we say to these things, dear brethren: these have all sprung up just recently, and how many more are yet to come God and Satan only know. Is there not every reason for us to believe that the Lord did not overstate the terrible battle between truth and error, when he foretold that a thousand would fall to one who would stand, upheld by God's truth and its messengers? (Psa. 91:4,11,12.) There is every reason to think that the Master did not overstate it when he said, "If it were possible they would deceive the very elect" (Matt. 24:24); and to believe the apostle's statement that we would need the whole armor of God that we might be able to stand. Remember the test-- Jesus in the flesh, a ransom for all.

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

*Those interested might do well to refer to the treatment of this text, in the TOWER of February, 1885, after reading this article.

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THE CHART OF THE AGES.

Upon the inside of this number you will find a copy of the Chart of the Ages, such as we once had mounted upon rollers, the supply of which has for some time been exhausted, preventing us from filling many applications received. We take this method of placing it in the hands of all our readers.

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We trust that it may have a two-fold effect: first, that you may be blessed by a fresh examination of the chart and its lessons, as expressed in the explanation furnished in the pamphlet "FOOD" page 105. (Every reader is welcome to a copy of "FOOD" free.) Secondly, we hope that being quickened and refreshed by a clear view of our Father's plan, you may be stimulated as well as enabled, to explain the plan to others, illustrating it by the chart. Thus, no matter how simply you tell it, you can preach the "good tidings of great joy which shall be to all people." The chart will not only interest and hold the attention of your thoughtful neighbor, but will make the truth the more easy of comprehension. Thus many can let their light so shine as to honor their Heavenly Father, as well as to bless and refresh their neighbors and friends.

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"WRITE DOWN THE VISION AND MAKE IT PLAIN UPON TABLES, THAT EVERY ONE MAY READ IT FLUENTLY."

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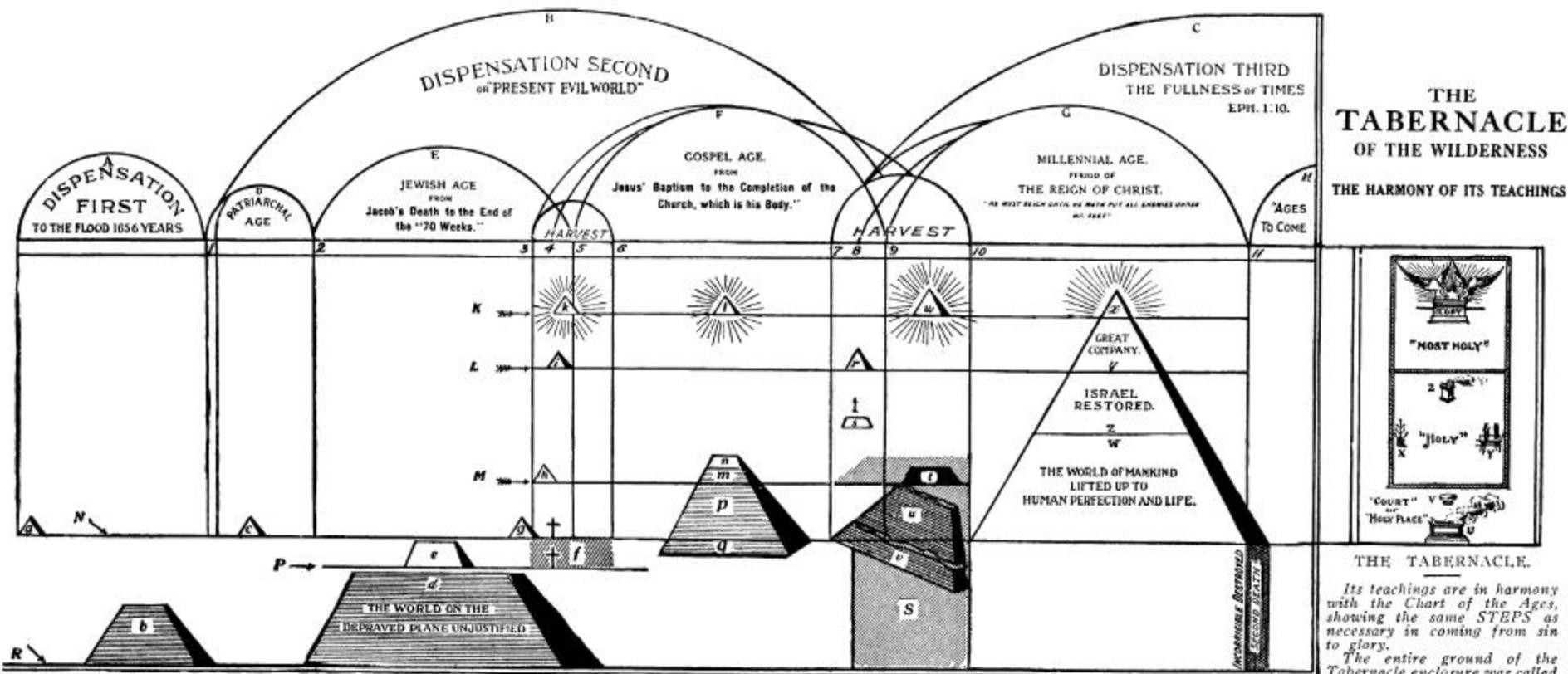


CHART OF THE AGES.

ILLUSTRATING THE PLAN OF GOD FOR BRINGING MANY SONS TO GLORY, AND HIS PURPOSE—

"In regard to an administration of the fulness of the appointed times, to reunite all things under one Head, even under the Anointed One; the things in heaven and the things on earth—under Him."—Eph. 1:10—Diaglott.

THE TABERNACLE.
 Its teachings are in harmony with the Chart of the Ages, showing the same STEPS as necessary in coming from sin to glory.
 The entire ground of the Tabernacle enclosure was called "Holy." Outside the court all was unholy, and is the equivalent of the unjustified plane in Chart of Ages. THE COURT enclosure parallels the justified or PERFECT HUMAN plane. The "Holy" represents the condition of consecrated Christians, BEGOTTEN of the Spirit. The Most Holy, beyond the second veil, represents the PERFECT SPIRITUAL condition when "we shall be like HIM." The glory plane is still further along the grand climax of hope—"Glory, Honor and Immortality."

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AND
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TAKE NOTICE.

This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it. Freely we have received and freely we would give the truth. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea, come, buy wine and milk without money and without price." And you that have it-- "Wherefore do ye spend

money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness."-- ISAIAH 55:1,2.

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SEND names of any you have reason to think might have a hearing ear for the truth, for samples of English, German or Swedish TOWERS.

WRITE addresses very plainly, please, in every letter. When you change address say where from, as well as where to. You can thus save us much trouble.

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MILLENNIAL DAWN.

We are now prepared to fill the largest or smallest orders for Volume I of the Dawn. We have published 4,500 copies in cloth binding handsomely embossed, and we believe its outward appearance will meet your approval. And though delicate about eulogizing our own effort to set forth the glorious divine plan, we can surely say in all modesty that we believe the contents will be very interesting and very profitable to you. It presents the Plan of the Ages in a much more complete and connected manner than was possible through the TOWER. If its reading shall afford you a tithe the blessing it has been to the author it still will be rich.

Some will doubtless regret that the time proofs and treatment of Revelation are not a part of the contents of this volume, but we doubt not your judgment will concur with ours, that it is best not to try to crowd too much into one volume; that it is better to treat the subject more thoroughly than could possibly be done in one or two even large volumes. The next volume, now in course of preparation, will treat of the Times and Seasons of Scripture.

One great advantage of the present arrangement is, that if you loan the book to friends or neighbors to read, in glancing over it they will not be "choked" and "stumbled" with dates and figures, the value and necessity of which, they at first cannot see. The study of prophecy, especially time prophecies, has come to be considered the exclusive privilege of the denomination called "Second Adventists;" and their failure to apprehend the "plan" and the intended and needful office of time prophecies, as related to that plan, has made the subject odious to many. Hence it is a part of our duty to be "wise" (Matt. 10:16) and not stumble our brother with our "meat." When vol. I. "The Plan of The Ages"--the plan of salvation, --is thoroughly digested, then, those who

appreciate it, will be prepared and anxiously waiting for vol. 2, The Times and Seasons.

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We quote the price of vol. I. as follows:-- One copy, \$1.00 One copy and one Z.W.T. subscription, 1.25; One copy to those already subscribers,.75 Four copies and one Tower subscription, 3.00 Seven copies, 5.00. Fifteen copies, 10.00.

These prices include postage or expressage prepaid by us. In ordering see that your address is full and very plainly written. When ordering four or more copies, mention your Express office as well as your Post-office, that we may send by the least expensive way.

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VIEW FROM THE TOWER.

We this month in several articles continue our examination of some of the devices of Satan, which, if possible, would deceive the very elect in this Evil Day of trial and testing, continuing our endeavor to show up the errors of the present "perilous times" in their true light; and helping you to find and adjust the "armor" which God has provided.

It may have escaped the notice of some that this has been God's uniform method of dealing with the Church from the first, namely, giving truth as an offset to error. When error was advanced and was about to sweep away the faith of some, God sent by some messenger the correction of the error and thus disclosed more fully the light upon the subject.

Thus as we look at the Master's ministry, we find that some of his most pointed lessons were suggested by the erroneous teachings about him. The "long prayers" and "sad faces" and public alms-giving of the Pharisees, called forth the truth on these subjects and led Jesus to give us a sample of how to pray in spirit and in truth, after the manner of what is commonly termed the Lord's prayer. The caviling questions of the Pharisees and Sadducees brought out precious truths which not only silenced them, but what was much more important, informed us on subjects of deep interest. So too it was with many of our Lord's parables; for instance, that of the young nobleman. He spoke this parable because they erroneously thought, that the Kingdom of God would immediately appear.

So it was with Paul's letters and those of the other Apostles. The Epistle to the Romans is an answer to the errors of some converts from the Gentiles, who supposed Israel after the flesh to be permanently cut off from all divine favor, and themselves permanently grafted into their place of favor with God. In his

correction of their errors, how beautifully and how clearly he sets forth the past favor of the Jew, and the present favor to all, both Jew and Gentile, who in Christ Jesus have become new creatures. How clearly he marks the steps of divine favor in justification, sanctification and honor, to the little flock who gladly hear and obey the call to suffer with Christ that they may be also glorified together. And finally, how beautifully he shows that there is a future favor for Israel according to the original covenants (11:26-28), and also to the world (8:19,21 and 16:20) to be accomplished through the elect church, called and tested during the Christian age. (11:31,32.) The conclusion of the Epistle shows that the mysteries therein unfolded, were intended to be the power of God to establish them in the faith by correcting their errors. The First Epistle of the Corinthians was mainly to correct sectarianism among those at Corinth, and to answer the erroneous teachings of some, that there would be no resurrection of the dead. (1:11-13 and 15:12.) What a valuable fund of blessing and knowledge came to the church down the ages in connection with the answer and refutation of these errors. He shows the false divisions (1:13) and where the divisions should be made. (5:9-13.) He shows the needful unity of all the true body, and that all truly connected with Christ the head, are of ONE BODY. (12:12-27.) He takes advantage of the doubt about the resurrection, to explain the entire subject, that all will be raised, though not all alike (15:22,40.) He shows how the saints will be raised first (15:23,41-44.) He shows that the world's order of time is afterward, in their own order (15:23); and he shows what they will be like (15:48), and other precious lessons.

Thus it was also with other Epistles; for instance in writing to the Galatians it was to correct false teachings concerning the Law and freedom of Christians from its bondage, and to caution them against false teachers and their doctrines, which were perversions of the true gospel. (Gal. 1:6-9; 2:16; 3:1, etc.) How grandly the light shines out upon the entire plan, the true gospel, while he exposes the errors.

The First Epistle to Timothy was to instruct him relative to false teachers (1:3,4,19,20 and 4:1,7.) It was the same with his Second Epistle to Timothy (1:12-15 and 2:14-19,25,26 and 3:1 and 4:3.) It was the same with the Epistle to Titus--1:9-16.

The Second Epistle to the Thessalonians was written to correct an error also, a misapprehension regarding the Lord's presence, some having gotten the idea that the Lord was then present. This occasion to correct error, became the channel through which God gave us such clear instruction regarding the "man of sin," the "mystery of iniquity," which has aided us materially in the understanding and applying of many of the prophecies relating to the same.

In view of these facts then, let us not hesitate to meet errors squarely, with the word of God. It will work out good surely to the fully consecrated, even as all things are working for their good. This has been our experience during the past few years: the oppositions of error have in every case resulted in clearer views of truth to some.

For instance: it was the promulgation of errors regarding substitution, that drew our attention more closely to it, and pointed out to us the fact that our Redeemer in becoming such was the substitute for Adam, and thus for all our losses entailed through him. This in turn showed us the distinctions between natures; for we saw that he gave "a corresponding price" for that which was lost and thus our attention was drawn to the fact that the divine nature to which he was raised, is totally distinct from the human nature which he sacrificed.

The same error drew our attention more closely to the teachings of the Tabernacle types, particularly the type of the atonement sacrifices, Lev. 9 and 16. What a blessing came to us all therefrom many can testify. It opened up a wide field of knowledge there hidden for this very time. It showed us beyond question the significance of the sacrifices in the accomplishment of the atonement, and it illustrated to us the

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privilege of being a partaker in the sufferings of Christ and joint heirs with him in the divine nature and in the glory to be revealed. And this in turn opened up the true meaning of Baptism as never before seen. How much that was precious did the Lord thus give just at the time it is needed to combat the errors.

It was the same way with the false doctrine advanced by some, that Jesus was the natural son of Joseph, the husband of Mary, Jesus' mother. The investigation made necessary to answer the many ingenious sophistries advanced, only made the truth to shine the more clearly on the entire subject, showing more conclusively than ever, that he was "the first born of all creation," "the Alpha and Omega, the beginning and the ending" of God's creation, and that by him as Jehovah's chief son and messenger "all things were made."

We might proceed to enumerate, but forebear, merely reminding you that truth has ever needed to be defended from the great adversary and his repeated and various deceptions. Since "we are not ignorant of his devices" we well know that we must "contend earnestly for the faith once delivered unto the saints." Let us, like Paul, fight "a good fight" nor cease to wield the sword of the spirit, the Word of God in opposition to every device of Satan, until we lay our armor down permanently.

Reminding you again of the true method of proving all things, described in our last, we make the above our apology to any who have failed to note the general principle used by God in the unfolding of the truth. It will explain this feature common to the TOWER past, present and future, as well as to all the writings of the Scriptures.

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EXTRACTS FROM INTERESTING LETTERS.

Corry, Pa., June 29, 1886.

DEAR BROTHER RUSSELL: Since I saw you last week I had quite an interesting meeting at Greenville, Pa. As I got there late on Saturday night, I hardly knew how to advertise it. Finally a bright idea struck me. I bought a piece of chalk, and with it wrote on the sidewalks near the churches and elsewhere, "Gospel Meeting at the School House at three o'clock." This had the desired effect. I had the best and most intelligent audience I have yet had. I spoke for about four hours with but little intermission. You must know they were interested, when most of them stayed for three hours, and delicate looking ladies kept on their feet all that time. You see the Lord supplies with power to make known the "unsearchable riches of Christ." Is it not wonderful how the Lord uses even the weak ones for his glory? for you know I am no speaker or orator, but blessed be his name, he knows I hunger and thirst to do his will. My one great desire is that every faculty and every power of which I am possessed may be used for his glory. So far the days I have intended to preach I have not felt very well bodily and have been nervous, but notwithstanding this, I have gone forth in the strength of the Lord. I was recently asked by a brother if I did not sometimes lose my interest. I assured him I did not. How could I when the Lord continues to fill me with riches of his grace?

I don't expect to be idle during my vacation. I have no reputation to be afraid of, having sacrificed all to Christ.

I think I might have use for some of those missionary WATCH TOWERS while I am away. With love to your household,

I remain yours in Christ,

S. O. BLUNDEN.

[Brother B., a Commercial Traveler, thus and in many other ways improves his opportunities for the spread of the truth.]

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Kent, England.

DEAR SIR: I have been reading the book entitled "Food for Thinking Christians, Why Evil Was Permitted," and I see you offer to supply copies free. My husband is a clergyman, and we have a large boarding school for boys, as well as a part of the parish which we are responsible for. Several have seen your book, and I am quite surprised at the desire they express to have one themselves. We had no idea that these views were held by any one around us, but it is not the few but the many ripe Christians that would gladly see the circulation of this book. I shall be glad to use as many as you can spare me.

Very truly yours, _____.

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Mich., July 5, 1886.

DEAR BRO. RUSSELL:--It seems a long time since I wrote you, but the delay has not been in consequence of any abatement of interest in the TOWER and its teachings. On the contrary, my appetite for the truth it proclaims has constantly sharpened. I can hardly wait its arrival. When it is received, it is anxiously opened, and usually read through before stopping. The outlook from the TOWER columns is like the index hand of the clock dial showing the number of the hour.

It numbers passing events that give knowledge of approaching night to the civil and ecclesiastical world, and the overthrow of all systems of error in all of them. Like Noah warning the people in his days of the impending deluge in consequence of their sins, so is the TOWER. It is the Observatory and Telescope from which may be seen the passing events of the present culminating in the great day of the Lord.

But, as in Noah's day, so in the present, but few seem to comprehend that the Lord is present. Nor is it strange that so few understand the present times. Since, like the Jewish Church in the time of Christ's first advent, men are so thoroughly trained in the traditions and teachings of the elders, as to prevent now, as then, their seeing the plan of God in the final restitution of all things.

This is more clearly seen and apparent from the opportunities in connection with others in various localities. Scarcely one member of any of the nominal churches seems to have a clear idea of the teachings of the Scriptures bearing on the present and future.

They seem as much puzzled to understand what is taught as Nicodemus did, though teachers like him in Israel. The standpoint from which they have been taught to look leads them into error, and hence confusion.

Having dropped into a Bible class not long since of one of our great churches, its teacher (one of the professors in a great institution of learning) confessed that he had put much study on the lesson, yet it seemed to him that there was something taught in it which he did not understand. This was frank, and opened the windows for the admission of light from all quarters. There were some present, whose age and qualifications in a knowledge of several languages, was appealed to to shed the necessary light. After much discussion and the truth no plainer, a few passages were quoted to remove the perplexity and suggestions made to change the stand point of interpretation, and the truth and harmony would appear. But results seemed much like the man, confused, who repeated constantly that "once one is two."

If the dogmas which have been long embraced by many were thrown away, their perplexity would cease at once. One minister confessed to me that he had a Commentary that cost him \$65.00, and the more he read it the less he knew of the Scriptures. That's confusion confounded; and so it is; the very source of light is hid, by passing error before the sight. I feel that almost all have passed the center of truth, and are on the extreme, like the clock pendulum, and though strongly attracted by the truth at the center, are held in the extreme position by the cohesive attraction of the dogmas of their long honored creeds.

Many Christian teachers are loudly proclaiming that the world is getting better. They tell us \$7,000,000 were appropriated to the Missionary cause last year for the spread of the Gospel among Heathen nations, while the city of New York paid \$100,000,000 for the privilege of burning tobacco, and in the United States \$100,000,000 for liquor drank. While in the very city in which it was proclaimed, about 10 Christian churches existed and 44 saloons are patronized and sustained in some manner by the masses.

The picture drawn suggests that the affirmative of the evidence lies on the other side, and loudly proclaims that some other power than human is absolutely needed to bring around truth and righteousness.

Satan seems to be training his forces for a day of thick clouds and darkness.

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Dear Brother, for six months past, severe sickness and final death of my wife, has prevented me from sending money to aid in the spread of Gospel truth. I enclose \$1.00, all that it seems to me I can spare now. I hope to be able to appropriate oftener. Would to God I had the means to give liberally. If you can spare a few copies of Tower and Food in German, I think I can place them where some good can be done.

[We have not the "Food" in German, but expect to have a German edition of Millennial Dawn ready about January next. Brother Von Zech is now engaged in translating it.--Editor.]

Bay View, July 23, 1886.

DEAR BROTHER RUSSELL:--The WATCH TOWER just received states that "Millennial Dawn" is ready for distribution. Please find enclosed five dollars (\$5), payment for three copies; balance for "Tract Fund." I am still trying to follow in the footsteps of the Saviour. I find much opposition, and sometimes feel lonely and sad, and led to wish the conflict was over. Nevertheless, my strength is renewed, and although the night is dark, "joy comes in the morning." The WATCH TOWER always cheers me, edifies me, and strengthens me. I anticipate a feast in the coming book. I realize more and more every day, and am thankful to my Saviour for the WATCH TOWER. By its teaching I have been led to a good understanding of God's Word, so that it is not possible for Satan or his emissaries to delude me or lead me from the truth.

Your Brother in Christ, _____.

[Glad to know of your pleasure in the truth. Let your light shine. Be on your guard, too, for when realizing a dependence upon God for strength, we are best prepared to stand complete in his strength. "The hosts of sin are pressing hard to draw thee from the prize."-- EDITOR.]

Sand Hill, Va., July 26, 1886.

DEAR BROTHER RUSSELL:--It was with pleasure that I received the announcement, in the July TOWER, that our new book, "Millennial Dawn," is about ready. At the time, I was finishing a chart, which I have enlarged from the one found in Food, and have put it in a nice frame and hung it in my parlor. Already it has been useful in instructing others in God's great plan. I am much pleased to know that the forthcoming book will be a help in the understanding of the same great plan, and also that it will be divided into volumes, which will make it very convenient.

Yours affectionately, _____.

White City, Kan., Aug. 1st, 1886.

DEAR BROTHER RUSSELL:--I have been anxiously looking for the long promised book and am now very anxious to receive it. "View from the TOWER," in July number, has been very interesting to me, and I have re-read the non-Ransom Theories there presented and am astonished. The chart also has been very

interesting. I am more and more conformed to the TOWER'S view of the Bible so that that book I value far above rubies.

Your Brother in Christ, _____.

Lackawanna Co., Pa., July 28, 1886.

DEAR BROTHER RUSSELL:--I am so glad to learn that "Millennial Dawn" is complete. I am sure it is just what I shall want both for myself and for loaning. Brother Adamson told me of it while here last winter laboring for the Master in this part of the vineyard. Please send me fifteen copies and find enclosed money order for ten dollars for same and my subscription to the TOWER. I shall ever be grateful to our Heavenly Father for the precious truths learned through Brother Adamson's ministry and the WATCH TOWER publications.

Gratefully yours in Christ, _____.

Dover, Ills., June 23, 1886.

DEAR BROTHER RUSSELL:--It has been some time since you have heard from me but I am still living and feeding on the blessed truth that you are the means of spreading. The WATCH TOWER is always received very gladly and read and re-read with great interest and profit, but I am standing pretty much alone, but few will listen to me, but I think after all, the truth is getting hold of some minds. I received the TOWER last night and read the notice that your book "Millennial Dawn" is about ready for distribution, so I enclose money order for the book and subscription for paper. Please send me also a few packets for loaning.

Yours in the Blessed Hope, _____.

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A gunner in the British Navy writes thus from Singapore, India:

DEAR BROTHER IN CHRIST: Grace be unto you and peace from Him which is, and which was, and which is to come.

I don't suppose you remember much about me, but about twelve months ago I wrote to you asking for "Zion's Watch Tower," monthly. About a month after, my Battery was ordered out here very suddenly to come and strengthen the defences of Singapore.

I must say that Singapore is one of the most beautiful, fertile islands in existence. It is called the abode of health and garden of India, and so I think it is.

But you will want to know something of the missionaries out here, and what they are doing, and I think my account of them will surprise you. Never in my life did I see such Babylon and confusion and such pretenders. Why they know absolutely

nothing of the Scriptures. There is a very dear man here, an American, about the best and most able speaker in Singapore, but in dreadful bondage, always asking for mercy in his prayers, yet calling himself an adopted child of God; so I wrote and asked him why on earth he continued to ask for mercy when he had obtained it long ago?

I have written four or five long letters to a Presbyterian minister here, and he can't see it at all. Of course I copied from your paper, but he is quite willing to read any of your papers. I have lent four already, and he rather likes them, except Restitution, but he don't at all like my speaking of Babylon, confusion among the sects. I have also lent another to the Wesleyan preacher, and one to the Baptist preacher here, and a long letter from your paper also, but he won't have it. He says he can't preach the gospel if he accepts that.

I have another friend at the Sailors' Home reading ZION'S WATCH TOWER, and he agrees with it; for he says God would be a monster to create this universe

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of human beings and delight in casting us into hell at the rate of ninety-nine out of a hundred. I have another among the soldiers who has accepted its teaching. I often have a chat with him, and he likes your paper very much. Several of the gunners here have accepted it also, saying that it is sound common sense. I have also put it before a lady here, a dear friend to soldiers, but she is silent about it. I lent her two or three papers to read, and have written several letters. All she said was, "I quite sympathize with you on prophecy." I often go to her Bible class. She liked your account on the "little flock" very much indeed. I wrote to an officer here the other week, an earnest Christian, and he returned both my paper and letter, and said he had no time for studying such things. I am opposed very much by a representative of the British and Foreign Bible Society, and the Baptists.

I have very much upset several of the preachers here by this doctrine. It is all over Singapore. Of course I keep putting in a word here and there, which brings them to a complete standstill at times, and they seem quite stupefied about it. I am writing letters all over England to people that I know, as I have a great deal of spare time. I have put that beautiful illustration before nearly all here of the diamond in "Food," and the jewel having its beauty again restored so as to perfectly reflect its Creator's image again.

I must just tell you how I opposed the Baptists here the other night: They asked God to save the heathen from going to an everlasting hell. I said how could that be when in Psa. 46:10 God says he will be glorified among the heathen and exalted in the earth? and again, a people that were not called a people shall be

called the people of the living God, and nations that knew not thee shall come unto thee and worship.

I must just tell you the positions they hold here as missionaries. They are a lot of perfect gentlemen, they ride about in the "gharries" like gods of the earth: for instance, the Presbyterian minister here gets three thousand dollars a year, beside a splendid house fit for any of our noblemen in England. His gardener and "syce" and everything free. Is such the position of a stranger and pilgrim here below, following the Master's footsteps whithersoever he goeth? And I find, too, that he preaches to suit his congregation, which consists of all the higher class of Scotchmen and other Europeans. One of the Baptists here occupies a large house, and takes in boarders at fifty and a hundred dollars a month. This is another stranger and pilgrim. Please send me some of your tracts for distribution.

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"GET into the habit of looking for the silver lining of the cloud, and when you have found it, continue to look at it, rather than the leaden grey in the middle. It will help you over many hard places."

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"THE Jewish population of Jerusalem is constantly increasing, and now numbers 18,000. This is the largest number that has lived in the sacred city at one time since the destruction by Titus in 70 A.D. The first blind asylum in Palestine, the land that probably has now, and has had for centuries, the largest number of blind people proportionately in the world, has been established in Jerusalem. It is connected with the Syrian Orphan's Asylum, under charge of the German missionary, Schneller."

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THE SECRET OF THE SAINTS.

To play through life a perfect part,
Unnoticed and unknown;
To seek no rest in any heart
Save only God's alone;

In little things to own no will,
To have no share in great;
To find the labor ready still,
And for the crown to wait.

Upon the brow to bear no trace
Of more than common care;
To write no secret in the face
For men to read it there;

The daily cross to clasp and bless
With such familiar zeal
As hides from all that not the less
The daily weight you feel.

In toils that praise will never pay
To see your life go past;
To meet in every coming day
Twin sister of the last;

To hear of high heroic things,
And yield them reverence due,
But feel life's daily offerings
Are far more fit for you.

To woo no secret soft disguise,
To which self-love is prone;
Unnoticed by all other eyes,
Unworthy in your own;

To yield with such a happy art
That no one thinks you care,
And say to your poor bleeding heart,
How little you can bear.

Oh! 'tis a pathway hard to choose,
A struggle hard to share,
For human pride would still refuse
The nameless trials there;

But since we know the gate is low
That leads to heavenly bliss,
What higher grace could God bestow
Than such a life as this.

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IS GOD THE AUTHOR OF SIN?

SUPPOSED AFFIRMATIVE.

"I make peace and create evil: I Jehovah do all these things."--
Isa. 45:7.

"Shall there be evil in a city and Jehovah hath not done it?"--
Amos 3:6.

NEGATIVE.

"A good tree cannot bring forth evil fruit...by their fruits ye shall know them."--Matt. 7:18,20.

"Thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee....Thou hatest all workers of iniquity."--Psa. 5:4,5.

"Thou art of purer eyes than to behold [countenance] evil, and canst not look upon iniquity."--Hab. 1:13.

"Every good and every perfect gift is from above." "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted of evil, neither tempteth he any man. But every man is tempted when he is led astray of his own desires and enticed."--James 1:13,14,17.

"All unrighteousness is sin" and "he that committeth sin is of the devil."-- 1 John 5:17 and 3:8.

"What shall we say then? Is there unrighteousness with God? God forbid" that we should reach such a false conclusion.--Rom. 9:14.

"Ascribe ye greatness unto our God. He is the Rock, his work is perfect; for all his ways are judgment: a God of truth and without iniquity, just and right is he."--Deut. 32:3,4.

"There is no iniquity with the Lord our God."--2 Chron. 19:7.

"Hearken unto me, ye men of understanding: Far be it from God that he should do wickedness and from the Almighty that he should commit iniquity. ...God will not do wickedly."-- Job 34:10,12.

"The Lord is upright; He is my Rock; there is no unrighteousness in Him."-- Psa. 92:15.

"Let God be true [though it make] every man a liar."--Rom. 3:4.

The editor of another journal lately started in the interest of the no-ransom theory, had not noticed the first two texts quoted above until recently, when he concluded he had struck a rich vein of new light, and hastily without mature reflection, he has jumped to the conclusion that he has found the key to the divine plan, which he in substance explains thus:--God is the author of all sin and evil. Having caused the evil he must rectify it. To fail to do this would make God and his government criminally guilty. Since he caused the sin and the pain, trouble and death, he must and will fully banish these when he has fulfilled his purpose with them.

To this one-sided reasoning we object. But some one inquires, do you not also teach in the pamphlet "Food," that God was the author of sin? By no means, we answer: it teaches the very reverse. We agree with all the texts above quoted, all of which when understood, harmoniously declare that just and right is he,

hating evil and condemning sin in every form. We claim and teach that every good cometh from God as the good fountain, and that evil on the contrary comes from sources and fountains in opposition

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to God and his goodness. In "Food for Thinking Christians" we show to the contrary, that God's wisdom and power enabled him to foresee the course of all his creatures, and that from the first he designed or purposed to PERMIT evil to have sway for a time, because he saw how he could ultimately overrule it, and how the permission of it would but prove to his creatures the wisdom of his arrangements, and give them a beneficial lesson experimentally, on the advantage of good and the disadvantage of evil. This is totally different from the theory above mentioned, which places upon God the responsibility and criminality of being the creator or author of evil: it is the very reverse.

God is indeed the author or creator of all things, of things that are evil and sinful, as well as of those that are perfect and upright; but the error is in assuming that God made them evil, imperfect or sinful in any sense or degree. "God saw everything that he had made, and behold it was very good." Absolutely perfect himself, he could not create anything morally imperfect, corrupt, sinful. Wherever such imperfection is found it is the result of violation of God's wise and perfect arrangements and consequently is a degradation of his creation.

Are there fallen angels? They are those who "kept not their first estate" of perfection in which God created them, but who violated his rules and brought themselves into the evil condition. Is the human race in an evil condition? Whose fault is the evil? Can it be charged to the fountain of every good? Shall the fountain of life and blessing be charged with being a fountain of bitterness, of evil, sin and death? Was our Lord Jesus mistaken, when he declared that a pure fountain could not send forth bitter waters, and that a good tree could not bear evil fruit?

Those disposed to thus malign and asperse the character of the great Jehovah had best go slower. They had best do a little thinking, and not try to build a theory with such miserable wood, hay and stubble. Are they prepared to entirely reject the Bible testimony upon the subject, except the two texts first quoted above? Or have they studied out a way to twist and wrest the many other statements of Scripture into apparent harmony with their theory and with their misinterpretation of these two texts?

How plainly it is stated of man, as of angels, that God's "work is perfect," that he created man in his own image. A likeness of the perfect God, only of earthly nature.--Gen. 1:27.

These whom we criticize claim that Gen. 1:26, "Let us make man in our own image," implies that God intended eventually to

bring man to a "very good," a perfect condition, by a process of evolution or development, but that he began by making him EVIL, in order that man might develop into a good being, a likeness of his Creator. But how blinded by theory--can they not see, that the next verse (v. 27) declares that God not only purposed beforehand to make man a likeness of himself in clay, but that he accomplished that purpose in full, in Adam's creation: "So God created man in his image; in the image of God created he him; male and female created he them."

David understood it thus and refers to man as created perfect, and crowned with honor and dominion of earth, a likeness of the divine honor and rulership of the universe, and declares, "Thou hast made him a little lower than the angels." --Psa. 8:5.

If then, man's first estate, like that of the angels, was not evil, but perfect, very good, an image of God, did man like the angels leave his first estate, or did God cast him from it? We answer, man like the angels sinned willfully against light and knowledge (Gen. 2:16,17) and thus came under the proper righteous punishment which God had designated and foretold as the wages of sin. We are distinctly told that Adam was not deceived in his trial, hence he incurred the penalty willingly and knowingly, with full ability to have resisted it. (1 Tim. 2:14.) And the prophet plainly tells that "God hath made man upright, but they have sought out many inventions." Man was as much the author of the evil which came upon him, as were the angels which kept not their first estate of purity, perfection and harmony with God, the authors of the evils which resulted to them.

Paul's testimony, that sin and death and all the train of evil came by one man's disobedience, is certainly a positive denial that God is the author of it.-- Rom. 5:12,17-19.

We have now established the fact that God is good and not evil, the author and creator of good and not of evil. We have cleared his character of such a foul stigma. If he were the author and instigator, and designer and cause of all evil, or of any of it, he would certainly be the chief of sinners, insomuch as his superior wisdom and power are greater than those of all others. And the fact that God was not the author and cause of sin, disproves the theory built upon that claim, which is that God must bring mankind to a higher and happier and more perfect condition than he has yet attained, because of having caused him to suffer, he must in justice compensate him therefor, by giving him corresponding blessings. This theory, which makes man's future to depend upon God's debt to man because of past injustice in creating evil and placing man under it for six thousand years, is wholly set aside by the proofs we have given, that God was not the author of sin and evil, but the author of every good and perfect gift and naught else. We have shown that man was justly condemned and hence the author of his own evil [trouble] and that he is wholly dependent upon the loving mercy of God for

future life. And we have heretofore shown that God has manifested his love and mercy in and through Christ--in the ransom--thus provided as a free favor to all.

How then shall we understand the two texts which say that God is the creator of evil? Shall we reject them because at a casual glance they do not fit? Nay, let us rather examine them, assured that God's book like himself is good, and not contradictory and inharmonious. If the harmony does not appear on the surface, careful study and examination will always discover it. The explanation of these two texts is very simple indeed. The word rendered "evil" in these texts might have been translated adversity, trouble, affliction, or calamity. In fact the same Hebrew word is twenty-one times thus translated in our common version of the Old Testament. Thus understood, these two texts inform us that whatever calamity, adversity, affliction, or trouble, there may be, none of it is outside of God's knowledge and control. These could not happen without his concurrence or permission, as all power and authority is of him. And what saint can not and has not drawn consolation from this fact (the divine control of every trouble or evil), as he believed the promise that all things, even the calamities and troubles of life, would work together for good to those that love God and are called according to his purpose--the high calling.

However, "evil" is not an improper translation here, for our English word "evil," like the word "ra," here used in the Hebrew, has a wide range of meaning, and may be used to signify either trouble or wickedness, according to the connections, the context deciding which thought should attach to the word.

Webster's definition of evil is, I. "Anything that directly or remotely causes suffering of any kind." II. "Disposition to do wrong, corruption of heart, wickedness, depravity."

Now we ask, would any pass over the first and primary meaning of the word evil, and apply the second definition of it, in these texts under consideration, unless their judgment were rendered unsound by reason of a false theory which they desire to prop up? Such must be our conclusion if we examine the context. Isaiah 45:1-7 is speaking of the evil which came upon Babylon at the hand of Cyrus, who was God's messenger (verse 13) to punish Babylon and restore Israel. Amos 3:1-8, is referring to trouble, evil, calamity, about to come upon Israel as a punishment for their iniquities (verse 2.) The mind that could construe either of these expressions to mean, that God by these proclaimed himself to be the author of sin, the Creator of disposition to do wrong, the cause of wickedness, depravity and corruption of heart, (Webster's definition of moral evil) has serious cause for examination of either his mental or moral balance. Yet the journal which advances this idea as new light, represents itself as the exponent of the very spirit of the Word of God. If the bare suggestion that they had followed the maxim,

"Let us do evil that good may follow" was resented by the Apostles as slander, (Rom. 3:8.) what shall we say of such an imputation against the Almighty?

But then, considering it proven beyond question that God is not the author of moral evil, i.e., sin, what shall we say:--

IS GOD RESPONSIBLE FOR EVIL IN THE SENSE OF CALAMITY AND TROUBLE?

We answer both yes and no. Yes,

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in the sense that the particular forms of trouble and suffering come by his permission and arrangement as the proper penalty of violating his wise and just laws. No, in the sense that man is the author of his own sufferings and trouble, by his violation of laws which were wise and good. And indeed it is a fact recognized very generally, that sin--disobedience to God--would bring its own penalty naturally, even if God had not marked out its kind. Thus for instance, violation of the laws of health hasten disease and death, while the violation of conscience and morals, brings its line of rewards in unhappiness, entanglements, and remorse. On the whole it is a principle fixed as the law of gravitation that "Sin when it is finished bringeth forth death."

Hence we say that the evil and trouble which God has permitted upon man are but a just and reasonable result or outworking of man's own wilfully chosen course, which would have been far worse, had not God from time to time headed it off, as in the case of the antediluvians

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and the Sodomites, whom God blotted out, to prevent the spread of their corruption, as well as to be an "example" to those who should afterward think to run riot in ungodliness, that God still oversees mankind and their affairs, and will restrain them within certain bounds even now. In evil, as trouble and sorrow, as well as in moral evil or wickedness, everything in Scripture declares that "God created man upright, but he sought out many inventions" contrary to the divine command, and defiled himself, and brought trouble and sorrow, direct or indirect, upon himself. Hence man, not God, is responsible for evil in the sense of calamity or trouble.

All evil is punitory, i.e., evil [trouble, calamity, etc.] is always a punishment for something. Had all things continued as they were created, perfect and upright, there would have been no evil [trouble, calamity, etc.] nor any occasion for it. In fact there could have been no such thing; for it is, always has been, and always shall be contrary to justice and right, and hence contrary to the will of God, to inflict pain, trouble or distress upon the guiltless. Hence whatever evil [calamity, trouble] exists in the

world, exists as a punishment, as a result of wilful, moral evil i.e., sin on man's part; it is the fault of the race which is being punished.

All evil [trouble, etc.] is reformatory so far as the race is concerned, but not always reformatory so far as individuals are concerned, though this last is claimed by many. God is the great Physician and Surgeon; the race with its many members is the patient sick and diseased, and dying. Every time the good physician touches the sores the patient has increased pain; yet it is needful to the reformation and recovery of the diseased parts. So evil [trouble] forms a necessary part of man's experience as a result of his moral obliquity and fallen state, and also as an attendant circumstance to his recovery from that state. But there are times when the wise surgeon will find a member incurable, and for the sake of its polluting influence upon other members, it must be entirely "cut off." In such a case the cut off member is not healed, because that is impossible, though the other members are protected from poisonous influences thereby. So it is in God's government, not a member of the race shall be "cut off" whom it is possible to recover; but not one member which divine wisdom finds it impossible to renew (Heb. 6:4-8) shall be permitted to remain and to spread its baneful poisonous influence to others.--Matt. 25:41,46. To this intent an abundant provision for the healing as well as the testing of each, either in this age or the age to come, is arranged for. Every member shall come under the care and skill of the great Physician, but when that treatment is ended and shall have proved which members of the race prefer evil to good, which it is "impossible to renew," then, such shall be cut off for the general good. And the case once decided will need no further testing or trying. God is too wise to attempt that which he himself has declared is "impossible." Of this class Satan is thus far the most notable example; all the manifestations of God's goodness and of the terrible consequences of sin for more than six thousand years have only increased his wilfulness and hardness of heart. Those of men similarly affected by knowledge and experience are reckoned his messengers and co-workers and share with him the final destruction-- to them the second death.--Matt. 25:41. Thus we see that evil [trouble] though never good, under divine supervision may be punitive, corrective and protective --a punishment for sin, a correction or remedy in bringing from sin to righteousness, and a protection to the race in that it destroys any of its members who will not yield to righteousness.

Aside from the advantage to the race of such protective measures, it is better for the individual willful sinner, that he should be cut off from life, than that he should forever be under the natural consequences of his determined evil course.

God can not be held responsible for evil, then, even in the sense of trouble or distress, for his part was right. He created good

things and good laws governing them. And though all power is of God and all is subject to his wise control, the fact that his power and laws fall as distress and trouble upon his creatures is not the fault of the laws, or misuse of the power, but entirely the fault of the transgressor. And as we have shown, though the trouble which God permits or causes to result from wrong doing seems an evil or undesirable thing to the sinner, yet it really is good, as seen from God's standpoint. In creating [preparing] or arranging that trouble and distress should follow wrong doing, God did only that which was right. That which was right, to men seems evil, yet whatever way he may regard it the cause of it was in his own willful sin.

THE PLACE OF THE CROSS IN THE SUBJUGATION OF EVIL.

While considering thus, how evil [trouble] comes as a consequence of moral evil or sin, and is used of God in dealing with the sinner, let us not lose sight of the fact that evil of itself is not corrective, but destructive only. Contrary to the opinions of some in this matter are the facts of history; for though reforms have occasionally sprung up, the general tendency of any corrupting influence is from bad to worse. It is only to the extent that God interposes and applies the "salt," that the masses are preserved from more and more rapid putrefaction. In the age prior to the deluge when God let men try their own skill, and what they could and would do for themselves undirected and measurably unaided, the result was not corrective. The corruption increased and resulted in destruction, for the imaginations of man were only evil and that continually, swallowing up and almost wholly obliterating the divine image except in one family, that of Noah.

Thus God's work and wisdom is made manifest in overruling the destructiveness of evil, and so arranging that to those who will accept of his favor it shall be corrective and not destructive, and prove to be a blessing in the end through God's merciful and wise overruling. And those who would have his favor, learn to accept it in the way his wisdom offers it. He offers favor and release from evil to all, through the cross.

It was with full knowledge of the dreadful effects to result from giving mankind freedom of choice of good and evil, that God created man thus. He saw how things would appear from time to time to necessitate a disobedience of his laws, and that lacking the knowledge which comes from experience, man would sooner or later choose to disobey, if he had the liberty. God decided nevertheless to give man the liberty, and let him bring upon himself the consequences of disobedience--death, with all its incidental train of sorrow and trouble. In wisdom he foresaw he could be just, and yet recover the man out of death even after he had been condemned, by giving a ransom--a corresponding price, for the willful sinner. And in wisdom he further

determined to let the test be wholly upon one representative man, through whose disobedience the experience of evil would come to the race, while only the one man should thus be the willful sinner, and thus one ransom-sacrifice be sufficient to justify all and release all from the condemnation of sin, death.

Nor could it be said that God had dealt unjustly with Adam's children, or that he inflicted evil [trouble, death, etc.] upon them, for God dealt only with the one man. He created only the one, tried only the one, and condemned only the one to death. Adam and his sons have spread the race and spread the evil. "The fathers have eaten the sour grapes and the children's teeth are set on edge." The groaning creation has propagated its evils as well as itself.

But here God's plan steps forward in due time, and his wisdom and love begin to appear as we get glimpses of his plan. The ransom given in the person of Jesus, the willing sacrifice, is made to redound to His higher exaltation far above angels, (Heb. 1:4; Phil. 2:9) to a glory and an honor far superior even to the excellent glory he had with the Father before the world was. God's arrangement to have the one representative not only was the grandest economy, in that but one sacrifice for sin was needed to redeem-- to be a corresponding price, but it became also the means for the exalting of one "far above" all others of his creatures, justly to be head over all that in all things he might have the pre-eminence who was the beginning of the creation of God--Christ Jesus our Lord.

Had there been many tried, there would have been many guilty and as many would have been condemned. Justice in payment of the ransom for all, must then have demanded as many sacrifices for sin as there were sinners, and as a consequence it would have been but just to reward alike, all who would thus engage, and there would then have been no one "far above all" others, no one with a great pre-eminence.

And yet the wisdom of God is further seen, when we consider, that though it is his plan to bring a number, a "little flock," to the divine nature and joint heirship with the highly exalted Redeemer, he manifested his favor and wisdom by selecting these from among the redeemed race, in another way, which would serve a double purpose. First, the selected ones are from among those who already recognize the first begotten as their Redeemer and Master, and being exalted through his favor they recognize him as head and Lord, even while highly exalted to joint-heirship with him. Secondly, God's arrangement permitted the testing and sacrifices of these, to be among the sinners whom afterward they should share in blessing, and in the midst of the evil from which by and by they should be God's agencies to deliver the groaning creation; and meanwhile they would be "lights," "examples" and "witnesses" to those yet in chains of

darkness, among whom as "salt" they have a preservative influence.

THE CREATURE WAS MADE SUBJECT TO FRAILITY IN HOPE

ROM. 8:20-23.

The Apostle while speaking of the hopes of these joint-heirs of the only begotten,

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and telling us that the earnest hope of the world centers in their manifestation, clothed with power as the sons of God, (verse 19) branches off to give us a word regarding the permission of evil. He says: "Creation was made to submit to [its present state of lifeless inability or impotency] frailty, not willingly, but by reason of him [Adam] who [as their representative] subjected it" [to this lifeless or impotent condition]. This is a statement of the facts of the case: Man is in a hopeless state of inability to recover himself from the bondage of corruption (death); not that he would not, after seeing the results, desire to abandon the state of sin and death; but having been brought by Adam under the penalty, man can not escape from it and is obliged to wait for God's help. This statement (v. 20) is thrown in as a parenthesis and the Apostle's argument continues between verses 19 and 21 thus:--

"For the eager outlook of creation is ardently awaiting the revealing of the sons of God [the little flock, the elect]; in hope that even creation itself shall be freed from the bondage of corruption [death] into the glorious freedom [from death, corruption] of the children of God."

God permitted mankind to be thus subjected through one man's disobedience, because he had planned the redemption of all from it. The hopes of the world, that somehow there would be a future life, were always vague, but their hopes will be much more than realized in the abundant offer and opportunities of attaining life, which will be brought within their reach when the manifestation of God's Kingdom takes place.

What shall we say then to these things? These features of God's plan demonstrate that God is not the author of sin, imperfection and wickedness, but a fountain of holiness and life, from which spring joy and blessing. They demonstrate that calamity, trouble, etc., are the proper, just and natural results of sin to which all the violators of God's laws are subject, and which he has been graciously tempering and overruling for the instruction of the wayward and sinful, and for the discipline of his chosen, --the saints. They demonstrate that evil in no sense cures itself, and prove

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the cross of Christ to be the only remedy provided; and an all sufficient one which lays hold upon every one that was lost in Adam, granting every needful assistance to enable them to come to fullest freedom from death--to a complete restitution to their former estate represented in God's perfect creation, Adam, the divine likeness in earthly nature --"very good."

In conclusion, we suggest another reading of the text placed at the head of this chapter.

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FATALISM.

A certain extreme and unreasonable view of God's foreordination leads many into errors such as we endeavor to correct above. Those who fix themselves in the belief that God causes everything, can scarcely get rid of this and a thousand other errors now lying as snares in the pathway of the saints. Upon their false premise they build false conclusions and theories. If God foreordains everything, then it would be necessary to say that he foreordained or compelled Adam's sin and every other sin, as well as every good deed since. This would not only remove all credit for well doing from man's efforts, but also all responsibility from evil doers. God would in that case have the credit of any good there is, and the responsibility for all the evil, (moral evil, wickedness, as well as physical evil, suffering) and man would be merely a figure, a puppet, a machine.

In such a view how absurd, deceptive and sinful it would be for God, in sentencing Adam, to say, Inasmuch as thou hast done, etc. In such a view how absurd and misleading for the Lord and the Apostles to urge the people to do certain things, and not to do others. In such a view life's opportunities are a mockery, for if it is all settled beforehand, there is no opportunity for us to change or guide our own affairs, or affect our own interests either present or future. In such a view every thought of rewards or punishments is unjust; for wherein is the justice of rewarding a man for doing that which he could not avoid doing, or where the justice of punishing man at all for that for which he was in no sense responsible?

But such a view of God's foreknowledge is utterly wrong; it is opposed by reason and common sense as well as by the Bible. "Known unto God are all his works from the foundation of the world." His plan is complete in all its parts, and his wisdom and power are such that even though he grants us liberty, freedom of will to do as we please within certain broad limits, yet his wisdom and power being so superior, he can anticipate, counteract and overrule the various affairs of life to work

together for good to his saints, and in the outcome to accomplish what he had planned. Such a view of God's foreknowledge, wisdom and power gives confidence and trust to those whose earnest desire and endeavor is to walk with God, lean on his promises, and render themselves living sacrifices in his service. But it gives no consolation to the careless, indifferent, slothful, foolish or overcharged servants.

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BEWARE!--Flatterers are the worst kind of traitors, for they will strengthen your imperfections, encourage you in all your evils, correct you in nothing, but so shadow and paint your follies and vices that you shall never, by their aid discover good from evil, vice from virtue.

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In connection with the two articles following, the reader should call to mind the article in the June, '86, issue, entitled "Forsaking All."

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TAKE NO THOUGHT FOR TO-MORROW.

"Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on." --Luke 12:22; Matt. 6:25-34.

This should not be understood as encouragement to carelessness or sloth. The Lord does not mean that we should go to bed without having, to the extent our ability, taken thought and made preparation for the morning meal, nor that we should expect clothes to grow upon our backs as feathers do upon sparrows or adornment upon lilies. Other exhortations from the divine Word quite contradict such an interpretation. Is it not written that we should be "Not slothful in business"? and again, "Let him labor, working with his hands, that he may have to give"? and again, that we should "Provide things" (Rom. 12:11-17)? and again, that he that provideth not, denies the Christian faith (1 Tim. 5:8)? And did not our Lord reprove the idlers in the vineyard parable, and does he not call the slothful servant wicked, in the parables of the pounds and talents? and did he not hold up to scorn the thoughtless builder who began a tower without taking thought whether he could finish it? All these things, as well as the Creator's method of having a plan and working all things towards its accomplishment, forbid that we should understand our Lord to enjoin upon his followers carelessness, thoughtlessness, improvidence, or anything akin to these.

What, then, does the Lord mean? He means that we should not be anxious in the sense of being fretted and worried about food or clothing. To be so corroded with care for these earthly things would dwarf our spiritual growth, and prevent our interest in, and labor for, the promised kingdom. He would have us absorbed in heavenly things; in obtaining, and using, and giving out to others, spiritual food--truth,--and in keeping our wedding garment of Christ's righteousness unspotted from the world, and in daily inworking upon it the embroidery of good works and self-sacrifices. (Psa. 45:14.) And to do this,-- to make this our chief work, he sees that we must be freed from distress of mind with reference to earthly things.

First, we should be free from that pride of life, that worldly spirit, which leads on so many to a love of money, fashion, costly apparel, and show, which as a great maelstrom swallows up the time, energy, and love, consecrated to the Lord and the truth. And through the apostle, he tells us that having [needful] food and clothing, we should be content (1 Tim. 6:8), and not seek to compete with the world in a race for the luxuries of the present time, but use that time and energy in the service to which we consecrated it. Secondly, should the Lord see fit to permit us to come down close, to the want of even the merest necessities--if, in spite of our diligence in business, and prudence, and economy, we should find the cellar and the purse growing empty, and the cupboard bare, we should not be as others--as the world, but should remember that our Father knoweth that we have need of the necessities, and that it is a part of his promise that bread and water shall be SURE to us. And with this confidence, we should be ready to share our last loaf or last dollar with any more needy than we. The Lord will provide! He may by this means teach us the lesson of trust, or correct us if we were being overcharged with the cares of this life, in an attempt to race with the world for present luxuries and earthly wealth. Yet without doubting his power, we should not expect the Lord to send us the wheat, or flour, or ready-baked bread, any more than we should expect him to put food into our stomachs already masticated. That we may learn to walk by faith, and not by sight and signs and wonders, our Father usually supplies our necessities as he does those of the sparrow which our Lord used as an illustration--namely, in a natural way, as a reward of industry.

Many, however, who know nothing of real, actual want of life's necessities, are much exercised by the loss of luxuries when adversity comes. These they should never have set their hearts upon,

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and in most instances wealth and luxury are snares which entrap and consume the spirit of love and service toward the Master. As he said, "How hardly [with what difficulty, and how rarely] shall

they that have riches enter the kingdom of God." (Mark 10:23.) We should remember that luxuries were never guaranteed to us, and if we are parted from them, our only regret should be if the means did not go to forward the truth and honor of our Lord. Our consolation and rest and trust should be in the fact, that "we know that all things work together for good to them that love God, to them who are the called according to his purpose," and who are striving to make their calling and election to the Kingdom sure.--Rom. 8:28; 2 Pet. 1:10.

PROVIDING FOR OUR CHILDREN.

But another phase of this subject presents itself. What thought would the Lord have his consecrated ones take for their children? To what extent should they use or appropriate his money, time, etc., to their children?

We answer, that as God's stewards we are authorized to use our Bible-guided judgments upon this as upon other exercises of our stewardship. We are given a natural special supervision over those whom in God's providence we have brought into existence. God would have us consider our children and deal with them as under his care; and our influence over them was part of our "all" consecrated to him. He tells us that he would have us "provide" for their necessities which thus come in as part of our own necessities. As with ourselves their clothing should be neat, comfortable and becoming "decent" but not "costly" (1 Tim. 2:9). And though youth need not always be arrayed in somber shades, we should ever remember to use economy both of time and means in this matter as in all others, lest we waste the Lord's substance and injure our children as well. Children are often injured by overdressing and adornment, making them the subjects of flattery, and cultivating in them a spirit of pride and selfishness, and creating the unchristian class distinctions of society even in childhood. The proper and best provision for our children's future, is a sensible education which should embrace at least the common school branches, as well as the practical lessons of life, whether trade or housekeeping or business. It is our duty to fit them to do something as well as to know something in life. And what is not learned in early life, is learned in later years, if at all, at great cost to themselves and others.

If our stewardship includes money or property, may we set aside a portion of this for the use of our children in the future by will or otherwise? This is a delicate question to answer for another. To his own Master every steward must make his report of his use of the things committed to his trust. We suggest, however, that in the case of maimed, sickly or young children or aged, infirm, indigent parents, duty and privilege would seem more clearly defined, and aside from very pressing necessities for the money in the Lord's special spiritual work, the future, as the present of these, might be understood as being part of our responsibility in the Lord's sight.

Yet, should our cool judgment ever dictate that our trust funds should all be spent in the present, we should not hesitate to trust our dear ones with ourselves, to our Father's care. The writer's observation agrees with that of the prophet who said, I have never seen the righteous forsaken nor his seed begging bread. And this must be the comfort also of those whose trusts do not include wealth. We can as fully trust our Father's care over our helpless little ones, and his provision for them, as for ourselves. Therefore, take not anxious thought for the morrow, worry and sweat not as the world to amass wealth for the future, but give all the surplus of your time and energy over and above that spent in providing things needful, in the accumulating of the heavenly riches, in filling yourself and others with the riches of heavenly favors, that you may abound [be rich] more and more in the knowledge of the Lord, in wisdom and love and joy and peace and in every good word and work. Be careful [worried, harassed and overcharged] for nothing [on no account]: the Lord is present, and whatever may be the present, the future of the faithful is glorious, and of the world blessed.

His providence is kind and large,
Both man and beast His bounties share;
The whole creation is His charge,
But saints are His peculiar care."

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TREASURES EARTHLY AND HEAVENLY.

Closely relating to the subject above is our Lord's statement: "Lay not up for yourselves treasures upon earth, ...but lay up for yourselves treasures in heaven" (Matt. 6:19-20).

The call to which the consecrated have answered is a "heavenly calling;" the prize for which the Christian Church runs is a heavenly prize. Because our hearts will be (and our time and talents too) where our treasure is, therefore, we should be on our guard lest earthly treasures draw our hearts from the heavenly prize. A treasure may be of any sort--money, children, wife, flowers, birds, horses, cattle, or self, or business --anything. That which fills the largest place in our hearts is our treasure. As our hearts are "deceitful" we cannot always take what they say relative to this subject, and each should judge his own heart and decide what it treasures the most. To aid in such examination, we suggest that, that is its treasure upon which the mind and affections dwell most pleasurably, and though broken off or interrupted by business or sorrow, the heart returns as naturally to its treasure as the compass needle to the pole. The heart's treasure is that for which we would and do make the greatest sacrifices of time, strength, convenience, etc. It is of our heart's treasure that we always most desire to speak to those we love,

and to the defense of which we quickly come when we see it assailed, and in whose

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defense we would most quickly spend all--even life itself.

The honors and privileges of our calling to be "the Bride, the Lamb's wife," and joint heirs with him of the heavenly kingdom, should make that the supreme treasure of every heart in which it is appreciated. In comparison with that, every other treasure should seem, as it really is, insignificant. The heart should continually gravitate toward this as its center or treasure; and though flowers and birds and children and wife and parents be treasured and highly esteemed and dearly loved, yet all of these combined should not be as precious to us as the heavenly prize upon which our hearts have centered.

To have this heavenly treasure will not prevent love for others, in proportion as they are good and pure; but it would always hold them in abeyance, so that if a clash of interests should come, and it should become a question of holding the affection of any or all of these, at the sacrifice of the Lord's approval we should be ready to decide for the Lord at once, without delay or hesitation; and we should see to it that our loyalty to the Lord is ever ready for this test; for he not only calls us to the honor of being his bride and joint heir, but he tells us he will test the faithfulness of our professions, and that he that loveth him not more than houses, lands, and all else, and whose love will not stand the test of fiery trial, is not worthy of him (Matt. 10:37-38), and that they who are ashamed of him and his word now, he will not own by and by. And who can say this is an unreasonable test, when the honor of the position is considered.

In proportion as we are faithful to our consecration in rendering our sacrifices, denying self and following the Master's steps, we come to realize the heavenly treasure more and more clearly, and our hearts are set more and more upon it. On the contrary the more we handle and spend time and attention upon earthly things, the more they get to fill our hearts and so would crowd out the heavenly. "Set your affections on things above." Where your treasure is your heart will be, and what you sacrifice most for, becomes your treasure. That which costs us most and which we give most for, we love most, and thus it is proved to be our treasure.

Those who hope to gain the heavenly prize would do well to consider frequently and with care what difference these hopes have made upon their plans and aims in this life. There should be a marked difference not only in our feelings, but also in our actual plans and interests. It is very easy to lightly say and think, "O, yes, I love the truth and the Lord's cause better than any thing else"; but lest our hearts deceive us, we should not hesitate to put them to the test--to measure and weigh our devotedness to

God by our daily sacrifices. Those who thus frequently sit in judgment upon their own case do not so often need to be corrected of the Lord; "For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord."--1 Cor. 11:31,32.

It may be a painful thing, sometimes, to apply the test thoroughly; but as we consider the eternal and valued interests which are conditioned on our present faithfulness, we should not shrink from the task. The Lord will not be deceived, nor take for his joint-heir one whose heart is divided. "He that loveth father and mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me."--Matt. 10:34-39.

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WHO SHALL BE GREATEST?

"There arose a reasoning among them, which of them should be greatest. And Jesus, perceiving the thought of their heart, took a child and set him by him, and said unto them, Whosoever shall receive this child in my name receiveth me. And whosoever receiveth me, the same is great." Luke 9:48.

Selfish aspirations to supremacy are not in harmony with the will of God; they do not come from a right and proper exercise of mind; and consequently they form no part of any perfect character. "Godliness," says the Apostle, "with contentment is great gain." (1 Tim. 6:6.) And said Jesus, "Whosoever shall exalt himself, shall be abased, and he that shall humble himself shall be exalted." (Matt. 23:12.) We have no intimation that either Jesus, or any of the angels that kept their first estate, ever aspired to anything beyond that sphere to which divine wisdom had appointed them. It was because of such unlawful aspiration to position and power to which he was never invited, that Satan fell; and it was to such ambition that he tempted Eve, saying, "God doth know that in the day ye eat thereof, your eyes shall be opened, and ye shall be as gods." Gen. 3:5.

The example of Jesus was a perfect illustration of the Father's pleasure, in that he was obedient to the extent of humbling himself; first to become a man, a nature much lower than his former nature, and then when a man, to become obedient unto death, even the death of the cross. And because of this obedience, proved by his extreme humiliation, God hath now highly exalted him. (Phil. 2:6-9.) It would be the very height of presumption on the part of any human being, as it was on the part of Satan, to aspire to the divine nature if he were not invited to that position by God himself; and the Scriptures, when

referring to the future high exaltation of the Church, make a special note of the fact that they were all "called, and chosen, and faithful" to the conditions of the call (Rev. 17:14); and consequently their aspiration was not an unlawful one, but a grateful acceptance of the grandest favor of God, giving evidence of their full faith in the divine promise, and being obedient to the divinely appointed conditions.

The love which God will have to prevail among all his creatures of every name and order, is also illustrated in the fact that throughout his plan, any exaltation of some of his creatures above others, is for the greater advantage and blessing of others. This principle in the divine economy was expressed by Jesus, when he said, "He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve." (Luke 22:26,27.) This should not only be considered a warning to the individual seeking preferment in the Church, but also as an instruction to the Church to accept as its honored servants, only such as he describes; and furthermore, it expresses the will of God, and shows us which members of the "body" God will use in serving the body with meat in due season.

To aspire to advancement for self-glory or self-gratification, to desire personal preferment above others, is contrary to the spirit of God's plan, which is love-- a love that places a neighbor on an equality with self, and which only desires advancement for the grandly benevolent purpose of increased ability to serve others.

But notwithstanding the plain teachings of the Scriptures on this subject, these selfish aspirations have been a stumbling stone to very many of God's children. And even those fully consecrated to God need to watch constantly lest they fall under this temptation to selfishness. If we would be pleasing to God, we must have the spirit of a little child with regard to others, and an unselfish, guileless spirit, full of love and without hypocrisy.

If we engage in the Lord's work for any other purpose, or with any other motives than those of the purest benevolence, we may or may not receive the reward sought; we must run the risk; but we will never receive the sure reward of the faithful overcomers. Those who aspire to the promised favor of the divine nature, should think much of the joy set before them of participating with their Lord in the grand work of restoring all things, of bringing speedily to the groaning creation life, and health, and happiness, and every blessing which a perfect heart can crave. And not only so, but of carrying the glorious work of blessing to all things in heaven, as well as in earth. This is our future mission, and the extent to which we enter into the spirit of our future mission, and thereby prove our worthiness of that honor, is measurable by our present efforts to prosecute the work to the extent of our present ability. Thus our Father measures us, and thus we should measure ourselves if we would know how we stand in his estimation.

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"NOT ALL OF DEATH TO DIE."

"Fear him which is able to destroy both soul and body in hell."-
-Matt. 10:28.

"God created man in his own image, in the image of God created he him: male and female created he them," and he blessed them and gave them the dominion of the teeming earth (Gen. 1:27-31). Thus the crowning work of creation was completed and given the Lordship over "all the works of his hands." This likeness of himself--a little lower (only) than the angels--was crowned by his Maker with glory and honor (Psa. 8). And when God rested from his work and surveyed all that he had done, he saw that all was "very good."

It is a fundamental law of God's universe governing all his creatures that, "The soul [being] that sinneth it shall die." He will not supply life to any creature that will not live in harmony with his righteous laws. When Adam disobeyed he therefore fell into this condemnation (Gen. 3:19), and in him the race was doomed to extinction (Rom. 5:12), the sentence being (not to die merely, and after a period to live again, but to remain dead,) eternal death.

Thus by this one act of disobedience the whole benevolent design of God seemed to be frustrated. But known unto God are all his works. He knew what man without experience would do before he formed him (Jer. 1:5), and full provision for this failure of the creature had been made. A "Lamb" had been slain in the counsel of God before the foundations of the earth were laid (John 1:36; Rev. 13:8), and it had been arranged that by another man should come a new supply of life to the perishing race. "For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:21,22). The fearful cost had all been counted (Luke 14:28) ere it was decided, "Let us make man." Thus in God's comprehensive plan all live; "For all live unto God" (Luke 20:38), in view of this new source of life which will in due time reach and restore all (Acts 3:21). And because of this determination in the mind of God and the provisions made thereto (the ransom) there will be a "resurrection from the dead" (Acts 4:2). This plan, more or less darkly expressed, formed the basis of faith for all who were accepted of God in former ages. By their "faith in God" (Mark 11:22) "this mountain was removed," and it was not to them an incredible thing that God should raise the dead (Acts 26:8). This fixed faith that all live unto God sustained the overcomers of the Jewish age (Heb. 11),

who, though they died without receiving the promises, yet saw them afar off, and were persuaded of and embraced them because they believed them (not because believing them would make them true, as some teach to-day).

To this gospel "which shall be to all people" (Luke 2:10), another measure was added during the Gospel Age--a "great salvation, which at the first began to be spoken by the Lord" (Heb. 2:3); an exceedingly precious favor not before made known (Col. 1:26). By the terms of this gospel, all who by faith lay hold upon this new source of life are reckoned of God as already partakers of it, and as having passed from the dying condition of the old, and as receiving of the "fatness" of the new (Rom. 11:17) source of life.

While their condition is but a reckoned one (that they may have access to the gospel which began with our Lord --Rom. 12:1), and they are still going into the tomb, yet at the time appointed their vitality (which by fellowship with Christ in sacrifice has become hid with Christ in God's design--Col. 3:3), will reanimate them, because they (with the world) live in the memory and plan of God, having had the new supply accounted to them through the redemption.

These shall not "see death" (John 8:51). They are "asleep" and have not "perished" (1 Cor. 15:18). They have escaped from the condemnation and will be fully released (Rom. 5:18 and 8:1) at once when their head assumes control. If any "fall away" after having the full benefits of this great favor (such are few in number, we hope and believe,) they "see death." As they reach the tomb they "perish." Because it is "impossible to renew them again" (Heb. 6:4-6). They are not "asleep," but have fallen again into the original condemnation for their own (not Adam's) transgression, and are blotted from the memory of God as though they had never been.

In harmony with the symbolic framing of the text, these had been "delivered from the [original] power of darkness, and translated into the kingdom of his dear Son" (Col. 1:13). "Translated that they should not see death" (Heb. 11:5) into the new Jerusalem, but through willful rejection of the favor, shall be themselves "cast into Gehenna," --not in their "graves"--(they are no

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longer reckoned "asleep" with a future hope of awakening), but being denied burial, are "destroyed" (not preserved) in the "Valley of Hinnom" (on the south and west of Jerusalem) here in text translated "hell" from the Greek spelling "Gehenna,"--the figure of second death, and "lake of fire" of John's vision. (Rev. 20:14).

Thus not only the body of willful sinners perishes, but the soul (being) is forever blotted out of existence, having no hope of a resurrection. Yea, I say unto you, fear him who is able to do this.

H. L. GILLIS.

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A DANGEROUS RULE.

Says a contemporary:--"Accept the truth as it is set forth in the Bible as a whole, and let isolated passages wait to be reconciled to this truth, until further study, experience and light from heaven. There are a number of doctrines which I firmly hold to the joy and rejoicing of my heart, because I believe that the Bible as a whole fully supports them, and yet there are some passages that I cannot satisfactorily to myself harmonize with those doctrines. I do not think it is possible to lay too much emphasis on this point. Draw your conclusions from a consideration of the teachings of the entire Word upon any given subject, and then hold to these CONCLUSIONS, notwithstanding your inability to harmonize single passages therewith."

This is a common and dangerous rule; so common that it scarcely needs an advocate, yet so dangerous that few public teachers would dare advocate it. Briefly stated, it is, select a theory for yourself regarding the general teaching of the Bible and "firmly hold" on to it. If any meet you with a passage of Scripture contradicting your theory, still hold firmly to your theory with joy and rejoicing of heart, and tell them their quotations are "isolated passages." This is the very course pursued for centuries by all the various religious sects, and it has kept them separate--each member rejoicing in, and holding firmly to the theory of presumed Bible doctrine which circumstances and education have led him to regard as the "general teaching of the Bible." And thus each withstands the truth; and growth is impossible by reason of the common defence: "You quote only an isolated passage."

The Bible, when rightly understood, is one harmonious whole, and in proportion as these "isolated passages" are ignored, the theory built is sure to be erroneous: hence the danger of the rule quoted above. And the more closely such a rule is followed, the more surely will error be firmly held and truth firmly rejected and ignored. If this common dangerous rule were not followed, many false and pernicious theories would fall. The special effort of the journal referred to, seems to be to overthrow faith in the Bible doctrine of the ransom. It claims that God IN JUSTICE OWES mankind a restitution, and hence that we were not bought, redeemed, with a price, even the precious blood of Christ, notwithstanding the statements of Paul and Peter (1 Cor.

6:20; 1 Pet. 1:19.) It holds to an opposite view, "with joy and rejoicing of heart." It claims that Jesus did not give himself a ransom [antilutron, a corresponding price] for all (1 Tim. 2:6), and that he was not a propitiation [hilasmos, satisfaction] for our sins. (1 John 2:2.) Its readers have probably been asking how these and a hundred more of the most pointed passages in the Scriptures, including the sacrifices typical and real, can be explained away. These our contemporary frankly acknowledges it cannot explain away, but would have its readers ignore as "isolated passages," and accept its claim of being supported by the Bible as a whole.

"The Bible as a whole," and "the general teaching of the Bible," are very common expressions among many whose theories are very far from "the general teaching of the Bible as a whole." The Bible as a whole, never teaches that which any portion of it contradicts. The general teaching of the Bible on any subject, can only be obtained by a careful comparison of all that is written concerning it. And we should never conclude that we have the truth on any subject of divine revelation, so long as there is a single passage that contradicts, or is out of harmony with what we conceive to be the general teaching. The perfect harmony of every statement of Scripture with reference to any subject is the only proof of the correctness of our interpretation.

And while our contemporary deems this error of ignoring any passages of Scripture which contradict or oppose its theories, as a principle of primary importance, and thinks it cannot lay too much stress upon it, we would warn the children of God to beware of any such counsel. It is the snare of the adversary which will lead any who are so listless and careless as to be drawn into it, away from the truth, and possibly to entire shipwreck of faith. Guided by this false principle, the journal referred to has drifted away from the rock foundation of faith, the ransom. Upon no other principle than this pernicious error, upon which it lays special stress, can any other plan of salvation claim Scriptural support. This dangerous rule is followed, though not generally so boldly stated, by every journal that advocates salvation without a ransom.

If in all the Bible there is one doctrine more than any other which can be denominated, the teaching of the Bible as a whole, it is the doctrine of a ransom for all--of a price paid by Jesus for us, on account of our sins, on account of, or through which, present access to God, and future blessings upon all depend. It is the scarlet thread running all through the Scriptures. It attests both the heinousness of sin, and the love of God in providing the way of salvation, as well as the love of Jesus Christ our Lord in carrying out that plan for our redemption and restoration to favor.

The sacrifices of forty centuries commanded and acknowledged of God as types of the true sin-offering, the words of Jesus

himself, the fact of his death, and the many expressions and elaborate arguments in the writings of the Apostles, attest the fact that according to God's arrangement, "Without the shedding of blood" there could be "no remission of sins," no "reconciliation for iniquity," no "access to God," no "life;" hence no restitution. All these attest also, that not the blood of bulls and goats, nor the service of the typical priests, could "take away sin" and open up the way of life, but the blood, the life of Christ, as the "Lamb of God taketh away the sin of the world;" and that "He put away [our] sins by the sacrifice of himself."-- Heb. 9:26; John 1:29; 1 Pet. 1:19.

Against this very general as well as very particular teaching of the Bible, not one solitary passage offers contradiction. Shall we ignore this testimony, and call these texts isolated passages, and accept and rejoice in any theory to the contrary?

We suggest a more correct and safe rule for the study of Bible doctrine, which is the very reverse of the one given by our contemporary, viz:--

Confess the ignorance of yourself and your friends regarding God's plans except as revealed by him in the Bible. Come to its study free from prejudice, ready to receive its teachings and to reason from its standpoint. Whatever theories may present themselves either from your own mind, or from others, prove all by a rigid examination in the light of every statement of Scripture bearing upon it; and while there are passages which you "cannot satisfactorily harmonize," DO NOT HOLD your theory very firmly.

There are picture puzzles made which will illustrate this principle. The block of wood bearing the picture is cut into all sorts of shapes, some of them much like others in size but all bearing different portions of the one picture. After these pieces are disarranged, the puzzle is to get each into its proper place again and thus produce again the original picture. Those who have tried it, know that the larger blocks bearing larger portions of the picture are most easily located, and if rightly placed facilitate the placing of the smaller pieces very greatly; but if one of these larger pieces be misplaced, it produces utter confusion in the placing of the smaller pieces, and though none can feel sure that he has it worked out correctly until the last piece is fitted in place properly, his assurance must be in proportion as the harmony of the picture progresses and the number of unplaced pieces decreases.

So it is in the study of the Plan of God; it is given to us complete but dislocated in the Bible. The largest piece of all--the centre to which all others must be matched and fitted is the doctrine of salvation through the ransom. To it all other features of the plan must be fitted perfectly, and our assurance and the firmness with

which we hold to any theory regarding God's plan should be in proportion only as the unfitted portions diminish.

To put together a picture and leave out the center piece, hoping that when we had made a picture of our own of the smaller and less important and distinct pieces, we should be able perhaps to have it complete without the main center piece, would be to follow the rule our contemporary suggests. You might make a sort of a picture thus, but it would give but a distorted and imperfect view at best. The grandeur and perfection and strength of the complete and finished view can only be had when all the parts are harmoniously fitted to the grand central truth of redemption through a ransom--a corresponding price.

Let each bear in mind that the Bible as a whole does not teach that which any portion of it contradicts. Hence we denominate a dangerous rule the one first given, though the editor of that journal professes to seek in this way for the Spirit of the Word.

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NOT IN VAIN.

"Now thanks be to that God who always leads us forth to triumph with the Anointed One, and who diffuses by us the fragrance of the knowledge of him in every place; because we are a sweet odor of Christ to God, among those who are perishing: To these indeed an odor of death to death, and to those an odor of life to life. And for these things who is qualified? For we are not like the many trafficking the Word of God, but really from sincerity, and as from God, in the presence of God, we speak concerning Christ."--2 Cor. 2:14,17.--Diaglott.

One advantage which the Christian toiler has over every other worker, is the full assurance that his labor shall not be in vain. And in proportion as he has faith in the promise of God, his service will be a joyful one, notwithstanding many things otherwise calculated to discourage. How truly may the consecrated child of God enter into the spirit of the Apostle's thanksgiving. Thanks be to God who always leads us forth to triumph, and who diffuses by us the fragrance of the knowledge of him in every place.

Like Paul it is our privilege to go with Christ outside the camp bearing his reproach. In the harvest field the Lord has appointed to every one of the anointed body a place, and showed that not even the humblest is excluded, and that the one, or two, or many talents may all be employed. Other saints have labored faithfully in the past, sowing the precious seed which we are now privileged to help in harvesting, and ere long the faithful sower and the faithful reaper shall rejoice together.--John 4:36.

But some may question, In what sense are we always led forth to triumph? We answer, In the same sense that Paul was so led. His message was not always received and appreciated, but whether received or rejected of men, he triumphed in the fact that his labor and sacrifices were a sweet savor to God in any case, whether they resulted favorably or unfavorably to those who heard. Paul's service was rendered heartily, as unto the Lord; and while his love for others made him intensely anxious that they should receive the full benefit of his service, he was not disheartened or tempted to give up the work, when the desired results failed to follow. It was his privilege to rejoice even then in his Master's approval, for he worked with an eye single to his glory.

The results of the preaching of Paul and the other apostles were not always favorable to the individuals who heard. Some rejected the whole message and would not hear it. Others would hear or receive only a part of it; and it seems that some even, after having received the truth and for a time walked accordingly, afterward became apostates and "enemies of the cross of Christ," not only turning their talents and energies away from the truth, but against the truth, and endeavoring to subvert the faith of others.

But notwithstanding these exceptions, which charity bids us hope were few, there were two general classes reached by Paul and every other true ambassador mentioned in this text. To the one class the message is "glad tidings," a sweet odor, a message of life giving hope of life. To the other class it was a reproof, a warning, unpleasant in that it condemned them, declared their lives to be out of harmony with the will of God, and showed that those which do such things, and take pleasure in them, are unworthy of life, worthy of death.

To these then the message had an unsavory odor; it was a death message and held out no hopes of life to such, but warned them that death was the legitimate consequence of their present course.

Thus our Lord foretold that it should be (John 16:8); that when the spirit of truth would come [upon the church] it [operating through the church by precept and example] would reprove the world, convincing them of sin and righteousness and of a coming judgment--of sin [by showing their present life to be contrary to the will of God]; of righteousness [by showing them by word and example what right is,--what the will of God is]; and of judgment to come [by informing them that though punishment does not always follow sin now, yet there will be a day, and age, in which every deed whether good or bad will have a just reward].

The fact that our message is not acceptable to them as a sweet odor, does not prove that it will never be so. They are now more

or less blinded by a failure to rightly appreciate either good or evil,

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else they could see as we do, that they are perishing through entailed Adamic sin, and that the message we bring is good tidings of a way through Christ by which all may enter into life everlasting. Their rejection of our message does not cause them to perish; they already perished through Adam, and they merely in blindness reject, for the time, the only means of recovery.

The Apostle mentions the same class in a following chapter continuing his discourse. (2 Cor. 4:3,4.) He there says that these who reject and do not receive the offer of life, are surely blinded by Satan; they do not see things in their true light. It is because they are blind and not that the message is not clear and favorable that the advantages of the message are not seen, but hidden to them--the lost, the unsaved. All were lost, but believers having heard and accepted, are reckoned as saved or recovered to life. These who reject are still in their former condition, still lost--unbenefited by the favor as yet.

But thank God for the assurance that these whom our message does not now reach, and cannot now benefit or recover from their lost or perishing condition, will be brought under favorable conditions shortly, when the glorious Millennial reign is fully inaugurated. The "god" or "prince of this world" shall be bound and his chains of blinding error and misrepresentation shall be removed from the groaning creation, and he himself shall be bound with the great strong chain of truth, and he shall deceive the people no more during the glorious reign of Messiah.--Rev. 20:1-3.

Then the blind eyes shall be opened (Isa. 29:18); then the glory of the Lord and the righteousness of all his arrangements may be clearly seen, and all flesh "shall see it" together. Then the same message, now an odor of death, and offensive to them because of their blindness, will be rightly seen. The knowledge of the Lord shall fill the whole earth, and all shall know him.

The conditions of the message as it relates to sin, and God's abhorrence of it, and the fact that he will not grant life to willful sinners, etc., will still be the same; they cannot change; but the conditions of the sinner will change; his blindness will be removed, and he must then decide the question (obedience and life, or sin and death), which we are able to decide now.

But it is asked, What advantage then do believers of the Gospel age have over those now blind, who will see in the Millennial? We answer, much every way. Think of the joy and peace which we have from believing, which the world can neither give nor take away; think of the fellowship with the Father, and with our Lord Jesus, and the realization that under his favor and care all

things, good and bad, are working together for our ultimate good. And then, besides all this, remember that those only who believed during the acceptable time (See June TOWER, page 5), receive the high calling or invitation to become joint-sacrifices with Christ Jesus, and thus joint-heirs of his coming glory and kingdom, which is to bless and uplift those whom he redeemed.

But though we enjoy the service most when it results in finding those to whom the message is good tidings, and sweet odor, yet our service to the other and much larger class is profitable also. Sometimes a seed of truth is a long time in germinating; sometimes those to whom at first your message is not agreeable, an odor of condemnation and death only, recover from their blindness and become faithful servants and messengers of the truth long after your message. Others it restrains from more violent and outward evil, and your labor is thereby a blessing in some degree to the world. And even the individual, though he die blinded to the beauties of the message you sought to carry to him, will in the future doubtless be helped and benefited by the remembrance of your words and example.

But nevertheless, whether we see much or little fruit to our labors, let us remember Paul's lesson above, that our labor cannot be in vain if it be acceptable to God as a sweet odor, as it surely is where done with an eye single to his service and glory.

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THEY SHALL CAST YOU OUT.

A number are waiting anxiously to learn the result of the trial of several brethren by their fellow-members in the "Disciples" or "Christian Church." The report was crowded out last month but we lay it before you now, as follows:--

Westmoreland, Va. DEAR BROTHER RUSSELL:--

In my letter of June 1st, [See June TOWER] I made known the fact that a trouble had arisen in this section in the Disciples or Christian Church in respect to the promulgation of those precious truths which have been sealed and hid until the due time, now present, and as advocated by ZION'S WATCH TOWER, which we believe are in harmony with the word, plan and character of God, though out of harmony with the doctrines and theories of men. As the preachers mentioned, five in number, have come and gone, I feel it my duty as well as privilege to give you the result. I will venture only this criticism. They carried nothing with them of which they will ever boast and they left nothing behind them of which they will ever be proud. After the sermon on Saturday

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night the Evangelist announced their mission in our midst. In our conversation he first tried to have us think of "that man Russell" as a fanatic, etc., but we have begun to see things in a different light. We conversed on various subjects, giving reasons for our faith, and for the rejection of former theories; he finally stated that no good could be accomplished by an argument, as we would reject his proof and call it figurative if it did not suit us. All arguments were cut short save that those five preachers met us in the church yard Sunday afternoon seemingly to entangle us in our speech by asking mixed and tangling questions, and demanding an answer, yes, or no. We all answered according to the questions and not with respect to their desire. Sunday morning he preached on "Christian Union our Plea," etc. Sunday night it was announced that the trouble existing in the church would be decided on the following night and that the decision would be final. On Monday night at 8 o'clock we had a sermon by the Evangelist from the text, "I shall be satisfied when I awake with Thy likeness." (Psa. 17:15.) He went on to show that death was not death, that is, man does not really die but only sleeps, referring to the cases of Lazarus, Jairus' daughter, etc., as proof, stating that we might call it figurative if we liked, but it was there. But he called no attention to their connection which might have shown that the language was figurative. After services the church was called to order and organized for business in the usual manner and the following resolutions were read and motioned to be adopted:--

Report of Committee selected to decide the trouble existing in Ephesus Church, June 27th, 1886.

"Inasmuch as certain views are held and advocated by those whom we have hitherto considered as one with us, which views we hold are speculative, unreasonable and unscriptural, and do but engender strife and produce no good result, and inasmuch as the Disciples of Christ have a right to Ephesus Church and premises, and do hereby forbid for the above reasons, the public expression and propagation of said opinions,--therefore, be it.

Resolved, by us the Committee selected, that those holding such views be required to cease from expressing themselves upon such views. And should they not agree to this, that they here make known their intention, and publicly withdraw themselves from the Disciples worshiping at Ephesus, giving their names, and the Secretary of this meeting will note them, and the clerk of this church will strike them from the church register. And if they do not comply, we withdraw and are no longer responsible. Be it further

Resolved, that we deplore this sad occurrence and love these brethren in spite of their erroneous opinions, but to save the church and preserve the harmony, peace and prosperity of her membership, we feel this our bounden duty. W. J. COCKE, Evangelist and Chairman.

We concur in the above,

E. A. COLE,
H. C. GARRISON,
JOHN PEED,
CHAS. BARKER.
Committee.

I having asked and obtained permission to speak, said: While I have not even leaned against a college wall that I might, perchance, draw some of the moisture out of its brick, yet in my humble opinion the true meaning of these resolutions would be more plainly expressed in these, though fewer words, viz.: "Notwithstanding the Disciples regard the holy Scriptures of both testaments as their only creed, Be it

Resolved, That hereafter no person holding membership in the church at Ephesus, shall search those Scriptures in order to learn that he may teach to his fellow man, any truth which was not seen and advocated by Alexander Campbell in his day."

When you vote on the resolutions, think of their meaning: If you reject them we will stay with you; if you adopt them you will drive from your midst every Christian who has in his heart a proper reverence for the Word of God, and love for his fellow man. You will not drive us from the Word of God, nor from the Christian Church, but from your midst, into the pure, free air of heaven. In that pure air, on this free American soil, we will still search those Scriptures and speak of their truths.

We were ruled out of order. As none favoring our views were allowed to vote, they were adopted without a dissenting voice. Four of us complied by asking that our names be erased, stating that they were no longer responsible for our teaching, nor we for their actions; that we must obey God rather than man. There are more to follow when convenient, who are not silent. A true idea of the confusion and trouble can more fairly be stated in the words of our opponents. After they had proceeded to select the committee, etc., his attention being called to the fact, the president stated that in the confusion of the hour they had forgotten a most important part of the programme, viz., to engage in prayer. Further on the evangelist said: "I have never been in such a trouble before, and we pray God we never will be again; it has been forced on us and we have tried to settle it the best we could."

We understand the plan of the chief reaper to be first, to bind the tares, next, to gather the wheat.

Let fearful saints fresh courage take;
The clouds ye so much dread
Are big with mercy and shall break
In blessing on your head.

If you see anything in the above that would be of any interest, you can use it as you think proper. These things were not done in a corner, there being no less than 300 persons present, and we are under no obligations to keep them secret. Your brief outlines and advice were sufficient and of great service, though we could not get those preachers to attack it in any form, and we thank you for them.

Your brother in the harvest work,

H. C. REAMY.

REMARKS BY THE EDITOR.

This is not what might have been expected of the "Disciples," who claim to be the most unsectarian denomination, whose creed is "the Bible only." Other denominations making no claim to the Bible as the test of fellowship, would have tried their dissenting brethren by their creed and their regular church court, and would have cast them out without needing to violate justice, since all assenting to such creeds are subject to their conditions; indeed they should not attempt to stay in an organization with whose fundamental faith and regulations they are no longer in harmony.

However we see in this the tendency of this harvest truth--to separate. The tares are bound up and separated, while the true wheat stand fast in the liberty wherewith Christ hath made them free. Compare Matt. 13:30 and Isa. 28:21,22.

Thus the elect from the four winds of heaven are being "gathered together" into harmony, into the light, into the truth, "out of Babylon," but not "out of his [Christ's] kingdom." By coming out of Babylon in harmony with the command, they are but proving themselves overcomers of the "Beast and his image," etc., (Rev. 20:4) and thereby are confirming or making sure their calling and election to that kingdom and class. Others, on the contrary, being tested by the truth, are found to be its adversaries, and thus proved to be unworthy of the position to which all were called--unworthy of the kingdom. They are gathered out of it--separated from the class the Lord recognizes, and bound tightly by their own prejudices, in which condition they will be in the "fire" of trouble coming upon such in this "day of wrath" and "trouble."

Stand fast, dear brethren; maintain a good record as soldiers of the cross and followers of the Lamb. The Captain assures us that we shall conquer through death in his service; that the "crown of life" is laid up for overcomers. "Let no man take thy crown."-- Rev. 3:11.

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"WHAT is our death but a night's sleep? For as through sleep all weariness and faintness pass away and cease, and the power of the spirit comes back again, so that in the morning we rise fresh and joyous; so in the last day we shall rise as if we had only slept a night, and shall be fresh and strong."--Martin Luther.

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This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it. Freely we have received and freely we would give the truth. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea, come, buy wine and milk without money and without price." And you that have it-- "Wherefore do ye spend money for that which is not bread? and your labor for that which

satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness."-- ISAIAH 55:1,2.

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MILLENNIAL DAWN.--The First Thousand is exhausted and we are now mailing from the Second Thousand. For terms see last page. Any who have paid for the book at any time and have not yet received it, should advise us at once. We have filled all back orders for which we have the full addresses.

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VIEW FROM THE TOWER.

Earthquakes of a physical character in Europe and America during the past two weeks have excited almost as much interest as the social earthquakes [the shakings by Anarchists, etc.] did a few months ago.

Since the subject of earthquakes was of sufficient importance for our great Teacher to specially mention, they are worthy of our notice also. Our Master, in referring to them, did not attempt by so doing, to arouse the fears of his holy followers, but on the contrary said, "Take care that ye be not alarmed, for these things must occur." "Nation will rise against nation and kingdom against kingdom, and there will be in various places famines and earthquakes. Yet these are only a beginning of sorrows."--Matt. 24:6-8. Diaglott.

Famines and earthquakes have in all ages given evidence that not only man but his home--the earth--is under the curse. And not only does mankind groan and travail in pain together until now, waiting for the new dispensation, but the earth also groans and quakes and travails to be delivered into the full and perfect Edenic condition, in which it will be a fit home for the restored, perfected race.

Our Lord well knew that these quakings of the earth, both physical and social, had been before his first advent, and that they would be frequent during the entire period between the first and second advents, and yet he mentions them among the notable things to be experienced in the transition period from the Gospel to the Millennial age: and so too with famines and pestilences. It seems evident, then, that our Lord's reference is not to the common run of such calamities, but to some special and wonderful events. This is clearly marked by the account of this same discourse given by Luke; he gives some items not mentioned by Matthew and Mark. Luke (21:10-12) records it thus: "Nation shall rise against nation, and kingdom against kingdom, and great earthquakes shall be in different places, and

famines, and pestilences, and frightful sights, and great signs shall there be from heaven. But before all these they shall lay their hands on you and persecute you."

It certainly was not before a great earthquake that the Church began to suffer persecution, for a few days after Jesus uttered these words there was an earthquake (the day he died) and there was another when he arose. (Matt. 27:51-54 and 28:2.) We think the proper inference then is, that in connection with the quakings of society, the overturning of kingdoms (mountains in symbol) in this great "Day of Jehovah," into which we have already entered, we may expect wars, pestilences, earthquakes, and famines, not as usual, not as heretofore, but to an extent never before known in earth's history. All these things together combine to make "a time of trouble such as never was since there was a nation even to that same time," "no, nor [thank God] ever shall be." (Dan. 12:1; Matt. 24:21.) And as for the earthquakes and famines, severe and wonderful as they will evidently be, the Master tells us, "These are [only] the beginning of sorrows," the start of troubles much more intense.

We can readily imagine the effect of these "beginnings of sorrows" upon the people. Should famines no worse than have been known in the past, occur now, the people, used to bountiful harvests and great extravagance, would feel it terribly to die by the tens of thousands for the lack of the simplest food. And with the present mixture of intelligence with ignorance, among the masses, is it not surmisable that the famines would be charged in some way to Capital--to speculation, etc., by those whose store of learning is "a dangerous thing"? The tendency would be toward bread riots, class legislation, anarchy, and other falsely-supposed remedies and preventives, thus producing the social earthquakes and tidal waves.

Were earthquakes to occur in our day no more terrible than in the past, sixty thousand people might perish in six minutes as in the Lisbon earthquake, and the result would be to make Infidels and Atheists by the thousand among men. More free to think for themselves than in the past, more conversant with facts and less superstitious, and lacking information as to why evil was permitted, or misinformed regarding it, by the creeds and teachers of the nominal Church of to-day, and unable to see that these things are part of the one grand, stupendous plan for human restitution and everlasting happiness, of which the cross of Christ is the centre, many, very many, would doubtless conclude that there is no God and no hereafter, that nature is the only God, and evolution the only process of creation, etc. And being thus freed from the moral restraints and fears which now hold in check so many evil doers, the world will be ripe indeed for a time of worldwide trouble, of anarchy and crime, to which past ages furnish no parallel-- slightly illustrated during the "Reign of Terror" in France.

And seeing that God hath appointed this "day of vengeance" in which to permit human effort to work itself out and prove its own inefficiency, and to demonstrate to them the necessity and wisdom of his laws and plans, what wonder if God has reserved many of the great changes of nature, with their attendant sorrows, for that same day of trouble, in which the increasing light of truth, instead of leading men to repentance and a recognition of the Lord, are because of hardness of heart leading to vain philosophies and self-conceit, which only a full course of discipline and an utter failure of those philosophies will make tractable preparing the way for the Kingdom of God.

We may be sure that great changes must take place in the climates and soils of the earth, before it will be "prepared," as was the garden of Eden to be a fit home for perfect man. Cyclones, earthquakes, thunderbolts, and alternations of drouth and deluge, and of blizzards of cold and simoons of heat, are indications of the imperfection of earth; for the causes are doubtless natural, and very rarely indeed can we see them to be special dispensations of Providence. That God has the entire scope of his plan in all its details measured exactly, we cannot doubt, after learning the plan of the ages; hence we may know that earth must reach its perfection as the garden home of man by the close of the Millennial Age-- when man's trial being ended, it will be due time for all the willing and obedient to enjoy God's favor to the utmost, when "there shall be no more curse" either upon man or upon the earth for his sake. And if this be true, how appropriate that great physical, as well as moral changes, should occur in this harvest or transition period, "the day of preparation," that evil (catastrophy) may be ended, and that by streams breaking forth in the desert (Isa. 35:1,2,6), etc., the earth, like mankind her lord, may from a new plane go on gradually, progressively, to the fullest perfection in all respects, under the glorious reign of Messiah.

But amid all the troubles of this day, the saints should give ear to the Master's words, "See that ye be not troubled, for all these things must come to pass." The physical convulsions are as needful and as proper as the moral and social upheavals, and in order that our faith might be well founded and unshaken, God has provided us the strong meat of truth in due season. From the advanced standpoint now attainable, we can see the grand outlines of God's plan, in which the "Day of Wrath" and its shaking are needful parts.

Thus advised, and leaning upon the strong arm of her Beloved the King, the little flock, the saints, the espoused Bride of the Lamb, may well be without the alarm and fear which will gradually become more and more general. Speaking for these members of the body of Christ, and concerning this very trouble, the Psalmist says:--

God is our refuge and strength,
A very present help in trouble;
Therefore will not we fear
Though the earth be removed,
Though the mountains be carried
Into the midst of the sea,
Though the waters thereof roar and be troubled,
Though the mountains shake with the swellings thereof.
--Psa. 46:1-3.

This applies equally, whether the literal or symbolic or both, be understood as meant. We need not fear the revolutions and overturnings of governments at hand, for we are waiting for and expecting thus to see Messiah's heavenly rule introduced. We need not fear or be troubled at literal earthquakes, or death in any form, since we are only waiting to finish our course, and realize that "Blessed are the dead that die in the Lord from henceforth."

Thus armed and prepared, we may be without fear or carefulness as regards these things, and give the more earnest heed to our mission as laborers in the harvesting of the church, and to our part in the battle of this great day--the defence of the truth, the defence of the cross.

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EXTRACTS FROM INTERESTING LETTERS.

Michigan, August 25, 1886.

DEAR BROTHER RUSSELL: I have just finished reading Millennial Dawn the second time, and although the subjects treated were not new to me, but had been studied and digested before, I am delighted with the book, and have experienced great pleasure and profit, and feel like a giant refreshed with new wine, better prepared and equipped for the conflict.

One feature of the book that escaped my notice before, is the wise arrangement of the subjects, and the mild and gentle language used in contrasting the truth with error. Although these truths set forth so clearly, may still be rejected by the so-called great teachers in the

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nominal church it appears to me it would be impossible for any to take offence. The book is a production well worthy of a Master in Israel, one whose eyes had been anointed with eye-salve. The book will be "meat in due season" to all who are true followers of Christ. I will be anxiously looking for the issue of Vol. II.

I feel deeply obliged to you for any word of advice, encouragement or reproof by letter or in the TOWER. Reproof

no doubt is what I need the most, will receive it as from the Lord. Shall feel deeply thankful to you at all times.

All my sympathy is with you in your labor of love. Yours in Christ, J. P.

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Brooklyn, Aug. 23, 1886.

DEAR BROTHER RUSSELL: Last evening as I sat home perusing the August TOWER, I noticed some articles of special interest, and it occurred to my mind that this number would be a good one to send around with my name on wrapper, and marked articles, to many of the members of the church I have left. So please send me 35 copies and charge to my account. I did think in the Spring that I would take but one copy, but now I think I must have three or four regularly. I give one, two or three away each month.

For the last two months these truths have been clearer to me as a whole, and I begin to realize (that is quite different from accepting or believing) the power of these truths.

The Millennial Dawn, two copies, came to hand last week, much to my satisfaction. The work, as a piece of manufacture, in clearness of type, fine paper, careful printing and neatness and beauty of binding, is very excellent.

I have only, as yet, had opportunity to glance over the chapter headings, but that glance affords much satisfaction, and next month I shall commence a careful study of these doctrines, which you here present in such clear and connected form.

I anticipate great profit from your work, which I cannot but feel that the blessed Lord has directed you in and revealed to you. I want two more of each of the coming volumes when out.

The TOWER has always much profitable reading in it, and I particularly like the "View" and "Interesting Letters." That one in last TOWER from the gunner in India is excellent and very interesting. How he sees through the shams of worldly missionary life. These letters do me good and give me new ideas. I often feel that I do not amount to much, but "every little helps."

I have given away but three Foods lately, but think they are profitably received. Am hoping for another Christian to ask me, to whom I gave a July TOWER with a few words.

One earnest Methodist associate has read a number of TOWERS and some in Food and is giving respectful consideration to the views. He is quite a student and a Bible class teacher of adults.

I have always had joy in the Lord, but as the years roll on I rejoice more and more, and realize the privilege of serving him as I can.

I do not expect you to answer my letter. With all your work, correspondence, etc., I wonder that you can get time for writing books, let alone answering occasional correspondents. With Christian regard, yours in hope, _____.

DEAR BROTHER RUSSELL: I held a meeting at Bradford, Pa. on Sunday, and obtained four (4) subscriptions for the WATCH TOWER. I enclose herewith Post-office Order for \$2.00 and names of the parties. They want me to hold it in a hall the next time. One party, a hardware merchant, proposes to raise \$25.00 for the hall. This man who has become so deeply interested, has been a Free Thinker. Yours in the Lord,

S. O. BLUNDEN.

Galt, Cal., July 31, 1886.

DEAR BROTHER RUSSELL: I thank you again for all the tracts and papers received a short time since. I am constantly on the alert for opportunities to place them where they will accomplish most good. Each copy is given or sent with a fervent prayer, and not carelessly. There is much to remind us that this is the gleaning time; only a few scattered everywhere will accept the truth. How precious they are in God's sight. Only the humble hungry ones, whose eyes are opened to see how vain all their pleas for God's love according to Sectarianism are, can receive the truth. Some see a little at first, but when they find how much they must suffer if they go out of the "pews," they cling to their creeds with some mental reservations.

Yours in Christian love, _____.

England, August 9, 1886.

MY DEAR BROTHER RUSSELL: It is with unspeakable satisfaction I find the long-looked for "Millennial Dawn" announced in the TOWER for July, which has just reached me. I hasten to ask you to forward as many copies as you can for the enclosed amount.

I am sorry I cannot report any marked improvement in the work here, but every number of the TOWER encourages us to go on quietly doing what we can, leaving results, though we are thankful for some evidences of good being done. If men will not come right out, they confess we are right. Yes, the truth will sink into honest hearts, and we need not fear that all who have ears will hear. Your article this month (July) is especially opportune. You may be more advanced in America, but exactly the same is rapidly increasing here. If the Lord will may it please Him to use us to speak a word in season to those who are giving up truth along with error.

I must not trouble you with a long letter, as I know your time is well occupied. Your faith encourages us here. Bro. W. and

myself and wife pray that the Master may continue to bless your labors. We know and realize fully that none but the Master could give the light we get upon his word through the TOWER.

We send loving greeting to yourself, Sister Russell, and all whom, though having not seen, we love for the Master's sake.

Affectionately yours in Christ,

A. P. R_____.

Metcalfe Co., Ky., August 11, 1886.

DEAR BROTHER AND SISTER RUSSELL: Your dear WATCH TOWER seems to be an associated agent with the blessed Bible, sent forth into the world by the Holy Spirit to bring to us clearer knowledge of the plan of God. Many thanks for the chart, I appreciate it more than tongue can tell. I have not been well for some time, and have the chart on a screen where I can study it with "Food" as I lie upon my bed. I am trying to learn it so that I may be able to explain it to others. My interest in the Restitution is increasing. Oh! how I long for it to be proclaimed throughout the land that the dark clouds of ignorance and tradition be driven before the bright Star that is rising.

I love the WATCH TOWER more every day, and am willing to do anything in my power to circulate it more, or anything of a similar nature.

May the blessings of heaven rest upon you and your work in the Lord, is the prayer of one who remains,

Yours truly, M. E. S_____.

Uniontown, Pa., Sept. 2, 1886.

DEAR BRO. RUSSELL: Some time since I met Mr. _____, who told me of your work, and gave me a few of your teachings in regard to the Word. Now I am filled with a desire to know all. Am a Baptist-professing Christian, but I want the truth, and I will try to recognize it wherever I see it. Please send me a list of all publications that has been or is put out by ZION'S WATCH TOWER. I never have been so moved in mind as I have been within the last few months in regard to spiritual things. "FOOD" has opened much light to me, and I am hungering after the rest. I expect to do missionary work, or as I understand it better, colporteur work. I hope the Lord has some sphere in which I may cast my mite of work for his honor and glory. I am very poor in this world's goods, but I want to buy as soon as I can all of your publications, including, if possible, the back numbers of the TOWER. God willing, I want to get down

to the Bible class and other meetings in Allegheny. Yours truly
for God and his glory, J. H. G_____.

Flora, Ills.

DEAR BROTHER: I notice by my last TOWER that the first volume of "Millennial Dawn" is ready. I do not ask you to send it to me now, for I have not the ready money, but I expect to have it by the middle of next month, when I will send it. I write to ask you to reserve a copy by all means. I have not yet sent my subscription for the TOWER, but, dear brother, do not stop it. I could not do without it, nor can I do without "Millennial Dawn." Next month, or sooner if I can get the money, I will send what I can, two or three dollars if possible. I must have them all. I can't do without them. My mind craves the truth (spiritual food) as much as my worn-out body craves natural food. With lasting gratitude to you and Sister Russell for my present enjoyment of the glorious light now bursting upon the sleeping Christian, I sign myself,

Your Brother in Christ, _____.

A Swedish Brother writes:

DEAR BROTHER IN CHRIST: "Millennial Dawn," which I received some time ago, I prize very highly, and nothing in the world would please me better than to see it in the hands of every professing Christian, and I think it would make real Christians out of many of them. I thank God and you that I have a copy of it.

Dear Brother, as far as human companionship is concerned, I am alone out here; but then I do not feel lonesome in the least, for I can truly say that Christ our Redeemer is my companion (in mind) a good deal of my waking time. And then again, I am often with you and Sister Russell (in mind) thinking and almost seeing you working away with might and main to prepare and send out the glad tidings of great joy, and by this means I do not feel lonesome after all.

Amboy, Ohio, Aug. 26, 1886.

DEAR FRIEND: I embrace the first available opportunity to acknowledge the receipt of the "packets," and also the "Millennial Dawn." I have read it almost through, and consider it a wonderful production. It makes the truth so plain that I can hardly wait to finish the reading of it, feeling so desirous that somebody else should have it, for it seems to me they cannot fail to see the reasonableness and truthfulness of the subjects therein discussed. Yours in Christian love, F. E. R_____.

New Lisbon, O., August 24, 1886.

DEAR BROTHER RUSSELL: Enclosed you will please find one dollar, for which you will please send me Vol. I, of "Millennial Dawn." I have seen a copy of the book and am much pleased with its appearance externally and delighted with the contents so far as I was able to examine it. A few of us here are doing what we can to proclaim the glad tidings. The greatest opposition we find comes from the sources we least expected, that is from the churches. And those claiming to be the most advanced and most liberal seem to be the most bitter. I am not surprised at the action of the church of Ephesus in expelling those members who differed from them. Probably if they had kept quiet they could have remained in the church. That seems to be the rule of the "Disciples' Church" here. I thank God to-day I am free from all such organizations, and I intend to speak out what I believe as I have opportunity, and to do all I can to advance the cause of the Master. Wishing you success, I remain,

Your Brother in Christ,

W. F. F

Easton, Pa., August 26, 1886.

DEAR BROTHER RUSSELL: I am sure you are always pleased to hear from the little flock, still on account of your arduous duties I have heretofore refrained from writing, but can do so no longer. Bro. Blunden was with us last night and preached on The Restitution of all things. (Acts 3:21.) The number present was not as large as we could have wished, but they were much pleased. It is our intention to have Bro. B. preach for us each time he comes, (this was the second time) and some are becoming interested. I want to do all I can to bring them and others into this marvelous light of the Gospel. In compliance with your request, I herewith send the names of some whom I know are Bible students.

Yours in grace, F. P. G_____.

September 1, 1886.

DEAR BROTHER RUSSELL: Will you send me four more copies of Millennial Dawn for the amount enclosed. When I loan them I ask my friends to read them carefully by chapters and in their regular order, and then to give me their opinion. At the same time I caution them, that if they do not critically examine the contents of the book as suggested, I shall not care for hearing their opinion, neither should I desire any criticisms based upon an imperfect understanding of portions read and examined

disconnectedly, for the reason that such criticism would be entirely unworthy of consideration.

I would very much like to ascertain from honest, intelligent skeptics and infidels, their convictions regarding the existence of a supreme, intelligent Creator, and regarding the Bible as a divine revelation, after reading the whole book in the manner suggested. Also, I would like to ascertain from my unbigoted Christian brethren (of the household of faith) their convictions as to whether the character of our God, as demonstrated in these pages, is not such as to incite to greater reverence and veneration for him; and whether the plan of God, as the unfoldings of truth have revealed, and to which their attention is called in this volume, does not enable them to recognize these unfoldings to be in perfect harmony with his justice, wisdom, love and power, and to realize more clearly than ever before that the Bible is indeed God's Word.

Will you please let me know how my account stands with the Z.W.T. Tract Fund? There will be no danger of my wanting to "sound a trumpet" (Matt. 6:2), for I know the amount must be shamefully small; but the reason I ask for the information is, because it has occurred to my mind that I ought to give at least no less than I used to give to the support of the sect to which I belonged. Indeed, we who have been helped out of Babylon, and thus freed from her shackles, ought not to forget how the truth first reached us, and we ought to do all in our power to have it reach others.

When we begin to count up the prejudices and errors that the Z.W.T. publications have been the means of divesting us of, and when we begin to reflect upon the liberty we have been called unto and enjoy, and upon the floods of heavenly light that have been pouring in upon our understandings, we look back and feel as though there had fallen from our eyes, as it had been scales. (Acts 9:18.) And as Paul done, so should we, for straightway he began to preach the truth he had received, and he increased in strength, confounding the Jews who dwelt at Damascus. So may we confound those who dwell in the cities (sects) of mystic Babylon. As the truth reached us, we have good reason to believe that it may yet reach others, and in the same manner. If we can not write it, or tell it, may we not by contributing our means thus aid you in publishing it, until it has reached all who have ears to hear, and brought them into the enjoyment of that liberty wherewith Christ hath made us free?

Still trusting in God, who giveth us richly all things to enjoy, I remain, your brother in Christ. Grace be with you, and with all your fellow-laborers.

W. C. MACMILLAN.

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"WHEN you make a mistake, don't look back at it long. Take the reason of the thing into your mind, and then look forward. Mistakes are lessons of wisdom. The past can not be changed. The future is yet in your power."

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THE true Christian is like the sun, which pursues his noiseless track, and everywhere leaves the effect of his beams in a blessing upon the world around him.--Luther.

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A BRUISED REED.

Lord, all thy wondering saints have told
Thy faithfulness from years of old;
Yea and amen, thy word shall be,
Though flame devoureth land and sea,
That changeless word my trust I make,
'A bruised reed he will not break.'

When tempests sweep the noon-day sky
And bow the forests with a cry,
Though trembling in the rush I wait,
So weak, so lone, so desolate,
Sure shelter still this rock doth make,
'A bruised reed he will not break.'

When in the midnight gloom I fear
The nameless terror prowling near,
Out of the night's immensity
This star of promise shines for me;
My refuge in this word I take,
'The bruised reed he will not break.'

A bruised reed! a worthless thing,
With every light breeze shivering!
By earth forgotten or unknown,
Yet sheltered by a heavenly throne,
His promise all my trust I make--
'A bruised reed he will not break.'"

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"GOD IS LOVE."

1 JOHN 4:16.

The Bible statement that God is love, and also its teaching that he is wise, just and almighty is very generally accepted by Christian people. Our ideas of the great Creator of the Universe admit of nothing short of perfection in each of these respects. But laying aside the Bible and its declarations as to God and his plans, what visible proofs have we of this character of love which the Bible ascribes to him.

Look about for a moment; creation everywhere speaks of God's power and wisdom. We look at distant worlds and note the harmony and beauty of the entire arrangement; "Day unto day uttereth speech, and night unto night showeth knowledge. There is no place nor language where their voice is not heard." (Psa. 19:2.) They all declare with united voice, The great Creator is infinitely wise and almighty. If we look at the mountains and oceans of earth, they repeat the story of God's wisdom and power. If we look at the insect and its wisdom and skill, or if we look at man, even in his fallen condition, we are forced to admit the wisdom and skill which have so perfectly adapted to their functions our various members; and thus again we are told of God's wisdom and power.

In regard to the justice of God, we have one awfully impressive illustration which should, as God designs, last us to all eternity; and not us only, but all his intelligent creatures. This illustration is found in mankind itself. The aches and pains and sorrows which are associated with the great enemy death, which as a great monster has been swallowing up the race for six thousand years, speak to us of God's justice; for we realize that we are sinners, and recognize the justice of his law which declares the just wages of sin to be death.

Hence, while groaning and travailing in pain together, and crying, O, wretched man that I am, who shall deliver me from this state of bondage to corruption, we recognize the justness of our penalty, that the law which condemns us is holy, and just, and good; that the fault is with us, and that "just and right is he." We wait for Jehovah's favor, hoping for forgiveness, hoping that he will excuse our sin and receive us back into fellowship. But after waiting over four thousand years, we see that God's justice was so great, so perfect, so unalterable, that even he, could not violate his own just law, but to clear the guilty he must provide a ransom--a corresponding price. Had not the justice of the Almighty been equaled by his wisdom in arrangement, sad and hopeless would man's case have been. But wisdom had foreseen and a Redeemer was provided, who gave himself a ransom for all, on account of which all shall go free.

Ah, yes; we have abundant proof of the completeness of God's justice as well as of his wisdom and power. But now let us look

at the proofs of God's love. What are they? Think them over. Can you not think of any proofs of God's love? Surely those who claim that God is all love, and that his wisdom, power and justice are small in comparison to his love, should be able to give many proofs of it, many more than the few we have just given of his wisdom, power and justice. Will they not mention some of the proofs of God's love?

Ah, says some one, I will mention the proofs: the rain, the sunshine, the heat and the cooling breeze, life, health and strength, are proofs of the love of God to men.

Nay, my brother, you err there; these are not proofs. He sendeth his rain upon the just and upon the unjust, and causeth the sun to shine upon the evil and the good. Life, health and strength are not found in our groaning and dying race, unless we use the words in a modified and accommodated sense. And then we find these inapplicable as proofs of God's love; for the most healthy are oftenest the wicked, of whom it is declared: "God is angry with the wicked." --Psa. 7:11.

Then again, what should we say of these proofs when we consider that the sun shines too hotly sometimes, and men are overcome by the heat. Are they overcome by the love of God? When the rains fall in torrents and cause immense destruction of life and property, is that a proof of the love of God? Who will say that there are proofs of the love of God about us, visible and tangible to the sense of mankind as the evidences we have of his wisdom, justice and power? Day after day, year after year, century after century, cyclones, tempests, hurricanes and earthquakes manifest power, but speak not of God's love. Cholera, small pox, yellow fever, typhoid fever, scarlet fever, malaria, diphtheria, croup, consumption, dyspepsia, and a list too long to repeat, known to all by bitter experiences, weary watchings, and sad partings in death, surely these do not prove God's love.

Notice one thing dear reader: all of these things do prove that God is not so overbalanced in love, that he cannot permit justice to thoroughly scourge the race of condemned sinners. And in the scourgings his justice and power are manifested, though his love, and often his wisdom, are yet veiled. Nevertheless all are there. These things prove that God's love does not override and overthrow his justice, and surely blind must be the mind which sees in the dealings of God past and present, a God wholly love and devoid of justice. Lame indeed is the world's hope if it depends upon God's love to overthrow his just sentence against the race, and thus release from condemnation and death.

But again we ask, is there no evidence of God's love--no proof? If so man's case is hopeless. Justice could never clear those whom it had condemned as unworthy of life. Nor could it grant them another trial as though its present sentence were unjust. Is

there no proof to corroborate the Apostle's statement that "God is love?" Must we take it on blind faith, without a single proof?

Thank God, dear reader, there is one proof of God's love, and it is so grand as to be overwhelmingly convincing to him that hath an ear to hear. That proof is Jesus. The fact that God sent his only begotten Son, that at so great a price God "redeemed us," "bought us," is proof of his love, beyond all question. Here we have the proof, the very proof that was in the Apostle's mind when he wrote, God is love; for he declares

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again, "Herein is love, not that we loved God, but that he loved us and sent his Son to be the propitiation [Greek, hilasmos, THE SATISFACTION] for our sins." 1 John 4:10.

Though the Bible repeats over and over again that God is love, and promises that he will prove it by and by, only those who accept of the RANSOM as the expression of his love, and the central feature of the plan of salvation, can see any proof of God's love. The more clearly we grasp the plan of which the cross, the ransom is the centre, the more truly we see light in God's light, for this is the only manifestation or proof of God's love yet given to the world.

The confidence of the saints in God's love and care cannot be offered as proof to others; for it is such proof as faith alone can accept. By faith we see proofs of his love and care where others see just the opposite; we walk by faith and not by sight. By our faith we are enabled often to see love, care and providential blessing in adversity, tribulation, opposition and persecutions, and to realize as true, God's assurance that all things good and bad are being overruled for good to us. Hence we see by faith in God's promises what we cannot say has yet been demonstrated, except in the one instance mentioned, the gift of his Son to be our ransom price, and thus to become in due time our Deliverer.

The next age will DEMONSTRATE in a practical manner the love of God as fully and clearly as the past has demonstrated his other attributes; but as yet his love is entirely a subject for faith. A faith which is instructed out of God's Word has for its foundation the Bible's explanation of present circumstances, namely, that the disturbances of nature, (earthquakes, cyclones, etc.) as well as the ravages of death in various forms of disease, are all parts of the curse or death penalty to which our race became subject through the disobedience of our first representative in Eden. From that standpoint also, it looks out into the future with confidence and hope to the promised Restitution, vouched for by the RANSOM.

A faith to be able to appreciate the love of God must grasp God's explanation of the justice of the curse, and must reach forward and grasp also the as yet unfulfilled assurance that the ransom

given by our Lord fully met the obligations of the sinner, and that in consequence the curse shall be removed and be "no more," and all the race shall be blessed when the due time shall come. On the contrary, the mind which sees in the catastrophes and curse of the past the love of God, and from these facts draws the inference that his love overbalances his justice, and concludes that he could not, in the exercise of his justice, blot out the willful sinner, because his love would hinder it, would compel him to violate his own decrees and just arrangements regarding the cutting off of willful sinners from life--that mind is in even a worse condition, and more blinded than that which believes that God inflicts these calamities, this "curse," unjustly upon beings innocent of any fault in the matter; who claim that man never was perfect, never was tried, and never fell, but was created imperfect and then cursed and subjected to evil, that he might develop (evolve) greater perfection than God was able to give him in his creation.

How weak and foundationless both of these theories, when examined in the light of facts and God's Word. Both contradict them, and furnish the only reasonable explanation, as well as the strongest imaginable ground for faith and love. Thus seen, God is love, God is just, God is wise, God is almighty. Oh, the depths of the riches both of the wisdom and knowledge of God!

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A WORD OF WARNING.

We live in a time when it is considered discourteous, and a sign of narrowness and bigotry, for a speaker or writer to criticize the teachings of others, no matter how erroneous they may be. This common sentiment has grown out of an attempt on the part of the various Protestant denominations to effect an outward union, or at least an agreement not to antagonize each other, by ignoring doctrinal differences, instead of harmonizing them by an appeal to the Bible. And it has been nourished by independent thinkers both in right and wrong directions who have come to differ from their denominations, and yet because of sectarian popularity have desired to stay within the pale of the nominal church. These, when called to account, to defend their position, raise the cry of "bigotry" and "narrow-mindedness," against those who attempt to call them to account for their deviation from their ordination vows to the sect under whose name and auspices they hold forth.

The worldly who predominate in every sect, favor the newer and so called liberal views, and those who hold firmly to a doctrine, true or false, fear the epithet, bigot, so much that they yield, and think and act as quietly as possible.

To such an extent is this true, that the leading pulpits of the leading sects are filled with men who though brilliant and able, not only act a lie regularly every week, (for they would not profess to believe or teach the doctrines of the sect they represent) but what is even worse, some of them do not even claim to believe the Bible, nor the plan of salvation therein set forth. They take a text from it as a matter of form and custom, but quote its statements in the same breath with quotations from Shakespeare with evidently the same ideas concerning the inspiration of both. They teach openly what others teach privately, that the plan of salvation is a step in a general process of evolution. They deny a fall from and loss of innocency and perfection, and life, on the part of a representative, Adam, and also the ransom of all from that loss, by the DEATH of Christ Jesus, man's second representative. (Rom. 5:17-19. Matt. 18:11.) One of these openly declared to his congregation, "If you believe the old scheme of theology that men fell in Adam, then you have not any room to believe anything I am telling you and my preaching is idle."

They thus construct out of evolution, or as they term it, progressive development, a new gospel, a new different hope from that which Jesus and the Apostles preached (1 Cor. 15:21,22. Heb. 2:9),

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--a salvation to be accomplished by a resurrection, and brought about by the death of Jesus a ransom for all.

Yet these utterances go almost unchallenged, because, first, "Orthodoxy," so called, furnishes no clear cut, sharp, powerful arguments, among its various and clashing creeds, which could successfully meet these infidel heresies; and secondly, because these anti-scriptural evolutionary theories, are popular among the rich and cultured and fashionable, who constitute the "back-bone" of each denomination; and the opposer would in any event be considered a narrow-minded bigot, an obstructor of reform and progress.

We thank God for liberty of conscience, for freedom from the stake, for reform and progress in the study of his word, for ability to rightly divide its precious truths, and for the light now shining from it, exposing traditional errors and revealing the divine plans. But as for that Liberal Christianity now so popular, which counts the Christians of the world at 350,000,000 and includes in that number every shade of belief and unbelief in the Bible and out of the Bible, and confessedly "includes all the speckled and streaked" characters of christendom, thank God we have knowledge enough of his word to utterly repudiate it as opposed to his teachings. And he that by silence or action biddeth God speed to any error, or its advocates, is a partaker in the evil.

This same false sentiment prevails in religious journalism, though to a less degree, for the same reason. There are to-day numbers of journals whose doctrines, though moral, are like those above referred to--evolutionary and in opposition to the Scripture Gospel of a restoration from a FALLEN state by the payment of a ransom or corresponding price for all, in the death of our Lord Jesus.

We claim no liberty to deal with the personal affairs, or the private character, of any of our contemporary editors, but we do claim the fullest liberty to criticise their public teachings, and accord to them the same liberty. And while we would not harm them personally, but rather do them good, we will use our best endeavors to knock to pieces, and show up to God's children their sophistries, and to expose the deceitful and ensnaring manner in which they would set aside the ransom and the cross of Christ, in its place leaving the idea that we are reconciled to God by our own death to sin, as they are pleased to call it--each upon his own daily cross.

To frame an argument, they say, Adam died to righteousness and Christ died to sin, and we become acceptable to God by following Christ's example and dying to sin. Thus they form an argument which few can see the weakness of, because death is sometimes used in a figurative, as well as in a literal sense by the Apostles. If some of their readers enquire whether then they believe that Jesus was a sinner, that he could die to sin, as Adam died toward righteousness, they quickly quote the Scripture which declares that "In him was no sin," and leave the argument there safely, because few can see through their sophistry; and thus they go over and over the same thing, admitting in one breath that Jesus had no sin in him, and claiming in the next that he died to sin in the same way that Adam died to righteousness, and that we should die to sin as he did.

We can scarcely believe that these teachers are deceived by their own sophistry, and unable to see that since in Jesus was no sin, his dying to it in

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any figurative sense would be a totally different figure from that of our death to sin; for in the sense in which we become dead to sin, we were alive or active in sin once. Consequently if Jesus never was alive in sin, he could not die to sin in the same sense that we may be said to die to, or cease to live in sin.

Suppose for argument's sake we should admit their claim, and say that Adam died toward righteousness when he began to live in sin; it would surely imply that he was alive toward righteousness before he could die, or cease to live in that condition; and since our Lord Jesus was never alive in or toward sin, is it not evident to all that he could not die to sin in the same way Adam died to righteousness? --in the sense of leaving or

abandoning it? Hence it is evident that such an argument instead of being logical is sophistical--a deceptive arrangement of words to convey a false idea and cause it to appear reasonable.

What then is the meaning of the statement of Rom. 6:10 "In that he died, he died unto sin once?" We answer, He did die for [or because of] sin once, not however metaphorically but actually, really and on a literal cross--as a sacrifice for or because of our sins. And when we realize the completeness of the price thus paid, and that in rising from death he did not take back that price, but was raised by the Father to a new nature, we are prepared to realize that we who were under the condemnation of death, are fully redeemed from that penalty, and that by a resurrection we will regain life. And realizing this now, by faith we may reckon ourselves as though we had passed through the ordeal which our Lord passed --as though we had died, and had then been made alive by God. (Rom. 6:11.)

As a matter of fact, the wages of sin is total extinction, but Christ having paid our penalty, has assured us a life from the dead. Thus, so far as we are concerned the effect is the same as though God had repented and remitted our penalty, and after having taken life from us according to his threat, had relented and restored us to being, and to his favor.

The effect, we say, is the same so far as we are concerned, but it has been accomplished in a just and righteous way on God's part. God could not thus violate his own laws and decrees: to do so would indicate imperfection, change, vacillation, and injustice. But he gives us the same blessed results, and maintains the honor of his just law--Yea, says Paul, the just law of God is magnified, and shown as unalterable and grand, while his love and wisdom are also displayed by the method used in the recovery of the lost and condemned-- through the ransom.

But says one, Do you not teach that it is the privilege of believers to present themselves living sacrifices, and to become dead with Christ? Yes, truly; it has been largely our aim and work to set before the Church her joyful privilege of filling up that which is behind of the afflictions of Christ, and becoming dead with him, if she would live with him. This we have repeatedly shown to be the high-calling of the age just closing, a distinctive feature which marks and distinguishes this from the past and future ages and dispensations of God's plan. We have shown it not only from the apostles' words, but also from the types of the Jewish service. But we always claimed, and have proved repeatedly, from the apostles and the law, that all members of the Adamic race are sinners under the curse or penalty of sin-- death--and imperfect and unacceptable before God. Our claim and proof has been that the ransom which our Lord Jesus gave for all men, provides a full release for all, from all that was lost through Adam's sin; and that we who now accept it in this age, are reckoned of God as perfect and spotless, covered with the imputed righteousness of

Christ as with a robe, and that BECAUSE of this justification, those who during the "accept-able time" presented themselves as sacrifices and became dead with him were accepted of the Father as the Bride and joint-heir of Christ Jesus our Lord.

And this it is, which our contemporaries have taken up, and they are attempting to make the sacrifice of each individual, the price of reconciliation with God, and Jesus' sacrifice of no value except as it set an example of how all men should sacrifice and make themselves acceptable to God.

This, at very most, is what the Jews sought to do for over eighteen hundred years, and failed. They attempted to justify themselves and become holy and acceptable to God by works. And then what? do they place a higher standard upon sacrifices of the Church than we teach? Nay, verily, but a lower standard; for their claim is that in dying to sin it is the sins merely that they are crucifying. It is their sins and sinful desires that they place upon the altar before the Lord, but the stench is surely an abhorrence. Alas! this has ever been the tendency; the things which are condemned of God, the sins which they have no right to keep or indulge, these they place before the Lord and call it sacrificing. So Saul brought the flocks and herds he was commanded to kill; of these he would make a great sacrifice to the Lord, but they were not acceptable. So, too, the poor Jew would bring the Lord the blind and lame and weakly, but they were not acceptable. Cain did better even than this: not the weaknesses and imperfections did he attempt to offer to God, but his first fruits of the field, symbolic of good works. He was not acceptable, because, first of all, the lesson must be taught that a death was needful (typical of Jesus' sacrifice) to redeem us and open up communication with God, so that our good works would be acceptable.

Our sacrifice must be one without blemish; not our filthiness and sins can we offer; we must be justified freely from all things and be "holy" through the cleansing that is in the blood of Christ, if we would be acceptable to God," (Rom. 12:1) and then we may offer ourselves and be acceptable sacrifices.

But note again the inconsistency of their position: they claim that Christ is the example of how to thus die to sin; or, as they call it, sacrifice. Was he? did he put away his sins and offer them to God, if he had none? What inconsistency! what absurdity!

What, then, is our position? We answer: Sins and weaknesses, and the self-denial of things which are wrong, (sinful things) and which, therefore, we have no right to, were not at all a part of the sacrifice of our Lord Jesus, nor are they a part of our sacrifice, as his followers and imitators. His sacrifice consisted in self-denials of rights, privileges, comforts and liberties, in the service of God's plan, and the crowning feature of all, and the end and completion of it all, was the surrender of existence, to which he

had a perfect right, because in him was no sin. And so with the body of Christ, the little flock, who now unite in sacrifice and death with him, that they may share also in his glory and in dispensing to the world the blessings which his ransom-sacrifice made possible. They deny themselves lawful pleasures, liberties, etc., in the present life, and in death they lay down an existence to which, through Jesus' ransom, they have a right. They lay down human nature and all its privileges forever, as the Master showed them, and have his assurance of awakening in his likeness, which is the express image of the Father's person--the divine nature.

Thus the adversary seems to grasp and attempt to turn against the truth, every point of truth as it becomes due. Truly it has been said that he transforms himself into an angel of light [truth]. His methods vary but his principles are always the same; and since it is the children of light whom he seeks to stumble and ensnare, he selects the best of them that he can get to be his agents and to forward his cause.

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REPROVE, REBUKE, EXHORT.

"Reprove, rebuke, exhort, with all long-suffering and doctrine; for the time will come when they will not endure sound doctrine."..."And of some have compassion, making a difference; and others save with fear, pulling them out of the fire." 2 Tim. 4:2,3,15-17; Jude 23,24.

It is not our province to judge men's hearts [motives]; we can judge only by their words of profession and their course of action; we must leave the rest to be revealed by the great Judge. Hence, when our fellow-creatures profess to desire the truth, we must always be ready to meet them and assist in the search, in the spirit of the Master, ready to give to every man a reason for the hope that is in us with meekness.

We believe that very many, even of those who, after having tasted and known the truth, and having appreciated and been sanctified by the "blood of the covenant" (Heb. 10:29), seem to reject the blood by denying the ransom, are merely blinded by the cunning sophistries which Satan constantly uses to deceive -- himself, his agents, and his doctrines, being so clothed as messengers of light, and so wrapped in fragments of truth, as to deceive, if it were possible, the very elect. (2 Cor. 11:11-14.) Of these, the truly consecrated, earnest ones we believe, will surely be brought in contact with the antidote, or cure of the poisonous errors they have imbibed, and restored to the ROCK of salvation the ransom which God provided, which

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Jesus gave, and which all who will not perish in the second death, must climb upon and build upon.--John 3:15,36.

Our part must always be to be ready at all times to help such back; because we know not the willful rejecters from those merely deceived and ensnared. We, however, have the assurance that so far as the willful ones are concerned, all our efforts will be in vain; because "It is impossible to renew them again unto repentance."--Heb. 6:4-6.

It is far from our desire to think of any fellow-creature as rebellious against God's plans and methods, and rejecters of the one and only remedy for sin; but even as infinite wisdom and love, which provided the sacrifice and the resulting favor of everlasting life, has guarded it and arranged that only those who will

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accept it as provided shall have it, so we, as faithful ministers of God, must make plain the one condition upon which only seekers may have the gift of life. And as God states the fact that some, after being fully enlightened in this Gospel Age, as well as some in the Millennial Age, will reject the favor in the way it is offered (Heb. 6:4-6; 10:29-31,38,48,39; Rev. 20:9; Matt. 25:41), so, while hoping and believing that the number of willful rejecters will be small, we are "warning every man, and teaching every man, in all wisdom, that we may present every man perfect in Christ."--Col. 1:28,29.

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REASON AND FAITH.

W. G. MONCRIEF.

"Come, now, and let us reason together." Isa. 1:18.

In the domain of religion there has been a persistent tendency to wrap everything in mystery, and to leave common sense on the outside of the boundary line. Terms in constant use, and universally understood, have been forbidden to carry their natural import in the region of what are usually called spiritual things, and any amount of classifying and defining has been employed to render that clear which needed no explanation. As a result, what in ordinary life is level to the humblest range of intellect has been confounded and darkened beyond all apprehension. The design of the teachers we may assume to have been good, but, alas! for those under their guidance; they have been landed in a maze.

Faith is one of the terms that has been so dealt with, till the very sound of it is a terror and a despair to many serious persons. It is a depth they cannot fathom --a mountain they cannot climb--a

problem they cannot solve. They have heard it so frequently explained--professedly explained--till they grew stupid under the shower of theological verbiage, and perhaps fled from the subject and the term as something beyond their grasp, let the consequences come as they might. "Revelation!"--they mutter; "in our forlorn state, we have had darkness enough already!" So the blame is cast on the All-Merciful, and souls eager for truth and rest find none, because the obscurations of mortal instructors are substituted for heaven's light in the human consciousness, and in the simple page of gospel truth.

Having made faith a mystery, Reason next has been authoritatively outlawed. The very word has grown into a bugbear. It savors of infidelity, atheism, impious conceit: in short, of every execrable odor. Confessedly reason is not a terror in the shop, the warehouse, the market-place, in the councils of the nation, at the bar, on the bench, or in the haunts of science and philosophy. But in religion!--beware of it as an enemy in ambush--a snake in the grass! Reason not! Have faith, only have faith; if, (it should be consistently added,) by any chance you can understand what the thing or the function is.

Certainly have faith as God enjoins, but whereby should reason be scorned and driven away from the camp? The two are not at variance in their office. They ought to be co-operators in the highest concerns appealing to man, as they are in every secular interest and pursuit. A faith without reason honors not God, nor is it worthy of an intelligent being. Faith divorced from reason as its ally, and support, and shield, is merely grovelling superstition, which ought to be shunned by us with inflexible purpose. There is a difference between them as there is between the hand and the mouth; but as these act conjointly, the hand feeding the mouth that the mouth may masticate the food for the nourishment of the body, so reason ministers to faith and faith profits by its counsels. When harmony between them is established, in accordance with the design of him who appointed each its post, and its duty, the human actor may be expected to acquire that sobriety of thought and steadiness of purpose which lead to success in whatever field he may employ his energies.

While the two, Reason and Faith, were intended by the Creator of man to co-operate in his history, the proper order of their action is, as we have just now placed them, reason first and then faith. In some way, or to some extent, faith presupposes the action of reason; and is maintained by its strength, as well as invigorated by its own exercise and experience. Were it not the antecedent, then the mind would believe and trust without a reason, or before it was supplied with such, which would reduce it to a position truly absurd and humiliating.

It does not accord with fact to assert that the reason or ground of faith must ever be valid, as we may say, a faith-warranting reason; for men often err in their inferences and judgments, and

so the faith-power with which they are gifted is inevitably misled. In that case they believe when they should not believe, trust when they should not extend confidence.

Still the statement holds good that the natural and consistent order of the two functions is as we have described it, reason first, faith second. Reason, then, has a conspicuous part to fill. It is the guide of faith, as in a dark night one going with a lantern before a traveler shows him the road and the dangers to be avoided. Reason investigates, seeks for and weighs evidence, or warrant, and announces the result to faith. Faith merely receives the report, but, from its special character, makes no independent observations and inquiries. The responsibility for faith's actions is entirely suspended on reason. The rational power may be led astray, and the being in whom the double process goes on loses, as in the reverse circumstances he gains, by the faith which the evidence-collecting faculty seemed to justify.

In ordinary affairs, let us now observe how the two, reason and faith, naturally co-operate, as by Divine arrangement they were formed to do. In describing their action in that region a sufficiently correct view of their respective functions and spheres can be exhibited, and one more likely to impress and satisfy those who have small taste for metaphysical analysis and description. Our aim is practical. We shall therefore try to make things as simple as possible, in order that what seems so important for every one to understand may be comprehended without an effort.

Here is a farmer, we shall suppose, who has a thousand dollars he wishes to deposit in a bank for safety, and at the current rate of interest. Safety in such a transaction is the main point to be considered; and to that end his reason must first be satisfied as to the stability of any particular institution before entrusting his money to its keeping, if he is to act like a man of sense and forethought. He inquires, he discovers how a certain bank is rated in public esteem, what value its stock carries in the market, what reputation its chief officials have earned for themselves, and if its dividends are punctually paid. These and other things being satisfactory to his mind, he feels warranted to trust the institution, through an exercise of reason; in other words, he has acquired faith in it, and accordingly the sum is delivered to its charge. Should he trust without investigation; that is, should he act without reason, the chances are that his property will be lost forever. The law of security is, reason first, and then faith in a man or in an institution. This co-operation of the two brings, so far as certainty can be attained in fragile, human affairs, the desired result. In the farmer's case, that would be the preservation of his cash, or, which is the same thing in another form, he was sure of the interest when due, and sure also that his deposit would be returned to him on demand.

Be it considered that the man who loses his money by handing it over to a rotten institution sees it vanish like smoke, from no imperfection in his faith. He loses it simply because he had faith when there was nothing for it to rest upon. That was believed to be strong and reliable which was feeble and ready to perish, after the fashion of kindred swindles in years gone past.

Again, let us imagine one feeling so unwell that he deems it necessary to call in medical assistance for his relief. And who shall be summoned? is the proper question first to be considered. He has never been threatened with serious illness before, and knows little of the practitioners at hand except their names. Who among them has insight, skill and humanity? Who has triumphed often and remarkably at the sick bed? Our sufferer is so wise as to consult with his friends, and they provide him with facts, among them details gathered from their

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own experience. He considers, reasons with himself, finally concludes that a certain physician is the proper one for the occasion; a choice justified and rewarded by his speedy recovery. Here is intelligence, or reason, in co-operation with faith; and when they co-operate in this way all probabilities warrant expectation that if skill and medicine can avail in any given case the patient will be requited for his confidence in the physician engaged. Had our patient hastily entrusted himself to a practitioner of small discrimination and feeble resources, to a brainless bungler, in short, can we not in a moment anticipate the issues? The time would be lost, money would be lost, and, worst of all, the patient might in the end have lost his life. And why? because there was reliance without a proper basis for it. Reason was given to shelter him, but he acted unreasonably, and a tragedy ended his mistake.

Once more, be it noted that the man who trusts his case to the gifted physician is not saved by having a right sort of faith in his attendant, but by having faith in the right sort of a man so as to employ him in the hour of danger. He who commits himself to the mercy of a blunderer may unfortunately have equal faith in the incompetent as another has in a physician of distinguished merit; but his trust, his faith, happens to be in an incapable person, and that makes all the difference.

Is there any difficulty in comprehending in such a case, and in all like cases, the spheres and forces of reason and faith? We repeat, enlarging somewhat, when acting in concord and in their proper order, both minister to human welfare in terrestrial things. Each in its place is excellent, and when they are duly exercised, civilization presses forward, while social and friendly and domestic harmony abound. They are lofty endowments granted by the Creator to our kind, and may we doubt that he appointed them to be prized and called into activity without fear and

without suspicion in all the conditions in which his intelligent offspring are placed?

Now let us ascend to the contemplation of Reason and Faith in the matter of religion, and more particularly of personal salvation. He that believeth, or has faith, shall be saved; and is it conceivable that anything appertaining to the specified condition can be enveloped in mystery, hard to be understood, at the least? That would be a reflection on him whose name is Love. Surely here, if anywhere, the Holy Spirit will utter words that the feeblest may comprehend. In other language, calls he not upon men to do towards God what they are doing every day towards each other? Men reason about and confide in one another, and we maintain that they are, being first profoundly awed, to reason about the Lord of mercy, and to trust him exactly in the same manner, though on infinitely surer grounds, because it is impossible for God to lie.

To step up closely to this vital point, let our minds be fixed on this delightful saying (John 3:16)--"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." What has the reasoning self to do, when such an assurance falls on human ears? Believe, believe at once! and obtain the blessing, vast and unspeakable. But stop! The hearer may have questions to submit, questions in themselves fair and innocent. He may demand, first, What do the words mean?

That can be determined at once, if he will only take them in a simple, literal way. So dealt with, he may soon extract the idea, that the world of men is spoken of, in which he himself, being one of the number composing it, is certainly included. Then with as much facility he may understand that he and all the rest are exposed to perishing, to the loss of life and conscious being, for that is "the wages of sin." To avert this terrible fate from the world, God even gave his only-begotten Son, gave him up to death, as other Scriptures with an excess of fulness blessedly confirm.

[In one sense the calamity of death is not averted; it has passed upon all our race, all are perished forever unless a ransom and recovery shall save them from (out of) that fate. God loved his justly condemned creatures so much that he provided their ransom. Nevertheless he has made their full recovery dependent upon their faith in and acceptance of the Redeemer. Whether in this age or the next (in which all shall be brought to a full knowledge of the truth) none will fully escape from death, from perishing, except by laying hold upon this Redeemer and his finished work, by faith, believing, trusting and obeying him. (Acts 3:23.) God gave his only begotten Son as our ransom, in order that "whosoever BELIEVETH IN HIM might not perish but have everlasting life." All will perish who will not accept of

Jesus' finished work, the ransom sacrifice which he gave; but their perishing

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will be as a "second death," because all must at some time be brought to a knowledge of this truth [the ransom] and must reject it, and the life (or escape from perishing), which it offers.--
EDITOR OF TOWER.]

But our inquirer may insist on additional light. Is it true? Is it the beautiful dream of a self-deluded human enthusiast? Is it the invention of a fiend in mortal guise who would mark those conscious of guilt as they look out on despair? These and kindred queries he may lawfully advance. Reason suggests the need of inquiry, and the Almighty endowed him with reason to shield him from the assaults of imposition in whatever form it might appear. That which may and ought to appease his every demand is nigh him and level to his captivity. When reason is satisfied it will communicate with faith, but faith is under no obligation to accept even a gospel message till its verdict is known. The order is, reason first, and then faith. That he may discover how perfectly reliable he whose words have been transcribed is, let him consider that millions have found them true in their experience, and of transporting, transforming power. Let him candidly examine into the character of the Witness, and a marvelous Witness he will be found. Ever calm, ever truthful, ever self-sacrificing for the good of friend or stranger; ever devout, ever humble, ever the antagonist of oppression and cruelty, in fact, of sin, whatever shape it may assume; ever ready to exercise superhuman and resistless might to feed the hungry, to cure the diseased; sometimes employing it to recall the dead to the sweetness of life and the love of their friends. Near him the careworn find rest, and outcasts the tenderest pity. Then he may behold this Divine Benefactor expiring on a cross, then buried, then resurrected, as he had foretold he would be, and then in a few days carried aloft from the midst of his chosen attendants to the heavenly abodes. The witnesses who reported all this for the world's benefit, afterwards resigned their lives rather than retract one syllable of their testimony to the Master whom they loved and adored.

The story an honest inquirer may very well admit is credible. It bears the impress of truth, it is sober as it is sublime. It embodies as its essence the vast love of their Creator for the tribes of mankind in every age and on every shore.

It is sad that so many will not use their reasoning talent in this correct and God-honoring way. If the plan we have suggested be adopted by any human brother, realizing his demerit as a sinner and wishing to live on through endless years, how can he remain in unbelief? He who accepts the glad news as a message from the Eternal King, with Jesus as its centre, and the fountain of its

grace, shall find it to allay his dread as one deserving wrath, and open his lips in contrite praise. The gospel is thus a saving message because it reveals a Saviour and his salvation, free to all as is the light of morning, or the ocean of oxygen in which we have our being.

Many have sorely agitated themselves over the question, product of an ignorant theology, "Oh, have I saving faith?" Now, the truth is, he who accepts Jesus as a gift from God, just as he would receive a present from an earthly friend, has such faith simply because it is faith or trust in him who is the only Saviour. The virtue is in the Saviour, not in our faith in him. Then with the loving Redeemer alone let each of us be concerned now and ever. "Behold the Lamb of God!" Restitution.

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"NO MAN has any right to live on the toil of his neighbors; no man has any right to be a useless burden on others; no man, unless he be utterly base, will sit down at the feast of life and meanly rise up and go away without paying the reckoning. I need hardly pause to correct this abuse. I trust that all of us, of every rank, of every age, have learned the dignity of work, the innocence of work, the holiness of work. I trust that the very poorest person here present has a healthy scorn for the unworthy indolence of the drunkard, the idler and the tramp."--Archdeacon Farrar.

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SEED TIME AND HARVEST.

Order is heaven's first law. And to those who have been brought to a knowledge of God's wondrous plan, its orderly arrangement is in most striking contrast with the disorderly, confused ideas of God and his doings, entertained by the vast majority of Christians. As we now glance at the plan of God as a whole, we see its various appointed times and seasons, and the appointed work of each, and that all that was to be accomplished in the seasons now past, has been done in exact accordance with the prearranged plan.

Confining our observations to the Gospel age, we see that seed time and harvest each has its appointed place. And while it was out of place for any to attempt harvest work before harvest time, it is likewise a mistake to neglect harvest work in harvest time and give attention to seed sowing. Jesus taught the early disciples not to begin harvest work, the separation of wheat and tares, in the beginning of the age, but to wait until the time of harvest, saying, "Let both grow together until the harvest; and in

the time of harvest I will say to the reapers, gather ye together first the tares and bind them in bundles to burn them, but gather the wheat together into my barn."--Matt. 13:24-30.

While Jesus thus discouraged harvest work before the time, he thus declared that the time would come when harvest work would be in order; and he also pointed out the special work of that season, saying, "that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (Luke 24:47.) In obedience to this expression of the Lord's will, the Church has gone forth sowing the precious seed of truth, encouraged amid all the discouragements by the promise that "They that sow in tears shall reap in joy," and that "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."--Psa. 126:5,6.

This work of seed sowing was to be one of the main features of the Church's work until harvest time; and it was a most important one; for without it there could be no harvest. But when harvest time comes, seed sowing is no longer an important work. The work of harvest time is altogether different. It includes the gathering of the ripened grain and the clearing of the field of the tares, etc., preparatory to the seed sowing of the next season. The wheat of the Gospel age must be gathered into the barn, and the tares bound in bundles and burned in the fiery trouble that shall destroy all civil, social and ecclesiastical systems in this day of the Lord, thus to prepare the earth to receive the rightful King, and make it ready for the full establishment of the kingdom of God. We should not be surprised, therefore, when those who reject the plan of God array themselves in opposition to the harvesters.

Harvest time is the most busy time of all the year, and every member of the Church who is interested in the Lord's work, should be on hand ready to engage in it to the full extent of his ability. The harvest time is a very brief period compared with the time for sowing. The sowing has progressed for nearly nineteen centuries; the seed has now been scattered among all nations, and some fruit should be expected in almost every quarter of the globe, and yet the time appointed for the harvest is only forty years--from 1874 to 1914. The harvesters should expect just what they find, only here a little and there a little wheat in the midst of a great mass of tares with which the whole field is overrun, and that comparatively small number must be sought out with great care; for it is of great value. And those who rightly estimate the real value of even one grain of wheat will find little reason for discouragement, even though their success be comparatively small.

When this harvest work is fully accomplished the seed sowing for another crop will begin, the harvest of which will be reaped in the end of the Millennial age. But as there is a period of a

thousand years appointed for that work, there is now no special haste or reason why we should neglect the urgent duties of the harvest time to commence that work. And it is utterly useless to sow seed now with the expectation of its bearing fruit to be reaped in this harvest. The fruit which is now being gathered is the spiritual class, and none from the world are now invited to be of that class. Those who are of this wheat class however, may be urged to ripen and to make their calling and election sure, but the privileges and blessings now to be offered to the world, are of another order. It is now their privilege to take steps towards human perfection and eternal life, but they are not invited to a change of nature.

The duty of the present hour, then, is harvest work, and there is plenty of it in every direction, and the Lord of the harvest is present directing it. The harvest is the end of the age, and the reapers are the angels--messengers or missionaries. (Matt. 13:39.) And again it is written, "He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." (Matt. 24:31.) The great sound of a trumpet here referred to, is the truth now proclaimed by the saints, the messengers ("angels") of God. And as the time advances, the trumpet tones of truth wax louder and louder as one messenger after another receives and proclaims it, and by it the elect are being attracted and gathered. In the eyes of Babylon this is a marvelous work and a wonder; for while the wisdom of their wise men has perished, and the understanding of their prudent men is hid, the Lord's missionaries or angels are gathering his elect, and Babylon looks on with surprise as she sees the separation going on and those whom she recognizes as true wheat, the most earnest and devoted Christians gathered out from her midst. Even thus it was predicted by the Prophet, "Behold I will proceed to do a marvellous work among this people, even a marvellous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."--Isa. 29:14. It is the high privilege of every faithful child of God to be engaged in this harvest work with all his talents and powers. This is the great missionary work of the present, and blessed are all those who appreciate the privilege of engaging in it.

Some, failing to comprehend clearly the Lord's plan and methods, which we endeavor to study and follow, seem inclined to think that those who believe this way are lacking both in the missionary spirit and effort. They do not see the mission work carried on in the usual way. They never hear through the TOWER of missionaries prepared in theological seminaries and sent out to India, China, South America, and other foreign fields; nor is there ever a call for money to support missionaries either at home or in foreign fields. There is no money asked for church buildings, nor are any built; none asked for the support of

superannuated preachers, for freedmen's aid fund, for church extension, nor for any part of the Lord's work.

How is this? Are we really lacking in the missionary spirit? Have we who hold this truth no ambition or zeal to bear the good tidings to others? Have we wrapped the cloak of selfishness around us, and sat down to feast at the Lord's table alone? These are plain questions, which each individually should apply to himself. But for the overcoming Church of Christ we can most emphatically give the above questions a negative answer. The Lord has his missionaries, his angels, at work on every hand, gathering his elect from the four winds (from every direction); from one end of heaven (the present religious heavens or ruling powers which shall pass away--the nominal church) to the other; from every branch of the nominal church. He who said, "If I were hungry I would not tell thee, for the world is mine and the fullness thereof....I will take no bullock out of thy house, nor he goats out of thy folds; for every beast of the forest is mine, and the cattle upon a thousand hills" (Psa. 50:12,9,10), is able to carry on his great work without begging for funds either from the world or from his children. Neither will he compel his children to sacrifice anything in his service, nor will he accept anything from them short of a cheerful, free-will offering. Those who have covenanted to do this are expected to fulfill their promise--not, however, as a favor to God, but as a thank-offering for all his multiplied favors--our "reasonable service." "Offer unto God thanksgiving, and pay thy vows unto the Most High." (Psa. 50:14.) The Lord's resources are infinite, and he can and will carry on his work, whether we appreciate our privilege of sharing in it or not. Those who do appreciate their privilege are willing to spend and be spent in the service, without money and without price, trusting in him who promised that the necessities of life should be sure to us until that life itself shall be laid down in his service.

Many may have overlooked the wonderful and varied ways and means which God is employing in this harvest work; in fact, only those who are watchmen upon the Towers of Zion can see it. But come up into the Tower, and look out over the field (the world) and see how grandly the Lord of the harvest is conducting the work. He wants a missionary to do some reaping in India-- he does not first form a missionary society in America, and call upon all the congregations of Babylon for funds, and exhort them to be liberal (as the prince of this world hath prospered them), and not try to cheat the Lord, and suggest to them that if they cannot get the money in any other way, to get up a fair, or grab-game--or anything to get the money, for India must have a missionary, as the people are dying in Christless despair at the rate of a hundred thousand a day. And he does not tell the missionary that when he goes he must have a salary of three thousand a year, and his house-rent, servants, and private carriage additional, for his talents

in the service are worth at least that much; or if his talents are humbler, a smaller salary will do, if supplemented by some other advantages. He does not erect a church building there, and invite a talented man to come and make a reputation and attract the people. No; that is Babylon's way of doing it, but it is not the Lord's way. The Lord shows his truth to a humble soldier in the British navy, and his heart is filled with a zeal to tell it to others. The Lord then sends him to India at the expense of the British Government, and gives him abundant leisure to herald the good news there, to strengthen and establish some in the faith, and from there to write letters and scatter printed matter in other distant parts. Thus the trumpet tones of present truth--the Seventh Trumpet--are sounded in India, and we may be sure that in due time it will reach, through this or some other means, every saint in India who is worthy to be gathered with the elect. And so several sailors are bearing the good news to distant parts, and through them saints are being gathered, cheered and comforted. One occasionally finds his way to South America, again to Australia, and again to England, always watching for opportunities for harvest work. Through the efforts of another of the Lord's missionaries the truth reached some of the saints in China, who rejoice in its light. The Lord wanted to gather some saints in Sweden, and he raised up some earnest Swedes in this country, who by private letters and translations communicate the good tidings to other Swedish saints. And so with the Germans. We notice also that where the seed-sowing has been most bountiful, and the largest harvest should naturally be expected, there the greatest efforts are being put forth. The most favored portion of the field seems to be this country, and next to it, Great Britain. Thus through the press, by private correspondence, by traveling brethren, and by the special efforts of those whose sphere is more limited, the Lord is carrying on his great harvest work. He is sending forth these reapers with a great sound of a trumpet, to gather his elect together.

Others do not heed the sound, and consequently are not gathered. Every one gathered helps to gather others, and by-and-by so many as endure firm unto the end shall be glorified together; and then we shall see our Lord as he is, for we shall be like him. No special fund is called for to support these missionaries: for the love of the truth they go forth to make it known, without money and without price, laboring with their hands, or in whatever way they can to secure the necessities of life while in the service, and looking for the present reward of persecution, while they keep their eye fixed on the eternal reward of glory, honor and immortality promised.

The Lord has no special use now for a fund for superannuated preachers; for the covenant of the saints admits of no such

condition. Our service is to be unto death. In fact, some of the preachers who regarded themselves as worn out when in the nominal church, now begin to buckle on the armor and renew their efforts in the service of the truth. The work for the freedmen can safely stand until the harvest is over. The church extension fund called for in Babylon, is no part of our work, being merely an effort to extend the influence of Babylon by multiplying church buildings and influence. The Bible Society fund is not now a necessary part of our work since millions of Bibles are now printed and published at low rates in every language. Let Babylon go on with this good work if she will, but the special work of the saints now, since the Bible is already in the hands of all classes, is to go to them and inquire, "Understandest thou what thou readest?" and to assist in removing the rubbish of tradition, and the cobwebs of superstition with which the Word of God has been made void and worse than meaningless.

OUR LIBERTY NOT AN OCCASION FOR THE FLESH.

It will thus be seen that we are relieved from many of the burdens which we helped to bear when in the nominal church. In fact we are not compelled to bear any burdens; the Lord does not lay the responsibility of any part of his work upon us, but it is our privilege to assume just as much of the responsibility as we can bear, and to labor to accomplish it to His glory. But when we are freed from Babylon will God be honored by our giving our influence and support to the enterprises of that abandoned and decaying system--to its missionary work, its church extension, etc., etc.? We should consider in the first place that Babylon's missionaries cannot carry any better tidings than they possess. If their doctrine is that death, the wages of sin is not destruction, but eternal life under the most exquisite torture and torment, physical or mental, or both, then that is what they teach; if they disbelieve the glorious doctrine of the restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began, and which is secured to all mankind as the result of the ransom, then they will not teach it. And so with all the errors they hold, and the truths they ignore. And to the extent that our eyes have been opened to behold the wondrous things of God's law, and consequently to see the gross ignorance and willful stupidity of Babylon, and her determined opposition to the truth, we see that these enterprises are not what they purport to be. True they teach morality, but that is not the gospel--the good tidings of great joy which shall be to all people. True they declare that Jesus died to secure salvation for a few, and that is good as far as it goes, but from what, and to what, they are saved, and how, and why, and what the death of Christ had to do with it, no information is given, and both the teachers and the taught are alike in ignorance.

This is the great missionary work of the nominal church, in which thousands of dollars are expended annually. The only element of the gospel which is thus carried, is the bare fact of the grand central truth of Christianity, that Christ died for our sins. But this truth is so beclouded and covered by the many errors which go with it, as to render it almost void and meaningless. As Jesus said to the Pharisees, "Ye do make void the Word of God through your tradition," so it is with the teaching of the nominal church to-day. But we rejoice that this glorious central truth of the Gospel, even though beclouded and covered, has now been testified to all nations. Had this truth been lost, the message carried could in no sense be termed good tidings. But because it has been so befogged and covered, few of those to whom it has been testified have yet been able to recognize it as good tidings. It should not be a matter of surprise then to any, when we say that we have no interest in the so-called missionary work of the nominal church, either home or foreign. Though much is said about the self-sacrificing missionaries who go to foreign lands to proclaim the Gospel to the poor heathen, and a great deal of money is called for to support the enterprise, we see that the whole enterprise and generally those now engaged in it, really lack the true missionary spirit. Ignoring the true gospel, they advocate the traditions of men, and in return receive from the various sects they serve a liberal financial support. (See letter in last TOWER, from Singapore, India.)

The funds above-named, called for annually in the nominal church, it will be observed, are not for the support of the local organizations. In addition to these yearly calls, come the other calls for the minister's salary, for paying off debts and repairing the church building and furniture, for purchasing and repairing a grand organ, and paying an artistic choir, etc., etc.

Yes, the vast machinery of the nominal church requires money to run it, and, like an extravagant, expensive family, its expenses increase with its efforts to conform to the ideas and please the tastes of the world. But all of its current expenses, however extravagant and unnecessary, must be and are met and shared by the entire membership, even the poorest. The laboring man who, by hard toil and sweat of face, supplies the necessary wants of a young and helpless family, must conscientiously lay by a mite at least to help pay for the grand organ and the upholstered pews, fine carpet, etc., etc., because all this is represented as the Lord's work.

But we recognize none of these things as any part of the Lord's work. Not one of the ministers of the Lord's truth though they are worthy of it, either asks or receives a salary; on the contrary while they preach they labor for support, and give what they can towards the necessities of the work. There are no debts to be paid on church buildings as none are contracted, and the little companies of consecrated ones gathered out here and there can

easily gather from house to house or in inexpensive halls, to build themselves up in their most holy faith; and their public efforts are generally at well chosen out door places and in public halls and school houses or wherever they can best secure a hearing. The Sunday school with its library, summer excursions, and Christmas treats, etc., is no part of harvest work; and the duties towards the children are best performed by Christian parents in the home circle; and the choir, the grand organ, etc. are entirely superfluous.

Thus relieved from all these expensive superfluities, as well as many personal expenses which we formerly regarded as almost necessary, all the consecrated should carefully consider, what am I doing with the consecrated means in my possession? Once we conscientiously devoted a portion to the enterprises of the nominal church; what are we doing with it now? Is as much or more now being conscientiously turned into the channels of truth? Are we carefully watching for opportunities to invest the Lord's money for his cause? Some are; but if any use their liberty for an occasion to the flesh, they are not overcoming. Let us see to it that with all our talents we are fully enlisted in the harvest work. Let us not be satisfied with the liberality

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we used when in Babylon; our present efforts should far exceed our efforts then in every way, both our personal efforts to preach the Gospel and also our financial efforts to extend the work. Are you spending more or less time, money, and effort, now to spread the "glad tidings of great joy" than you did before under fear, in spreading the bad mixture of error so dishonoring to God and confusing to his children. Much effort for the truth is now needed to offset if nothing more our previous efforts, which were largely against the truth, though we did it ignorantly. If we spent \$25 a year then we should spend \$50 now to get even, and as much more for a thank offering as we can. If we spent on an average one hour per day of time and effort in the fairs, suppers and socials of Babylon, we should under the stimulus of the truth be able to make it at least two now, for the upbuilding of the true "little flock" the Bride of Christ.

MRS. C. T. RUSSELL.

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THE LAW AND THE GOSPEL.

"Jesus came preaching the gospel of the kingdom of God, and saying...Repent ye and believe the gospel."--Mark 1:14,15.

When Moses came as the messenger of God, his message was the law of God, that the man which doeth these things shall live

by them. (Rom. 10:5; Lev. 18:5.) But though it promised life on just and righteous conditions, yet because of man's inability to comply with the conditions, that law which was ordained unto life was found to be the messenger of death. (Rom. 7:10.) Its sentence was, therefore, condemnation to death to every one who was under it, except the one man Christ Jesus, the only one able to keep it. And because Jesus did keep it perfectly, and therefore justly merited its reward of lasting life, and then freely gave that life a ransom for ours, the good news, the gospel now is, that though it is impossible for sinners to merit life by the keeping of the law, we may now have life as the gift of God, through Jesus Christ our Lord, who purchased us with his own precious blood, and will in due time deliver all his purchased possession from the bondage and prison of death.

It was a precious gospel of salvation through a Redeemer and Saviour, that Jesus came preaching, and which he commissioned his disciples to preach. And yet, strange to say, though Israel had for centuries proved their inability to gain life by keeping the law, they were unbelieving and unwilling to accept of the favor of life purchased by the Redeemer. And what seems stranger still, is to find even to-day the professed disciples of Christ and teachers of the people, forgetful of the real commission to preach the glorious gospel and referring the people back to the law promising them life for the keeping of it. Yet they do not refer them to the law in its purity, but to the law degraded and dishonored by their traditions in an endeavor to bring it down to the capacity and tastes of fallen men.

Yes, they say, Love God and keep his commandments; remember the Sabbath day to keep it holy, etc. True, the law says the seventh day, but the first day will do just as well, because our traditions give that liberty. You may do all manner of work on the seventh day, but on the first day put on your fine clothes and deck yourself with jewels and go to church. True, the law prescribed rest, not only for yourself and family and the strangers within your gates, but also for your laboring beasts; but no matter, hitch up your span of fine horses and drive them as far as you please to church. True, the law says you must not do any work, not even kindle a fire on the Sabbath day; but no matter, let your servant stay at home, kindle as large a fire as she likes, and prepare a first-class dinner. Yes, be sure to remember the Sabbath day (?) to keep it holy (?).

Then honor thy father and thy mother; do not kill; do not commit adultery; do not steal; do not bear false witness; do not covet, etc. But do not stop to look too deeply into the spirit of this law as magnified and explained by Jesus. (Matt. 5:20-48.) Take its meaning as conformed to popular ideas--its surface meaning--Morality. And "he that doeth these things shall live." Yes that is what the Word says, but we will add a little more--he shall go to heaven when he dies, no matter if Jesus did say that "no man

hath ascended up to heaven but he that came down from heaven, even the Son of man" (John 3:13); and if the Scriptures do declare that the dead know not anything until the morning of the resurrection. (Eccl. 9:5, John 5:28.) These are not "our views."

And so the glorious law of God, in reality so high that only a perfect man could possibly measure up to its requirements, is trailed in the dust by irreverent hands, and mixed with and made void by the traditions of men, until it is made to express merely the world's crude ideas of morality, and then it is called the "Gospel" and "Christianity," and men are taught to hope for salvation in it. Along with it is borne the epitomized gospel that Jesus Christ by the grace of God tasted death for every man (Heb. 2:9); but not one in a thousand sees what that has to do with it. The principle thing when a man comes to die is to make it out a clear case that he was good (moral) enough to go to heaven. And this is the secret of the general habit of extolling, and often greatly overestimating the commendable traits of character of the deceased.

Thus the world's crude idea of outward morality, is made to take the place of Christianity; works to take the place of faith; and the law, defiled and degraded to take the place of the glorious gospel of redemption from the curse--a gift of God.

From the pulpit of the Nominal Church to-day the preaching of the cross-redemption through the precious blood of Christ and salvation through faith in his blood, and the reward of those who faithfully take up the cross and follow him-- is almost entirely eliminated, especially in the cities where the worldly element more largely predominates, and worldly ideas are more thoroughly engrafted. The pulpits of to-day are given almost entirely to the discussion of popular subjects in which the world at large is interested, and that too from the world's standpoint, and never from the standpoint of prophecy and the outworking of God's great plan of the ages. The troubles between Capital and Labor are discussed from no other than a human standpoint, so also the temperance question, the Chinese question, the kind of amusements suitable for young people, and various flippant sensational topics calculated to allure and attract the multitudes and imprison them in a grand temple of fashion, to hear a miserable hash of mingled tradition and nonsense, on the only day of the week in which they are granted a little immunity from toil and care, and might otherwise enjoy God's free fresh air, and draw some precious lessons from his great book of nature.

All these are called "live topics," and this, "practical preaching:" but is it the gospel which Jesus and the Apostles preached? Is it the gospel for which the devout and faithful Stephen was stoned to death? for which Paul suffered stripes, imprisonment, shipwreck, and finally a martyr's death? for which John was exiled to the isle of Patmos? for which the saints have suffered martyrdom? for which Luther went at the risk of life to the diet

at Worms singing, "A strong fortress is our God," was it for preaching a gospel of good works and morality that he suffered? Ah no! the preaching of the cross is to the worldly wise of to-day foolishness, and is coming to seem more and more so every year.

There is a wide difference between the mere moralist and the Christian. A Christian is, of course, moral, but he is more; his every-day life is a continuous effort to pattern after the character of his Lord, not only outwardly, but in the molding and fashioning of the thoughts; his one business of life which takes precedence of all others, is the preaching of the coming kingdom of God, and the redemption of all through the precious blood of Christ. He will not be able, under present inherited disabilities and disadvantages, to make his walk an absolutely exact facsimile of that of his Lord, but his constant effort to do so will be apparent.

Mere morality bears no such distinguishing features, yet it is good to whatsoever extent it exists, except when used

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as sheep's clothing for a wolf character; and the sooner such characters are unmasked the better. Morality is always a part of the Christian character, though the heathen world outside of the influence of Christianity is not without its moral, philanthropic and benevolent characters. And wherever these exist apart from the influence of Christianity they are traces of the original perfection and glory of humanity not yet effaced, and the results of commendable individual striving against the downward current of the fallen nature, even though many such have blindly striven in the dark.

Realizing the present dearth of truth, and seeing that the waters of truth in the channels where most generally expected, are well nigh dried up, the duty and privilege of those who hold the precious treasure becomes more and more apparent. Let your light shine and keep it constantly trimmed and brightly burning. Proclaim the glorious gospel of freedom from the curse of the law, from which all are redeemed by the precious blood of Christ who gave his life a ransom, a corresponding price for all, to be testified to all in due time. Show how the law was not set aside and ignored, but magnified and made honorable

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by having its claims and its penalty fully satisfied by the obedience and sacrifice of Christ Jesus before one of the fallen race could be liberated from its curse. And then on this sure (because just and righteous) foundation, show how the everlasting kingdom of God is to be established in the earth, in which the law of God will be forever honored and obeyed by the whole redeemed race. This is the gospel of great joy to all people. R. W.

HOW FAR RESPONSIBLE?

To what extent we are responsible for a correct belief of the doctrines of Scripture, is a question of more than mere curiosity. Opposite views of some of these doctrines are held by those supposing themselves to be wholly consecrated to God's will. That some are in error is evident, and an erroneous belief sometimes leads to a faulty life. It must be admitted that good men--fully consecrated men--have in the past held errors, as "eternal punishment," "the Trinity," etc., to be Bible doctrines. That some of these were very useful in the Master's work, and acceptable to him in their lives, is not to be denied. At the same time, they were not permitted that glorious view of God's character that those in the light now receive. Of his plan for the world's salvation, that causes the hearts of his children now to throb with joy, they were in ignorance. While they preached a gospel, it was not the full gospel that is taught in Scripture, and now due to be understood by all the children of God. Many who in former years built on the true foundation, built much that must perish, and is even now falling to decay, or being burned with fire. (1 Cor. 3:11-15.) Yet if these stood ready, with open eyes and open ears, to receive light and knowledge as it was offered them, what more could be required? But no one to-day can place himself-- in responsibility--alongside those who lived half a century ago. The light now shines so clearly, that all who will may see. The errors that were so long cherished as truth, are now shown to be errors. God has raised up men, and set them as watchmen to discover the light in his Word.

Whoever will, may avail himself of helps in Bible study that a few years ago were within reach of none. If the saints of the past, who were not permitted to see the glorious lustre of our favored day, had possessed half the advantages afforded us, they had gladly accepted the truth. We conclude, therefore, that when light is due, and when our Father has placed it within reach of his children, they are responsible for its acceptance. And all true children [saints] will accept the light. They will hunger and thirst for the truth, and search for it as for hid treasure. Its acquirement is their greatest wealth. Nor will they accept all new doctrine as truth, but test it by the written word, and reject whatever is not in harmony therewith. There are no deaf ears, no closed eyes, among them. The traditions of men that make void the word of God cannot retain a place in their hearts. "The law and the testimony" are their sources of light.

What, then, can be said of those claiming full consecration to the will of God, who are yet in darkness regarding his character and plan, "and going about to establish" a plan of their own? While

we stand ready to extend the mantle of charity over all that ought to be covered, let us not be too willing to excuse that which God condemns. In God is no darkness at all. If we say that we have fellowship with him and walk in darkness, we lie.--1 John 1:5-6.

S. T. TACKABURY.

[We believe that in this "harvest" every saint will be brought into contact with the truth--the light now due and now shining. It will test them and gather into oneness (Matt. 24:31) each one, as surely as the "harvest" in the Jewish age sought and found every "Israelite indeed" in whom was no guile. Let us not hinder, but advance, the work of separation of wheat from nominal professors. And while confident that no tares will be gathered, let us have confidence also in the Chief Reaper that not a grain of ripe wheat will be left ungarnered. We might, and do, err in our judgment as to which are wheat and which only the imitation, but the Chief Reaper knows the heart.-- EDITOR.]

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A WORD FROM BROTHER ADAMSON

REGARDING MILLENNIAL DAWN.

Brother Adamson desires us to lay before you the following message:--

"I have met with one and believe there are others who thought the "Dawn" could scarcely be newly suggestive on the subjects it treats. The person mentioned being a WATCH TOWER reader and familiar with the views of the author of "Dawn" is now, after examining a copy, very enthusiastic in its praise, and is introducing it to the attention of the best minds in this city and making sales.

I think there are other readers of the TOWER who will be glad to have their attention called very particularly to this book which they perhaps thought might be dispensed with because they are readers of the TOWER and therefore have in that form the author's latest and brightest thoughts.

Such forget that while the province of the journal is to give the narrow view of what lies at our feet, next to us, the book form is needful to giving forth broad and comprehensive views. And all who take up the wonderful book we are commending will get the order and sweep of the broad view as against the necessarily more disconnected story as told in the various monthly issues of the TOWER.

I do not intend to "notice" the book, but believe competent critics will agree that none of the many books on Evidences of Christianity gives in such compact form and lucid phrase what

Christians need to know and remember in this direction, as the opening chapters on Divine Revelation in Millennial Dawn.

In the important chapters on "The Kingdom of God" and "Kingdoms of this world," there is the same masterly arrangement of the facts and calm deductions so far above the common idle speculation on these glorious themes.

I mention one more topic, Jehovah's Day. Surely no other student of "last things" has seen as clearly and written as boldly yet truthfully and reverently on this theme, as the author of "Millennial Dawn." Yet in the last chapter of his book, the author has given clearer pictures of the scenes and events of the Day of Wrath, and applied the Scriptures more pertinently as God's illustrations, than in any other writings from his pen.

Every man of means who prizes the truth ought to buy a dozen or a hundred copies and sell or loan them. If you cannot preach publicly, you could not find a better substitute than copies of "Dawn" loaned to good minds. Here is a book no one need be ashamed to hand to the most polished or refined. If composition, breadth of thought and importance of subject are all considered, it is second to nothing on earth except alone the book of books.

J. B. ADAMSON.

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ANOTHER "CHOSEN VESSEL."

The following letter will, we know, be read with deep interest by you all. What do you think of it? What shall be done? --
EDITOR.

New York, August 23, 1886.

DEAR BRO. RUSSELL: Truly the entrance of his Word giveth light! Your book, "Millennial Dawn," has been used by God to so illumine his divine revelation that the glorious view seems to have left me like one in a trance. Trained, as I have been, in the most rigidly Calvinistic school of thought, my whole self naturally and quickly assumed the defensive as I caught the spirit of the book in its opening pages. But God had beyond all doubt, been preparing my mind and heart for the childlike reception of his truth. And laying aside all prejudice, preconceived notions, and "traditions of the elders," I closeted myself for the greater part of three days with my Bible and "Dawn" and earnestly seeking, in prayer, the guidance of God's Holy Spirit to lead me into all truth, I feasted upon the fat things and drank in the precious truth until I could almost say with Paul, "Whether in the body I cannot tell; or whether out of the body I cannot tell: God knoweth."

I have long since become dissatisfied and disheartened concerning the clash and din of jarring discord among opposing creeds and rival sects composing the heterogeneous "mass of baptized profession"--each division, large or small, wresting the Scriptures to conform to its own particular phase of belief, causing the Word to appear so distorted that its divine Author would fail to recognize his own production.

But, blessed be God, the Scriptures in reality, cannot be broken, and however men may seem to pervert them to support their peculiar views, they remain unchanged and unchangeable--the Rock of Eternal truth! I praise God that he has made you instrumental in opening my eyes to behold the beautiful symmetry which the Word exhibits in the marvelous combination of its manifold and multiform parts, and in unstopping my ears to hear the delightful harmony which its many and varied notes produce when taken in their entirety.

I have, some time since, presented my body a living sacrifice unto God, and have been indeed a partaker of Christ's sufferings.

I came here nearly a year since a young Presbyterian clergyman, longing to reach with the gospel message the tens and hundreds of thousands of people who are not reached by "the churches." I came not knowing where my support was to come from, but was soon engaged to take charge of a "Mission."

Having failed during the fall and winter to bring the "neglected classes" within the Mission building to hear the gospel, I began in May a more aggressive method, as indicated by the enclosed clipping. And for thus breaking away from the customary methods which had proved futile, and going out "into the streets and lanes of the cities," I immediately lost caste with the Church and my ministerial brethren. The controllers of the Mission requested my withdrawal, and the committee from a large Presbyterian church in this city, who had engaged me to preach for them during this summer, waited upon me and requested me to release them from the agreement. They wanted not a man in their pulpit who had so little regard for his clerical dignity. Since which time I have been proclaiming what I believed to be the truth by preaching in the open air, and by the distribution of tracts and other religious literature, and by posting up bold-type Scripture texts on fences, telegraph poles, etc., through the city. I have received nothing in the way of support except what God has sent me in unexpected ways--enough to supply the "bread and water" for self and little family.

Now that I have received the truth as God has permitted you to present it to me, I long to proclaim it, and to give my whole time and attention to the work of spreading it abroad. Can you suggest ways and means? I am prepared to, and expect at the next opportunity to withdraw from all "ecclesiastical" connections.

The God of all grace bless you in your work and labor of love.
Yours in glorious hope in Christ,

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THE CANARY AND THE SPARROWS.

"A story is told of a gentleman who had a beautiful singing canary. A friend wanted to try if he could teach his sparrows to sing by keeping the canary with them. He borrowed it, and placed it in the cage with his sparrows. Instead, however, of teaching them to sing, the poor bird got so timid among the strange birds that it stopped singing altogether, and did nothing but chirp like the sparrows. The owner then took it back; but still it would not sing. It then occurred to him to put it beside another canary, which sang well. This had the desired effect, and, regaining the old note, it sang as beautifully as ever. Many Christians go, like the canary, into the strange company and atmosphere of the worldlings, and consequently they not only do not teach the world to sing their happy, glorious note of praise, but they cannot sing the old songs of praise in a strange land themselves, and soon they learn the sorrowful note of the world. The best thing for such is to go back again into the more genial society of happy, rejoicing Christian saints, among whom they will soon learn to sing the glorious notes of praise again, making melody in their hearts."

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Zion's Watch Tower
AND
HERALD OF CHRIST'S
PRESENCE.

PUBLISHED MONTHLY.

C. T. RUSSELL, Editor and Publisher.

BUSINESS OFFICE: No. 40 Federal Street, Allegheny, Pa.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he cannot and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

TERMS:--Fifty cents a year, postage prepaid. You may send by Draft, P.O. Money Order, or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Three shillings per year. Remit by Foreign Postal Money Order.

TAKE NOTICE.

This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it. Freely we have received and freely we would give the truth. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea, come, buy wine and milk without money and without price." And you that have it-- "Wherefore do ye spend money for that which is not bread? and your labor for that which

satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness."-- ISAIAH 55:1,2.

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THE LAST NUMBER--FOR SOME.

DEAR READERS:--You all know that we do not follow the common custom of "begging," "coaxing," "dunning," etc. Your experience in receiving extra papers, tracts, etc., free, teaches you too that the TOWER is not published for worldly gain. And yet you all know that money is needful to carry on the work. We make these statements as a preface to the announcement that we are about to STRIKE FROM OUR LISTS the names of a large number, from whom we have not heard for more than a year. This course is a necessity because some remove without notifying us, some die, some lose interest, etc. Some stricken off may have deep interest, hence we now say to all who have not subscribed during 1886, nor asked to be put upon the "poor list" for 1886, to write at once. Do not trust to me, and think that the editor knows you want it, etc.; for I have not the time to devote to revising the lists myself, and must entrust it to office help who go only by the marks on the subscription books.

Understand clearly, dear friends, this does not relate to those who send their subscriptions at the first of the year; such are not in arrears and should not send now, but at the usual time. Nor is it intended to cut off from our list a single one of the Lord's children who worthily receive the TOWER FREE, because too poor to pay for it. It will appear strange to some that any cannot by care and self-denial spare fifty cents a year, one cent a week; and yet we have very many on the free list as "The Lord's Poor," who we believe cannot pay. Some of them are invalids, some aged and dependent upon children or friends opposed to the "good tidings of great joy." We want all such to remember that they are as welcome to the TOWER as to the air they breathe. But they must write at least a card, once a year, stating their interest and desires and their inability to pay. See the "Terms" above.

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VIEW FROM THE TOWER.

As a striking indication of progress in religious thought, notice the fact that the influential class of religious people known as Congregationalists is about to split upon the question, Is there, or is there not, probation after death? The question has been under discussion at two general meetings recently, and is thus stated by the Pittsburgh Dispatch:

IS THERE MERCY FOR MAN AFTER DEATH?

Des Moines, Ia., Oct. 3.--Members of the American Board of Foreign Missions are arriving here for their annual convention, which begins to-morrow. There is going to be a great controversy, the preparations for which have agitated Congregationalism during the past three months. The question at issue is whether or not sinners are irrevocably condemned at death to eternal punishment, or are subject to a period of probation and possible salvation beyond the grave. This issue is known to theologians as the Andover question. It is raised in the present instance by the Missionary Board's rejection of those candidates for mission work who cannot declare an utter unbelief in the possibility of repentance after death. So heated has the feeling become that several churches, to resent the repulse of men put forward by them for foreign missionary service, have declined to take up the usual mission collections until after the Des Moines meeting. Further importance attaches to this convention because the National Council of Congregational Churches will meet in Chicago on the week following, and the result at Des Moines will be looked for anxiously as in a great measure a test of the strength of the two parties to the dispute. In a general way the issue may be stated as drawn between old-school believers in endless damnation and those who have been affected by the tendency of the times toward a liberal interpretation of the Scriptures. The National Council will probably have to amend the creed or reaffirm the one now in use, for the trouble in the American Board of Foreign Missions seems to hang upon a doubt as to the true and only genuine doctrine of Congregationalism. The matter has been the subject of clerical discussion for years, and the way the Board of Missions became involved may be told briefly.

In 1880 the National Council met at St. Louis. The debates on the doctrine of punishment and probation had become so hot, that many of the more conservative members feared that the foundations of the Church were being undermined. As a preventive to such a calamity they prevailed upon the Council to consent to a revision of the creed. They wanted the questions at issue so definitely settled and expressed in words used according to their modern meaning, that there could no longer be a doubt as to what was the true belief of Congregationalists. So, by a complicated process, a committee of twenty-five was chosen to take charge, with final power, not even the National Council having the right to revise, inspect or amend the report. After three years this committee completed its task and reported the creed directly to the churches through the press. Two members of the committee withheld their names from the document because they felt that certain articles bearing upon probation, which they had submitted, should have been incorporated in the creed. As a rule the creed met with glad acceptance, not the less joyful, perhaps, because it was silent on the points that had

raised all the hue that had led to the revision. The theory upon which these points were omitted from the new creed was that the Scriptures were not so explicit upon them as to warrant dogmatizing one way or another. The revision of the creed failed to act as its advocates had hoped, for it not only did not check the discussion of doctrines of probation and punishment, but soon a new cause of discord was thrown into the camp through the Mission Board.

The present difficulty grows out of the fact that Dr. Alden, of the Mission Board, who is a firm believer that there is no probation after death, refused to send to the mission field candidates for the mission work who believed the contrary. In this matter it is claimed that Dr. Alden has used his official position to impose on candidates articles of a creed that have been rejected, and that by doing this he has greatly hampered church work. This has called forth opinions pro and con in letters in church publications, and in some cases contributions have been withdrawn until the Board settles the matter.

The same question is brewing in all denominations, and must sooner or later develop a split between those who can reason and those who will not think or cannot reason. The question strikes Congregationalism sooner than some other denominations, because it represents religious democracy, is less under clerical jurisdiction, and is largely composed of independent, intelligent, thinking people.

The question at issue has for some time been stealing quietly, almost unperceived, upon thinking Christian people. The time was, when the doctrine of the eternal torture of all but the few saints was generally preached and generally accepted, one church edifice in this city gaining the distinguished title of "Brimstone Corner." But this is no longer: "eternal torture" is seldom preached before a cultured audience now, for very shame. And though the people still subscribe to the doctrine in accepting the creed and joining any of the various Christian denominations, yet, thank God, they are coming to see better and accept those creeds with mental reservations. It is a pity and strange that they do not see this to be wrong--that they are acting a lie, when they outwardly profess a faith which they do not inwardly hold.

No longer do our Presbyterian and Baptist friends preach about "infants in hell," nor confine all hope of salvation to "the elect children of believers" in their preaching, though the written creeds stand just as they were. The growing intelligence of the people cannot long be fettered by the creeds made a century or two ago by fallible men, who, however well meaning, were wrong in attempting to put "iron shoes" upon all the intellects of those coming after them. Unintentionally they were in this the tools of the Prince of darkness, opposing the unfolding of God's

Word which as the shining light was to shine more and more until the perfect day.

The nominal church, cold and selfish was spurred into charity in mission work by pity for the heathen millions, whose everlasting destiny they were led to believe depended upon their liberality and effort. Doubtless this false idea has prompted a larger work of "witnessing" to the cross in all the world, than would have been accomplished otherwise: and yet fewer missionaries inspired by the truth, and the love of it would doubtless have done more good and have thrown much more light upon the real value of the cross.

Even heathen minds can see that there is something wrong with the doctrines of so called Orthodoxy; for missionaries declare that if they preach in full the creeds of the denominations they represent, they would make no converts. The heathen do not consider it "good news" nor will they accept, the teaching that a just God, worthy of their worship has sent all of their forefathers to eternal torment because they had not believed on Jesus, of whom they had never heard.

The rupture between creeds and thinking people is coming surely and steadily, and at it all might well rejoice, were it not for one very sad feature connected with it. The unfavorable feature is this: Many have come to regard their creeds and especially the everlasting torment dogma and the limit of probation to the present life and age, as the teaching of the Bible; and hence in breaking from and discrediting their old creeds (not very old either,) they are at the same time leaving the Bible, the appointed "lamp," to follow their own imperfect reason; which though better than their old creed is useless on religious subjects if unguided by the Divine Revelation.

Thus it is with our Congregational friends in the question above noticed, which instead of being called "Probation after death," should be called Probation in death; for the views above referred to are, that when a man is dead, in some place, they know not where, he has a further chance to come to a knowledge and obedience of the truth and to secure everlasting life. In this we see the bad result of such a tearing apart of reason and creeds and neglect of the sword of the spirit, the word of God, which could have cut the two apart perfectly. In tearing them apart some of the errors of the creed still adhere to their reasonings, and some truth adheres to the creed which they are casting away.

In this case the creed claims that eternal torment is the penalty of sin. If so, reason says then Jesus Christ did not give a ransom (a corresponding price); for he did not suffer eternal torment. Thus the foundation of true faith is cast away, or rather in most cases they slip

their building off it, onto the sands of conjecture and human assumption. Next they reason, If eternal torment is the penalty, surely there must be a future hope despite our creed. So they reject the part of their creed which limits probation, but hold to that part of it which declares eternal torment to be the wages

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of sin. In it all, the Scriptures are neglected, and not called upon as the final arbiter between old creeds and reason; hence though accepting of future probation they do not get it as the Bible teaches it, but oppositely. They expect or hope for a probation in death, while the Bible teaches that "in death there is no remembrance" of God (Psa. 6:5; 115:17; Eccl. 9:5) and points us to a resurrection of the dead as the great means to the end, for bringing all to a full knowledge of the truth, which God has declared to be his will. (1 Tim. 2:4.) In this we see the evil result of an endeavor to limit truth and knowledge by fixed creeds. It is subversive of truth, and misleading to all in any degree bound thus.

Dear Brethren and Sisters, hold up the Royal banner upon which is inscribed "Restitution"--"Good Tidings of great joy which shall be unto all people" and hold up with it as a torch, in the light of which alone the inscription may be clearly read--the RANSOM. Tell it to all, "The man Christ Jesus, gave himself a ransom for all, to be testified in DUE TIME."--1 Tim. 2:6.

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EXTRACTS FROM INTERESTING LETTERS.

Philadelphia, Pa., Sep. 12, 1886.

BELOVED BROTHER: I should feel ashamed to be always ready with an excuse from more active service to any of the household who may yet be without the truth with which we are so richly blessed.

I seem to have become partially forgetful and drowsy (spiritually) lately, and for that reason my interest and appreciation became slightly dulled, and the enemy took advantage of it.

I pray our dear Master to bring the whole truth home to my own heart, and inspire me with greater love for him and his words.

One thing that withholds me from such outside work as visiting from house to house, open air preaching, etc., is the saying of our Head: "Give not holy things unto the dogs; neither cast ye your pearls before the swine, lest they trample upon them and turn again and rend you." In this connection I have just found in the gospel by Mark, 6:30,31, something which might apply to us at present. Is it a forced application? Have we all truth, or do we

not need a little "leisure to eat" when He has girded himself and is serving us with meats in due season?

A brother in Christ, R. W. H_____.

We are glad to know that the brother's natural timidity has not full control of him. Mark 6:31 should be read in connection with verses 34 and 37. We think it had reference merely to needed physical rest from arduous and incessant TOIL AS PREACHERS, and that it was by no means an intimation that preaching was not proper, and not their special work. Jesus said, "I send you forth" and "as ye go preach"; and of the Christ head and body it was prophetically declared, "The spirit of the Lord God is upon me, because he hath anointed me to preach the good tidings to the meek." All the anointed body, following the example and footsteps of the Leader and Head, are preachers; they cannot help it; the good tidings are too precious to keep. Their anointing impels them to preach, so that to us, as to the earlier members of the anointed body it is, "Woe is me, if I preach not the good tidings."

It would be a serious loss if the Lord would refuse to use us as his ambassadors and heralds--a loss of our chief joy and privilege in the present life.

Yes surely, our Lord wishes us to "eat" while he serves us with the food; but, we should observe how the Lord serves. Is it not by using willing members of the body, that he serves the various members? It is to the very few indeed, that the Lord hands truths direct, and not through others. In fact we may say that it is only to those who are serving the others, that the Master directly hands the precious viands.

"Cast not your pearls before swine," should not be used as the brother has applied it. Jesus did not class all Israelites as swine in his day; for he spent three years preaching to them the kingdom, etc., and sent forth twelve and then seventy other disciples also, to preach the same, saying, "The harvest is plenteous, but the laborers are few," "Go ye also into the vineyard," etc., etc. Jesus and the eighty-two ministers he sent forth, did not go forth casting pearls before swine. And so in this harvest: those who go forth to seek the wheat, to gather the elect from every part under heaven, should not thus apply it in their work.

The meaning of the expression is in brief this:--There are "deep" as well as surface truths. The rich pearls and nuggets of truth are for those who will dig and search as men search (self-denyingly and faithfully) for silver. Those who have received the truth know that they received the simpler features first, and thus they should try to give it out to others. Before showing the "deep things of God," our precious pearls of divine wisdom and grace, to those about us, we should make sure that they are such as would appreciate them. We should first present the simpler features of truth, and those requiring less faith and spiritual

discernment. If they are not interested in these, then do not cast the (to you) yet more precious truths before them; for surely they would not appreciate them, but would think you foolish and injure your influence and the truths you advocate.

God blesses the messengers of his glorious truth as they dispense it to others. He that watereth others is more abundantly watered himself than if he attempted to merely sponge, or absorb the truth.

Was it not the most active apostle that had visions and revelations and knowledge more than all the others? Work in and for the truth, thus differs from working in and for sectarianism.--
EDITOR.

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BE NOT WISE ABOVE WHAT IS WRITTEN.

Marshall County, Ala., July 30, 1886.

ELDER C. T. RUSSELL, DEAR BRO.: Enclosed find money for which please send me by mail the "Millennial Dawn."

From reading the "Food" about a year ago, I was led to see the truth on the "Plan of the Ages," and now I do not stop at your liberal salvation, but can see the salvation of "all" clearly taught in God's Word. And I'm trying to preach it with all the strength the Lord gives me. Yours in his love,

J. B. SHERRELL.

In reply:--

Beware dear brother lest you fall into a common error of swinging from one extreme to another--from believing in the everlasting torture of nearly all, to believing in the everlasting salvation of all.

You put quotation marks about the "all" to indicate that you refer to Scripture texts which mention the salvation of all, as the basis of your hopes. Let me remind you that in these columns, also in the pamphlet "Food" and in the "Millennial Dawn," which we have mailed to you, all the Scripture texts which refer to the salvation of all, are recognized and given weight and place harmonious with the remainder of the Bible--a thing which you cannot do, with your present views expressed above.

We teach, as you know, a full and complete salvation for all mankind, from the guilt, condemnation and penalty of the first trial in Eden, and from all the contingent wrong doings and weaknesses, physical, moral and mental, which flow to us as the children of Adam and heirs of his weaknesses. This is the "common salvation" secured for every man by him who gave his

life a ransom for all; and all must have the full benefit of that salvation "in due time"--in the next age, if not in this.

Is this not a salvation of all from sin and death? Does not the Bible in all its passages which refer to salvation of "all" indicate that it is the salvation from Adamic death and condemnation? Does a single passage refer directly or indirectly to the everlasting salvation of any, who, when saved from the Adamic death and given the privilege of life again by the Redeemer and Restorer, shall then reject it and sin wilfully? In other words, Is there an everlasting salvation mentioned for that part of the "all" saved from the first condemnation in Eden, who after being tried in the second trial are found unworthy of life and worthy of the second death? (Matt. 25:41,46; Rev. 20:9,15; 21:27; 22:14,15,19.)

There is no intimation that God will ever compel any one to accept of the gift of life everlasting. It is quite sufficient that he provides through Christ an opportunity for every man to come to a knowledge of the truth, and to an ability to live in harmony with the Law of life. The matter is put as an invitation in the present age, "Come unto me all ye that labor and are heavy laden and I will give you rest." So of the next age it is written, "The spirit and the bride say Come!...And whosoever WILL, let him take the water of life freely."

The parable which speaks of compelling some to come in, refers to the present age, and not to the next. The Scribes and Pharisees were by their profession, education, etc., the ones originally invited to the Gospel feast, but they heeded not the announcement, "The

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Kingdom of Heaven is at hand." The messenger then went into the streets and lanes and by-ways of that people [city] and selected a goodly number, but not sufficient to fill the number which God had designed should constitute the Temple class, in which the world at large should be blessed and have access to him. So then the call to this feast was sent out into the "highways" --outside the city [or Jewish people] to all nations and will gather enough to complete the designed number. It here reads "compel them to come in," but the translation would be better constrain as the Revised Version renders it.

Let us beware how we permit reasoning to go beyond the facts set before us in the Scriptures. We might indeed reason, that when all come to a full knowledge of the truth, with full ability to obey and enjoy the favor of life everlasting, that they would be very foolish to do anything else. And yet we should take God's foreknowledge and its revelation as much superior to our reasoning as in other things we have proved it to be. He not only tells us of the grand provision of the future age, when whoever will may have life freely, but he tells us also that some will not

accept life on the conditions he offers. God as clearly pictures to us the book of life wherein are written the names of those found worthy of life, as he on the contrary symbolizes the second death as a lake of fire, destroying those found unworthy in that trial.

The fact that a being could have full knowledge and ability, and yet wilfully choose evil, presuming on the love of God to avert its consequences, is clearly proved by one case concerning which we have positive information. For over six thousand years Satan has had good and evil and their results before him, and yet he is an open and wilful adversary of righteousness. God who can read the future as we do the past, informs us that the further unfoldings of his plan in the Millennial age will make no different impression upon him, but that when loosed or permitted to manifest his will in the end of that age, Satan will rejoice in iniquity as before; and God calls all his children thus to witness to his righteousness in the destruction of Satan and all his messengers [co-workers in evil] in the second death.--Matt. 25:41.

Ask yourself, what object there could have been in the permission of evil in the world, or what object there could be in appointing a day [age] of resurrection from the great sentence, and penalty, or of the future trial,--if there will be no trial as to the willingness of the creature, but merely a trial of the ability of the Creator to force obedience. Surely the ability of the Creator is not in question that it need be tried, hence if trial there is to be, as the Scriptures assert, it must be man's willingness that is to be tested.

Had God intended to force obedience and life upon man against his will, he might as well have done so at first, and avoided the first as well as the second trial, and the first as well as the second death. Nay, would it not have been better to have forced the obedience at first, than to have allowed all the anguish, pain and evil which have been, if God must in the end force every creature. But no, God seeketh such to worship him as worship him in spirit and in truth. He does not desire forced obedience and forced love. Those who need force after they have had full opportunity to know and do God's will, will only receive the force of destruction, being unworthy to enjoy the favor of their Creator. Liberty to choose, or free moral agency, is above all other characteristics the liberty and likeness of God in his creature. To destroy it would reduce man to a mere machine. God seeketh not such worship, and hence it is written: "The Lord preserveth all them that love him, but all the wicked will he destroy." (Psa. 145:20; 37:18-20.)

The redemption and second trial are granted as a favor, to prove who are wilfully wicked.

Re-examine, dear brother, and do not allow your fallible reason to lead you outside the Divine plan of the ages. Be guided by

God's expressed plan. Reason finds full satisfaction in God's plan only. Those who claim a universal, everlasting salvation, are by the same line of false reasoning invariably led to deny the ransom.

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THE DIVINE FASHIONER.

The sculptor, with an ideal form in his thought, produces a statue from the block of marble. Every measurement of the block, every turn of the drill, every blow of the mallet upon the chisel, and every effort of the sculptor's mind, goes to make up the finished form, which is the production of his ideal, as nearly as the materials would admit. So, our Lord, as our Maker, has the idea toward which he seeks to form us. And all his operations are but steps in the work of our formation. Every measurement of our life by the divine truth, tests our capacity to attain the ideal; every turn of the drills of penetrating precepts of life, prepares us for the ideal character; every blow of the hammer of circumstances is, in the hands of the divine providence, constantly shaping us toward the heavenly pattern. And, in the perfect economy of our Lord, never do we have to bear one measurement, or one penetrating cut, or one blow of circumstances, that is not absolutely needed to produce the most perfect work which we will allow to be done within us.--Sel.

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HOW WE LEARN.

Great truths are dearly bought. The common truth,
Such as men give and take from day to day,
Comes in the common walk of easy life,
Blown by the careless wind across our way.

Great truths are greatly won; not found by chance,
Nor wafted on the breath of summer dream;
But grasped in the great struggle of the soul,
Hard buffeting with adverse wind and stream.

Sometimes, 'mid conflict, fear and grief,
When the strong hand of God puts forth in might,
Ploughs up the subsoil of the stagnant heart,
It brings some buried truth-seeds to the light.

Not in the general mart, 'mid corn and wine;
Not in the merchandise of gold and gems;

Not in the world's gay hall of midnight mirth,
Nor 'mid the blaze of regal diadems.

Not in the general clash of human creeds,
Nor in the merchandise 'twixt church and world;
Truth springs like harvest from the well plowed fields,
Rewarding patient toil, and zeal, and faith.

--Sel.

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THE NEXT number of the TOWER will be a special one. Do not expect it before December.

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THE SECOND DEATH.

The term death signifies destruction, extinction. We see it about us on every hand and have the inspired record of its cause in the Apostle's words, "Sin entered into the world, and death by [as a result of] sin." Rom. 5:12. True the word death is sometimes used in a figurative sense, but behind all these is the actual death from which all figures are drawn; the death which "passed upon all men in that all are sinners."

The term "second death" is specific and cannot refer to a figurative use of the word death. When anything is called a "second" it recognizes one, and only one preceding it, of the same kind. If the expression second death refers to a second figurative death, it would imply that there was but one figurative death before it. This we know would be nonsense; for any word can be used in a thousand figurative forms. It must therefore refer to actual death, not figurative. It recognizes but the one death preceding it, the first death. The penalty of failure under the second trial is thus brought strikingly in contrast with the penalty of failure under the first trial.

The "second death" is specially mentioned in connection with the closing scenes of the Millennial Age; and if from that standpoint we look backward to see what death it relates to, or repeats as a second, none could reasonably stop with any of the figurative uses of the word death. All, we think, must see that it refers back to the calamity (death) which entered into the world and passed upon all men because of Adam's failure when on trial as our representative.

Adamic death--the loss of existence and all right thereto--was the first penalty, the result of failure under the first trial of mankind for life. The second death is pointed out to us in Revelation as the second penalty, the result of failure during the second trial of the world, of a class not worthy of a place in the "book of life."

None are prepared to understand the book of Revelations except those who understand clearly the general plan of God, the plan of the ages. Only these can see that God judged the world once representatively, and because of its failure condemned it; how then he redeemed or purchased mankind out of that condemnation and death, and made provision for a second trial for all, under the one who was his agent in their redemption. As it is written, "He hath appointed a day [period] in the which he will judge [give trial to] the world, in righteousness, by that man whom he hath afore ordained, Jesus Christ." If God has appointed such a day or time of trial, it must be another, a second trial, for Scripture assures us of the first (Acts 17:31; Rom. 5:12,17-19), and the penalty of that failure we see all about us.

Those who will have another trial must in some way get free from the condemnation or sentence of the first trial (death), else a second trial would be useless. God cannot admit that there was any injustice in that first trial, and cannot set aside his own sentence. If it was just and right, to set it aside would be unjust and wrong; and a new trial, while the sentence of the first trial is firm, uncancelled, would be only a mockery, for it could not reverse the first sentence of the righteous Judge.

But God has made provision for the canceling of the sentence of death, (extinction,) which came upon all through Adam by providing a ransom for all, whereby all may have a second trial, in which the one who redeemed them will be the judge, ready and willing to grant every needed aid to those desirous of availing themselves of this second offer of life. While very few indeed come to this knowledge and second trial in the present time, all others shall be brought to it in the Millennial age, because such is God's plan, and full provision for it has been made both in the ransom for all, and in the appointment of a time or age for judging all.

Every trial must reach a conclusion and have a sentence. The first trial in Eden, ended with a sentence, as we read, "Sentence came on all men to condemnation." (Rom. 5:18. Diaglott.) The second trial is to have a sentence also. The few who in the Gospel age come to a full knowledge of the truth are on their second trial. If they obey the truth they are counted worthy of life, and their names will be written in the book of life, and will be confessed before the Father and the holy messengers, while those who sin wilfully after they have come to a full knowledge of the truth, who despise the favor of the ransom after having been justified and sanctified (Heb. 6:4-6 and 10:26,30), are sentenced as unworthy of life; and this being their second trial,

the sentence is to the "second death" as distinguishing it from the first sentence which came upon all men as the result of the first or representative trial.

While during the Millennium when the world is getting its second trial, some of the conditions will be different from the present, yet the main conditions or tests of the trial will be the same as now.

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That is to say, the world will then be on trial to prove who are worthy of life (the second life--restitution) and who worthy of death (the second death--final extinction).

Life was the original gift of God to his creatures. Representatively he then tried them. In Adam's disobedience the first trial, the first or original gift of life was forfeited, lost, for all, and death (the first) came upon all. Through another representative all were redeemed from the first condemnation, the first death sentence, justified to life again--a second or restored life. A second trial is granted to every man to prove (this time individually and not representatively) which are worthy to retain God's gift (life) everlastingly, and who are unworthy of it. This is the second offer of this gift of life (second life). This time it is offered through Jesus Christ our Lord, who as the Father's faithful agent gave himself for our ransom: and those found unworthy of this second life, under this second trial are sentenced to death--the second death.

The failure in the first trial was the result not of imperfection; for God created man "upright," "very good," "in the image of God," but it was the result of lack of experience, lack of knowledge. This lack of knowledge, God was ready and willing to supply the place of, for he proposed to give man the benefit of divine knowledge through laws and instruction. But as God had foreseen and saw good to permit, man chose to make an experience of his own by disobeying divine counsel. God has redeemed all from that first transgression and its condemnation and granted another, a second trial, knowing that some after their bitter experience in disobedience, will in the second trial choose life, by choosing to be obedient to all his just and loving arrangements and laws.

The second trial is final. There is no hint of another redemption for any who in the second trial are found worthy of the second death, unworthy of the second or restored life. On the contrary we are assured that any who spurn this second offer of life need hope for no more favor; for "Christ dieth no more," death shall never again have dominion over him;--he is death-proof, immortal, now. A third trial is never suggested in Scripture; consequently there could not be a third death, and none is mentioned. Furthermore, none who have reasonable minds and comprehend the subject fully, could expect a third or more trials;

because the second is arranged on so comprehensive a scale as to leave no use for more. The Millennial age will furnish full KNOWLEDGE and full ABILITY to all. "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." (Hab. 2:14.) The weaknesses of heredity will no longer weigh men down; it will no longer be a true proverb, "the fathers ate a sour grape [of sin] and the children's teeth are set on edge. But then it shall be, that he that eateth the sour grape (sinneth), his (own) teeth (only) shall be set on edge. The soul [being] that sinneth [wilfully and deliberately against full light and ability] IT SHALL DIE."-- See Ezk. 18:20 and Jer. 31:29,30.

It should not need much argument to convince any reasonable being that the second trial for the second or redeemed life is here referred to, and not the first trial in Eden,* on account of which we are born in sin, shapen in iniquity, and come forth to a few short years of dying and groaning. It clearly refers to the trial of the world in the Millennial age, the second trial; and it shows, as we have already seen, that in that trial some will be found worthy of the second life, and that the wilful sinner will share in the second death, the penalty upon all failing under the second trial; the conditions of which could not be more favorable than they have been arranged for.

*In this as in other connections it should be borne in mind that the Jewish people, their covenant of life by obedience, etc., was only typical of the world, including themselves, in the second trial under the New Covenant which theirs typified.

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CHOOSE LIFE THAT YE MAY LIVE.

"I have set before thee this day life and good, death and evil." "I have set before you life and death, blessing and cursing; therefore choose life that both thou and thy seed may live."-- Deut. 30:15,19.

We come now to the consideration of other Scripture statements in harmony with the conclusions set forth in the preceding article.

The words here quoted are from Moses to Israel. To appreciate these words we must remember that they as a people and all their covenants, etc., had a typical significance. The above words "choose life" seem to imply that Israel was placed upon trial for life or death. But not so, they like all others of the race were already under condemnation of death through Adam's disobedience in the first trial, and could not be placed on full

trial again, until redeemed from the first condemnation or curse of death.

God knew that they could not obtain life by keeping the Law, no matter how much they would choose to do so, because they like all others were weak, depraved through the effect of the sour grape of sin which Adam had eaten and which his children had continued to eat. Thus as Paul declares, the Law given to Israel could not give them life because of the weakness or depravity of their fallen nature. Rom. 8:3, Heb. 7:19 and 10:1-10.

Nevertheless God saw a benefit to them from even an unsuccessful attempt to live perfectly; that it would develop them as well as show them the need of the better sacrifice, the ransom, and a greater deliverer than Moses. And with all this it furnished a pattern or shadow of the great second trial insured to the whole world (which Israel typified) secured by the better sacrifices for sin; which was there prefigured, to be accomplished by the great prophet of whom Moses was but a type.

Seeing thus that the trial for life or death presented to Israel was but typical of the great second trial and its issues of life and death--second (or restored) life and second death--may help some to see that the great thousand-year-day of trial, of which our Lord Jesus has been appointed the Judge, contains the two issues, life and death. All will then be called upon to decide, and a choice must be made, and the verdict in the end will be in harmony with the choice expressed by the conduct of each during that age of trial, under most favorable opportunity.

This second trial and its sentence and result is shown also in the words of Moses quoted by Peter (Acts 3:22,23), "A Prophet shall the Lord your God raise up unto you of your brethren, like unto me. Him shall ye hear [obey] in all things whatsoever he shall say unto you. And it shall come to pass that every soul [being] which will not hear [obey] that Prophet [and thus choose life] shall be destroyed from among his people." In few words this draws our attention to the World's second trial yet future. It shows the great Prophet or Teacher raised up by God to give a new judgment or trial to the condemned race which he has redeemed from the first condemnation. It shows too the conditions of the second trial to be righteous obedience, and that with the close of that trial some will be adjudged worthy of the second or restored life, and some worthy of destruction--second death.

Jesus having redeemed all by his perfect and precious sacrifice is the head of

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this great prophet, and during the Gospel age God has been selecting the members of his body, the little flock, who with

Jesus shall be God's agents in judging the world. "Do ye not know that the saints shall judge the world?"-- 1 Cor. 6:2.

The Lord presents the same matter to our attention in Matt. 25:31-46. There in few words he shows the trial of the world (not the church, which as members of his body are with him in glory during that Millennial reign-- judging, ruling and blessing the world), and concluding the illustration of the second trial our Lord also shows the same two classes noted above and their opposite rewards--the one class who obey and come into harmony with his arrangement enter fully into the blessing of the second life, and are therefore called "blessed." The other class with every opportunity obey not, and experience the second condemnation of death, the "second death," and are thus "cursed" or condemned again.

The first trial was of mankind only, and hence its penalty or curse, the first death, was only upon man. But the second trial is to be much more comprehensive. It will not only be the trial of fallen and imperfect mankind, but it will include every other thing and principle and being out of harmony with Jehovah. "God will bring every work into judgment with every secret thing."

The "Judgment to come" will include the judgment to condemnation of all false systems--civil, social, and religious. These will be judged, condemned and banished early in that Millennial Day, the light of truth causing them to come into disrepute and finally to flee away. This judgment comes first in order, that the trial of man may proceed unhindered by error, prejudice, etc. It will include also the trial of "the angels which sinned"--those angels which kept not their first estate of purity and obedience to God. Thus it is written by the apostle of the members of the body of the great Prophet and

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High Priest who is to be Judge of all-- "Know ye not that the saints shall judge angels?"--1 Cor. 6:3.

This being the case, the condemnation of the second trial (destruction, second death) will cover a wider range of offenders than the penalty or curse for failure under the first trial. In a word the second destruction at the close of the second trial is an utter destruction of every being and every thing which will not glorify God and be of use and blessing to his general creation. Thus the second death is to the perfect future age, what Gehenna the Valley of Hinnom--was to the typical city and kingdom of Israel. It will destroy and consume totally whatever is cast into it. (See article Undying Worms and Quenchless Fires.)

Thus seen the second death does not mean simply to die or be destroyed a second time; for some things will be destroyed in the "second death" which never were destroyed before; for instance,

Satan never yet died, so it could not mean death a second time to him. So too some of the systems of error which will be destroyed in the Gehenna, which is the second death, never were destroyed before: hence this second death in which they will be destroyed cannot be considered as their destruction a second time. The second death, or destruction, is the name of the destruction which will come upon every evil thing as the result or verdict of the second judgment, the "judgment to come."

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THE LAKE OF FIRE AND BRIMSTONE WHICH IS THE SECOND DEATH.

Rev. 21:8.

Several prophetic pen pictures of the Millennial Age and its work in chapters 20 and 21 of Revelation, clearly show the object and result of that age of trial, in harmony with the balance of the Scriptures as just noted in the preceding articles.

Chapter 20 verses 2,4,11 with verses 1,2,10,11, of chapter 21 shows the beginning of the age of judgment, the restraining of blinding errors, and misleading systems. The beast and the false prophet are the chief symbols and represent organizations or systems of error which we will not here pause to explain. (We have done so heretofore, and will do so again D.V. in a succeeding volume of Millennial Dawn.) This judgment against the "thrones" of the present time, and against "the beast and false prophet" systems, follows speedily upon the introduction of this Millennial judgment reign. The thrones of present dominion of earth will be "cast down" and the dominion transferred to the great Prophet and Judge. (Compare Dan. 7:9,14,22.) And the systems of error will be speedily judged worthy of destruction, the lake of fire, the second death.--See Rev. 19:20.

Thus the second destruction (or death) begins quite early in the new Judgment --with the systems of error. But it does not reach men as individuals until they have first had full trial with fullest opportunity to choose life and live forever. Chapters 20:12,13 and 21:3-7 indicate the blessed favorable trial in which all both dead and living [except the church who are with Christ Jesus, kings, priests, joint-heirs, and judges] will be brought to a full knowledge of the truth, relieved from sorrow and pain, and freed from every blinding error and prejudice, and tried "according to their works."

The grand outcome of that trial will be, a clean Universe. As the Revelator expresses it, "Every creature which is in heaven and on the earth...heard I saying, Blessing and honor and glory and power be unto him that sitteth upon the throne, and unto the lamb forever." But this result will be accomplished in harmony

with all God's dealings past and present, which have always recognized man's freedom of will to choose good or evil, life or death.

We cannot doubt that when in the close of the Millennial age God will again for a "little season" permit Evil to triumph, in order thereby to test his creatures then thoroughly acquainted with both good and evil and the consequences of each, and to demonstrate to all of them his justice, that those who finally prefer and choose evil will be cut off, destroyed. Thus God will for all eternity remove all who do not love righteousness and hate iniquity.

We read regarding that testing, that Satan will endeavor to lead astray all mankind whose numbers will then be as the sand of the sea for multitude: but that many of them will choose evil and disobedience, with past experience before them, and unhampered by present weaknesses and blinding influences, we cannot suppose. However, when God does not tell us either the number or proportion of those found worthy of life, and those judged worthy of death (the second death), we may not dogmatize. Of one thing we may be confident, God willeth not the death of the wicked, but would that all should turn to him and live; and no one shall be destroyed in that "lake of fire and brimstone" (figurative of utter destruction, as Gehenna) who is worthy of life, whose living longer would be a blessing to himself or to others in harmony with righteousness.

That utter and hopeless destruction is intended only for willful evil doers, who like Satan, in pride of heart and rebellion against God, will love and do evil notwithstanding the manifestations of God's disapproval, and notwithstanding their experience with its penalties. Seemingly the goodness and love of God in the provision of a ransom, restitution, and second chance for man, instead of leading these to an abhorrence of sin, will lead them to suppose that God is too loving to cut them off in the second death, or that if he did so, he would give them other and yet other chances. Building thus upon a supposed weakness in the divine character, these may be led to try to take advantage of the grace (favor) of God, and to use it as a license for willful sin. But they shall go no further, for their folly shall be manifest. Their utter destruction will prove to the righteous the harmony and perfect balance of Justice, Wisdom, Love and Power in the divine Ruler. Such are called the angels (messengers, followers, servants,) of Satan. And for such as well as for Satan, the utter destruction of the second death is prepared by the wise, loving and just Creator. And so, in the parable of the sheep and goats the latter are called messengers or servants of Satan. To them he will say, "Depart from me ye cursed [cursed a second time having been relieved and released from the first curse of death and now condemned or accursed a second time for their own willful sin] into everlasting fire, prepared for the devil and his messengers. The fire is a

symbol of destruction as much as the sheep and goats are symbols, hence the thought would be as in Revelation -- everlasting destruction--the second death.

And so we read, These shall go away into everlasting punishment [Greek kolasin "cutting off" from life--the same word is used in Greek for the cutting off of branches from a tree]: they shall go into the punishment prescribed for willful sinners under the second trial, namely the second death.

Everlasting torment, mark you, is not the punishment, but death: "The wages of sin is death"--cutting off from life, extinction.

An inference may be drawn from this parable, from the figures used by our Lord, that the willful sinners who will go into the second death will be few compared with the obedient who will enter into life; for sheep are much more numerous than goats.

The true character of the goat class is portrayed in Rev. 21:8. The fearful and unbelieving [who will not trust God], the abominable, murderers [brother haters], whoremongers, sorcerers and idolaters [such as misappropriate and misuse divine favors, who give to self or any thing or creature that service and honor which belongs to God] and all liars-- "whosoever loveth and maketh a lie" [in a word, all who do not love the truth and seek for it, and at cost defend and hold it], shall have their part in the lake which burneth with fire and brimstone [the Gehenna, symbol of utter destruction], which is the Second Death. Such company would be repulsive to any honest, upright being. It is hard to tolerate such now, when we can sympathize with them, knowing that such dispositions are now in great measure the result of inherited weakness of the flesh. We are moved to a measure of sympathy by the remembrance that in our own cases, often when we would do good, evil is present with us. But in the close of the Second Judgment, when the Lord, the righteous Judge, shall have given every advantage and opportunity of knowledge and ability, this class will be an abhorrence and detestation to all in harmony with the King of Glory. And we shall rejoice when, the trial being ended, the gift of life, which these shall have proved themselves unworthy of, shall be taken from them, and the corrupters of the earth and all their work and influence shall be destroyed.

Rev. 23:10, tells us, that after the final test in the end of the Millennium, Satan will be cast into the lake of fire (symbol, like Gehenna, of utter destruction), and reminds us of the beast and false prophet, the systems which in the Gospel age deceived some, saying that they (these systems) shall be tormented, day and night, forever; or, as expressed

in Chap. 19:3, speaking of one of these systems, "Her smoke rises up forever and ever." That is to say, the remembrance of, or lessons attendant upon the destruction of the systems of deception and error, will be lastingly remembered --as smoke continues to ascend after a destructive fire has done its work.

Verse 9 tells of the destruction of those who join with Satan in the last rebellion, and verse 15 tells us of that same destruction in other words, using the symbol "lake of fire" to represent it.

Verse 14 says: "And death and hell [hades--the tomb] were cast into the lake of fire [destruction], this is the second death"--the lake of fire.--Sinaitic MS.

"Death and hell" [hades] is used several times in this book as expressive of the first death. Hades is the state or condition of death, and is sometimes translated the grave. It is called a great prison house, because those who enter it, though actually extinct, are reckoned as not extinct, but merely confined for a time, and to be brought forth to life, liberty and a new trial by him who ransomed them from the penalty of the first trial. It is in view of God's purpose and promise of a restitution of all and a second trial, that the tomb is spoken of as a great "prison house," in which the captives of death (the Adamic, or first death) await deliverance. Though dissolved in death, the identity of each being is preserved in the mind and power of God, and will be reproduced in due time by resurrection power. Hades, the prison, the tomb, is referred to by the prophet, the Master himself, and the apostles. (Hos. 13:14; Isa. 61:1; Luke 4:18; John 5:28; 1 Cor. 15:55.) The grave is really a symbol of hope; for we would not speak of it as a prison house were it not for our hopes of resurrection. If we believed that death ended existence forever, all hope of release of the dead would vanish, and we would not think of them as in prison, nor hope for their deliverance.

Apply this thought to the verse under consideration, and it implies this:--The first death and the hopes of resurrection, which, by God's favor, were attached to it, will pass away or be utterly destroyed in the second death. From that time forth there will be no such thing as death under the first sentence, because of Adam's sin, and a hope of resurrection from it. That will all have been accomplished; every prisoner will have been set free from all that guilt, condemnation

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and penalty of the first trial, and the sentence of the second trial, whether to second life or second death, will have fully swallowed up and destroyed the penalty of the first sentence, as well as the hopes which attached to it. Hades is never associated with the second death, because those who go into the second death are in no sense "prisoners of hope"; they are utterly destroyed, extinct, without hope of any deliverance by resurrection. Hence the propriety of hades being destroyed.

The destruction of the first death and hades commences with the beginning of the Millennial reign and continues to its close. It is a gradual process of casting into destruction. This is in harmony with Paul's explanation of Isaiah's prophecy, 1 Cor. 15:54,55, "Then [when the little flock, "we," have been changed to the full divine nature and likeness and begun to reign and bless the world--then] shall be brought to pass the saying that is written-- Isa. 25:6-8, "He will destroy [cast into destruction, or in symbol "the lake of fire"] in this mountain [symbol of the "Kingdom of God" or the "New Jerusalem"] the face of the covering cast over all people [death] and the veil [ignorance] that is spread over all nations. He will swallow up [the first] death victoriously."

So then the casting of death and the grave into destruction during the Millennial age, is a part of the second destruction which will include every improper, injurious and useless thing.--Isa. 11:9; Psa. 101:5-8. But the second death, the sentence of that second trial, is final; it will never be destroyed; and let all the lovers of righteousness say Amen; for to destroy the second death, to remove the sentence of the second trial, would be to let loose again all the evil systems (beast etc.) and Satan, and all who love and practice wrong and deception, and dishonor the Lord, to oppose, offend and endeavor to overthrow those who love and desire to serve him and enjoy his favor. We rejoice that there is no danger of this, but that divine justice unites with divine wisdom, love and power to bring in everlasting righteousness on a permanent basis.

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TURNED INTO HELL.

"The wicked shall be turned into hell, and all the nations that forget God."--Psa. 9:17.

This statement of the Lord recorded by the Psalmist, we find without any qualification whatever, and we must accept it as a positive fact. If the claims of "Orthodoxy" were true this would be indeed a fearful thought. Hell, to them, means a place of unmitigated woe, where untold millions of human beings writhe in anguish, tortured by literal fire or the gnawing of conscience, which, say some, is even worse. Under this fearful sentence they see the vast majority of mankind hastening, as they believe, to their dreadful doom; yet feeble indeed are the efforts put forth to rescue them. Babylon still has plenty of time for social enjoyment and festivity, which, according to their belief, should be spent in an almost frenzied endeavor to save the perishing. And she still has plenty of money to spend in gratifying the pride of life and the lust of the eye which might be applied to the same purpose; but instead, witness her costly temples of fashion, her

grand organs, her costly apparel, her contempt of the poor, her greed of gain and strife for worldly honors.

But let us look at the true meaning of the word hell, into which God says he will turn the wicked and forgetful nations. We find that it is the translation of the Hebrew word sheol, which simply means, the state or condition of death. There is not in it the remotest idea of either life or torment; and no scholar can by any manner of twisting or turning make it to signify anything else. And suffering of any kind would be impossible where there is no consciousness, no life. The Psalmist says, "In death there is no remembrance of thee: in the grave (sheol) who shall give thee thanks?" (6:5.) And again it is written: "Whatever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave (sheol) whither thou goest." (Eccl. 9:10.) The corresponding Greek word is hades, which also means the state or condition of death, and no other meaning can properly be attached to either. Every well educated minister knows that this is true: and ignorance on this subject is in no wise excusable in these days when books are so plentiful and so cheap. But still they go on preaching this false idea of hell, which is nothing short of a slander against the character of God, as though they were still enveloped in the ignorance of the dark ages. This very text which we are now considering, is quoted and preached from over and over again by men who ought to know, and many of whom do know the true meaning of the Hebrew word sheol, and who nevertheless in their attempt to uphold the frightful doctrine of eternal torture, knowingly pervert this Scripture.

Well, you inquire, How then did this idea first originate, and obtain such universal acceptance? We answer that it originated with Papacy, and was a part of her scheme for raising money from her ignorant and deluded subjects. Papacy taught that this place of torment was prepared for all who did not seek the protection of THE (Papal) Church. All heretics (all not of the Roman Catholic church) they claim are sure to go there; while those of THE Papal Church not counted worthy of heaven, are permitted to tarry in Purgatory, to suffer reformatory punishment, which might be shortened and relieved by the liberality of their friends in securing the prayers of the priests, etc.

No other doctrine of the Romish Church ever did so much towards holding her captives in the bondage of fear, and increasing her revenues. The Protestant Churches in emerging from Romanism rejected the doctrine of Purgatory, but retained the worse doctrine of eternal torture. Though the increase and spread of knowledge has proved it to be false, yet like Papacy, finding it to be such a powerful agent in binding her subjects, and exacting her revenues, she is loathe to part with it; and since reasoning and enlightened minds are beginning to question this

dogma, her policy now is, to put the brakes on reason, and to hurl her anathemas against investigation. If this bondage of fear were once broken, and God's children relied entirely on His Word, these great systems of error would soon dissolve.

If we substitute the true meaning of the word sheol, our text will read: "The wicked shall be turned into the condition of death, and all the nations that forget God." This we believe; but next, Who are the wicked? In one sense all men are wicked, in that all are violators of God's law, but in its fullest sense the wicked are those who, with full knowledge of the exceeding sinfulness of sin and the remedy provided for their recovery, wilfully persist in sin and refuse the remedy.

As yet few, only consecrated believers, have come to a knowledge of God; the world knows him not, and the nations cannot forget God, until they are first brought to a knowledge of him. The consecrated have been enlightened, led of the Spirit through faith to understand the deep and hidden things of God, which reveal the glory of God's character, but which, though expressed in his Word, appear only as an idle tale and foolishness to the world.

As we have hitherto seen, this will not be so in the age to come, for then "The earth shall be full of the knowledge of the Lord as the waters cover the sea." (Isa. 11:9.) Much that we now receive by faith will then be demonstrated to the world by sight. When he who has ransomed man from the power of the grave (Hos. 13:14) begins to gather his purchased possession back from the prison-house of death (Isa. 61:1);-- when the sleepers are awakened under the genial rays of the Sun of Righteousness, they will not be slow to realize the truth of the hitherto seemingly idle tale, that "Jesus Christ, by the grace of God, tasted death for every man."

We have also seen by previous investigation, that the gradual ascent of the King's Highway of Holiness in that age will be easy and possible to all, when all the stones--stumbling blocks, errors, etc. --shall have been gathered out, and straight paths made for their feet. It is in that age that this text applies. Those who shall ignore the favoring circumstances of that age, and will not be obedient to the righteous Judge or Ruler--Christ-- will truly be the wicked. And every loyal subject of the kingdom of God will approve the righteous judgment which turns such a one again into sheol --the condition of death. Such a one would be unworthy of life, and were he permitted to live his life would be a curse to himself and to the rest of mankind, and a blemish on the work of God.

This will be the SECOND DEATH, from which there will be no resurrection. Having been ransomed from the first or Adamic death (sheol) by the sacrifice of Christ, if they die again on account of their own sin, "there remaineth no more sacrifice for

sins." (Heb. 10:26.) "Christ dieth no more; death hath no more dominion over him." (Rom. 6:9.) This second death should be dreaded and shunned by all, since it is to be the final end of existence to all those deemed unworthy of life. But in it there can be no suffering. Like the first death, it is the extinction of life.

It is because mankind had, through sin, become subject to death (sheol, hades) that Christ Jesus came to deliver us and save us from death. For this purpose Christ was manifested, that he might destroy death. (1 John 3:8; Heb. 2:14.) Death is a cessation of existence, the absence of LIFE. There is no difference between the condition in the first and second deaths, but there is hope of a release from the first, while from the second there will be no release, no return to life. The first death sentence passed upon all on account of Adam's sin, while the second death can be incurred only by wilful, individual sin.

That the application of our text belongs to the coming age is evident, for both saints and sinners all go into sheol now, and this scripture indicates, that in the time when it applies, only the wicked shall go there. And the nations that forget God must be nations that have known him, else they could not forget him; and never yet have the nations been brought to that knowledge, nor will they until the coming time, when the knowledge of the Lord shall fill the whole earth, and none shall need to say unto his neighbor, Know thou the Lord, for all shall know him, from the least to the greatest of them. (Isa. 11:9; Jer. 31:34.) In further proof of this, we find that the Hebrew word shub, which in our text is translated turned, signifies turned back, as to a place or condition where they once were. They once were in sheol, and were redeemed by the precious blood of Christ, and will be brought out of sheol; but if then they are wicked, they, and all who forget God, shall be turned back to sheol.

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CHRISTIAN SCIENCE AND MIND CURE.

In our July issue we classed among others who deny the ransom, and thus reject the work of Christ and teach another gospel (Gal. 1:6,7), the so-called Mind-curers and Christian Scientists. Some of our readers not having noticed this in their teachings, requested our re-examination of the subject, suggesting that there is a difference between so-called Mind-curers and Christian Scientists, and that while the former ignore God and our Lord Jesus, the latter acknowledge them and claim to perform cures in the merit of Christ and by the power of God.

We have re-examined the subject, and reach the conclusion that the two classes of healers work on exactly the same principles, except that the Christian Scientists find it prudent, in that it

becomes popular with a much larger class, to call it Christian, and to refer occasionally to God and to our Lord Jesus, and to quote here and there texts from the Bible, which for most part are out of connection or wholly misapplied to their "science." Doubtless some children of God are for a time at least deceived, and fail to get the real idea, and place a religious and favorable construction of their own upon the sayings and doings of these scientists.

The "scientists" are mostly women, one of whom--the author, inventor or discoverer of the science--writes her name "Rev. Mrs. M. B. G. Eddy" in the Christian Science Journal which she edits. She teaches her disciples the "science" for the sum of three hundred dollars, and gives them six lessons in theology for two hundred dollars additional. If the price be a good criterion by which to gauge the value of this "other gospel" and its teacher, it is certainly far in advance of that of Jesus and the apostles and their message.

The basis of their theory, as set forth in this official Journal, is that the real man is an immaterial being, whose body is his house, and has no more real feeling than the wooden or brick house in which it in turn dwells. They claim that pain and sickness are really nothing but mental ailments, imaginations; and that if people can be made to believe they are well and sound, their bodies would rapidly become so;--they would not be subject to sickness and pain, but would gradually go on to perfection, and thus death would cease to reign and Christian Science be the great Deliverer or Saviour.

It calls Christ the "Master Christian Scientist," yet really it puts the Rev.

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Mrs. Eddy as the Great Christian Scientist, the teacher over and above all others whose efforts are already more successful than those put forth by Jesus in advancing the science, and in whose hand now the whole world is to be revolutionized and brought to endless life and freedom from all pain, sickness and death. If, therefore, Jesus were a Christian Scientist who was trying but failed to do what Mrs. Eddy claims she will succeed in doing, it follows that she, and not our Lord, is the great teacher, saviour and deliverer of the dying human race.

To show that their claims, are not overstated, we give below some quotations from the July, '86, issue of the Journal edited by Mrs. Eddy, as follows:--

"It [Christian science] is still centuries ahead of the world in its teachings. When its author planted her feet on the rock of Truth, twenty years ago, saying, 'All is mind, there is no matter; all is life, there is no death; all is good, there is no evil; all is love, there is no hate,' who listened, who saw, who read, who cared?"

Oh, faithful one! we can come into a true conception of thee, sharing thy love and power, only when we pattern our ways after thine, heeding thy precious words. Oh, patient Mother! we see thee dearer as we grow older in truth. We learn that THIS BOOK which thou hast bequeathed to us [Science and Health, price \$3.00] is the outgrowth and epitome of a life spent in closest walks with God. We are willing now to follow as thou ledest,...as thou revealest to us the mother-side of God! We take this blessed key which thou dost place in the hands of the faithful to unlock the seals of error. This discovery of the Truth, that heals as well as saves, has made her as truly the Deliverer of this people as was Moses to the children of Israel."

This quotation, we doubt not, is quite sufficient for our readers, to show the tendency of this Christian science to be anti-Christian--in opposition to Christ, replacing him and his words by the false teachings of this woman and her science

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falsely so called, which makes void the words of God concerning sin, death, the ransom, the mode of deliverance and the Deliverer. By a further quotation it will be seen that God, though often referred to by them as good and kind and loving, etc., is not considered as a personal being, but as a PRINCIPLE OF GOOD, after the idea of the Brahmins of India.

From the same journal (page 100) we quote:--

"When I first understood that 'God is principle, and not person,' it was like a great light suddenly shining."

Another writer in the same states it thus:--"What is Christian Science? The understanding of an everywhere-present and everywhere-powerful PRINCIPLE OF GOOD. What are the purpose and result of Science and Health? To explain the whole of this PRINCIPLE, to reduce divine love to human perception, to interpret God on a purely practical and scientific basis,...that each may at once begin to understand GOOD."

Their teaching that disease and pain are produced by imagination, and are curable in the same way, is shown in the following quotations (p. 93):--

"Man is an inventor of disease as well as of other things, and the doctors are busy at all times encouraging their patients to develop their inventions and take out patents therefor, death being the final patent or perfected invention. ...The medical fraternity are ever inspecting and probing the body of man in search of some new symptom, ailment, or disease, and what they look for they generally find or help the patient to find." Again we read (page 85), "Let the diseases of mortal thought come to an end; then the diseases of the body will perish, for these are nothing but abnormal thoughts."

As a sample of how these would-be teachers destroy or make void the Scriptures, darken the understanding, and cover the truth, in their endeavor to have some texts fit their theory, we quote from the editorial columns as follows (p. 90, 91):--

"'The soul that sinneth, it shall die,' means, that mortal man (alias material sense) that sinneth shall die; and it is the commonly accepted view that soul is deathless. Such is the divine mind, for soul cannot be formed or brought forth by human thought, and must proceed from God; hence it must be sinless, and destitute of self-created or derived capacity to sin." [In other words, this Scientist, in a roundabout way, contradicts the Scripture she attempts to explain, and teaches that the soul can neither sin nor die.] She continues: "Now, if soul sinned, it would die, for 'the wages of sin is death.'"

Page 86 explains that "the power over disease was NOT A SPECIAL GIFT, but an understanding." [Compare this with Paul's statements, 1 Cor. 12:7-11,28-31.] On page 97 we read: "We are growing into that state where human possibilities and powers expand to their ultimate limits, and are pushing on toward the divine development as sons and daughters of Good." On page 91 the editor speaks of Jesus Christ as the Master Metaphysician; and on page 102 she declares herself the discoverer of the science of mind-healing. Then, with the same inconsistency which marks every topic of this journal, we read a contradiction to this "discovery" and "development" theory in the editor's remarks on page 94. She there hints that Jesus was even greater than herself and perhaps a co-discoverer of the "science" (?), though she ignores the apostles. She says: "Some day Christian Science will enable us to enjoy a treat without raising the fruit, compounding the cake, freezing the cream, or buying the sugar; just as Jesus fed the multitude without procuring the loaves and fishes through the usual channels of supply..."[not through a gift of miraculous power, mark you, but] "through the power of the mind." She argued that "if belief PRODUCES DISEASE, and its removal leaves health to have its perfect work, then false belief may also prevent the perfect fulfilment of spirit in all our material surroundings, flowers and fruit not excepted."

This "scientist" (?) evidently sees that to claim that diseases are merely mental affections, would demand a similar explanation, of the same principle when applied to the lower animals and "flowers and fruits" and this she offers in the above statement. "False belief" may prevent perfect "flowers and fruits." This is consistent, but at what a cost! At the cost of common sense and reason. At the cost of reasonable people doubting her sanity, this editor thus claims that not only human ailments are all mental emotions, imaginations, and not realities, not actual, but also that the blight and imperfections of plants and fruits and flowers are the result of their mental imaginations.

And yet it is more reasonable to believe this concerning plants and flowers than for a man or woman who has experienced pain to convince himself that he only imagined the pain from the ulcer, the wound, the bruise, or amputation. How about the various diseases of children? How could they imagine themselves into the measles, croup, etc., etc., before they are old enough to think at all? And why do they all always imagine the same ailments if it is imagination? This is as contrary to reason as the thought of a flower or tree blighting and dying from a "false belief" that it is decaying and dying.

This so-called "Christian Science" is of itself unworthy of so much attention as we have given it, but the fact that some of our readers have been deluded by it, is our justification. The system is a mixture of a very little truth with a great deal of theorizing, and as a whole, it is directly antagonistic to the truth.

It rightly claims that sickness and pain and death are abnormal conditions, that these are not the conditions under which God designed man should live. They err greatly when they think these things wholly imaginary (though undoubtedly some are in part at least imagined). They ignore often, and sometimes deny the fall of man, as recorded in Genesis, and taught by Jesus and the apostles. Denying this they see no reason why sickness, pain and death are in the world, except imagination. They see not that by sin came death and all its train of misery. Hence they see not the ransom feature of Christ's work, and place him on a plane with their teacher, Mrs. Eddy, the subsequent discoverer of the same science of healing which they say Jesus practiced. To them Jesus is a Saviour of the same kind, only to a less degree than Mrs. Eddy, since he merely attempted to introduce the "science," but failed, while she, the later discoverer of the science, it is claimed is succeeding and will fully succeed: and hence she will be the real Saviour and Jesus the unsuccessful deliverer.

Blinded by their theory, they see not the great divine plan of the ages, nor the relationship in that plan, of sin, pain and death to the ransom given eighteen hundred years ago, and the resulting restitution of the age now dawning. Consequently the wonderful growth of knowledge upon various subjects witnessed in the past twenty years, and the incipient steps toward restitution such as faith cures, mind cures, etc., they regard as the natural development or growth; while we, instructed by the Word of God, see them to be marks of the dawning of the new age, because it is "due time" for him who redeemed all to begin the great work of restoring those whom he ransomed.

That these who call themselves "Christian Scientists" are somewhat different from what are called "Mind Curers" or "Mind Healers" we admit; yet their methods and theories seem to be exactly the same, except that the so called Christian Science is more deceptive in that it clothes itself as a messenger of light, calls itself Christian, and quotes and misapplies Scripture where

it can. It even prints a cross upon the title page of its organ, "The Christian Science Journal," from the July '86 number of which, the above quotations are made.

How many cures they do we know not, nor does it matter. Neither class of mind curers however, claim to do them through the merit of the ransom; on the contrary they ignore all necessity for a ransom when they ignore the reality of sin and its consequences, claiming that it is all imagination.

Beware of and reject every theory which rejects the ransom, even though it adheres to the name Christian and quotes from the Bible.

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ENDURANCE.

Yet nerve thy spirit to the proof,
And blanch not at thy chosen lot;
The timid good may stand aloof,
The sage may frown--yet faint thou not.

Nor heed the shaft so surely cast,
The foul and hissing bolt of scorn;
For with thy side shall dwell at last
The victory of endurance born.

--William Cullen Bryant.

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UNDYING WORMS AND QUENCHLESS FIRES.

And they shall go forth and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.--Isa. 66:24.

It is good for thee to enter into the kingdom of God with one eye rather than having two eyes to be cast into hell [Gehenna]; where their worm dieth not and their fire is not quenched.--Mark 9:48. Verses 44 and 46 are omitted by old MSS. See Rev. Version.

The figure here used by the Prophet and by our Lord, represents the utter destruction of the second death. We say figure, because it must be evident to the surface reader even, that there are no immortal worms and that a fire which would burn ceaselessly is not conceivable.

The basis of fact upon which the figure rests is alluded to in our Lord's reference to Gehenna (translated hell in the common English versions). Gehenna was the Greek name for a valley outside Jerusalem called in Hebrew, "The valley of Hinnom." It was the place for depositing the offal, garbage, carcasses and filth in general of the City, and in it fires of sulphur were kept burning to destroy the carcasses and thus prevent infection and pestilence.

Sometimes a carcase would lodge upon a ledge of rock and not fall into the fires and then the maggots would surely destroy it. None were permitted to quench or extinguish those fires and hence they burned until the substance was consumed.

It became customary to cast the "carcasses" [dead bodies] of criminals of certain classes into that Valley of Hinnom or Gehenna, instead of giving them decent burial. [Nothing was ever cast alive into Gehenna; the Jews were not permitted to torture any creature.] Thus Gehenna came to be noted and detested and dreaded as an extreme of punishment. It thus became a synonym for utter and hopeless destruction, the opinion prevailing that those decently buried would be resurrected, but that those destroyed in Gehenna were blotted out of existence forever.

With this idea already in the minds of his hearers, how appropriate that our Lord should use Gehenna as a symbol or figure for the second death, the utter and final destruction of all the incorrigible; a destruction sure and detestable among the filth and offscourings of the new order of things.

Jerusalem itself was a figure or symbol of the kingdom of God, the New Jerusalem; and even its Gehenna or valley of destruction was an appropriate figure of the second death, the utter extermination of all things abominable and filthy in the close of the Millennial age. --Rev. 22:14,15.

The prophet's remarks, point us down into the future to a time when the new heavens and new earth are fully established (verse 22) under the Prince of Glory, when full knowledge and ability having come, all transgressors will be consigned to the second death, the antitype of Gehenna, and when only the righteous shall live to serve and obey and enjoy God's blessings. Then all such shall see the justice as well as the wisdom of the utter destruction of the incorrigible, willful enemies of right. As it is written: "They shall be an abhorrence unto all flesh."

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KIND WORDS OF COMMENDATION

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--FROM SOME WHO HAVE READ THE BOOK--

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MINISTERS, EVANGELISTS, LAYMEN, AND THE
RELIGIOUS AND SECULAR PRESS.

Below we quote some Comments already received. More coming in daily, will be given again.

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Millennial Dawn. One's first thought on taking up this volume is that it is the work of some good-meaning but over-zealous Christian who, in order to add strength to and fortify the faith that is within himself, has been led to "rush in where angels fear to tread" and to fix the day and hour of the Savior's second coming, as so many have already done. However, the reader is agreeably surprised, before he has read half a dozen pages, to find that such is not the aim and object of the book; that, on the contrary, there is nothing of the prophetic about it, and that it is the product of a wise and thoroughly Christian pen. The work is a serious and philosophical review of "the plan of salvation" as laid down in the Book of Books. No other authority is quoted except the Bible, the writer stating that it is his endeavor to divorce his subject as completely as possible from all opinions of men, and to give his readers the truth undefiled from the fountain head. The work is admirable in many ways, being produced in a style sufficiently pleasant and attractive to at once fix the attention of the reader, while the subject matter, relating, as it does, to the "old, old story," can never grow prosy or dull. The book is calculated to do good to all, whether a young recruit, an old soldier of the cross, or one blindly groping in the dark. As a reference book for the Bible student it is invaluable, and no Christian household should be without it.--Galveston News, Sept. 5, '86.

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I am astonished at the depth of knowledge the book contains. In my judgment there never has been before the public a work to equal Millennial Dawn. It ought to be in the hands of every minister.

G. A. SLOTE.

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Millennial Dawn, the Plan of the Ages. A remarkable book! A book for the times! It is emphatically A Helping Hand for Bible Students. In these latter days, when Christians are so eagerly seeking the light of God's word, to interpret passing events and to forecast the dawning future, so pregnant with tremendous

import to all mankind, this book comes as a soothing, satisfying draught from the fountain of all truth, knowledge and wisdom. Every earnest seeker after truth, every sincere student of the Bible, will do well to secure a copy of this remarkable book at once and enjoy the feast of fat things which it contains.--J. E. Jewett in Christian Herald, Oct. 7, '86.

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I have never been so interested in any work on the Bible. I am carried away and lifted up. I think it is the very pith of the word of God. It seems I would give all I had if I could only get all Christians to read it. It does seem that the writer has gotten right down to facts as they are in Scripture. I cannot but think how blind I and all the world have been on many things now so plain and Scriptural to me. May God bless the author and more and more reward his search for the "deep things" of His word. A. H. BLUNT.

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

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"I never read any work on the Bible that presented such a vast amount of truth in so small a compass in my life."

W. HAYMAN.

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Millennial Dawn is the title of a series of books issued by the Tower Publishing Company. The first

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volume of the series, now on our table, is entitled The Plan of the Ages. It is nothing less than an exposition of the purposes and

method of the Supreme Being in the creation of mankind and in the economy of human and angelical affairs. It may be described as a philosophy of history, but a philosophy so far-reaching

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

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

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

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

Some of his interpretations and applications of Biblical texts are striking at least, and some of the views expressed are certainly novel and ingeniously presented. The references to the industrial, social and other troubles of the present time give a practical character to many pages of the book, showing that the author is by no means a mere dreamer. To persons, therefore, who take pleasure in Scriptural interpretation, or in the application of Scripture to contemporary history and questions of the day, this Plan of the Ages may be safely commended as likely to be interesting. --Pittsburgh Times, Sept. 28, '86.

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

Millennial Dawn, the Plan of the Ages, is a first or introductory volume to a series of works intended to arrest skepticism by reason and Scriptural truth. To Bible students its pages will be found of most absorbing interest. Its arrangement is clear, and every page bears evidence of profound thought as well as patient

and intelligent study of the Holy Scriptures. The Scriptural story has been fitted to the history of the world in a manner that is singularly compatible and highly suggestive to the minds of those who are willing to read further than the dedicatory page, which reads thus: "To the King of Kings and Lord of Lords: In the interest of his Consecrated 'Saints,' waiting for the adoption, and of 'All that in every place call upon the Lord'--'The Household of Faith,' and of the Groaning Creation Travailing and Waiting for the Manifestation of the Sons of God, this work is dedicated."

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

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

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

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

Coming and is but the "incipient, embryotic condition" of the Kingdom.

In short, he does not believe that the Kingdom of God is figurative, but that it is an actual empire to be established on earth and among men, that Christ in person will assume the reins of government on earth "for a limited time and for a particular purpose; and that it will terminate with the accomplishment of that purpose." This will be the Millennial age, and will end when Christ delivers up the dominion of earth to the Father. (1 Cor. 15:25; Matt. 25:34.)

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

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Millennial Dawn is even more than I could have possibly hoped for: so loyal to God's Word, while so true to moral logic, and competent to convince the mind and heart of the truths of our holy religion and its "future glory."

J. COBB.

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Millennial Dawn. We have here what seems intended to be the first of a series of volumes under this general title, and which is designated as The Plan of the Ages. Prefixed to the volume is a chart which is designated as the Chart of the Ages, and which embraces two dispensations and an unfulfilled part of another. The first dispensation extends from the creation of the world to the flood, covering a supposed period of 1,656 years. The second dispensation--that of this present evil world--embraces the Patriarchal Age, the Jewish Age from Jacob's death to the end of the seventy weeks, and the Gospel Age, extending from Jesus' baptism to the completion of the church, which is his body. The third age, not yet begun, is the Millennial Age, or that of the personal reign of Christ. Of course the volume is what is known

as pre-millennial --with additional views, which probably many pre-millennialists will not endorse. The writer enforces the idea of three "ways" in the Scriptures: The Broad Way--to destruction; the Narrow Way--to life; and the Highway of Holiness--for the ransomed of the Lord. He also holds that the first great judgment was in Eden, but that God will give the world a second trial under Christ, in person and as judge. With all this, and with other positions to which exceptions may be taken, the work is thoroughly reverent, and may be read with profit.--The Interior, Chicago, Sept. 16, '86.

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The author of the well-known publications, Why Evil Was Permitted and The Tabernacle and Its Teachings, has sent forth another volume entitled Millennial Dawn, the Plan of the Ages." It is the first of a series designed to make plain the teachings of the Bible and arrest skepticism and infidelity. It is intended especially as a help for Christians, and this purpose is well carried out in the work. It will be of inestimable value to Bible students.--Buffalo News.

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

G. EICHORN.

page 8

Millennial Dawn; The Plan of the Ages. This is the first of a series of works for Bible students,--"a helping hand." The author endeavors to show that a severe conflict is approaching between Labor and Capital, between Good and Evil--Justice and Injustice, and that when the earth shall have been purified from wrong and oppression the Millennium will have come. The work is scholarly and of much interest.--Springfield (Mass.) Homestead.

"It will be found a valuable aid in studying the plan of salvation."--National Tribune.

Millennial Dawn will be undoubtedly very interesting to a large class of Bible students.--American Rural Home, Rochester, N.Y.

I do not intend to "notice" the book, but believe competent critics will agree that none of the many books on Evidences of Christianity, gives in such compact form and lucid phrase what Christians need to know and remember in this direction as the opening chapters on Divine Revelation in Millennial Dawn.

In the important chapters on "The Kingdom of God" and "Kingdoms of This World" there is the same masterly arrangement of the facts, and calm deductions, so far above the common idle speculation on these glorious themes.

I mention one more topic, Jehovah's Day. Surely no other student of "last things" has seen as clearly and written as boldly yet truthfully and reverently on this theme as the author of Millennial Dawn. Yet in the last chapter of his book the author has given clearer pictures of the scenes and events of the Day of Wrath, and applied the Scriptures more pertinently as God's illustrations, than in any other writings from his pen.

Every man of means who prizes the truth ought to buy a dozen or a hundred copies and sell or loan them. If you cannot preach publicly, you could not find a better substitute than copies of Millennial Dawn loaned to good minds. Here is a book no one need be ashamed to hand to the most polished or refined. If composition, breadth of thought and importance of subject are all considered, it is second to nothing on earth except alone the Book of books.

J. B. ADAMSON.

Millennial Dawn, the Plan of the Ages. This is the first of a series of volumes, each complete in itself, designed to make plain the teachings of the Bible in a manner calculated to arrest skepticism by reason and Scripture. Their special aim is to lend a helping hand to Christians in putting on the whole armor of God that in the present confusion and skepticism and tendency toward infidelity, they may be able to stand. The work is by the author of the well known publications, "Why Evil was Permitted," and "The Tabernacle and Its Teachings," which have had such an immense circulation, both in America and Great Britain. --Ohio Farmer.

TOWER PUBLISHING CO.: Deep thanks for the "helping hand," Millennial Dawn. It is indeed "still waters," and "green pastures," so filling sometimes as to cause fear of a thorn in the flesh to prevent being lifted up above measure. Marvelous are these revelations of the jewels of God's love and plan! I fear of missing them, but cannot think that any can be permitted to develop capacity to taste to exhilaration of this new wine, and yet miss the fruition.

There is a promise connected with spiritual hunger, but this surely goes beyond that. It is delicious feasting on the fat things themselves.

JOHN C. STEVENS.

I have received the Dawn, and have not ceased until I have gone through it. What a feast of fat things is opened to those who will run patiently the race for the crown. If I could not get another Dawn, money to any amount would not buy the one I have. It is another book I shall prize above rubies.

JAMES PUTTICK.

"I do not say that there is no other such book as Millennial Dawn, the Plan of the Ages, but if there is another such work I am sorry I did not come across it sooner in life. No treatise on the Bible known to me will hold a candle to this book. It starts just where I have always thought a theological book ought to start, by proving and establishing a groundwork for faith before it addresses faith. It shows the reasonableness of believing that there is a God, an intelligent Creator, then aside from the Bible shows that the fact of a Bible as a revelation of God's will and plan is reasonable. Then it shows in few words the oneness and harmony and reasonableness of the Bible itself. But this last it proves beyond question as a whole, for from first to last every argument is based upon reason and Scripture, and by the comprehensiveness and grand symmetry of the Plan of the Ages which this volume presents, it proves beyond question, not only that the Plan is a divine one, but at the same time, that the Bible which contains that plan is a divine revelation.

It is valuable beyond price to all truth seekers-- skeptical and others--but who to-day, amid the clamoring creeds, is not in doubt and to some extent skeptical? He who has not longed for some more tangible, more reasonable and more solid basis of faith and hope than is generally possessed by Christians, either has little brain capacity or will not allow himself to think.

Oh! I long to have fellow-Christians illumined by the light of God's Word which this book so marvelously reflects. And imbued with its spirit of consecration, all would indeed be saints. I shall do what I can to bring it to the attention of the household of faith, believing that I can in no other way do them so much good, or so honor God. It cannot fail to bring forth rich fruit of grace, knowledge and love wherever it is read, or rather where it is studied prayerfully by earnest, truth-seeking children of God.

As for me, my feet had well nigh slipped--I was almost an Infidel, disgusted with the unreasonableness of much of the theology and the contradiction one of another of the various

religious denominations, all of which I ignorantly supposed to be taught in the Bible. But I thank God that the "glad tidings of great joy which shall be unto all people," as presented in the Plan of the Ages, reached my eyes and heart. It has put a new song in my mouth, even the loving kindness of our God. For this I shall ever praise the giver of every good, and in my humble way shall delight to spend and be spent, in letting the light of the Plan of the Ages shine into other and still other hearts, to refresh and bless and strengthen them as my own has been."

W. BELL.

"I have read Millennial Dawn with great interest and am reading it a second time. I think it the best book I ever read, except God's book, the Bible. I purpose sending for more and lending them to worthy ones wherever I can find them; so that they also may know the riches of the grace of our God."

J. T. WILSON.

"I am delighted with the book, and think it likely to induce the careful investigation of educated skeptics. I have already had five copies and now want forty more. I want to do what I can to put this book into the hands of truth seekers. I long for the next volume."

E. HORNE.

Both Church and State are shown to be involved in the trouble of the Day of the Lord, social, political and financial. In no other book are the Scriptures bearing on these topics so pertinently applied. Mankind will soon be asking the question, "Watchman, what of the night?" and the answer is here given--The morning cometh--the blessed reign or Day of Christ--and also the night; for the word of warning it gives is needed concerning "Jehovah's Day" which closes the world's sad 6,000 years of night, and introduces the Millennial age of glory, the world's Sabbath. I wish a million readers were each in possession of a copy. Its composition, thought and importance of subject, are all that could be desired.

B. ADAMSON.

"I am surprised at the truth it reveals. Truly "the half was never told." I am greatly blessed in the study of God's Word, which is made more plain."

C. E. COOK.

A volume that will surely be appreciated by Bible students, is Millennial Dawn, The Plan of the Ages. It is the first of a series of volumes designed to make plain the teachings of the Bible, in a manner calculated to arrest skepticism, by Reason and Scripture, the special aim being to lend a helping hand to Christians in putting on the whole armor of God, that in the present confusion, the skepticism and tendency toward Infidelity, they may be able to stand. It is certainly a book that will be welcomed even by those of skeptical minds, for a kindly feeling of forbearance and respect for opposing opinions pervades its pages, and the objectionable dogmatism and evidences of bigotry, so common in the majority of such arguments, are evidently unfamiliar to the mind of the truly Christian and scholarly editor. Millennial Dawn will, we predict, have a very large sale. We heartily commend it to our readers.--Detroit Commercial Advertiser, Sep. 24, 1886.

"Words fail me to express my appreciation of the book. The reading of it was the grandest feast I ever enjoyed. How much I wish that every earnest seeker after the truth could have a copy of it. If it were possible to spare the money I would order several copies to lend, but for the present I am doing what I can with my one copy."

N. RANEY.

Millennial Dawn. This is the first volume of a series under this title, and treats, as the author terms it, of the "Plan of the Ages." The second volume will be upon the "Times and Seasons" of Scripture. This volume takes up the subject at a point where the skeptically inclined will be most interested and proceeds with the important theme in logical order, step by step presenting the truths which the author finds in the Bible bearing upon the subject. The author, while a close reasoner, is eminently scriptural, bringing forth a "Thus saith the Lord," to substantiate all his arguments. The subject and its treatment are deeply interesting, and all seekers after the so-called hidden truths of Revelation will be delighted to find a treatise that explains so clearly things but half understood or mysterious before.--Indiana Farmer.

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

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New York, August 23, 1886. To the Author of Millennial Dawn:

DEAR BROTHER: Truly the entrance of his Word giveth light! Your book, Millennial Dawn, has been used by God to so illuminate his divine revelation that the glorious view seems to have left me like one in a trance. Trained, as I have been, in the most rigidly Calvinistic school of thought, my whole self naturally and quickly assumed the defensive as I caught the spirit of the book in its opening pages. But God had beyond all doubt, been preparing my mind and heart for the childlike reception of his truth. And laying aside all prejudice, preconceived notions, and "traditions of the elders," I closeted myself for the greater part of three days with my Bible and Dawn, and earnestly seeking, in prayer, the guidance of God's Holy Spirit to lead me into all truth, I feasted upon the fat things and drank in the precious truth until I could almost say with Paul, "Whether in the body I cannot tell; or whether out of the body I cannot tell: God knoweth."

I have long since become dissatisfied and disheartened concerning the clash and din of jarring discord among opposing creeds and rival sects composing the heterogeneous "mass of baptized profession"--each division, large or small, wresting the Scriptures to conform to its own particular phase of belief, causing the Word to appear so distorted that its divine Author would fail to recognize his own production.

But, blessed be God, the Scriptures, in reality, cannot be broken, and however men may seem to pervert them to support their peculiar views, they remain unchanged and unchangeable--the Rock of Eternal truth! I praise God that he has made you instrumental in opening my eyes to behold the beautiful symmetry which the Word exhibits in the marvelous combination of its manifold and multiform parts, and in unstopping my ears to hear the delightful harmony which its many and varied notes produce when taken in their entirety.

S. I. HICKEY, Presbyterian Minister.

Millennial Dawn has highly delighted and consoled me. Indeed aside from the Bible, no book is so highly prized by me. I have books which cost many times more than the Millennial Dawn, but, if I could not get another, I would not part with it for all of my books and many more besides.

G. W. DICKSON.
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