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AND
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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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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? Harken diligently--and eat ye that which is good, and let your soul delight itself in fatness."--ISAIAH 55:1,2.

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NEW POSTAL RULINGS require that our lists shall be composed of bona fide [actual] subscribers. We are obliged to be more strict than formerly, and all who wish to continue receiving the TOWER must send at least a request for it.

WE OMIT a "View" this month to give space to what seems more needful for many, especially new readers.

EXTRA COPIES of this number will be sent to subscribers FREE, for their friends. Or you may send us the addresses of any you think would be interested, for sample copies.

WE WISH you each and all, A Very Happy New Year, 1888. May it be a year of great growth in grace, knowledge, and love, to each of us, and of great activity in the Master's service. The condition of our supply of light is, that we let our light shine to glorify our Father in heaven.

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THE TOWER FOR 1888.

REMEMBER that last month's paper closed the subscriptions of many. We hope to hear from all such who wish to continue on our books, at once--during the present month. Otherwise do not be surprised that your paper stops coming.

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THERE IS NO EXCUSE for any one who wants it being without the TOWER regularly. The price brings it within the reach of nearly all, and those aged dependent ones, and widows, and sick, and all who for any reason are unable to pay, are welcome to it free on the LORD'S POOR LIST, upon the condition that each December or January they send a letter or postal card, stating the fact. Let such accept it as of the Lord.

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NOT A SINFUL LIKENESS.

Briefly notice first some of the inconsistencies of this passage as it stands in the common version--"In the likeness of sinful flesh." Looked at one way the term "sinful flesh" would cast a reflection upon the Creator by intimating that humanity is sinful by nature, created so; whereas the Scriptures everywhere hold out the thought that man's nature was good, and that he is now bound by Sin's power or dominion, and that when man is set free from Sin and Death--restored to original perfection--he will again be "very good," as at first pronounced.

But suppose it were claimed that this passage refers to flesh (humanity) that had gotten into a state of sin, and suppose for argument's sake we admitted this to be its significance [which we really cannot admit except for the argument], still it would not prove what the no-ransom advocates want to have proved. Because for our Lord to take the likeness of flesh which has become sinful would still leave it an open question whether the likeness before it had become sinful was meant, or the likeness after it had become sinful. Surely none will deny that the likeness of mankind to-day is the human likeness, nor that Adam had the same,-- human likeness. If the depraved race wanted to point out its likeness to-day, the finest, least depraved and least degraded specimen would be selected as a sample of human nature, as a sample of the nature which sinners are of. And, if the best living sample of our race would be selected to represent it, why should not the race (now sinful) look back to its first parent, Adam, who before sinning was perfect, and claim his likeness as its real likeness, which had since been marred by sin and death? In thinking of the real likeness of human nature, to which nature human sinners belong, we should think of a likeness to properly represent our nature, no matter how degraded and fallen from that model, many, yea all of the race have now become. Thus indeed our Lord was made in the likeness [nature] of sinful flesh--the nature which the sinful race is of--human nature. He partook of that nature perfectly which in the sinners had become contaminated, imperfect, sinful.

Those who urge that our Lord was only like the race after it was sinful, and chiefly like it in respect to the imperfections, should consider that Adam's form and flesh did not undergo so great a change in the moment of disobedience, that the original likeness before sin, could be disclaimed for him. Hence, when first Adam became a sinner by disobedience, before sentence was pronounced upon him, and before he began in the slightest degree to be imperfect, there was one example of flesh under control of the great enemy Sin, which was perfect flesh and the best example of humanity, whose likeness our Lord took: in fact the only example and true representative of manhood.

But note another absurdity the false theory would involve: Though the flesh or nature is all one, and has one standard of perfection, or one likeness, the sinfulness varies in degree; some of the race being more degraded and depraved by sin than others. Now will those who want this passage to read that our Lord was made in a sinful likeness of flesh, please tell us just how sinful, how imperfect he was, seeing that if we are looking at the sinful likeness of flesh [of humanity] there is such an infinite variety of gradation?

Bold as many seem to be on this subject, few probably would have the temerity to say that our Redeemer was like the most sinful, like the most debased and degraded in mind and body; and yet this they must claim, else their theory falls. Because any argument or theory that would require that our Lord should be a sinner at all, would require that he be as depraved and degraded as the most sin-polluted. For, denying his ransom work, and therefore ignoring the necessity for him to be as sinless as the one for whom he became the substitute was before sin entered, and ignoring the fact that he is a pattern and example, not to sinners, but to justified believers, and that it is not like unto sinners, but "like unto his brethren" that he was tempted: ignoring all this, we say, they must claim that our Lord had an experience like that of every fallen wretch in every particular, and that the only work he did while here was to get that kind of experience; hence as shown in July and August TOWERS they are forced to claim that our Lord underwent all the depraved feelings and thoughts of all libertines, drunkards, thieves and thugs, or else their theory falls. How preposterous, absurd and almost blasphemous is such a view.

And how inconsistent to claim that one who "knew no sin," and who, even before he was anointed, from earliest childhood showed no sign of evil, and who was miraculously born so as to be separate from the race of sinners, and who was referred to before his birth as "that holy thing" (Luke 1:35), how unreasonable to claim that this being had the worst and most depraved disposition of any member of the human race ever born into the world.

If our Lord did no sin, he certainly lacked that sinful likeness common to sinners, but he could be without sin and have in its perfection that human likeness or nature which all sinners share, though in a degraded state. Could one be said to be like sinners, who never sinned? No, our Lord was unlike sinners in respect to sin, imperfection, etc., but like them in the sense of having their same nature or flesh, he having it in its perfection, they in various degrees of imperfection through sin.

In the following article we will show that whatever support was thought to be given by this mistranslated text, to the idea that our Lord was imperfect, a sinner, is removed by a proper translation of the passage.

"IN THE LIKENESS OF SINFUL FLESH."

ROMANS 8:3.

We note with regret that the above text as it stands is favorable to the "no ransom views," and is being used to prove that our Lord, when he became a man, had a body full of sinful weakness and imperfections, or as they hold it to mean, just like sinful, fallen, depraved humanity. This suits the ideas of the no-ransom theorists exactly; for if he were imperfect, he could not be a ransom or corresponding price for the first perfect man

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who sinned, and was condemned, and we in him. But those who thus claim that our Lord was imperfect, i.e., had sinful flesh, overlook the fact that if their claim were true, our Lord could not keep the Law, under which he was born, and by which he was proved perfect and worthy of the high exaltation to the divine nature. They seem to forget that the Law was the full measure of a perfect man's ability, and that if he had been in the least degree imperfect, our Lord could not have kept it, could not have been justified to life under and by it. Hence if our Lord had sinful flesh, his coming into the world was useless; for under such circumstances he could neither have set a perfect example, nor could he have redeemed the condemned sinners.

But the no-ransom theorists would perhaps claim that he did not need to be free from sin, nor to give a ransom (a corresponding price) for the first perfect man who had sinned; and that his example was perfect, they cannot deny. When we ask them, How could sinful flesh obey the perfect Law of God fully and set an example to others, they would perhaps answer: Oh! he had divine help; he had the indwelling of the holy spirit to help him, and to enable him to overcome his sinful flesh.

But we reply, that takes away all the virtue or honor of our Lord as an overcomer. If his flesh was sinful and sin-disposed as that of other men, and he overcame the world by outside help merely, then he has no honor whatever; and justice would suggest that he should not have been highly exalted and honored above angels, for what he did not do, but for what was merely done in him by God's overmastering power. Indeed, if this theory be true, we see neither merit on the part of our Lord Jesus to be rewarded, nor any necessity for his coming into the world at all. For surely if God merely took possession of the sinful flesh and worked out results totally different from what sinful flesh itself was capable of, there was no need of specially bringing that sinful flesh into the world where there was too much of that sort already.

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And it would have been far more like the divine economy to have used and acted upon some other sinful flesh as a pattern

and example. Indeed, if this were God's object and plan, we cannot question that the example of some man who had lived for a time in sin, and thus proved that he had sinful flesh, would have been far more powerful as an illustration of how God could change and force a man to do his will. So, then, if another sinful flesh could have done as well or better, where was the necessity for our Lord's coming in the flesh at all?

But further, while we do not claim that God could not so force any man, but merely that he does not and never has so forced any--and challenge proof to the contrary--yet we ask, If it is a question only of an indwelling divine power, forcing sinful flesh into harmony with the divine will, where was the necessity for specially making an example of it, either in our Lord Jesus, or in any other one? Why not rather let the holy power force ALL sinful flesh at once?

But further examination of these errors on this line we trust is unnecessary. We now proceed to show that opposers of the Bible doctrine that our Lord was holy and free from sin, and separate from sinners, and gave his holy, perfect manhood a sacrificial ransom (corresponding price) for the perfect Adam (whose sin involves his race), are mistaken when they use this text ("In the likeness of sinful flesh") for the support of their theory.

We are surprised that some whose knowledge of the Greek should protect them from falling into such an error, have not more carefully and critically noted this passage. A failure to note the fact that the apostle throughout this entire discourse treats of sin as a personality, [This we showed at length in May '87 TOWER, article, "The body of sin to be destroyed."] is the cause of this error, but this cannot excuse critical students of the Greek text, which is most explicit.

The Greek word here rendered sinful is *hamartia*. It occurs 174 times in the New Testament, yet is only this once improperly translated by our English adjective sinful. The Greek word *hamartia* should always be translated as a substantive, SIN, not as an adjective, SINFUL; and it is so treated by the translators in every instance of its 174 occurrences, except this one text.

The Greek has another word to represent our adjective sinful, namely, *hamartolos* and every other occurrence of the word sinful in the New Testament except the one above noted (Rom. 8:3), which is a mistranslation, comes from the word *hamartolos*.

As instances of *hamartolos* properly translated by the adjective sinful, see Mark 8:38, Luke 5:8; 24:7 and Rom. 7:13. The last instance shows conclusively that the apostle knew what he was about when using those two words, and did not misuse the one for the other; and be it noted that in the one verse he there uses *hamartia* three times as a substantive SIN, and *hamartolos* once

as an adjective, SINFUL. We quote--"But sin [*hamartia*] that it might be shown to be sin [*hamartia*,] by working death to me by that which is good;--that through the commandment, sin [*hamartia*] might become exceeding sinful [*hamartolos*"]. (Rom. 7:13.) Surely this illustration makes the subject clear to even an ordinary English student, and should convince all that the translation of *hamartia* by the adjective sinful in Rom. 8:3 is wholly wrong and inexcusable; it should be there as elsewhere translated as a substantive, sin.

So, then, though the translators erred grievously in this case, and have furnished the only (apparent) prop to the theory that Christ was a sinner, yet, God duly provides the needed helps, so that no member of the true body need stumble, showing us clearly the error of the translators as above. The Lord promises that none shall be tempted above that they are able to bear, and that if the test of faith were too weighty for us, he would provide a way of escape. And surely those who have misrepresented this text, owe a duty to God, to the truth, and to any whom they have mistaught, concerning the text in question.

But some unfamiliar with the rules of grammar may not see the importance of the change from sinful to sin in the above text. To such the changed phraseology may imply little, and they may read, "In the likeness of flesh of sin," the proper translation,* and think of it as meaning the same as "In the likeness of sinful flesh." Let us therefore help them to distinguish. The common and erroneous translation, "sinful flesh," implies that human nature [flesh] is a sinful nature, which is not true; for human nature [flesh] as God created it was perfect, and was pronounced by the Creator "very good;" and over it sin had no control. Human nature [flesh] came under the influence, control, or dominion of sin, which Paul in this and the three preceding chapters personifies as a tyrant, reigning over, and ruling in all flesh. He speaks of this tyrant Sin's law and the captivity in which he (the tyrant Sin) now holds all flesh as slaves: he tells of how we who were once the slaves of this great tyrant, have been made free from his control, and from respect to his law, penalty, etc., and have enlisted as slaves or bond-servants under God's Son, our Redeemer and new Captain, and are now voluntarily under his law and pledged to fight against and lay down even life itself in this conflict against our former enslaver and tyrant, Sin. In Rom. 7:23 to 8:3 the Apostle is telling how our deliverance from this tyrant, Sin, was accomplished. The Law given to Israel failed to deliver them, and could no more deliver us, from this tyrant who had gotten such a hold upon us that the flesh [human nature] was too weak to resist it. Hence when the Law Covenant pointed out to Israel a road back to harmony with God and to the service of righteousness, they found themselves so weak as to be unable to resist the "law of Sin," their captor, so that the best they could do was to mentally acknowledge God's dominion, and show the loyalty of their

wills toward God by resisting as much as possible, which was but little, the law of the tyrant, Sin.

Then the Apostle thanks God that though not accomplished by the Law, given at Sinai, yet our release is otherwise and effectually accomplished through Jesus Christ our Lord. What the Law was powerless to accomplish for us, because our flesh was too weak to withstand the tyranny of Sin, God accomplished for us, by sending his Son in the likeness of the flesh of Sin [i.e., in the likeness of humanity, which the tyrant Sin possessed control of] and because of Sin [sin's power over us]. [Thus God] condemned Sin [our tyrant, not humanity] through [or in] the flesh [Christ's flesh, given as our ransom].

But how, in what sense, did God through Christ's flesh condemn the tyrant Sin?

We answer, man, as originally created, was a free agent, and voluntarily rendered himself Sin's servant, and was soon enslaved to Sin. God had arranged before the fall that man might serve either of two masters, Righteousness or Sin, and that he should surely receive the wages of whichever one he served. So long as he did serve Righteousness the pay was life, which would have continued, had he continued in its service. But when, in disobedience, he became the servant of Sin, its wages, death, were also sure. And though he did not like the wages, and would have fled to the former master, Righteousness, Sin held him, and had power to hold him until the wages (death) should be fully paid. And since the wages

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cost man his life, he was hopelessly bound both for time and eternity.

This slavery to Sin and his servant Death, was the wretched condition of all humanity when God sentenced or condemned to overthrow, the tyrant Sin, as having no longer legal right to reign over the redeemed flesh--mankind, which is officially declared to be emancipated, freed from his dominion.

But in what way did God do this? And why did he for thousands of years permit Sin and Death to rule and ruin the race, if he could justly condemn and remove them from dominion over mankind? If they had a recognized right to hold and oppress man (their voluntary slave) for four thousand years, how can God justly set aside their authority now?

Ah yes! Sin and Death did reign from Adam to Moses, when the Law came apparently to help mankind. And as it helped none, Sin and Death still reigned as high handed as ever, until God sent his Son in the likeness of the flesh (humanity) which Sin had captivated; in the likeness of Adam, the very one who voluntarily became Sin's servant and involved his posterity as those born in slavery. And it was through this one who himself

"knew no sin," but who by willingly receiving the penalty or wages of sin on behalf of the enslaved and sentenced race, as their ransom, proclaimed liberty to the captives and sentenced the dominion of Sin and death to an overthrow. The wages being paid, Sin and Death no longer have authority over the redeemed, ransomed race.

Let go the prisoner from the pit, [the tomb] for I have found a ransom, is the sentence or condemnation of God against the rule of this personified power, Sin. The word "condemned" in Rom. 8:3 is *katakrino*, and is the same used in Heb. 11:7 with reference to the overthrow of the world of Antediluvians; and it is the same word that Peter uses (2 Pet. 2:6) when speaking of Sodom, "Condemned with an overthrow." So Sin and Death were condemned or sentenced to overthrow, by reason of the ransom given for the slaves over whom they reign.

God's due time for condemning Sin by redeeming its captives, was nearly two thousand years ago; and the due time for putting the sentence into execution, dethroning this tyrant, and breaking up his prison house, is now just at hand--the Millennial age. Right speedily he who redeemed all, and whose right it consequently is to release all, will take his great power and reign, enforcing the liberation of all captives, and granting to all a new opportunity to become again the servants of Righteousness, and receive its reward of life.

Though Sin still reigns over and holds in slavery our race, those who believe in Christ's ransom know that it no longer has a right to reign, that its authority is cancelled now, that it is CONDEMNED and is now only a usurper without real authority; that its slaves have been officially emancipated and soon will be actually released by the great Deliverer. The Apostle urges that we no longer recognize this tyrant from whose dominion God through Christ hath set us free. Let not Sin therefore have dominion over you, but as you once obeyed it now obey Christ, your new Ruler, who promises to fully deliver you back to your original master Righteousness whose wages is life.

So, then, our Lord who was made flesh when he partook of the flesh nature--human nature--partook not of imperfect flesh, partook not of fallen flesh, but was holy and separate from sinners, yet took the likeness of the flesh lorded over and enslaved by sin (humanity), and was not like any of the imperfect or depraved specimens of that race, but like the original and only proper perfect specimen of it--Adam, as he was when he first became Sin's slave. To have been less than that first perfect slave through whom Sin first gained control of all, would have prevented our Redeemer from redeeming "those captives, by giving the ransom [corresponding price] for all." (1 Tim. 2:4-6). By the way, the no-ransom teachers have never attempted to analyze nor to disprove or twist this or the other

texts which tell of our ransom: Nor can it be shown that any other than a perfect man could be a corresponding price for Adam, through whom came condemnation and death.

*See Diaglott also, which all of our readers should surely have for critical study of the Word. Also see marginal reading of Revised version.

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ADVICE TO THE SAINTS.

"Keep in touch with Christ.--Avoid the spirit of fault-finding, criticism, uncharitableness, and anything inconsistent with His perfect love. Go where He is most likely to be found, either where two or three of His children are gathered, or where the lost sheep is straying. Ask Him to wake you morning by morning for communion and Bible-study. Make other times in the day, especially in the still hour of evening twilight, between the work of the day and the avocations of the evening, when you shall get alone with Him, telling Him all things, and reviewing the past under the gentle light that streams from His eyes."

"Tell God that you are Willing to be made Willing about All.--A lady was once in great difficulties about certain things which she felt eager to keep under her own control. Her friend, wishful to pass her into the better life of consecration, placed before her a blank sheet of paper, and pressed her to write her name at the foot, and then to lay it before God in prayer. She did so and at once entered this blessed life. Are you willing to do this? Are you prepared to sign your name to a blank sheet of paper and then hand it over to God, for Him to fill in as He pleases? If not, ask Him to make you willing and able to do this and all things else. You will never be happy until you let the Lord Jesus keep the house of your nature, closely scrutinizing every visitor and admitting only His friends. He must reign. He must have all or none. He must have the key of every closet, of every cupboard, and of every room. Do not try to make them fit for Him. Simply give Him the key. And He will cleanse and renovate and make beautiful."--Selected.

Though disappointments are our lot,
Grieving the soul to tears;
Though tender friendships seem forgot,
And hopes give place to fears;
Though on life's tempest-sea we toss,
Still may we humbly bear our cross."

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NEW YEAR'S HYMN.

BY FRANCIS R. HAVERGAL.

Standing at the portal of the opening year,
Words of comfort meet us, hushing every fear;
Spoken through the silence, by our Father's voice,
Tender, strong and faithful, making us rejoice.
Onward, then, and fear not, children of the day;
For His word shall never, never pass away.

I, the Lord, am with thee, be thou not afraid;
I will help and strengthen, be thou not dismayed.
Yes, I will uphold thee with my own right hand;
Thou art called and chosen in my sight to stand.
Onward, then, and fear not, children of the day;
For His word shall never, never pass away.

For the year before us, Oh, what rich supplies!
For the poor and needy, living streams shall rise;
For the sad and sinful, shall His grace abound;
For the faint and feeble perfect strength be found.
Onward, then, and fear not, children of the day;
For His word shall never, never pass away.

He will never fail us, He will not forsake;
His eternal covenant He will never break;
Resting on His promise, what have we to fear?
God is all sufficient for the coming year.
Onward, then, and fear not, children of the day;
For His word shall never, never pass away.

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ABOUT HELL.

"I don't care to think about the awful place," says one, "for I don't expect to go there--I have no interest in it." Yet, if the "orthodox" view of it be true, that all except the saints of God go there,-- that it is the penalty for Adam's sin, that all of Adam's posterity are under that penalty except those few faithful believers in Christ who escape it, then it follows that you, and I, and all, ought to be deeply interested in finding out all we can about that which is represented as the surest and most awful, and most general calamity to which our poor race is exposed. If you and I do expect to escape, we should be anxious on behalf of the others; for in proportion to the world's population even in this enlightened day, the faithful believers in Christ are but as one out of a thousand. Nor will it do to excuse one's self with the idea that "My friends and relations will all escape." You know

that many, yea most of your friends and relatives are not faithful believers; and as you look back over the pages of history, it is not a great way back that you find your great-great-grandparents were heathen idolaters who knew not of the Redeemer, and hence could not have been justified by faith in him. Besides, are not all mankind our relatives? and are not all brethren?--children of one common father--Adam?

Subjects like slavery, intemperance, pestilence, or epidemics affecting only a part of the human family, we would and should, as we do, see hundreds, yes thousands, of men and women spending time and talent and money in examining, and arranging for the relief and safety of their fellows. Yet there is no comparison between human slavery, etc., and everlasting torture in misery and anguish, which human tongue, we are told, cannot describe. The most terrible human sufferings of the present, which soon end life and thus bring relief, are really pleasurable moments in comparison to what we are told of hell, which besides will never end while the years of eternity roll.

Now what is being done about this monstrous evil before which all others combined pale into insignificance-- anything?

Oh yes, there are thousands of clergymen who are supposed to have studied all about this awful subject, who weekly meet with about two millions of the fourteen hundred millions of the earth's present population, to consider this very subject which they claim is all-important. They meet in comfortable and elegant buildings, expensively attired, and are entertained by music and oratory, and if the subject they claim as the all-important cause of their assembling is mentioned AT ALL, it is to assure the hearts of those present that they have nothing to fear; for though God will deal most awfully with others, he will deal kindly with them, and instead of delighting to torture them to all eternity, God will be glad to have such genteel people as attend their entertaining church services and participate in the usual suppers, fairs, etc., to adorn heaven. Why will God thus favor them? Not because of good works, they admit; nor because of great faith, we would claim, for they know little of God or his Word, and hence cannot believe much or firmly. Their hopes must therefore be built mainly upon their morality, because they are refined and not vulgar, and specially because they have joined a sect and assented to a creed which they do not know, nor understand, nor believe--in a word because they are thus acting a lie with a form of godliness without the real power thereof. Do these people really believe

THIS AWFUL DOCTRINE

concerning hell? Surely not! To us their actions speak, louder than words. They even count the Salvation Army people fools and fanatics, because they, poor creatures, less intelligent, less

learned, BELIEVE the story of the clergy about this awful place they describe hell to be, and honestly act out their belief.

Of all the people in the world to-day who profess to believe this awful doctrine of eternal torment, the "Salvation Army" alone acts reasonably and consistently. And their wildest freaks and fancies are tame compared with what might be expected if they were fully convinced of the truth of the doctrine. The men and women who have ever fully believed the doctrine, are undoubtedly those hundreds who have gone insane from sympathy with their fellows; the effort to save others from everlasting torture unbalanced their reason. We cannot imagine any sincere believer of this terrible doctrine going from day to day about the ordinary affairs of life, or meeting quietly in elegance every Sunday to hear an essay from some of the peculiar servants of the truth on the peculiar subjects often advertised, really believing all the time that at the rate of one hundred a minute fellow mortals are dying, and entering

That lone land of deep despair, where
No God regards their bitter prayer.

They could not complacently sit there and think of those hurrying every moment into that awful state described by the good, well-meaning, but terribly deluded man John Watts (whose own heart was infinitely warmer and larger than that he ascribed to the great Jehovah), when he wrote that sweet hymn, which, thank God, sensible people have ceased to love and almost ceased to sing:--

Tempests of angry fire shall roll
To blast the rebel worm,
And beat upon the naked soul
In one eternal storm.

Surely men and women believing thus would rush frantically to the heathen and to all unbelievers everywhere, and would describe hell and make people join their churches or set them crazy with fear, or both. Mothers, fathers, and children have become insane from anguish, when their loved ones have been caught in a burning building, though they knew that their pain would endure but a few minutes, yet they pretend to believe that God is less loving than they, and that He can look with indifference, if not with delight, at the billions of his creatures enduring an eternity of torture far more terrible, which he prepares for them and prevents any escape from, forever. Not only so, but they expect they will get literally into Abraham's bosom, and will then look across the gulf and see and hear the agonies of the multitudes some of whom they now love and weep over and will be so changed (become so like their present idea of God), so hardened against all pity and so barren of love and sympathy that they will delight in God and in this plan.

It is wonderful that otherwise sensible looking and acting men and women, who love their fellows, establish hospitals, orphanages, asylums and societies for the prevention of cruelty to even the brute creation, are so unbalanced mentally that they can believe and subscribe to such a doctrine, and yet be so indifferent about investigating the subject of "everlasting torture."

Only one exception can we think of, --those who hold the ultra-Calvinistic doctrine; who believe that God has decreed it thus, and that all the efforts they could put forth could not alter the result with a single person, and that all the prayers they could offer would not change that awful plan they believe God has marked out for His and their eternal pleasure. These indeed could sit still, so far as effort for their fellows is concerned, but why sing the praises of such a God and such a plan? These who hold this view of their own unconditional and unalterable election, could surely afford to be honest, since they think that they could not be rejected. Why should not these, instead of singing the praises of such a plan and keeping quiet, hide their faces in shame for their God, and express their true heart-sympathy for the people, and instead of singing, weep and lament. It would be far more creditable to their faith and their hearts;--would it not?

Why not rather begin to doubt the self-exalted clergy, and to wonder whether this "doctrine of devils," this blasphemy against the great God, was not hatched in the "dark ages," when a crafty priesthood thought it godly to do evil, that good might result? The doctrine of eternal torment was introduced by Papacy to compel pagans to join her system and support her priesthood. It flourished at the same time that "bull fighting" and gladiatorial contests were the public amusement most enjoyed, when the Crusades were called "holy wars," and when men and women were called "heretics" and slaughtered, for thinking or speaking contrary to the teachings of Papacy; at a time when the sun of gospel truth was obscure, when the Word of God had fallen into disuse and was prohibited to be read by any but the clergy, whose love of their neighbors was often shown in torturing heretics to induce them to recant and deny their faith and their Bibles--to save them if possible, they explained, from the more awful future of heretics, eternal torture. They did not borrow this doctrine from the heathens, for no heathen people in the world have a doctrine half so terrible, cruel, fiendish and unjust. Find it, whoever can, and show it up in all its blackness, that if possible it may be shown that the essence of barbarism, malice, hate and ungodliness, has not been exclusively appropriated by those whom God has most highly favored with light from every quarter, to whom God has committed the holy oracle--His Word. Oh! the shame and confusion of face that will cover many even good men (who verily thought that they did God service while propagating this misrepresentation of the devil) when they

awake in the resurrection to learn of the love and justice of God, and when they shall come to know that the Bible for which some of them would lay down their lives, does not teach this God-dishonoring, love-extinguishing, truth-beclouding, saint-hindering, sinner-hardening, damnable heresy.

But we repeat that in the light and moral development of this day, sensible people do not believe this doctrine. However, since they think that the Bible teaches it, every step they progress in real intelligence and godlikeness of mind, which hinders such belief, is in most cases a step away from God's Word which they falsely accuse of this teaching. Hence this second crop of evil fruit, which the devil's engraftment of this error is producing. The intelligent, honest thinkers are thus driven from the Bible into vain philosophies and sciences, falsely so-called, and into skepticism. Nor do the "worldly" really believe this doctrine. It does not restrain from crime: theft, murder, suicide, immorality and drunkenness are more common by far in the countries where this doctrine is taught, than in other lands. Mohammedan and Buddhist countries are much more moral than those misnamed "Christendom." True, some instances are known, where murderers nearing death's door under pressure of fear or sickness confess a faith under the teaching that to doubt it is to make sure the getting of it. But their lives of disregard, as well as their profanity, show that if this doctrine ever restrained men, it does not now.

But, did the error not do real good? Have not many been brought into the churches by the preaching of this doctrine in the past?

No error, we answer, ever did real good, but always harm. Those whom error brings into a church, and whom the truth would not move, are an injury to the church. The thousands which this doctrine forced into Papacy, terrorized, but not at heart converted, which swelled her numbers and her wealth, diluted what little truth was held before, and mingled it with their unholy and ignorant sentiments, so that to meet the changed condition of things, the "clergy" found it needful to add error to error, and to resort to methods, forms, etc., not taught in the Scriptures and useless to the truly converted whom the truth controls. Among these were pictures, images, beads, vestments, candles, grand cathedrals, altars, etc., to help the unconverted heathen to a form of godliness more nearly corresponding to his former heathen worship.

The heathen were not benefited, for they were still heathen in God's sight, deluded into aping what they did not understand or do from the heart. They were tares to choke the wheat without being profited thereby themselves.

The same is true of those brought under the name Christian to-day, who are not really at heart converted by the truth, but merely frightened by the error, or allured by promised earthly

advantages of a social or business kind. Such add nothing to the true church; by their ideas and manners they become stumbling blocks to the truly consecrated, and by their numbers and their inability to digest the truth, the real food of the saints, they lead even the few true pastors to defraud the true sheep in order to satisfy the demands of these goats for something pleasing to their unconverted tastes. No, in no way has this error accomplished good, but in every way harm. Let us now inquire:-

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WHAT SAITH THE BIBLE ABOUT HELL?

Seeing then the unreasonableness of man's view, let us leave human creeds and dogmas and come to the oracle of God, that we may hear his own word on this subject, convinced fully that:-

Blind prejudice is sure to err
And scan his word in vain;
God is his own interpreter
And he will make it plain."

In the first place, let none forget that the Bible was not inspired in the English language, that the inspired Scriptures which "holy men wrote and spoke as they were moved by the holy Spirit" were written --the Old Testament in the Hebrew and the New Testament in the Greek language. We know further, that the translators were not inspired of God so as to prevent mistakes creeping in; for all scholars recognize some mistakes in the English translations.

Now, admitting that the translators were honest men who reverently desired to serve God and the church by giving English readers a faithful translation from the original, yet all who have a knowledge of more than one language, and who have ever tried translating from one to another, well know they had a difficult task, the range of both languages making it often possible to translate a word by any one of several words, all having slightly different shades of meaning; besides which the idiomatic differences, the peculiarities in the construction of sentences in both languages, must be taken into account. This makes it necessary for a translator to frequently use his judgment both in deciding which of several words he had best use, and also as to their arrangement to faithfully reproduce the original thought. And, if the translators have certain false ideas fixed in their minds, they are almost sure at times to color their renderings, without wrong intention.

Now, no matter how little hell is talked, or thought, or sung about to-day, there is no other point of doctrine more firmly held by Christian people, who feel sure that to deny hell would be to deny the Bible, and yet who know little about what the Bible

says about hell. So, in coming to the English Bible to examine the subject, do not forget to exercise charity toward the translators when we show that their translation has helped forward the wrong ideas generally held. You will be far more justifiable in feeling unthankful toward the "pastors" and "shepherds," whom you have for years helped to support and educate, who [the educated] know of the errors of the translators, and who yet deliberately cover and hide those errors from the people who are paying them for the information. They have kept back the truth about hell for several reasons: First, there is a sort of understanding, or etiquette among them, as among physicians, that if they wish to maintain their standing in the "profession" they "must not tell tales out of school"--must not divulge professional secrets to the "common people"--the "laity." Secondly, they all fear that to let it be known that they had been teaching an unscriptural doctrine for years, would bring disgrace and disreverence upon the "clergy," and unsettle the confidence of the laity in their wisdom--and O how much depends upon confidence and reverence for men, when God's Word is so generally ignored. Thirdly, they know that many of the members of their sects are not constrained by "the love of Christ," (2 Cor. 5:14), but merely by the fear of hell, and they see clearly therefore that to let the truth be known, would soon cut loose the names and the dollars of many in their flocks; and this, to those who desire to make a fair show in the flesh (Gal. 6:12), would be terrible in the extreme.

Nevertheless, it has for some years been seen that knowledge is increasing among the people (Dan. 12:4), and the "Revised English Version" of the Bible was gotten out--in great part to patch up this hell doctrine. But they had not the courage to come out and give a correct translation: that, as we have shown, would be too serious a matter to be thought of; so they merely refused to translate the word at all, and put the Greek word *hades* into the English text. They well knew that the English reader would know little difference between hell and *hades* and would soon come to use them as synonymous. And this is the case. They feel, however, that they have justified themselves before men, by their course, though they never explain the meaning of the Greek word *hades*; but by their use of the word, without saying so directly, they give their confiding flocks to understand that it means a place of torture, a lake of fire. But what will be the judgment of the Great Jehovah whose character and plan are traduced by the blasphemous doctrine which this mistranslated word helps to support? Will he commend them? Will he justify their course? Will the Chief Shepherd call these his beloved "friends"? Will he make known unto them his further plans (John 15:14), that they may misrepresent them also, to preserve their own dignity and reverence? Will he continue to send forth "things new and old," "meat in due season" to the household of faith, by the hand of these unfaithful servants? Nay, such shall

not continue to be his mouthpieces: he will spew them out of his mouth. (Rev. 3:16.) He will choose instead, as at the first advent, from among the laity--"the common people" -- mouthpieces, and will give them words which none of the chief priests shall be able to gainsay or resist. (Luke 21:15.) And as foretold, "the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." --Isa. 29:9-19.

Consider first then:--

HELL IN THE OLD TESTAMENT.

The word hell occurs thirty-one times in the Old Testament, and in every instance it is *sheol* in the Hebrew. It does not mean a lake of fire and brimstone, nor anything at all resembling that thought: not in the slightest degree! Quite the reverse: instead of a place of blazing fire it is described in the context as a state of "darkness;" instead of being a place where shrieks and groans are heard, it is described in the context as a place of "silence;" instead of representing in any sense pain and suffering, or remorse, the context describes it as one of forgetfulness, where there is no "knowledge" or "work" or "remembrance."

The meaning of *sheol* is, THE HIDDEN STATE, as applied to man's condition in death; in and beyond which all is hidden, except to the eye of faith: hence by proper and close association the word was often used in the sense of the grave--the tomb, the hidden place, or place beyond which only those who have the enlightened eye of the understanding can see resurrection, restitution of being. And be it particularly noted, that this very same word *sheol*, is translated pit and grave thirty-four times in our common version by the same translators*--more times than it is translated hell; and twice where it is translated hell it seemed so absurd, according to the at present accepted meaning of the word hell, that in modern Bibles the publishers explain in the margin that it means grave. See Isa. 14:9 and Jonah 2:2. In the latter case, the HIDDEN STATE, or grave, was the belly of the fish in which Jonah was buried alive, and from which he cried to God.

ALL PLACES WHERE SHEOL IS TRANSLATED HELL.

(1) Amos 9:2.--"Though they dig into hell, thence shall mine hand take them." [A figurative expression; but certainly pits of the earth are the only hells men can dig into.]

(2) Psa. 16:10.--"Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." [This refers to our Lord's three days in the tomb. See Acts 2:31; 3:15.]

(3) Psa. 18:5 and 2 Sam. 22:6.--Margin --"The cords of hell compassed me about." [A figure in which trouble is represented as hastening one to the tomb.]

(4) Psa. 55:15.--"Let them go down quick into hell"--margin, "the grave."

(5) Psa. 9:17.--"The wicked shall be turned into hell, and all the nations that forget God." [This text is treated at length in the TOWER for Oct. '86. We there show that it should read, "The wicked shall be returned into hell"--into the state of death; and that it refers to the "second death." See that paper.]

(6) Psa. 86:13.--"Thou hast delivered my soul from the lowest hell"--margin, "grave."

(7) Psa. 116:3.--"The sorrows of death compassed me, and the pains of hell gat hold upon me." [Sickness and trouble are the figurative hands of the grave to grasp us.]

(8) Psa. 139:8.--"If I make my bed in hell behold thou art there." [God's power is unlimited, even those in the tomb he can and will control and bring forth.]

(9) Deut. 32:22.--"For a fire is kindled in mine anger, and shall burn unto the lowest hell." [A figurative representation of the destruction, the utter ruin of Israel as a nation--"wrath to the uttermost," as the Apostle called it; God's anger burning that nation to the "lowest deep," as Leeser translates the word sheol here.]

(10) Job 11:8.--"It [God's wisdom] is as high as heaven; what canst thou do? deeper than hell; [than any pit] what canst thou know?"

(11) Job 26:6.--"Hell [the tomb] is naked before him; and destruction hath no covering."

(12) Prov. 5:5.--"Her feet go down to death; her steps take hold on hell"--[i.e., lead to the grave].

(13) Prov. 7:27.--"Her house is the way to hell [the grave] going down to chambers of death."

(14) Prov. 9:18.--"He knoweth not that the dead are there, and that her guests are in the depths of hell." Here the harlot's guests are represented as dead, diseased or dying, and many of the victims of sensuality in premature graves from diseases which hurry off their posterity also to the tomb.

(15) Prov. 15:11.--"Hell and destruction are before the Lord." [Here the grave is associated with destruction and not with a life of torment.]

(16) Prov. 15:24.--"The path of life (leadeth) upward for the wise, that he may depart from hell beneath." [The hope of resurrection from the tomb.]

(17) Prov. 23:14.--"Thou shalt beat him with the rod, and shall deliver his soul from hell." [i.e. wise corrections will save a child from vicious ways which lead to premature death, and may possibly prepare him to escape the "second death" also.]

(18) Prov. 27:10.--"Hell [the grave] and destruction are never full: so the eyes of man are never satisfied."

(19) Isa. 5:14.--"Therefore hell hath enlarged herself and opened her mouth without measure." [Here a symbol of destruction.]

(20) Isa. 14:9.--"Hell [margin grave] from beneath is moved for thee, to meet thee at thy coming."--Ver. 15. "Thou shalt be brought down to hell" [the grave; so rendered in verse 11.]

(21) Isa. 57:9.--"And didst debase thyself even unto hell." [Here figurative of deep degradation.]

(22) Ezek. 31:15-17.--"In the day when he went down to the grave...I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit."--Ver. 17 --"They also went down into hell with him, unto them that be slain with the sword." [Figurative and prophetic description of the fall of Babylon into destruction, silence, the grave.]

(23) Ezek. 32:21.--"The strong among the mighty shall speak to him out of the midst of hell with them that help him." [A continuation of the same figure representing Egypt's overthrow as a nation to join Babylon in destruction.]

(24) Ver. 27.--"And they shall not lie with the mighty that are fallen of the uncircumcised which are gone down to hell with their weapons of war: And they have laid their swords under their heads; but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living." [The grave is the only hell where fallen ones are buried and lie with their weapons of war under their heads.]

(25) Hab. 2:5.--"Who enlargeth his desire as hell [the grave] and as death, and cannot be satisfied."

(26) Jonah 2:1,2.--"Then Jonah prayed unto the Lord his God, out of the fish's belly, and said, I cried by reason of mine afflictions unto the Lord, and he heard me: Out of the belly of hell cried I, and thou heardest my voice." [The belly of the fish was for a time his grave.]

(27) Isa. 28:15-18.--"Because ye have

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said, We have made a covenant with death, and with hell [grave] are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us, for we have made lies our refuge, and under falsehood have we hid ourselves: Therefore, saith the Lord... Your covenant with death shall be dis-annulled,

and your agreement with hell [grave] shall not stand." [God thus declares that the present prevalent idea, by which death and the grave are represented as friends rather than enemies, shall cease; and men shall learn that death is the wages of sin and that it is in Satan's power now, (Rom. 6:23 and Heb. 2:14) and not an angel sent of God.]

*To the credit of the translators of the Common Version (the King James Version) it should be stated that the English word hell has gradually come to have a very different meaning from what it once had, and that when used by them in the sixteenth century, the word hell still retained much of its original meaning which made it a fair equivalent for the Greek and Hebrew words they used it to translate. There is no such excuse, however, for modern translators and teachers, for the original meaning has entirely passed from the word, except as found occasionally in old books, giving place to the "hellfire" idea.

The word hell is Anglo Saxon, and in old English usage meant the place of concealment--the hidden, or secret, or covered place. Its transitive verb was hele or hill meaning to hide, to conceal, to cover, to roof. In old English books you will find numerous instances of the use of this word, in connection with roofing of houses, planting, hilling, hiding, etc. To hele a house did not mean to burn it, or torture it, but to cover or thatch it; to hele their potatoes did not mean to burn them, but to conceal them in a pit; and so likewise when men were heled there was no thought of fire, torture and pain, but of covering, concealing, etc. Both good and bad were thus heled or buried.

Conceal is the corresponding word from the Latin. See Webster's Unabridged Dictionary, under hell, hele, hill and conceal. From this it will be seen that the use of the word hell by the translators of the King James' Version, was at a time when the word hell had not so utterly changed its meaning as at present. Yet modern translators and ministers, who well know that the word hell, as now used, does not cover the thought of hades of the Greek, or sheol of the Hebrew, refuse to enlighten their credulous flocks.

ALL OTHER PLACES WHERE SHEOL OCCURS -- RENDERED GRAVE AND PIT.

Gen. 37:35.--"I will go down into the grave unto my son."

Gen. 42:38.--"Then shall ye bring down my gray hairs with sorrow to the grave."--See also the same expression in 44:29,31.

1 Sam. 2:6.--"The Lord killeth and maketh alive: he bringeth down to the grave, and bringeth up."

1 Kings 2:6,9.--"Let not his hoar head go down to the grave in peace." "His hoar head bring down to the grave with blood."

Job 7:9.--"He that goeth down to the grave."

Job 14:13.--"O that thou wouldst hide me in the grave, that thou wouldst keep me secret until thy wrath is past, that thou wouldst appoint me a set time and remember me"--resurrect me.

Job 17:13.--"If I wait, the grave is mine house: I have made my bed in the darkness." Job waits for resurrection-- "in the morning."

Job 21:13.--"They spend their days in mirth, and in a moment go down to the grave."

Job 24:19,20.--"Drought and heat consume the snow waters; so doth the grave those which have sinned."--All have sinned, hence "Death has passed upon all" and all go down to the grave. But all have been redeemed, hence all shall be awakened and come forth again in God's due time--"In the morning."

Psa. 6:5.--"In death there is no remembrance of thee: in the grave who shall give thee thanks?"

Psa. 30:3.--"O Lord, thou hast brought up my soul from the grave: thou hast kept me alive that I should not go down to the pit"--recovery from danger of death.

Psa. 31:17.--"Let the wicked be ashamed; let them be silent in the grave."

Psa. 49:14,15--margin.--"Like sheep they are laid in the grave, death shall feed on them; and the upright [the saints-- Dan. 7:27] shall have dominion over them in the morning [the Millennial morning]; and their beauty shall consume, the grave being an habitation to every one of them. But God will redeem my soul from the power of the grave."

Psa. 88:3.--"My life draweth nigh unto the grave."

Psa. 89:48.--"Shall he deliver his soul from the hand of the grave?"

Psa. 141:7.--"Our bones are scattered at the grave's mouth."

Prov. 1:12.--"Let us swallow them up alive as the grave; and whole as those that go down into the pit," [i.e. as of an earthquake as in Num. 16:30-33.]

Prov. 30:15,16.--"Four things say not, It is enough: the grave," etc.

Ecc1. 9:10.--"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

Job 17:16.--"They shall go down to the bars of the pit, when our rest together is in the dust."

Song of Sol. 8:6.--"Jealousy is cruel as the grave."

Isa. 14:11.--"Thy pomp is brought down to the grave."

Isa. 38:10.--"I shall go to the gates of the grave; I am deprived of the residue of my years."

Isa. 38:18.--"The grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth."

Num. 16:31-33.--"The ground clave asunder that was under them, and the earth opened her mouth and swallowed them up, and their houses, and all men that appertained unto Korah, and all their goods. They and all that appertained to them went down alive into the pit, and the earth closed upon them: and they perished from among the congregation."

Ezek. 31:15.--"In the day when he went down to the grave."

Hosea 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; O grave, I will be thy destruction: Repentance shall be hid from mine eyes." [The Lord did not ransom any from a place of fire and torment, for there is no such place; but he did ransom all mankind from the grave, from death, the penalty brought upon all by Adam's sin, as this verse declares.] And shortly now we trust he will destroy death and the grave, and every vestige of Adam's penalty, as is also declared in this verse. This sheol, hell or grave shall be destroyed, that all may come to a full knowledge of the truth, and if they then will, [by obedience] they may live forever.

The above list includes every instance of the use of the English word hell and the Hebrew word sheol. From this examination it must be evident to all readers, that the Old Testament, covering God's revelation for four thousand years, contains not a single hint of hell, as the word is now understood. In our next issue we will consider all the places in the New Testament where this word hell occurs.

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THE RICH MAN AND LAZARUS.

This parable, recorded in Luke 16:19-31, is generally regarded as being the utterance of our Lord (though nothing is said of his having uttered it), and we so regard it.

The great difficulty with many is, that though they call it a parable, they reason on it, and draw conclusions from it, as though it were a literal statement and not a parable. To think of it as a literal statement involves quite a number of absurdities: for instance, that the rich man went to hell because he had enjoyed many earthly blessings and gave nothing but crumbs to Lazarus. Not a word is said about his wickedness. Again, Lazarus is blessed, not because he is a sincere child of God, full

of faith and trust--not because he was good, but simply because he was poor and sick. If this be understood literally, the only logical lesson to be drawn from it is, that unless you are a poor beggar, full of sores, you will never enter into future bliss, and if now you wear any "fine linen" and "purple" and have plenty to eat every day, you are sure to go to hades. Again, the place of bliss is "Abraham's bosom," and if the whole statement is literal, the bosom must be literal and would not hold very many of earth's millions of sick and poor. But why consider the absurdities? All unprejudiced minds recognize it as a parable.

As a parable, how shall we understand it? We answer, that a parable is one thing said, another thing meant; we know this from some of the parables explained by Jesus: for instance, the parable of the "Wheat and Tares." From his explanation we learn that when in that parable he said wheat, he meant "children of the kingdom;" when he said tares, he meant (to those who would understand the parable) "the children of the devil;" when he said reapers, angels were to be understood, etc. (See Matt. 13). So you will find it in every parable explained by our Lord; the thing said is never the thing meant; consequently in this parable "a rich man" means something else. Lazarus and Abraham's bosom are not literal, but represent some class or condition. In attempting to expound a parable such as this, an explanation of which the Lord does not furnish us, modesty in expressing our opinion regarding it is certainly appropriate. We therefore offer the following explanation without any attempt to force our views upon the reader, except so far as his own truth-enlightened judgment may commend them, as in accord with God's Word and plan. To our understanding the "rich man" represented the Jewish nation. At the time of the utterance of the parable, and for a long time previous, they had "fared sumptuously every day" --being the especial recipients of God's favors. As Paul says: "What advantage then hath the Jew? Much every way; chiefly, because to them was committed the oracles of God."--[Law and Prophecy.] The promises to Abraham and David invested the people with royalty, as represented by the rich man's "purple." The ritual and (typical) sacrifices of the Law constituted them, in a typical sense, a holy nation--righteous-- represented by the rich man's "fine linen."--Fine linen is a symbol of righteousness. --Rev. 19:8.

Lazarus represented the Gentiles--all nations of the world aside from the Israelites. These, at the time of the utterance of this parable, were entirely destitute of those blessings which Israel enjoyed; they lay at the gate of the rich man. No rich promises of royalty were theirs; not even typically were they cleansed; but in moral sickness, pollution, and sin they were companions of "dogs." Dogs were regarded as detestable creatures in those days, and the typically clean Jew called the outsiders "heathen" and "dogs," and would never eat with them, nor marry nor have any dealings with them.--John 4:9. As to the "eating the crumbs

(of favor) which fell from the rich man's table" of bounties, Jesus' words to the Syro-Phoenician woman give us a key. He said to this Gentile woman--"It is not meet (proper) to take the children's (Israelites) bread and give it to the dogs" (Gentiles); and she answered, "Truth, Lord, but the dogs eat of the crumbs that fall from their masters' table."--Matt. 15:27. Jesus healed her daughter, thus giving the desired crumb of favor. But there came a time when the typical righteousness ceased--when the promise of royalty ceased to be theirs, and the kingdom was taken from them to be given to a nation bringing forth the fruits thereof.--Matt. 21:43. The rich man died to all these special advantages and soon he (the Jewish nation) found himself in "*gehenna* fire"--a cast-off condition, in trouble, tribulation and affliction, in which they have suffered from that day to this.

Lazarus also died: the condition of the Gentiles underwent a change, and from the Gentiles many were carried by the angels (messengers, apostles, etc.) to Abraham's bosom. Abraham is represented as the father of the faithful, and receives to his bosom all the children of faith, who thus are recognized as the heirs to all the promises made to Abraham. For the children of the flesh, these are not the children of God, but the "children of the promise are counted for the seed" (children of Abraham) "which seed is Christ,"--and "if ye be Christ's then are ye (believers) Abraham's seed (children) and heirs according to the (Abrahamic) promise."--Gal. 3:29. Yes, the condition of things then existing terminated by death--at the death of Jesus --"for if one died for all, then were all dead." There the Jew was cast off and has since been shown "no favor," and the poor Gentiles who before had been "aliens from the commonwealth (the promises) of Israel and without God and having no hope in the world," were then "made nigh by the blood of Christ" and "reconciled to God."--Eph. 2:13. If the two tribes living in Judea (Judah and Benjamin) were represented by one rich man, would it not be in harmony to suppose that the five brethren represented the remaining ten tribes, who had "Moses and the Prophets" as their instructors? The question relative to them was doubtless introduced to show that all special favor of God ceased to the ten tribes, as well as to the two directly addressed. It seems to us evident, that Israel only was meant, for none other nation than Israel had "Moses and the prophets" as instructors.

In a word, this parable seems to teach precisely what Paul explained in Rom. 11:19-31, how that because of unbelief, the natural branches were broken off, and the wild branches grafted into the Abrahamic promises. In the parable, Jesus leaves them in trouble, and does not refer to their final restoration to favor, doubtless because it was not pertinent to the feature of the subject treated; but Paul assures us, that when the fullness of the Gentiles--the Bride--be come in, "they (the Israelites) shall obtain mercy through your (the Church's) mercy." He assures us that this is God's covenant with fleshly Israel (who lost the

higher--spiritual --promises, but are still the possessors of certain earthly promises), to become the chief nation of earth, etc. In proof of this statement, he quotes the Prophets, saying: "The deliverer shall come out of Zion, (the glorified church,) and shall turn away ungodliness from Jacob," (the fleshly seed). "As concerning the Gospel, (high calling) they are enemies, (cast off) for your sakes: but as touching the election, they are beloved for the fathers' sakes." "For God hath concluded them all in unbelief, that he might have mercy upon all. O the depths of the riches both of the wisdom and knowledge of God!" -- Rom. 11:30-32.

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"I HAVE been reading about holiness," said one to me the other day: "I do wish I could find it."

"Find IT?" I said, "you mean find HIM. Holiness is in Jesus. As many as received Him, to them gave He power to become the sons of God."

A week after my friend came to me with a radiant face: "I have found it in HIM."

We think and talk of holiness as if it were getting into the King's garden, climbing over a wall by a tremendous effort, or getting in as a great favor, and plucking a flower which we wear in its fragrance for a day, then keep it pressed and treasured, a faded remembrance of the King's grace. No, holiness is ours only when we open the door of our heart

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unto the King that He Himself may come in and make this barren place the garden of the Lord, a very paradise wherein He may walk and talk with His child.--Sel.

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WAILING AND GNASHING OF TEETH.

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

These words follow one of our Lord's parables which represented the kingdom of heaven as it exists in its incipient and imperfected stage in this age--which in its widest sense is the nominal Christian church--as a net cast into the sea (the world) which gathered fish of every kind; which, when it was full, they drew to shore, and sat down and gathered the good into vessels, but cast the bad away. In harmony also with this

parable are those words of our Lord to the fishermen of Galilee, "Follow me, and I will make you fishers of men." (Matt. 4:19).

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

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

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

So--in a manner similar to that indicated in the parable--shall it be in the end or harvest of this age. And as we are now living in the very time indicated, we see this very separating work going on in our midst. Truly the great net, the nominal gospel church, has gathered in fish of all kinds, and multitudes of them. And now the angels, the messengers of God--the saints who are acquainted with his word and plan, go forth commissioned of God through his Word, and by the presentation of his unfolding truth they are now accomplishing the great work of separation in the church nominal--of good and bad fish, of wheat and tares, of loyal and consecrated saints and lukewarm and hypocritical professors. Those in the net who are not really of the kingdom of

heaven, and who therefore should not be in the net, but should still be in the sea (the world) where they actually belong, shall be subjected to rough handling in this time of separating, as illustrated in the parable of the tares being cast into the furnace of fire--the great trouble which shall undermine, overthrow, and finally completely destroy the nominal systems--the nominal churches and the nominal kingdoms of Christ. We say, the nominal kingdoms of Christ; for all the civilized governments claim to be kingdoms of Christ, as moral societies generally claim to be churches of Christ, while really our Lord recognizes only one church, and one kingdom not yet set up in power and authority over the world.

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

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

It should be clearly recognized by all that our Lord's parables nearly all relate to the Church only. In every instance where they refer to "the Kingdom of heaven," it is the Church, not the world surely, except when the worldly are shown as improperly getting into and identified with the church nominal. Thus in these two parables now briefly considered, wheat and tares, as well as good and bad fish, represent classes and mixtures IN THE CHURCH, and have no reference whatever to the non-professing "world," which in the one parable is represented by the sea, and in the other by the field. So then the great bundles of tares which daily are being bound tighter and tighter--organized more and more thoroughly and systematically, are all parts of the nominal Church of Christ. The great Reaper comes to harvest his wheat, and separates from his own FREE ones (Matt. 13:30,41) all those bound in bundles by human traditions and by a worldly spirit. And the symbolic burning of these, represents the trouble coming upon so-called Christendom [Christ's nominal Kingdom.] This imposing worldly structure with its many divisions, or sects, will entirely consume: that is, it will cease to be. The people will not perish, but the systems will perish, and the imitation saints (tares) will cease to be such imitations, and will pass for what they really are--members of the "world" and not of the select church-- some of them moral, benevolent, kind, good people, but not of the class recognized in Scripture as the "overcomers," the bride and joint-heirs with Christ, to whom alone God has promised and will give the Kingdom. This is the scene in which God will gather out of his Kingdom all things that offend [that are not acceptable to him as joint-heirs with Christ]. None of the sects can claim to be this one true church which God has all along recognized, which already contains all the wheat. The true Church of God throughout the Gospel Age has always consisted only of those wholly consecrated believers "whose names are written in heaven;" none of them have ever been missed from their Father's sight and care though often the world did not at all recognize this true "body of Christ," being attracted to look rather at the many churches of men whose names were written on earth, whose outward show and pomp and ceremonies and titles correspond more to the world's ideas. But now in the "harvest," it is the Father's plan and the Chief Reaper's work to disabuse the world of its wrong ideas on this and other subjects; and He will show forth soon the living members of the REAL CHURCH as a sample of those he has been choosing all along during the age.

As in the harvest at the close of the Jewish Age, so in this harvest, the "remnant" which the Lord will own as his, will contain few of the Chief Priests, Scribes, Pharisees--few of the Clergy or great ones, many more of the "laity" or "common people," those reckoned publicans and sinners in comparison with the "holier than thou" ministers and priests. So our Lord

plainly indicated when in his prayer he said: "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the [worldly] wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight." Luke 10:21. See also 1 Cor. 1:26-31.

The fact then that not many of earth's wise and great receive and preach these "harvest" truths, is not an argument against them. Remember that among the Apostles, only Paul was before a theologian--a Pharisee. How hardly shall they that have riches [earthly honors and wealth--of talents, of respect, etc., as well as of gold] enter into the Kingdom of God. God chooses such a method in selecting the "little flock" as will cost each the loss of these to obtain the prize he offers. Thus God selects and proves the "overcomers." None are so poor that fidelity to the truth will not cost them something--even all they have.

Let us, dearly beloved, make our calling and election to this great prize sure, by doing as did the Apostles, following the Lord, one of whom wrote, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in him ...: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto THE resurrection of THE dead."-- Phil. 3:8-11.

Not many rich or noble called
Not many great or wise;
They whom God makes His kings and priests
Are poor in human eyes."

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AN ACCUSER SILENCED.

Two fellow-travellers were seated together in a railway carriage engaged in earnest conversation. It was of a religious nature, and one of them, a skeptic, was evidently seeking to excuse his skepticism by expatiating on the various evils which afflict Christendom. He was detailing, with manifest pleasure, the hypocrisy and the craft and the covetousness and the divisions found in the professing Church, and then he pointed to some of the leaders, as the most markedly corrupt of the whole.

In front of them sat a Christian who was compelled to hear all this. Had he felt the accusations to be false, he might have suffered them all, as a part of the hatred the world bears toward Christ, and been truly happy in so suffering; but he knew them to be true--too true to be concealed from the most charitable

mind, so all he could do was to bow his head and bear the deserved reproach.

Soon, however, the accuser, anxious to extend the circle of his audience, addressed this fellow passenger in front of him.

"I see you are quick to detect evil," answered the Christian, "and you read character pretty well. You have been uncovering here the abominable things which have turned Christendom into a wreck, and are fast ripening it for the judgment of God. You have spared none but given all a good measure. Now I am a Christian, and I love the Lord Jesus and his people. Not a word shall I offer in defense, but I here solemnly challenge you to speak the first word against the Lord Jesus Christ Himself."

The skeptic was surprised. He seemed almost frightened, and sheepishly replied, "Well, no; I couldn't find fault with Him. He was perfect."

"Just so," said the Christian; "and therefore was my heart attracted to Him; and the more I look at Him, the more I found I wasn't like Him at all, but only a poor, sinful, guilty man. But tell me yourself if I haven't a right to be happy and to love Him when I found out that He had died for me; that on the cross He had fully paid all my debt, and thus cleared me of all guilt? Ever since then I truly love Him, and all the evil which professed followers of His may do, cannot turn me away from Him. My salvation hangs on what He has done, and not on what they are doing."--Horatius Bonar.

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THE THIEF.

"He said to Jesus, Remember me when thou comest in thy kingdom. And he [Jesus] said to him, Indeed I say to thee this day thou shalt be with me in Paradise."--Luke 23:42,43.--Diaglott.

Those who consider salvation to be an escape from everlasting torture to a paradise of pleasure, and dependent only on accidental circumstances of favor, see in this narration the doctrine of election exemplified --Jesus, being pleased by the consoling words of the one thief, elected him to heaven, and equally elected that the other should roast to all eternity, unpitied, unrelieved. Truly if God has made salvation such a lottery, such a chance thing, those who believe it to be such should have little to say against church lotteries, and less against worldly ones.

But this is not the case. The scripture has evidently been much misunderstood. To get its true import, let us take in the surroundings and connections.

Jesus had just been condemned, and was now being executed on the charge of treason to Caesar's government, in saying that He was a king: though he had told them that his kingdom was "not of this world." There, upon the cross above his head, was the inscription of his charged crime, written in three languages: THIS IS THE KING OF THE JEWS." All knew of his claims and derided him, except one of the thieves crucified with him. Doubtless he had heard of Jesus and of his wonderful character, and said in his heart: This is truly a strange and wonderful man; who can know that there is no foundation to his claims? He certainly lives close to God: I will speak to him in sympathy; it can do no harm. Then he rebuked his companion, mentioning the innocence of Jesus, and, turning to Jesus, the conversation noted above took place.

We cannot suppose that this thief had any correct or definite idea of Jesus-- nothing more than a mere feeling that he was about to die, and a straw of hope was better than nothing. To give him credit for more would be to place him in faith ahead of all Apostles and followers of Jesus, who at this time had left him and fled, and who three days after, said: "We [had] trusted that it had been he which should have redeemed Israel."

We can have no doubt as to the import of his petition; he meant that whenever Jesus reached his kingdom power, he desired favor. Now, note Jesus' answer. He does not say that he has no kingdom, but on the contrary, by his response he indicates that the thief's request was proper. The word translated "verily," or "indeed," is the Greek word "amen," and signifies "so be it," as you have asked: "I say to thee this day, [this dark day, when it seems as though I am an imposter and about to die as a felon,] thou shalt be with me in Paradise."

Now the substance of this is, that when the Lord has established his kingdom, the thief will be remembered and be in Paradise. Notice that we have changed the comma from before to after today. This makes it perfectly clear and reasonable. Jesus might have told the thief more if he had chosen. He might have told him that the reason he should be privileged to come to Paradise was because he was paying his ransom then and there --dying for his sins. He might have told him further that he was dying for and ransoming also the other thief, as well as the whole gaping and deriding multitude before him; as well as the millions yet unborn and millions then entombed. We know this, because we know that "Jesus Christ, by the grace of God, tasted death for every man," and that as in Adam, or on his account, all die, even so in Christ, or on his account, shall all be made alive and be privileged to come back to that Edenic condition forfeited by the first man's sin, and redeemed for men by Christ's righteous sacrifice.

As already shown, the garden of Eden was but an illustration of the perfect and beautiful earth when fully released from the

curse. The word Paradise is of Arabic origin, not Greek--it signifies a garden. The Septuagint renders Gen. 2:8 thus: "God planted a paradise in Eden." When Jesus has established his kingdom, bound evil, etc., this earth will become a paradise, and the two thieves and all that are in their graves shall come into it. And by becoming obedient to its laws they may live forever in it. We doubt not, however, that the kind words spoken in that dark hour to the Lord of glory, will no more lose a suitable reward than the gift of a cup of cold water, or other small kindnesses done to those whom this King is "not ashamed to call his brethren."

But have we the right to change the comma? Certainly: the punctuation of the Bible is not inspired. The writers of the Bible used no punctuation. It was invented about four hundred years ago. It is merely a modern convenience, and should be so used as to bring out sense and harmony with all other Scriptures. This harmony and sense is obtained only by the punctuation we have given above. To read it as usually punctuated, it would teach that Jesus and the thief went away somewhere that day, which is contrary to the following Scriptures, which read carefully: Luke 24:46; John 20:17; John 3:13. In the latter text note that the words, "which is in heaven," are an interpolation as shown by the oldest MSS.

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THE IRON WOLF.

"I conducted, two months ago," said a clergyman, "the funeral services of one of my parishioners. He had been a farmer. Forty years ago he had commenced work with one hundred acres of land, and he ended with one hundred. He was a skillful, industrious working-man, but he had laid by no money in the bank. I understood the reason as I listened to the comments of his friends and neighbors.

"'It was always a warm, hospitable house,' said one. 'The poor man was never turned away from that door. His sons and daughters all received the best education which his means could command. One is a clergyman, one a civil engineer, two are teachers--all lead useful and happy lives.'

"Said another: 'Those children sitting there weeping are the orphans of a friend. He gave them a home. That crippled girl is his wife's niece. She lived with them for years. That young fellow who is also weeping so bitterly, was a waif that he rescued from the slums of the city.'

"And so the story went on--not of a miser who had heaped dollar upon dollar, but of a servant of God who helped many lives, and

had lifted many of them out of misery and ignorance into life and joy.

"On my way home from the funeral I stopped at the farm of another parishioner, who said to me in a shrill, rasping tone:

"So poor Gould is dead! He left a poor account--not a penny more than he got from his father. Now I started with nothing; and look here,' pointing to his broad fields. 'I own down to the creek. D'ye know why? When I started to keep house I brought this into it the first thing,' taking an iron savings-bank in the shape of a wolf out of the closet. 'Every penny I could save went into its jaws. It is surprising how many pennies you can save when you've a purpose. My purpose was to die worth \$100,000. Other folks ate meat; we ate molasses. Other folks dressed their wives in merino; mine wore calico. Other men wasted money on schooling; my boys and girls learned to work early and keep it up late. I wasted no money on churches, sick people, paupers, and books. And,' he concluded triumphantly, 'now I own to the creek; and that land with the fields yonder, and the stock in the barns, are worth \$100,000. Do you see it?'

"And on the thin, hard lips was a wretched attempt to laugh. The house was bare and comfortless; his wife, worn out with work, had long ago gone to her grave. Of his children, taught only to make money a god, one daughter, starved in body and mind, was still drudging in the kitchen; one son had taken to drink, having no other resource, and died in prison. The other, a harder miser than his father, remained at home to fight with him over every penny wrung out of their fertile fields.

"Yesterday I buried this man," continued the clergyman.

"Neither neighbor nor friend, son nor daughter, shed a tear over him. His children were eager to begin the quarrel for the ground he had sacrificed his life to earn. Of it all he had now only enough to cover his decaying body. Economy for a noble purpose is a virtue; but in the house of some it is avarice, and like a wolf, devours intelligence, religion, hope and life itself." -
-Friendly Companion.

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THE KING AND THE POPE.

The King of Italy and the Pope are not on anything like the distant terms which the popular idea ascribes to them. The "prisoner of the Vatican," as the Church likes to call the Pope, is no prisoner at all in any true sense. Neither is the King the obdurate enemy of the Church he is sometimes represented. In simpler terms, there is masking in Rome on both sides, a fact with which Catholics even, throughout the world, it is probable are not perfectly familiar.

We are assured from Rome that there is a secret understanding between the King and the Pope, and that it will not be long when the settlement will be made that will end forever all misunderstandings, --at least such is said to be the intention.

Some time ago it was alleged that the Pope had extensive plans for regaining temporal power and that the prospect was good for his plans. Whether what is now on foot has this realization in view, nothing certain is known. It is certain, however, that the Italian Government has made important concessions with mutual benefits in view.

Italy is ambitious of a place among nations as nearly the head as possible, and of late, the Pope--who is nothing if not a diplomat--has shown a growing desire to mix himself up with the world's affairs something after the fashion of years ago, when the Church was more nearly omnipotent than now.

Late accounts from Rome declare that at the recent Parliamentary elections throughout the country, in every case the names of the Government candidates were identical with those put forward and supported by the Papal party. In nothing does the Italian Government seem to have changed its policy. Nothing on the surface shows what the understanding is, though that there is one is shown in a number of ways.--Pitts. Times, Nov. 1.

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CHRISTIAN LIBERTY.

"The true doctrine is not our right to think for ourselves, but the right of the other man to think for himself."

The impression very widely prevails that the battle for Christian liberty has been fought and won. So far as regards precaution of the more active kind, this is the case in the larger part of the civilized world. The right of the minority to free speech and free action in the line of conscientious conviction, is, in theory at least, conceded.

But it is a mistake to assume that because harsh laws have been softened, human nature has been radically changed. The grosser forms of persecution have disappeared, but subtler forms remain. The intolerant spirit has survived the death of many institutions by which intolerance was once manifested. Christian liberty is still, in a considerable degree, conceded only in theory. Men still endeavor to punish those who have the temerity to differ from them.

There is no cause for astonishment at this manifestation of inconsistency. It is one of the curious things in human history to see how generally the persecuted have become in turn the

persecutors the moment the power was lodged in their hands. And why? Because the true principle of Christian liberty had not been grasped, and is to this day apprehended by only a few. The right of any body of men to differ from others has always been claimed by them; there is no novelty in that. From the beginning, every Christian sect that has arisen has vehemently contended for its right to differ from others. It has protested against persecution--that is to say, the persecution of itself by others. But in few cases has any sect conceded the right of others to differ from it, or forborne to persecute when it had the power. And in our own day each man is prompt to claim and assert the right to think for himself, but how loth most are to concede the equal right of all other men to think for themselves. Every one resents any attempt to coerce him into the avowal of anything that he does not honestly believe, but how few fail to attempt to coerce others.

The true doctrine of Christian liberty is not our right to think for ourselves, but the right of the other man to think for himself. There is no danger now that our right will not be insisted upon and enforced, particularly if our thinking happens to fall in with that of the majority. It is the other man's liberty that is in danger, particularly if he is in the minority. It is his liberty that demands defense at all hazards; for, if liberty is denied him, how long will it be conceded to us?

To demand liberty for the other man, even when he differs from us, is not to admit that truth and error are essentially one, or to deny that it is of great consequence what the other man believes and teaches. It may be our duty to oppose with all our might what he teaches, to denounce it as a deadly error. But this may be done without identifying the man with what he teaches, and without the display of the spirit of intolerance and persecution. We need not try to make the man odious because his opinion is odious to us. To be loyal to the truth, and yet faithfully to recognize the equal rights of all men to free thought and free speech, is not always an easy task. The two may, however, be combined. And nothing can be more certain than that the preservation of Christian liberty for any, is conditioned on the concession of that liberty for all.--N.Y. Examiner.

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CHRIST THE CENTER.

As the sun is the center of our solar system, so Christ is the Christian's sun and center of desire. As gravitation holds the planets in their proper orbits, so love holds the trusting heart in the pathway of willing obedience. As in completing the solar circuit, the earth receives the pleasing variety of seasons adapted to beauty and health, and to promote all organic life, so in our

loving service of Christ, there is a pleasing and useful variety of gracious and profitable experiences. Sometimes fierce storms sweep across our pathway to drive us into the shelter of his promised grace. Sometimes the cold repulsiveness of the world's unbelief and sin chills us like a winter's blast, driving us to the central, steady sunlight of a Savior's constant love, causing springtime to burst forth in the Christian's heart, and bursting buds of developing faith and love to expand into the fruits of Christian grace. But there is no winter in the sun. And he who has the Sun of Righteousness in his heart will have constantly the springtime of his abiding love.

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IMMORTALITY AND INCORRUPTION.

The following, in answer to a correspondent's question, may be of general interest to our readers:--

The Greek word *aphtharsia* is rendered immortality in Rom. 2:7 and 2 Tim. 1:10. The same word is rendered sincerity in Eph. 6:24 and Titus 2:7; and incorruption in 1 Cor. 15:42,50,53,54.

The Greek word *aphthartos* is rendered immortal in 1 Tim. 1:17; and incorruptible in Rom. 1:23, 1 Cor. 9:25 and 15:52, and 1 Pet. 1:4,23 and 3:4.

These are the only occurrences of this word. The Greek word *athanasia* is translated immortality, but three times--1 Cor. 15:53,54 and 1 Tim. 6:16.

Both these words are given the sense of immortal, by lexicographers. Liddell and Scott, standard authorities, give it thus. Plutarch uses *aphthartos* as incorruptible, immortal. And it seems to be the exact word corresponding to our words, incorruptible [not liable to corrupt, or to be corrupted], and immortal [not mortal-- not subject or liable to death].

Athanasia, while it is properly translated immortal according to usage, does not so much have the sense of not liable to die, as that of unchangeability. Hence *aphthartos* is the word which most closely corresponds to our word immortal, i.e., not mortal, not perishable, not corruptible. This is shown by the relationship between corruptible and incorruptible in 1 Cor. 15:53 and 54, which in the Greek as in the English stand related, of the same root, the Greek being *phthartos* and *aphthartos*. Not so, however, the words mortal and immortal in the same verses. In the English these words are closely related, but the Greek uses words totally distinct and not related--*thnetos* and *athanasia*, the sense being, "This mortal [dying condition] shall put on [or assume] immortality" [a lasting or unchangeable condition].

So, then, the attempt of some to make out that incorruptible refers to one state, and immortality to another, is without foundation, and probably the result of lack of thoroughness in the examination of the subject. Prof. Young, Liddell and Scott, and all translators are right in using the two English words immortal and incorruptible interchangeably. As above suggested, however, we would have preferred it had athanasia been translated unchangeability in the three cases where it occurs, although our word immortality covers the idea of unchangeability.

With this change 1 Cor. 15:53,54 would read thus:--"The [special] dead [i.e., the saints] will be raised incorruptible [i.e., immortal, not liable to corrupt, decay, or perish] and we [of the same special class] shall be changed." "For of necessity this corruptible [diseased, perishable condition] must be invested with incorruptibility [imperishable quality] and this mortal [dying condition] must be invested with immortality" [unchangeability]. "And when this corruptible [perishable condition] shall be invested with incorruptibility [imperishable quality] and this mortal [dying condition] shall be clothed with unchangeability [immortality], then will that prophetic promise be fulfilled [which says] Death will be swallowed up in victory." That is to say: when this special class, the dead and we, the overcomers, the saints, are changed to undying, changeless conditions, then will that prophecy of Isaiah 25:8 begin to be fulfilled to the world--the Millennial work of abolishing death and restoring life will then go on successfully.

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DEATH NOT LIFE.

I think we are not warranted in concluding (as some have done), so positively concerning this question, as to make it a point of Christian faith to interpret figuratively, and not literally, the "death" and the "destruction" spoken of in Scripture as the doom of the condemned: and to insist on the belief that they are kept alive forever.

"Life," as applied to their condition, [the condition of the righteous] is usually understood to mean "happy life." And that theirs will be a happy life, we are indeed plainly taught; but I do not think we are anywhere taught that the word "life" does of itself necessarily imply happiness. If so indeed, it would be a mere tautology to speak of a "happy life;" and a contradiction to speak of a "miserable life;" which we know is not the case, according to the usage of any language. In all ages and countries, "life," and the words answering to it in their languages, have always been applied, in ordinary discourse, to a wretched life, no less properly than to a happy one.

Life, therefore, in the received sense of the word would apply equally to the condition of the blest and the condemned, supposing these last to be destined to continue forever living in a state of misery. And yet, to their condition the words "life" and "immortality" never are applied in Scripture. If, therefore, we suppose the hearers of Jesus and his Apostles to have understood, as nearly as possible, in the ordinary sense, the words employed, they must naturally have conceived them to mean (if they were taught nothing to the contrary) that the condemned were really and literally to be "destroyed," and cease to exist: not that they were to exist forever in a state of wretchedness. For they are never spoken of as being kept alive, but as forfeiting life; as for instance: "Ye will not come unto me that ye may have life;"--"He that hath the Son hath life; and he that hath not the Son of God hath not life." And again, "perdition," "death," "destruction," are employed in numerous passages to express the doom of the condemned. All which expressions would, as I have said, be naturally taken in their usual and obvious sense, if nothing were taught to the contrary.-
- Archbishop Whately.

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EXTRACTS FROM INTERESTING LETTERS.

Canton, O., Nov. 11th, '87.

DEAR BRO. RUSSELL:--I present as a brief report of work done in the two weeks in Canton, the following: 500 DAWNS piled up in our room and nearly all engaged, beside nearly 100 copies already gone out to subscribers. In addition they call for a full course of lectures. We truly have great favor and a season of peace, speaking comparatively.

The ever welcome TOWER at hand, and if I can see my way clear, will have Ohio drenched with "Arp Slips." I have on some occasions given "slips" to refusers of DAWN, who afterward ran after me to subscribe or buy. Its influence seems to be always GOOD. Please send me more of the Arp slips.

I enclose Ten dollars for the Tract Fund, but if you think best send the timely "Arp Slips" into Ohio to the value of the sum mentioned, and some brother or sister may add sufficient to supply the state fully.

You may get ready 250 DAWNS for Massilon, O. The 1000 for Columbus may wait until Christmas or Dec. 20th at least. Expect another opening to preach at Salem, O., and have fully announced the lectures here. Canton is aroused. In Christ,

J. B. ADAMSON.

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Peekville, Pa., Nov. 15th, '87.

DEAR SIR:--I lately got hold of your book, "Millennial Dawn," and the outside cover had just enough left to give your address. Now if I can get the books and paper, and especially Vol. II, please let me know at once, and I will send money for them for myself and for a friend.

I have been a member of the M.E. church for a number of years, but have often felt that we did not get all of the gospel. Your book has opened the holy Scriptures to my view in a new and wonderful light, and I am anxious to be further instructed in this way. I have always been taught from infancy until now--and I am over 40 years old--that this life is the only probation, and that at death our eternal destiny was unalterably fixed, and it nearly took my breath away when I found that no such assertion was made either in the Old or New Testament, and I am familiar with the Bible from Genesis to Revelation.

This book has opened my eyes to some of the most blessed truths, and its perusal has filled my heart anew with the love of our God, and for the last few days I have felt like a newly converted man. I hoped all along until the last page was reached that I might find something about the rich man and Lazarus. I felt sadly disappointed when I did not find anything. Well, God bless you, Yours truly,

H. S.

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Millard, Neb., Nov. 14th, 87.

MY DEAR SISTER RUSSELL:--Four Dawns sent last week are sold. People ask for them.

I asked God to take care of this work and he is doing it. Mr. R. is very much interested in it too. He tells me at once when he sells one for me, as he knows it does me so much real good.

Train men and travelling men are all eager for it. They read Bill Arp's comments and then want the book. I have them pinned up in the waiting room. I would like some more of them for sending away in letters.

I had a letter from my cousin to whom you wrote, telling me that her son, a young man of twenty, had given up all and gone out to sell Dawns. May God bless him and his efforts.

With love to you and Bro. R. May God bless you and forward the work while it is yet day. Yours in the faith,

MRS. L. E. R.

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Northumberland Co., Pa., Nov. 11th, '87.

DEAR BRO. RUSSELL:--Please send me ten more paper covered Dawns for which you will find enclosed \$2.50, and also send the "TOWER" to the following address --for one year, and find amt. enclosed.

Brother C. has been converted from infidelity by reading DAWN. His own words are, "I am a changed man." His only Bible for five years past has been Thomas Paine's "Age of Reason." Another skeptic whom I presented with a copy says, I would not take \$5.00 for my DAWN if I could not get another. I accept the Bible now, but have rejected it because I thought it taught the doctrine of eternal torment.

The most honest people I have found are among skeptics. O! I wish I could do more to spread the truth. Never have I received such blessings, as since I have consecrated myself to the Master's service in the spread of the truth. I had thought I could send you a list of preachers' names this time, to be supplied with DAWNS, but I find that it is impossible at this time as so many others are beginning to inquire for the truth. Praying for you and the TOWER work, I remain yours in Christ.

LEWIS L. EVARTS.

[Some time ago Brother Evarts started to send DAWN to all the ministers in Penna., sending us lists from time to time as he found himself able to afford it. While commending his plan, and especially his zeal, we advised him that he would probably find a larger proportion of honest Bible students out of the pulpits of the nominal churches than in them. It seems from the above that his experience is the same as ours. How like is the present "harvest" to that at the first advent, its prototype or shadow. See Matt. 23:13; Luke 13:52. The word "lawyers" in this last text corresponds in meaning to the present title of D.D. Doctors of the Law, they were then called, but now Doctors of Divinity.--EDITOR.]

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DEAR BROTHER: When I became a reader of the TOWER and M. DAWN, I was preparing to enter the ministry of the Baptist faith. I have had a hard, long struggle with friends and creeds, but now I know I can go joyfully to work with whatever ability I possess circulating DAWN for the truth's sake. I enclose money. Please send me 500 "Arp's Joy," and 100 DAWNS. Your Bro. in Christ,

Becca, S.C.

S. J. H.

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ALLEGHENY, PA., FEBRUARY, 1888.
NO. 6.

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page 1

Zion's Watch Tower
AND
HERALD OF CHRIST'S
PRESENCE.

PUBLISHED MONTHLY.

TOWER PUBLISHING COMPANY.

BUSINESS OFFICE: No. 151 Robinson St., Allegheny, Pa.
C. T. RUSSELL, EDITOR.

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 FREE.
Including special number (Millennial Dawn, Vol. I., paper bound) seventy five cents. Remit by draft, P.O. Money Order, or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Three shillings per year. Including "Special Number," four shillings. 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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Entered as SECOND CLASS MAIL MATTER, at the P.O., Allegheny, Pa.

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WE HAVE PLENTY of the "Missionary Envelopes" now. Every letter you send out should bear this much of the gospel upon the outside, beside what you may think proper to write within.

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WE SEND THIS TOWER to many who have not renewed their subscription, nor indicated in any way their desire to have it come during 1888; because we want all to read the series of articles commencing "Who are Sons of God." Those whose paper stops with this number, have themselves to blame. You do not appreciate the spiritual food, if you will not "ask, that ye may receive, that your joy may be full"--and we are quite sure none of you are so poor that you cannot purchase a Postal Card.

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Remember, too, that though moneys sent at any time are credited on our books, requests to have the TOWER continued free, hold good only for that year. So, if you wrote only last October it will not serve for 1888;--none prior to December count for 1888. Even if you have at sometime written that you "want the TOWER as long as you live," that is not sufficient, as we cannot tell but you may have died or changed your mind. We want to hear from you all once a year. Write a good letter or at least a card.

Again, while we will gladly send sample TOWERS to all the addresses you send us, we enter none for the year but such as are paid for or have sufficient interest to write and ask it for themselves.

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MORE ARP SLIPS.

We were out of Arp Slips "for free distribution" for a while, but have plenty now. Order all you can use. Put one into every letter you write; wrap one in every bundle you send away, and if

possible arrange to engage help and distribute them to every church in your town.

As noticed in previous TOWERS, several friends paid for printing slips for free circulation in Ohio, Pennsylvania, W. Virginia and Maryland. Now we can announce to you that it is decided to use receipts of the TOWER TRACT FUND to further this cause. Seeing the good results from the slips already distributed, it is proposed to deluge the country with them. Order all you can use. Labor while it is called day, for the night cometh wherein no man can work.

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VIEW FROM THE TOWER.

The events of the past month show that the time is hastening rapidly when the Papacy will say, "I sit a queen and am no widow." The present Pope, Leo XIII., has just celebrated his fiftieth year in the priesthood, calling it a Jubilee. It has been made the occasion of the grandest gifts and ovations to the Papacy on the part of the civilized world, witnessed in centuries. Engrossed memorial letters and costly presents came from every quarter--from kings, queens, princes, bishops, mayors, clubs, churches and societies, aggregating in value (\$15,000,000) fifteen millions of dollars.

The day of the celebration in Rome was a wonderful one, which can only be appreciated by those who realize what the Papacy really claims to be. It claims to be nothing less than the glorious millennial kingdom of Christ established in dignity and power to rule over the kingdoms of earth, the fulfillment of our Lord's prayer --"THY KINGDOM COME, thy will be done on earth as it is done in heaven." The papal hierarchy consisting of the bishops, cardinals, etc., with the pope as their head, claims to be the Kingdom of God in power, the pope being instead of Christ or the "vicar" of Christ, and the bishops, etc., instead of the apostles, in fulfillment of the Lord's promise, "It is the Father's good pleasure to give you the Kingdom." It must be remembered that the papacy claims [falsely] that the time of suffering with Christ is in the long ago past, and that the time of the Millennial reign and rule began long ago, when Papacy obtained the control of the Roman Empire. Papacy claims that the Protestant movement, the "Reformation," led up to the events of 1799, from which time to 1870 was accomplished the gradual destruction of her political power, and this period since 1799 she considers the "little season" of Rev. 20:3, in which the devil is loosed. Papacy thus ignorantly fulfills the predictions of God's word, by establishing a counterfeit kingdom, and instituting an unauthorized reign over the world under a counterfeit head, (the popes), thus constituting the anti-Christ

kingdom so prominent in prophecy. Those only who see clearly the coming hierarchy or kingdom of the true kingly priesthood -- the true church--under the true head, the Lord Jesus, can appreciate how great is the counterfeit deception by which papacy has blinded, and is still blinding herself and the world.

How great then is papacy's triumph at the present hour, as she seems to see what she considers the little season of Satan's power drawing to a close; and herself rising again to glory and power. But her fall will come all the more severely when it does come. In proportion as she has glorified herself, she shall have trouble and sorrow. The present uplifting in influence is but the lifting of the great millstone to make its casting down the more violent.--See Rev. 17:6,18, and 18:7,8,21.

Papacy's "King of Glory," the pope, wearing the Prussian Emperor's present, the triple crown, covered with a thousand costly pearls, was carried about from place to place during the ceremonies of the celebration, and offered mass, etc. He received the homage of the forty-eight cardinals, two hundred and thirty-eight arch-bishops, and an audience of thirty thousand in the great cathedral known as St. Peters. [It will be remembered that it was the public sale of "Indulgences," to raise money to finish this immense cathedral, that opened the eyes of Luther and others, and led them to search and finally locate Papacy as the "Mystery of Iniquity," photographed in Daniel and Revelation.] But, poor man, as if to show that he was not the real, but only an imitation "King of glory" (Psa. 24:7,9), he fainted twice during the ceremonies.

Everything was done on the princely, or rather the kingly scale befitting to the claim that the pope is Christ on earth. The feeding of a hungry multitude on five loaves and two small fishes was not imitated, though thousands of the so-called children of the papacy are declared to be in a starving condition in Ireland; but on the contrary "Peter's pence," given out of their penury by the wretchedly poor the world over, to help the poor pope, was squandered lavishly by this (would be, if he could be,) "king of nations," (Rev. 15:3.) He began the day with a breakfast costing several thousand dollars,--over eighty dollars each, for all the bishops, cardinals, etc., (princes of the church) who partook of his hospitality. And by the way, it must be remembered that this was not extravagant on the part of the pope; he can well afford to do it. His poor predecessor, it will be remembered, left over twenty millions of dollars in the treasury on his decease-- safely and wisely invested with the Rothschilds, the Jewish bankers. This sum with interest and additions is probably not less than thirty millions now, as his regular income is put at a million and a half per year. Evidently the popes are unlike the apostles whom they claim to succeed. They are rich by making others poor, while the apostles were "poor while making others rich."--2 Cor. 6:10.

It should not surprise us to learn that Catholics did homage and sent gifts to their king, but how shall we interpret it when we learn that Protestants in places of representative influence did the same? It inclines us to think that Protestants themselves are beginning to see that they have gradually swung around so much, that they now see the foolishness of calling themselves protestants while they do not protest at all, but flatter and do homage to the system and the doctrines against which their fathers protested even to the stake, the rack and the dungeon.

The Queen of England, (the nation which claims to be the chief protestant against Papacy)--the head of the Church of England sent a very costly gift consisting of plate--ewer basin, etc.,-- which was used by the pope in celebrating his Jubilee Mass. These are of gold and probably the most elegant and costly of any ever used in that most blasphemous of all the errors of Papacy--the Mass,--noted in the prophetic Scriptures as "the abomination" greater than all others.*

Next in religious influence among the sovereigns of the earth is Emperor William, of Germany. The Emperor being himself a member of the Lutheran church, and Germany the home of Luther and his notable work, any recognition of Papacy's claims on his part must not be overlooked. Did he send a present? Yes, and one of the greatest significance as indicating the German government's attitude toward the restoration of temporal power to Papacy. He sent as a present a new triple crown such as has been worn by the popes since the time of Benedict XIII. This crown is the distinctive badge of civil authority. It said in figure, Germany recognizes you as a civil ruler, though at present you are dispossessed of your territory; just as the present of the head of the Church of England said in symbol, Protestant England has changed her views on the subject and no longer recognizes your system as that of Anti-Christ, but upholds your communion.

The Duke of Norfolk was the Queen's envoy in this matter and approached the pope kneeling three times, and as the Catholic Times, of Liverpool, pointedly notes, is the only envoy sent by an English sovereign for over two hundred years.

These are so many additional straws, pointing the direction of public sentiment --pointing as we have heretofore noted to the grand confederation of the great religious systems--a union which to the many will seem a grand achievement,

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a token of Millennial harmony, but which, to the extent that it is successful, will be as oppressive to the true church as it will be advantageous to the human systems called churches. For when the power of organization is once felt, it will soon be used to frown down and hinder all growth in grace and knowledge, and to suppress all teaching and teachers not in harmony with the errors and bondage of said unions. The only union and bondage

which God has ever authorized in his children, is the union between each individual and Christ the head; and the union between the members of the church if in any way more than, or different from that prompted by love and the spirit of the head, is of the devil, no matter how honorable and moral the agents he may employ, or the arguments he may cause to be advanced to secure the bondage of God's children under the name of Christian Union. There can be no union between truth and error to last, and every attempt to secure it is an attempt to fetter the truth. We are in the "harvest" of this age, and the errors must fall before the "sharp sickle" of truth, which the Lord is now thrusting in. (Rev. 14:15,16.) Hence the doings of those who say "a confederacy" (a union) must not discourage us, for though they will succeed and cause a night to come, wherein no man can work except those who worship the beast or his image, (John 9:4 and Rev. 13:16,17,) yet the truth will eventually triumph, as well as all faithful to it, under the true pope, the true "King of glory," the High priest of our profession, Christ Jesus.

Some further showing of the Roman anti-Christ system as "a great Christian camp" by leading protestant ministers, blinded by long cherished errors and wrong expectations concerning the church's

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present work and the promised kingdom under the whole heavens, we have been obliged to leave for another number of the TOWER; but they are truly surprising to those who see, but unnoticed by the majority, whom, as always, the god of this world blinds to the truth.

Meanwhile, as a proof that some eyes are getting open while others are being closed, we print below a brief report of a discourse delivered in New York by the ex-priest, now well known as Dr. McGlynn, as reported in the public press.

NEW YORK, Dec. 8.--The announcement that Dr. McGlynn would speak tonight on the Pope's right to interfere in politics drew an even larger audience than usual to the anti-poverty meeting at the Academy of Music. The address was a protest against a recent statement by Monsignor Preston, that Catholics are bound to vote as the Pope advises. Dr. McGlynn handled the subject boldly, declaring that wherever papal influence had been felt in politics it had been a curse to the country where it was exercised. Christ, the founder of the Church, had refrained from mixing religion with politics, but some of his vice-gerents had thought themselves wiser.

The speaker declared that even in religious matters Popes had often shown themselves far from infallible. It was the shameless abuse of the Papal power that led to the disruption of the Church in the sixteenth century. At the time when a flaxen haired German boy, named Martin Luther, was playing around his

mother's knee, Pope Alexander VI. was installing his illegitimate children in his papal residence. Many Popes had been guilty of egregious blunders and crimes. It had been said that Catholics must take their religion and not their politics from Rome. But even in matters of religion they were not bound to blindly submit to dictation. Every man's conscience is to be the final arbiter for him how far he is obliged to obey the Pope.

*We have heretofore shown the error of the principles involved in the Mass, and when Vol. II. of DAWN is ready it will contain a full explanation of it, in connection with the prophecies which foretold its institution, and Papacy's rise and fall.

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THE DAWN IN GERMAN

We are glad to announce to you that the German translation of Millennial Dawn Vol. I. is complete. It will be on the press shortly, and the first edition of 1000 copies, cloth bound, will be ready for mailing very soon. Orders may now be sent in; they will be served in order as received.

As the German language requires more words than the English to express the thoughts, this volume will contain over 400 pages. The price will be one dollar. We cannot promise a paper covered 50 ct. edition at present, as there will probably not be a sufficient interest to justify it. It is only by getting out large editions that paper bound books can be made to pay expenses.

We are confident the translation is excellent: it is the work of Bro. Zech, a German by birth, whose education in the language, as well as his growth in the knowledge of the truth, the spirit of which he seems to have drunk into deeply, has well qualified him for the work. We are confident, therefore, that his work is so complete that the German reader can catch the spirit and intent of "The Plan of the Ages." For this blessing to our German brethren, we on their behalf thank God especially, and secondarily we thank Bro. Zech, who in this work has been God's honored instrument.

To the interested readers of the TOWER, let us say: The work is in your hands now; now is your opportunity to engage in the service of the truth and in the service of your fellow-Germans. God made the plan and revealed it in His Word, and is therefore the real Author of the "Plan of the Ages;" the writer of it endeavored to do his part as best he could in the English language, and now Bro. Zech as translator has spent precious months of labor in preparing it for you in German. Now it is your turn to spend your consecrated time and talent in using this

which is thus by others made ready for your use. How many of you will prove faithful to so great privileges as are here laid before you? How much sleep will you lose in trying to put the plan into the hands, heads and hearts of others? Probably few of you will lose as much sleep as we are sure Bro. Zech lost in his part of the work. How many will feel it a pleasure to deny themselves some comforts and pleasures, earthly, in order to carry to others the comforts and pleasures mental and heavenly, which a knowledge of God's plan only can give?

The TOWER Publishing Co. promises that as soon as the brethren and sisters shall order 2000 copies of paper bound 50 ct. Dawn in German (or send pledges that they will order as soon as the books are announced as ready) they will get out an edition of 10,000 copies. Now dear friends use your privileges and opportunities faithfully, so that the Master at the reckoning may say, "Well done, good and faithful servant, enter thou into the joys of thy Lord."

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THE GERMAN TOWER.

The German TOWER has been stopped for some months to permit Bro. Zech's time to go to the preparation of Dawn. That work being now done, the regular issues of the German TOWER were resumed, commencing January, 1888.

As a reward for the patience of the German readers obliged to wait during the preparation of German Dawn, it is proposed that such of them as order cloth bound GERMAN DAWN shall be presented free with the next year's GERMAN TOWER. Therefore such in ordering DAWN should mention the fact that they wish the GERMAN TOWER renewed as per this promise.

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CHAS. H. SPURGEON'S POSITION.

In our December '87 issue we referred to this celebrated minister of London, as having left the Baptist denomination. We were promptly contradicted by some who felt loath to acknowledge the loss to Babylon of so able a man. Fuller reports show that we were entirely correct. Mr. Spurgeon's withdrawal was from the Baptist Denomination--the "Baptist Union."

Many do not know that the "Baptists," "Disciples," "Congregationalists," and some others, are not organized into one body throughout the world, in the same manner as are Roman Catholics, Episcopalians, and E. Methodists, but each congregation maintains the right to control its own affairs and its

own faith independently of other congregations. [This is well, but the same principle should extend to each individual in each congregation. Each should be asked if he accepts the Lord by the only name, Savior, and the Bible as God's divinely inspired communication to man; and beyond this, each should be left to believe all that he can find in God's revelation, each ready to assist and be assisted by the other, to grow in grace and knowledge and in the love of God.] But those independent congregations, imitating the various sects, have formed "Unions" by which the majority of such churches attempt to fix the faith and affairs of the others, much the same as Conferences do for the Methodists, and the Presbyteries and Synods and General Assemblies of the Presbyterians, and the Convocations Councils and generally the hierarchies of the Protestant Episcopal and Roman Catholic churches.

We did not say that Mr. Spurgeon withdrew as pastor of the congregation he serves. If they as a people are free from denominational shackles, free from the control of others, and meet to study God's Word and to offer Him worship they are a church in the original form, such as the congregations in the days of the apostles were. And this is just where Mr. Spurgeon and the congregation he ministers to stand: They have withdrawn from the "Baptist Union" and stand independent. For this others blame Brother Spurgeon, while we commend his steps. He does not see all the truth as we see it yet, but now that he is free and has taken a bold stand, if he follows on, he will soon see more and more light--until the perfect day. That we correctly state Mr. Spurgeon will we think be apparent from the following abstract from the *Sword and Trowel*, a paper which he publishes.

In it he has written: "The case is mournful. Certain ministers are making infidels. Avowed infidels are not a tenth as dangerous as those preachers who scatter doubt, and stab at faith." In these remarks Mr. Spurgeon evidently refers to the same class in its many forms so often reprov'd (Eph. 5:11) in the TOWER, who reject the inspiration of the Bible, laugh at the stories of the flood and of Balaam's speaking ass, and Jonah and the fish, etc.; who declare with great show of worldly wisdom that Adam's fall must have been upward, and who, denying the original sin and its penalty, see no reason to believe in a redemption from that fall by the precious blood of Christ, and who consequently deny the ransom, and claim that our Lord was merely a good example, and that the whole world in God's order is being evolved from lower to higher conditions, and that all will finally be saved irrespective of faith and obedience to a "historic Christ." This error, as we have shown, is spreading into all the pulpits and pews of "Christendom" rapidly, being helped along by the false views hitherto held concerning the wages of sin and the character of our Lord's ransom-sacrifice. That Mr. Spurgeon

is opposing this same class, is evident from the following quotations from his paper.

He says: "It is only too evident to all who are zealous for God and his truth, that on one side there is a perilous growth of superstition and sacerdotalism, and on the other of unbelief and indifference to vital religion. The substitutionary sacrifice of our Lord and Savior is lightly esteemed and even repudiated by some prominent teachers--the plenary inspiration of the Holy Scriptures, with other verities of the faith of Christ, are explained away, in many instances."

"A new religion has been initiated, which is no more Christianity than chalk is cheese; and this religion, being destitute of moral honesty, palms itself off as, the old faith, with slight improvements. The atonement is scouted,...the punishment of sin is turned into fiction, and the resurrection into a myth; and yet these enemies of our faith expect us to call them 'Brethren' and maintain a confederacy with them.

"The results of this erroneous teaching and perversion of the gospel are apparent; worldliness, sensuality, and luxury... abound, and Christian liberty has become license in the walk and conversation of many of the professed disciples of Christ."

In closing Mr. Spurgeon asks--"What shall we do?" and answers, "We retire at once and distinctly from the 'Baptist Union.'"

To the supposed inquiry whether he would attempt to head a new denomination, he answers, No; and declares [what we declare] that denominations are unnecessary among Independent congregations.

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THE TRUTH IN CHINA.

Shanghai, China,

DEAR SISTER RUSSELL:--The Dawns reached me on the 23d of September, for which many thanks. Three of the books are now in Shanghai. The good and thoroughly orthodox Methodist sister, to whom I gave one, said, "The restitution theology is very interesting, and I am glad you have found such rest and peace in believing it." I am sure she will read the book carefully, and be benefited by it. Another book has gone into a Baptist family. And the third I gave to Rev. Dr. W., who believes in the Millennial coming of Christ, and is, I think, somewhat prepared for Dawn. One book has gone to Ching-chew-fu into the Eng. Bap. Mission. The others I shall send--one to Peking, one to Amoy, one to Tang-chon, etc. The papers also arrived in due time and will soon be scattered over China. The books ordered

came by last mail, received two or three days since. Since writing the above, the Concordance and Diaglott came. I cannot thank you enough for the kind letter received at the same time. I am using my Dawn, and the others and the papers are being scattered broadcast over the land. The Rev. Bp. S. has a Dawn. You may be sure I lose no opportunity to tell the glad tidings.

Your sister in Christ,

C. B. D.

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OUR PASSOVER ANNIVERSARY.--Sunday night, March 25th next, will be the anniversary of our Lord's last night with the disciples in the flesh. As usual, the church will commemorate it. So many as can meet with us here will be welcomed.

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"THE FATHER HIMSELF LOVETH YOU."

John 16:27.

Be still, my soul, Jehovah loveth thee!
Fret not, nor murmur at thy weary lot;
Though dark and lone thy journey seems to be,
Be sure that thou art ne'er by Him forgot:
He ever loves; then trust Him, trust Him still;
Let all thy care be this--the doing of his will.

Thy hand in his, like fondest, happiest child,
Place thou, nor draw it for a moment thence;
Walk thou with Him, a Father reconciled,
Till in his own good time He calls thee hence.
Walk with him now: so shall thy way be bright,
And all thy soul be filled with his most glorious light.

Take courage, faint not, though the foe be strong;
Christ is thy strength! He fighteth on thy side.
Swift be thy race; remember 'tis not long,
The goal is near; the prize He will provide.
And then from earthly toil thou restest ever,
Never again to toil, or fight, or fear--oh never!

He comes, with his reward; 'tis just at hand;
He comes in glory to his promised throne;
My soul rejoice! ere long thy feet shall stand
Within the City of the blessed One--
Thy perils past, thy heritage secure,
Thy tears all wiped away, thy joy forever sure.

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WHO ARE SONS OF GOD?

Few seem to get a clear idea of the meaning of the words son and father. The word father, signifies producer, generator, life-giver, the word son correspondingly signifying one produced, generated, one who receives life from a father.

Applying these definitions, we find that in a general way Jehovah God might be said to be the father, producer or creator of every living creature, from the crawling worm to the great arch-angel. But a restriction is placed about the word son, by its use in Scripture, which shows us that God uses the expression "sons of God" with reference only to those of his creatures whom he created more or less in his own likeness; i.e., with mental and moral qualities in harmony with his, and capable of understanding his laws and arrangements. This cuts off from the honorable name of sons the lower, the brute creation, but still leaves sons of various natures--angelic sons, human sons, and sons of divine nature.

Angels are called "sons of God" in parable, in Job 1:6 and 2:1. They are again represented as "morning stars," i.e., early bright ones, rejoicing together at the creation of this earth, when they as "the sons of God shouted for joy."-- Job 38:7. As shown in the TOWER of December '87, those angels which kept not their first estate are referred to as "sons of God" up to the time of their fall into sin.--Gen. 6:2,4.

Among men, Adam of course was a son of God, i.e., God's creation. God was his Life-giver, Creator, Producer or Father, and hence he was a "son of God" and is so designated, Luke 3:38. Be it noted, however, that none of Adam's children are called "sons of God" down to the time that our Lord Jesus gave himself a ransom for all. Those who, by wilful sin, forfeit and lose the likeness of God, the perfection in which he created them, are reckoned as unworthy of the honorable title of sons of God--as the brute creation which never had and never lost this likeness; and such are to be treated as "natural brute beasts, made to be destroyed." (2 Pet. 2:12; Eccl. 3:18.) In the case of man (Adam), he was sentenced to death at once, as unworthy of life and the various privileges God had prepared for his sons. Having misused his grand superiority to the beasts, he was no longer worthy of the honors prepared for sons. From the moment of sin onward, Adam was not recognized as a son of God; and if he was fallen and degraded from sonship, it is manifest that he could in turn give life to none better or more worthy of divine sonship than he himself was. And so for four

thousand years-- until our Redeemer's coming--there were no sons of God, none whom God would recognize as such, except our Lord and those angels who kept their first estate of purity and sonship. Even Abraham, and Moses, and Elijah, and the prophets, were not called sons of God. "Friend of God" and "faithful servant" were the dearest names then possible (Heb. 3:5,6. Gal. 4:4-7); because no matter how good their intentions they were all imperfect, fallen from the likeness and liberties of sons of God, and had not yet been redeemed from that great calamity.

Next in order let us consider our Lord Jesus:--

GOD'S ONLY BEGOTTEN SON.

The question at once arises, How can there be more than one son of God, since that one is called the only begotten Son? We answer: both statements are true. God has "many sons," and one "only begotten Son." Our Lord before he became a man, was a spirit being, as "God is a spirit," and angels are spirits; and he was the "first born of every creature," or "born before all creation," as some translate it--the beginning of Jehovah God's creative work.--Rev. 1:8; 3:14.

And since he is both the first and the last, the beginning and ending of Jehovah's direct creative work, it is very evident that he was the ONLY Son of God thus directly begotten of the Father. And since it is clearly stated that "all things were made by him, and without him was not anything made that was made (John 1:3), it becomes the more evident to every reasoning mind that His creation was more directly and specially the Father's work than that of any other creature, or Son of God--man or angel; for though it was the Father's power and vitality that was given to angels, to men, to beasts, and birds, and creeping things, yet with none of these was the begetting a direct work of Jehovah, as in the case of the one Son distinguished forever among the sons of God by the title, "only begotten Son." And though God calls angels sons, mark the pointedness of the apostle's question, and how it points out our Lord's superiority, when he asks, "Unto which of the angels said he at any time, "Thou art my [special] son, this day have I begotten thee."--Heb. 1:5; 5:5.

Our Lord did not lose his right to the title "Only Begotten Son," by becoming a man; for the life was not laid down in death, when his nature was changed and he was made flesh. That change was only a transfer of existence from a higher nature to a lower nature, from spiritual nature to human nature; for, or in order to the suffering of death by him as a just man for the unjust; as the corresponding price for Adam's sin-penalty. Even as a man, then, our Lord retained his title "only begotten Son of God." As John says, "We beheld his glory [dignity, perfection],

the glory [perfection and grandeur] as of the only begotten of the Father, full of favor and truth."-- John 1:14.

But when our Lord in obedience to the Father's purpose would redeem mankind, nothing but his death could accomplish the work. That was the penalty imposed upon Adam and the race which lost life in him--and that he must suffer if he would redeem Adam's life (and ours lost in him); so then the "Only Begotten" died, ceased to be, and remained so until the third day. Now, question: Did our Lord cease to be the only begotten Son of God when he laid down his life a ransom for many? Yes, truly. When his existence terminated in death the only begotten Son had ceased to exist--was dead. But in his resurrection, his re-creation, he was again the only begotten Son of God, for no agency was called into service to accomplish his resurrection, but, as when first created, he was the direct workmanship of Jehovah, who so arranged that not even this distinctive title and honor of "only begotten" should be lost by his obedient Son. Hence no agency of man, nor even of the angel Gabriel, was permitted in the work of our Lord's resurrection: no agencies great or small were employed, but it is written "Whom God hath raised from the dead"--"God hath both raised up the Lord, and will also raise up us by his own power."--Acts 2:24; 3:15; 4:10; Rom. 4:24; 6:4; 8:11; 1 Cor. 6:14; 15:15; Col. 2:12; 1 Thes. 1:10; 1 Pet. 1:21. And since his resurrection was a re-creation of the same being or individuality first created, it can still be said of him that he is the first and the last, the beginning and the ending of the creation of God, the Only Begotten of the Father.-- See Rev. 1:18.

POWER TO BECOME SONS OF GOD.

Coming now to the Gospel age, consider the import of the words, "To as many as received him, to them gave he power [i.e., liberty] to become the sons of God, even to them that believe in his name," (John 1:12) and "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like him; for we shall see him as he is." --1 John 3:2.

As already noted, all the human race from Adam down came under condemnation through his wilful sin (1 Tim. 2:14), and all lost recognition as the sons of God, as well as the likeness because of which they had been so recognized above the brute creation. Indeed since their minds ceased to be godly, and became carnal and devilish, they might be said to have been reconstructed by the tyrant Sin to bear much of the image of God's adversary; and hence they might in this sinful state be called sons of the devil, bearing his moral likeness. And so our Lord declared even to the Jews, "Ye must be born again"--"Ye are of your father the devil." (John 8:44.) And since the same apostle also records, (1 John 5:19) that "The whole world lieth

in wickedness," it is evident that the standing of all in God's sight is that of children of the devil.

The question then arises, Since only those possessing the perfect likeness of God, are worthy to be called sons of God, and since God himself refuses to call any others by that honorable title, how can we be called "sons of God" who are confessedly imperfect, and who at most bear but a slight likeness to the holy God? The answer is, that our Lord Jesus gave power or liberty to become sons of God, --"to them that believe on his name." Mark well, he did not make us sons, but simply gave us the liberty or privilege to become sons. It follows then, that the patriarch and prophets of the preceding four thousand years could not become sons, because they were not given that privilege or liberty.

What did our Lord do for us to secure us this great boon, this liberty or privilege? Something must have been done, for Jehovah changes not (Mal. 3:6.) He did not once declare Adam and his children cut off from sonship and subject to destruction in death, as brute beasts, and then change that decree. Nor could, nor would our Lord Jesus set aside the divine decision to reinstate the sinners to the dignity of sons and to worthiness of life. No; he came not to oppose the Father's will, but to obey it. "I delight to do thy will, O God," was the sentiment expressed in his every act and word. "Not my will but thine be done," was his constant prayer. Hence we say, he must have done something for us, by which he lifted from us the embargo of sin, to give us liberty to again become sons of God. What did he do for us?

Ah yes! he did a great work for us; he gave himself a ransom for us, he redeemed

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us from all iniquity and from all the condemnation and loss attaching to it. Giving thus the price of Adam's guilt he thereby purchased the dead and dying race, with full right to do what he wills to them and for them. He wills to give during this Gospel age, liberty to become sons of God to all that believe on his name. His name was called Jesus, which signifies Savior or Liberator.--(Matt. 1:21.) "Thou shalt call his name Jesus; for he shall save his people from their sins." Hence we see that it is to them that receive him in the sense of believing in him as their Savior or Liberator, that he gives now the liberty of becoming sons of God--none others. Believing that such a person lived at such a time is not the kind of belief which brings the liberty: believing that he was a fine man who taught many excellent precepts, is not the kind of belief necessary: believing that he set a good example, and that all should try to follow it as best they can, is not the belief demanded here: No, it is a different belief, a belief in and recognition of his name Savior: the recognition and acceptance of him as the one who saves his people from their sins. No one who rejects the Bible account of the fall and

condemnation of all in Adam, and the utter loss of sonship and all its privileges (life, etc.), can possibly receive and "believe" in this SAVIOR or Liberator, who by redeeming them grants them liberty or privilege to become sons of God.

But is it only to "believers" in his name that our Lord grants this privilege? Only these; belief in no other person will do, nor will the acceptance of our Lord by any other name than the one which acknowledges his ransom-sacrifice avail-- he must be recognized as Savior, and not merely as Lord and Guide. He saves his people from their sins that are past as well as teaches and guides them to abhor and avoid sin for the future.

Next let us examine the liberty which proper believers obtain through the Savior. What does the expression liberty signify as here used? It simply means that our Savior, having paid the penalty of Adam's sin, offers to all who accept of his finished work, and who desire to return to the likeness of God and to sonship, a clear receipt of exoneration from the sin which brought condemnation upon all six thousand years ago, and that he will throw about such the robe of his own righteousness to cover all their present imperfections and unavoidable weaknesses, so that they may at once go to God and thus find acceptance and grace to help, until having proved by their obedience in the present life, the sincerity of their consecration to God's will and service, they shall ultimately be delivered from all the present weaknesses into the grand, perfect spiritual bodies like unto our Lord's. This is the promise to such overcomers, who thus will be received into final and complete

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sonship, as heirs of God, and joint-heirs with Jesus Christ their Lord and Savior.

This is what the apostle means when he says: "Beloved now are we the sons of God--and it doth not yet appear what we shall be; but we know that when He shall appear we shall be like him." The "we" here does not refer to the world of mankind, but to the saints, the truly consecrated, who believe in the only name [Jesus--Savior] whereby we must be saved. As already shown God really has no imperfect sons, such as we now are, hence in the full sense we will not be sons until in the end of this age, the selection and trial of these probationary sons being complete, they shall be received to the full perfect likeness of God--like unto their Redeemer and King. But now we may reckon ourselves Sons of God by faith. Grasping by faith the anticipated end of our high calling, we may and do speak of the things which are not yet fully accomplished, as though they were completed. In saying, Now are we the sons of God, and grasping it as a reality, we fasten to it by the threefold cord of faith, the three parts of which are first, faith in the perfect sacrifice, and finished work of him who gave us liberty or privilege to become

sons; second, faith or confidence in promises made us of grace to help us overcome and quench all the fiery darts of our opponents; third, faith or confidence in our consciousness that our consecration is full, complete, and that our desire is to know and do the Father's will under any and all conditions. This threefold cord of faith, firmly fastened upon our promised inheritance and sonship, to be verified to us when we are tried and made perfect, will indeed be "an anchor to the soul both sure and steadfast," which will enable us to say and feel that even now (by faith) we are the Sons of God, though not yet clothed upon with our perfect bodies.

WILL LIBERTY TO BECOME SONS OF GOD BE GIVEN TO ALL MEN?

Do not answer this question hastily-- give it due consideration. At first you may be inclined to differ from our view when we answer that it will not. To us it seems clear that this liberty is connected with the special high-calling of this Gospel age, and ceases with it.

Call to mind again what we saw above to be the meaning of the words father and son: father--life-giver or creator; son--offspring, one who receives life from a father. Now consider man as represented in Adam. At first he was God's son, but afterward because of sin he forfeited all, and ceased to be, as God's son. Now if brought back to life and perfection, whoever is his life-giver will be his father. Since man's life was forfeited totally, it follows that his resurrection will virtually be his re-creation, and he who re-creates will be the father of the re-created being, in the same sense that Jehovah God was Father to the being destroyed by sin.

While all things which our Lord Jesus did, were done according to the will and plan of the Father, yet the Scriptures are particular to keep separate the work of Christ Jesus in man's redemption. Our Lord Jesus "bought" the world; he gave the "corresponding price" for all; and the earth and all belonging thereto are called his "purchased possession." (Eph. 1:14.) Having thus become possessed of sin-wrecked, dead humanity, it is the purchaser's privilege and design to begin the work of restoring all things--of giving life to the dead world, which he purchased eighteen hundred years ago. He delays the commencement of this life-giving work until the "little flock" to whom he gives liberty to become sons of God is complete. "He is not ashamed to call them BRETHREN," and they shall be his joint-heirs in the purchased possession, and his co-workers in restoring the redeemed race to life.

Since it is from death that man is saved, the Savior is evidently the life-giver. In fact the Syriac MS. of the New Testament gives the name LIFE-GIVER in every instance where we have the

name Savior in our common translation. The special work of the Millennial age will be to awaken the dead, and by gradual process give to them the life secured for them by their Redeemer as they shall believe and accept of it upon the conditions (obedience, etc.) which the Life-giver, as judge of all, shall require. This being the case, it must be evident to all that (separating the works of the Father and the Son-- John 5:17,) the life-privileges which come to the world, come directly from the Son--our Lord Jesus: He BOUGHT them with his own precious blood, and He it is that will restore all who will comply with the conditions, to full perfect LIFE at His appearing and kingdom of a thousand years. He therefore is the one and only direct life-giver to whom the world must look; and as life-giver is the true meaning of father, He is properly declared in prophecy to be to mankind "The everlasting Father," as well as the "Prince of Peace" and the "Mighty God" [ruler].

Hence it is, that though Abraham and David, etc., are spoken of as fathers of Jesus,--"of whom according to the flesh Christ came"--yet it is also declared that "Instead of thy fathers shall be thy children," (Psa. 45:16,) meaning, instead of the fathers continuing as such, they shall, by the fact that our Lord becomes their LIFE-GIVER in resurrecting them, thus become his children--his sons.

As heretofore shown, the process of life-giving while it will begin with the awakening from the tomb, the giving of a measure of life such probably as men now generally possess, (as illustrated in the awakening of Lazarus from the tomb,) and such only as "obey that prophet," will reach completeness, in full restoration to all that was lost--human perfection--LIFE in the full sense of the word. That only such as "hear [obey] shall live" in this perfect sense of attaining life, see John 5:25. All others awakened and granted a knowledge and full opportunity of gaining this perfect and lasting life, who will reject it by rejecting its conditions,--conformity to God's perfect law--will be "cut off" in the second death. They will not become sons of Christ, because of refusal under full opportunity to receive his image. Those refusing the likeness of Christ or the proffered terms of the age of Restitution will be treated as Jehovah treated Adam when he chose disobedience; only, that the experience being greater there will be no preparation for another redemption. Such as die the second death are not sons as above shown, but as those who having the opportunity yet despise the likeness of the Life-giver they will be treated "as brute beasts--destroyed."--2 Pet. 2:12; Eccls. 3:18-20.

The question may occur to some, How comes it that our Lord who redeems or purchases all, is not the LIFE-GIVER to the "little flock" of the Gospel age as well as to the world in general?--Where and how comes the distinction between us as

the "Sons of God" and "brethren" of Christ, and the world as children of Christ?

We answer: He who redeemed all, did not actually give or restore to us the perfect human life as he will to the world in the next age, but instead he threw over us the mantle of his merit, of his imputed

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righteousness, and thus introduces us directly to the Father, to be begotten BY HIM as "new creatures," "partakers of the divine nature" (not restored human nature, grand as that will be), and joint-heirs with our Lord and Redeemer.

The liberty [freedom from condemnation, --otherwise known as justification through his blood] which our Redeemer grants us is FREE; we can do nothing to purchase or merit it; it must be accepted as a free gift of God through our Lord Jesus Christ, or not at all. But there the free part stops. Having obtained the privilege or liberty to become Sons of God, the matter thereafter rests with us, and to profit by this great privilege or liberty, we must work out our salvation, with fear and trembling.

Appreciating the grandeur of the privilege put within our grasp, we must act soberly, wisely, earnestly, not as them who idly play and beat the air, but as true soldiers we must fight a good fight. We must overcome our former master, Sin; and let not Sin reign and rule in us, but throwing all our (at most) little influence on the side of our new Captain, Leader, and Fore-runner Christ Jesus, we must overcome the world, that with him we may be sons of God without rebuke in the midst of a wicked and perverse generation, among whom we are to shine as lights. (Phil. 2:15) If thus we prove our earnestness, and love and zeal for God and his truth, we shall be accounted "meet to be partakers of the inheritance of the saints in light." (Col. 1:12.) Faithfulness in our warfare implies that we will be continually losing mental and moral likeness to the world, and be more and more conformed to the image of God's dear Son, who is a perfect likeness for us to copy after.--Rom. 8:29; 1 Pet. 2:21.

But if the liberty or privilege granted to us of becoming sons of God consisted only of a covering of the sins that are past, if it in no way continued to cover our imperfections, it would avail us nothing; for cleansed in the morning and presented to the Father as candidates for sonship, we would through inherited weaknesses and imperfections be defiled and worthy of condemnation again before night; hence, as the apostle declares, it would be a fearful thing for us in our present condition to have to deal direct with the perfect laws of the Father; and we are glad that he has graciously provided that we shall have our standing before him as yet, not as individuals, but as body members of the perfect one whose robe of righteousness covers fully our every deformity and weakness, whose sacrifice made

full atonement for every result of inherited depravity to which our shattered depraved "earthen vessels" are subject.

So then we are safe so long as we abide in him--under the cover of his merit; while in him, we are "accepted in the beloved" by the Father, as sons. But having been admitted to this privilege, having tasted that the Lord is gracious, having learned the necessity of abiding in him, we must do the abiding--we must not ignore the precious blood through the merit of which this access into sonship and joint-heirship was obtained; we must not ignore our Redeemer, and attempt to offer our own imperfect works as meritorious and acceptable (See the type of this Lev. 10:1-4. Num. 3:3,4), else we shall come to nought. If any branch abide not in the vine it is cast forth, and destroyed. (John 15:5,6.) So then the liberty which our Lord grants to all who come unto the Father by him and in him, (John 14:6.) is full and complete; and the assistance rendered such as draw nigh to God with their whole heart is sufficient, that they may come off conquerors through [in] him who loved them and gave himself for them. This sufficiency of grace to help in every time of need is supplied mainly through God's Word, the exceeding great and precious promises of which are given us that thereby we may overcome self and the world, and become partakers of the divine nature.--2 Pet. 1:4.

It is thus that the Father deals with those to whom, through the Son, liberty to become sons is now granted, viz., by the word of his grace--the Scriptures. Granted the privilege, or liberty, or ability, to do so through their Redeemer's merit, these are then "begotten by the word of truth that they should become a kind of first fruits of God's creatures." --James 1:18.

The apostle Peter clearly tells the whole story saying: "The God and Father of our Lord Jesus Christ...hath begotten us...to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for us, who are kept by the power of God [his exceeding great and precious promises and providences upon which we lay hold] through faith unto salvation, ready to be revealed in the last time" [--in the end of this age when the body, the "Royal Priesthood," the little flock of Sons of the "divine nature" shall be completed and glorified.] "Wherein ye rejoice greatly though now for a season if need be ye are in heaviness through manifold temptations, that the trial of your faith...might be found unto [or result in] praise and honor and glory at the appearing of Jesus Christ...Of which [special] salvation the prophets have enquired and searched diligently, who prophesied of the grace [peculiar favor] that should come unto you."-- 1 Pet. 1:2-10.

Since the overcomers of the Gospel age --those who use their ransomed privilege or liberty and become sons of God on the divine plane of sonship--are to be so closely identified with their Lord and Head Christ Jesus, as to be called "members of his

body," his "bride" and his joint-heirs, it is evident that they with him, and by virtue of the ransom which he gave, are to be members in particular of that great Prophet and Life-giver Christ, and will share in the work of life-giving, restoring the dead and dying world to perfection; hence the term Everlasting Father, as well as every other title of the Head, is to be shared by his joint-heirs and co-workers. In harmony with this, note the Apostle's words in Heb. 11:39-40. Here speaking of even the overcomers of the past he contrasts their position [sons of Christ] with our position as sons of God in Christ saying: These all, having obtained a good [record] through faith received not the promise [made to them], God having provided some BETTER THING FOR US, that they without us should not be made perfect."--Heb. 11:40.

Since in God's plan they are to be the children of Christ instead of the fathers, it follows that they could not get their life--be perfected--until the Christ (head and body) their Everlasting Father (or father of their everlasting life) shall first be made perfect on the higher plane --Sons of God of the divine nature.

Then, dearly beloved, appreciate more fully than ever before your privilege as a Son of God and understand the Apostle's words, "Being justified by faith, we have peace with God, through our Lord Jesus Christ, by whom also we have access

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(by faith) in to THIS GRACE [special favor] wherein we stand,-rejoicing in hope of the glory of God" [as sons, as joint-heirs with our Redeemer in his great work of reconciling the world, whom he has already redeemed.] And from this standpoint of hope and grand anticipation, knowing that we must be tested and tried, "we glory in tribulations also," knowing that it is by such means, with his promises, that the Father would develop in us patience, experience, and hope, as well as the love of God shed abroad in our hearts by the holy spirit of the truth imparted to us from the truth.--See Rom. 5:1-5.

Be strong then, acquit yourselves like earnest, sober men, receiving now by faith (trust) the grace [special favor] to be brought unto you at the coming of our Lord Jesus, for HE that raised up Christ from the dead will raise up US also, by Jesus who will present us before him, unblamable and unprovable in love.--See 2 Cor. 4:14-18.

LIBERTY OF THE SONS OF GOD.

"For we know that the whole creation groaneth and travaileth in pain together until now." "For the earnest expectation of the creature waiteth for the manifestation of the SONS OF GOD." "Because the creature itself shall be delivered from the bondage of corruption [death and dying] into the glorious liberty of the children of God."--Rom. 8:2.

Though the race in general will not become sons of God, it is here expressly shown that they may obtain, through the Sons of God, the liberty or freedom from death, pain, etc., the common heritage of all sons of God. The children of the Christ--all who receive the redemption life--will stand as dear and as close to the Father Jehovah, as sons, even as in the earthly family the grandsons are as dearly loved and as kindly treated. And they shall be treated as sons, having full release from all corruption and from all condemnation. But here again it is shown that "they without US [the sons and heirs] cannot be made perfect;" they cannot receive the life provided for them until all the sons of God are selected and glorified. "The manifestation of the Sons of God" is therefore the great event for which the whole creation waits and hopes and groans, even though in ignorance their hopes and expectations of the future are not clear and fixed, but only a vague longing for "a golden age" a "good time coming by and by."

ONLY THE CONSECRATED ARE SONS.

The liberty to become Sons of God not only did not extend to those men who lived before the Redeemer came and purchased the world, but it has extended to only a comparatively few during this Gospel age; the great mass of mankind even in the present day know nothing about our Lord Jesus, and how could they believe on him "of whom they have not

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heard?" (Rom. 10:14.) And of those who have even heard that there was such a person, how few comparatively believe in or recognize the meaning of his name Savior; yet none but these have even the liberty or privilege of becoming Sons of God.

Look again, and see among the comparatively few, even of those who do recognize him as the Redeemer, the Savior, and who therefore were all granted this privilege, liberty, favor, and note how few have availed themselves of the great privilege,--how few have become Sons of God. To see clearly just what class of believers constitutes the Sons of God, let us now examine the process by which those who "believed in his name" were granted and accepted the proffered liberty and became Sons of God, joint-heirs with Jesus Christ their Lord.

We have said that all such are covered by the robe of Christ's righteousness imputed to them, because of which they find acceptance with the Father. But to whom does the Lord give his robe for this purpose? Not to all believers; for though all have the liberty to wear the robe and obtain "access," all do not choose to use it by fulfilling the conditions. The robes are provided for the BODY OF CHRIST, and to come under those robes we must get into that consecrated company, into that select class, known as those whose names are written in the

book of life--and as branches in the Vine. This is the class to which the Master said, "Abide in me and I in you. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me...If a man abide not in me, he is cast forth as a branch." To the same class the apostle John wrote, "Abide in him." The apostle Paul wrote that God "hath chosen us in him" and exhorts "so walk ye in him"--"rooted and built up in him," for "ye are complete in him." And of his own aims he says, "That I may win Christ and [abiding in him to the end] be found in him" complete at last.--See John 15:4,6; 1 Cor. 8:6; 2 Cor. 5:21; Eph. 1:4; Phil. 3:9; Col. 2:6,7,9; 1 John 2:5,6,28.

The way in which we get into Christ,-- counted in as members of his body, and therefore under the robes of his righteousness, - -is fully explained by the Apostle in Rom. 6:3-5. He there shows that such members are immersed or buried into Christ, i.e., their wills, plans, etc., are completely buried; such having thereafter no will of their own; instead, the will of Christ reigns in and rules over them, controlling their acts, and words, and looks and thoughts. Being dead to self, to their own wills, plans, etc., for them to live is for Christ to live; and in them Christ is still present in the flesh, they being his representatives before men. (Phil. 1:21.) These share the reproaches of Jesus their Head and Lord now and have fellowship as members of his body, in the sufferings of Christ; and in due time, if they continue faithful unto the end, they are promised membership in the church or body to be glorified--joint-heirship in the glory and dominion and work of their Lord when the sufferings are past.-- Rom. 8:17.

These are represented in the Jewish types by the priesthood and its head, the High-Priest. The high-priest of our profession, or order, is Jesus; and all the under priests together with him constitute the Royal Priesthood, as Peter says. As the under priests were all represented in the person of the High Priest, by his head and members, so in our priesthood; while we are each severally priests, we are all represented in our High Priest as body members in particular. (1 Cor. 12:27.) Our Lord the head of the body is not covered with any covering, for he was perfect; "in him was no sin;" but we all need the covering of his white robes of justification, else we never could have found access into the "holies" and "into this grace wherein we stand rejoicing in hope of the glory of God" soon to be revealed in us as Sons and heirs-- joint-heirs with Jesus Christ our Lord.

So then we see that only those who after believing in the only name, Savior, followed on and consecrated themselves, took up the cross and sufferings of Christ and shared them,--only such were accepting of the liberty to become Sons; and only such coming into his "body" and under his robes are presented before the Father, or accepted as Sons. In these only, can we see a

begetting of the truth and a desire to be conformed to the image of God's only begotten Son.

But are not all believers under Christ's robes? even those who do not consecrate themselves? No; only the consecrated. In fact the others have no need for those presentation robes [robes in which to be acceptably presented to the Father as candidates for Sonship and heirship] because they do not wish to occupy the positions of sons, after they find that its distinguishing features in the present time are trials and sufferings, etc., in the "narrow way." (Heb. 12:6.) To be a Son implies both special favor and special endurance, and since the only benefit of the "robe" consists in making the wearers presentable to the Father, and since these do not desire to thus present themselves living sacrifices to God, holy and acceptable [as sons and heirs] through [in] Jesus Christ, it is manifest that to cover such with a robe would be useless.

The question then occurs: Do believers in Christ who have not consecrated, but merely practiced benevolence and moral reforms,--who endeavor to live moderately, soberly, honestly, truthfully, etc., influenced to such a life by their faith in Scripture and in our Lord,--have these no blessing as a result of their faith, etc.? We answer, Yes; every one who lives moderately, morally and temperately, has a reward daily and hourly,--in his health and true pleasure; and his every deed of kindness and generosity done from unselfish motives always brings a blessing to the doer in the present life, and is sure of a suitable recognition by the Master in the Kingdom, after the resurrection and exaltation of the "Body" class. (See Luke 14:14.) These too may have quite a measure of joy and peace through believing in the Savior. They can see in Christ, dimly the Redeemer and realize (even though vaguely) that he is the one through whom God has arranged to save all who shall be accounted worthy of the gift of life. Thus all believers have much advantage over the ignorant and blindfolded even in the present life; and present progress in righteous living will be a step of progress beneficial to such in the "times of restitution" under the Kingdom soon to be set up in power.

So then all who have consecrated, and only they, have the "robe" which assures to them access to God and to sonship. Question--Will all the consecrated become sons of God? Many have consecrated (i.e., resolved on complete submission to the will of Christ at any cost) who do not fulfil their consecration, who do not follow the Lamb through evil as well as good report, but instead are drawn away into half-hearted service, dividing their services between God and Mammon. Only a "little flock" of "overcomers" are represented as attaining to joint-heirship with Christ their head, only such constitute his "body" as finally glorified. Now the question is concerning the great number who

do not fully and freely fulfill their covenant--will they be sons of God?

In our opinion, yes; their heart intentions were good, and their "robe" was good, and if they do not cast away the robe of Christ's righteousness and deny his name Savior, and do not willfully violate their covenant, they stand in the position mentioned by the apostle: their works shall suffer loss, but themselves shall be saved so as by fire [severe discipline destroying what such do not sacrifice]. Such are building on the rock, though it be with wood, hay and stubble, and though they will suffer the great loss of the prize--the kingdom and the joint-heirship with Christ--yet they themselves, under the Master's discipline, will be saved, brought to perfection, because their hearts were longing for better things even when they fainted by the way, and got their "robes" contaminated with the affairs of this world. They did not keep their garments unspotted from the world, and hence they are represented as washing away such defilements of their "robe" in the Lamb's merit, but with great tribulation to themselves. We read of this "great multitude" that they came up "through great tribulation and washed their robes and made them white in the blood of the Lamb." "Therefore are they before the throne and serve." (Rev. 7:15.) They suffered great loss by reason of their failure to go forward boldly in self-sacrifice for the Lord and his truth --the loss of the crown, and the loss of positions in the throne, and suffered more tribulation than if they had been faithful, but holding to their "robes" they were finally brought off victors of the second grade with palms of victory, though not with the crowns of glory to which they were invited, and to obtain which their robes gave them liberty or privilege.

Beloved, "Abide in Him;" let the mind of Christ dwell in you richly, let his spirit control your mortal bodies and present them living sacrifices, partakers of his sufferings and death, that you may be glorified with him also in due time and crowned sons of glory.

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STRANGE CHILDREN.

"For they have begotten strange children." --Hosea 5:7.

"They are not all Israelites that are of Israel." --Rom. 9:6.

Since the true "church of the first born whose names are written in heaven," are all of this consecrated class, begotten by the word of truth, sons of God possessing the "mind of Christ," it follows that many of the nominal church are what might well be called "strange children," begotten not of the truth, but begotten of error; partaking not of the spirit or mind of Christ our head, but of the spirit or disposition of the world. These, God does not acknowledge as his sons. Many of them are well meaning, i.e.,

honest and kind, lovers of peace and plenty more than lovers of the truth with the tribulations, and persecutions, and self denials, which faithfulness to the truth always brings, things which every son of God begotten of the spirit of the truth appreciates as the foretold witnesses of the spirit to their faithfulness. (2 Tim. 3:12.) These are as really the "children of this world" as were the popular religionists of the nominal typical church, Israel after the flesh. In the next age such may become children of Christ by faith, and obedience to his just requirements, but they do not become "Sons of God" now, because of one of two reasons: either because, being blinded by the delusions of the god of this world they cannot discern even fundamental truths, or else because though seeing the fundamentals they do not appreciate the privilege or liberty afforded them of becoming sons, preferring rather lives of ease to lives of self-sacrifice with Christ, preferring the pleasures and ambitions of the present world (age) to what they can see of the honor and glory promised to those who shall become sons.

As the true sons, begotten of the truth,

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are the "wheat" described in our Lord's parable, so those nominal children of God, "strange children," developed by fear and error and by false ideas and theories, are the "tares," and the "field is the world" which makes no profession of Christ, containing elements which in the next age under the rule of the great Master and King will be accepted and used of him, but which at present untilld brings forth noxious weeds.

In the time of separation (the "harvest") the wheat and tares so long permitted to grow together are to be separated. The "tares," which constitute the majority in the nominal church or kingdom, will be separated from the true sons of God, the consecrated, who as joint-heirs with their Lord of the kingdom, will be established, "set up" in power and great glory. The "tares" on the contrary will be consumed as "tares" (as imitations of the true) and will be resolved into the elements of the field again. "He that hath an ear to hear let him hear!" The gathering together of the elect to receive the kingdom is in progress--they are being gathered, not into one place, but into one condition of heart and mind. Those who love the friendship and companionship and communion of the worldly minded, tares, shall suffer loss, and have their portion with them, partaking of their "plagues" in the trouble already beginning. Think not that the "harvest" time is a time of peace and quiet. Nay! the Jewish harvest proves to the contrary that it is a time of commotion and unsettling, a time for breaking up of old associations, for bundling tighter the bundles of the tare classes, and for the gathering of the true wheat into the barn. All this is a part of the test put upon the true wheat, to prove the "overcomers."

For the joy and refreshment of such, let us suggest here a Bible reading, pointing out our high calling now, our acceptance in the Beloved, our final exaltation and joint-heirship with him, and our glorious work of blessing the world in the coming age. These promises are indeed a great power of God unto salvation to all them that believe and obey them.

Take your Emphatic Diaglott and read-- Col. 1:9 to 28; next read 1 Pet. 1:2 to 23; next Eph. 1:3 to 14 and finally, Acts 20:32.

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ABOUT HELL--CONTINUED.

HELL IN THE NEW TESTAMENT.

In the New Testament, written in Greek, *hades* corresponds exactly to the Hebrew word *sheol*. As proof see the quotations by the Apostles from the Hebrew, in which they render it *hades*. For instance Acts 2:27--"Thou wilt not leave my soul in *hades*," is a quotation of Psa. 16:10 "Thou wilt not leave my soul in *sheol*." And 1 Cor. 13:55--"Death is swallowed up in victory. "O death, where is thy sting? O *hades* [grave], where is thy victory?" is an allusion to Isa. 25:8--"He will swallow up death in victory," and Hos. 13:14--"O death, I will be thy plagues: O *sheol*, I will be thy destruction."

HELL IN THE FOLLOWING CASES IS FROM THE GREEK WORD, HADES.

Matt. 11:23.--"And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell."--Luke 10:15-- "Shalt be thrust down to hell." [In privileges, etc., the city was highly favored, or figuratively, exalted to heaven, but because of misuse of God's favors would be debased, or figuratively, cast down to *hades*, overthrown, destroyed. It is so thoroughly buried in oblivion that even the site where it stood is a matter of dispute. Capernaum is certainly destroyed, thrust down to *hades*.]

Luke 16:23.--"In hell he lifted up his eyes being in torments."-- A parabolic figure: See article--"The Rich Man and Lazarus" in January TOWER.

Rev. 6:8.--"And behold a pale horse: and his name that sat on him was Death, and Hell followed with him. [Symbol for destruction or the grave.]

Matt. 16:18.--"Upon this rock I will build my church; and the gates of hell shall not prevail against it." [Here the tomb is

represented as a great prison with strong doors. The Lord's assurance is that though his church may seem to be forever locked up in the tomb, yet its strong gates will not hold the church when the due time shall come and her Lord shall break the bars and set at liberty the captives by his resurrection power, the result of the ransom which he gave once for all. Compare Luke 4:18, Isa. 61:1.]

**CHRIST IN HELL [HADES] AND
RESURRECTED FROM HELL.
ACTS 2:1,14,22.**

"And when the day of Pentecost was fully come...Peter...lifted up his voice and said...Ye men of Israel, hear these words:-- Jesus of Nazareth, a man approved of God among you,...being delivered by the determinate counsel and foreknowledge of God ["He was delivered for our offenses"] ye have taken and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains [or bands] of death, because it was not possible that he should be holden of it [for the Word of Jehovah had previously declared his resurrection, as saith the prophet David]; for David speaketh concerning him [personating, or speaking for him], 'I [Christ] foresaw the Lord [Jehovah] always before my face; for he is on my right hand, that I should not be moved. Therefore did my heart rejoice and my tongue was glad; moreover also my flesh shall rest in hope, because thou wilt not LEAVE my soul in hell [*hades*] neither wilt thou suffer thine holy One to see corruption. Thou [Jehovah] hast made known to me [Christ] the ways of life" [thy plan]. Here our Lord, as personified by the prophet David, expresses his faith in Jehovah's promise of a resurrection, and in the full and glorious accomplishment of Jehovah's plan through him, and rejoices in the prospect.

Peter then proceeds saying--"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried and his sepulcher is with us unto this day [so that this prophecy could not have referred to himself personally; for his soul was left in hell, [*hades*,] and his flesh did see corruption]: Therefore, being a prophet and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne; he, seeing this before [prophetically] spake of the resurrection [of Christ out of hell--*hades*--to which he must go for our offences] that his soul was NOT LEFT in hell, [*hades*--the death state] neither his flesh did see corruption." Thus Peter presents a strong logical argument based on the words of the prophet David showing first, that Christ who was delivered by God for our offences, went to hell, the grave, the condition of death, destruction (Psa. 16:10); and secondly, that according to promise he had been delivered from hell, the grave, death,

destruction, BY A RESURRECTION--a raising up to life, created again, the same identical being, yet more glorious and exalted, even to the express image of the Father's person. (Heb. 1:3) And now "this same Jesus" (Acts 2:36) in his subsequent revelation to the church, declares--

Rev. 1:18--"I am he that liveth, and was dead, and behold I am alive forevermore. Amen: and have the keys of hell [*hades*, the grave] and of death." Amen! Amen! our hearts respond; for in his resurrection we see the glorious outcome of the whole plan of Jehovah to be accomplished through the power of the resurrected one who now holds the keys of hell and of death, and in due time will release all the prisoners--"prisoners of hope" therefore. --Zech. 9:12. No craft or cunning can by any possible device wrest these scriptures entire and pervert them to the support of that monstrous and blasphemous papal tradition of eternal torment. Had that been our penalty, Christ, to be our vicarious sacrifice, must still and to all eternity endure it, which is not the case as these scriptures affirm. But death was our penalty and "he died for our sins" and "also for the sins of the whole world." Rev. 20:13,14 --"And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: And they were judged, every man, according to their works. And death and hell were cast into the lake of fire: this is the second death." The lake of fire is the symbol of final and everlasting destruction. See TOWER Oct. '86. The utter destruction of everything cast into it, is implied. "Death and the grave cast into it" signifies in the language of symbols,--the utter destruction of Adamic death, hence it signifies the resurrection of all from the death penalty as we now know it, which passed upon all through Adam, but from which all men were redeemed by Christ. (Rom. 5:12,17,19.)

The texts containing the Greek word gehenna, will be examined in our next issue.

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SPIRITUALISM, RITUALISM, THEOSOPHY.

All this is hard to say, for one who prefers the charity which covers a multitude of faults to the criticism which lays them bare. And in dwelling on this subject we are not insensible to the perversions of another kind which have crept into our non-liturgical bodies. For, so far as we know, the liturgical churches, have not fallen into the cooking stove apostasy, which is turning so many of our church basements into a place of feasting; nor have they been ensnared with the entertainment heresy, which sets up all sorts of shows and exhibitions for amusing the unchurched masses into an interest in the gospel. We deplore these things and here and now lift our warning against them as

another device of the enemy for corrupting and enervating the church of God.

But while considering ourselves lest we also be tempted we must none the less warn our neighbors against the fatal infatuation of ritualism. We take the Trinity church catechism of Dr. Dix and find it streaked through and through with the tinge of the scarlet woman--baptismal regeneration, eucharistic sacrifice, apostolic succession, prayer for the dead, intercession of departed souls, when we find its eminent author so enamored of the Papacy that he draws away from all Protestant bodies and embraces her, declaring that the three chief branches of the holy Catholic church are the church at Rome, the Greek church, and the Anglican church, and that the body thus formed is the true church catholic "because she endures throughout all the ages, teaches all nations, and maintains all truth." When we find Protestant ecclesiastics so smitten with what reformers used to call "the trinkets of anti-Christ," as to allow themselves little by little to be reinvested with the cast-off clothing of Babylon Papacy, so that a recent writer describes the Bishop of Lincoln as "adorned with miter and cloth of gold, his orpheys so lavishly decorated with amethysts, pearls, topazes and chrysolites set in silver as fairly to dazzle the beholder;" when we see all these we are moved to repeat with solemn earnestness the warning of Bradford, the Smithfield martyr, "O England, beware of anti-Christ; take heed that he doth not fool thee."

Theosophy, is the latest religion of transcendentalists. In it the attenuated unbelief of our times is seeking to find relief from the ennui of denial. How to describe that which takes for itself the name of "Occultism;" how to give an idea of doctrines which claim to be hidden from all but the initiated we do not know. It is enough to say that substantially it is Buddhism seeking conquests in Christian lands; "the light of Asia," offering itself to those who have been turned away from "the light of Christ." It has its circles in many of our great cities, where its occult philosophy is diligently studied; though its following is small compared with that of spiritualism, it being the religion of the literary elite, as the other is of common people. If we question it in regard to its doctrines, it tells us that they are the same as those of "the sacred mysteries of antiquity." It inculcates a very attenuated philosophy of evolution; it teaches the pre-existence and the transmigration of souls, and instructs its disciples how by a rigid asceticism they may cultivate what is called "the intuited memory" by which they can enter into profound recollection of what they knew in far distant ages. In a couplet which it is fond of repeating, it declares that--

Descending spirits have conversed with man
And told him secrets of the world unknown.

And those words give the most remarkable hint of its origin. For its creed is "the doctrines of demons" from beginning to end. No

personal devil, that which is mystically called the Devil being but the negative and opposite of God. No atonement except man's "unification" with himself; no forgiveness of sin, souls being required to wear away their guilt by self-expiation, miracles, mysteries, ultimate deification--these are specimen articles of the delusive creed. Its whole character and contents so far as we can comprehend them as yet is another phase of Satanic delusion. Now if we compare these three systems, counting ritualism as incipient Popery, we find them agreeing remarkably to fill up the outlines of the predicted apostasy. The "forbidding to marry" realized in the celibacy of Romanism, the enforced continence of theosophy and the anti-marriage doctrines of spiritualism; the "commanding to abstain from meat" appearing in the superstitious fasts of ritualism, and the rigid abstinence from flesh enjoined on the initials of esoteric Buddhism; the doctrines of demons manifested in the magic idolatry which ritualism substitutes for the chaste and simple doctrines of the ordinances of Christ, and which in many particulars hold a common ancestry with those of theosophy and spiritualism, and the fantastic miracle-working which characterizes them all. All three of these delusions give a practical denial of Christ's second advent--that doctrine at which demons fear and tremble--spiritualism and theosophy declaring that in them the promised Epiphany of Christ is taking

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place; while ritualism by its doctrine of transubstantiation makes the communion

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declare the "real presence of Christ" in flesh and blood, when the Lord ordained it to declare his real absence "till he come"--I mean, of course, bodily absence.

What now is the prophetic significance of all that we have said? Thus it seems to me, that according to the predictions of Scripture we are witnessing an irruption of evil spirits who are again working powerfully along their favorite lines--ritualism, superstition and "philosophy."

We hear much said about infidelity and communism "heading up" in a personal anti-Christ. Believing as I do, that anti-Christ came long ago, and that he was crowned a few years since in St. Peter's at Rome as the deified man infallible and supreme, I see in the present aspect of affairs his final dodging forth, rather than his ultimate heading up. As in the case of Christ, so in the case of "the man of sin," the head is revealed first, and the body gathered throughout the generations grows up in all things into him who is the Lord. For the career of anti-Christ, the exact parody and evil counterpart of that of Christ, if you say "the anti-Christ must be an individual as certain as Christ is," I remind you that the word Christ does not always stand for a

single individual in description, for in 1 Cor. 12, the apostle describes the body or beloved, gathered to the Lord through all time with its divine gifts and administrations, and this corporate whole with its many members, but "all baptized by one spirit into one body," he names Oxpiotos --the Christ. So that evil system with its various offices and administrations, yet baptized into unity by "the spirit which now worketh in the children of disobedience," is the anti-Christ. The one is the head of the ecclesia, and the other is the head of *apostasia*; but the head and body are so identical that they bear the same personal name.

"But he is called 'the man of sin,'" you say, "and therefore must be an individual." Not of necessity. For the line of believers is declared by the apostles to be taken out from the Jews and Gentiles to "make of twain one new man."

I cannot believe that "the mystery of iniquity," which Paul declared to be already working in his day, has been toiling on for nearly two thousand years in order to bring forth a single short-lived man, and he so omnipotently wicked that the pope anti-Christ, with the blood of fifty millions of martyrs on his skirts, is too insignificant a sinner to be mentioned in comparison. And now then, the objections coming thick and fast. "But is he not an open infidel since he is said 'to deny the Father and the Son?'" Search your concordances for the meaning of the word "deny," and observe how constantly it signifies the denial of apostasy and false profession. But is he not the incarnation of Satan since he is called "the son of perdition?" Yes, Judas was named "the son of perdition;" and "Satan entered into Judas Iscariot;" but so far from atheistically denying Christ he openly professed him, saying, "Hail, Master," and then betraying him with a kiss. But is he not a godless blasphemer, since he is declared to have "a mouth speaking great things and blasphemies?" The counterfeit of Christ again, for Christ was twice falsely accused of blasphemy, because he made himself equal with God, and because he presumed to forgive.

The pope is justly accused of blasphemy on both these grounds, for he profanely calls himself God, and assumes to forgive sins. Said Alexander VI., "Caesar was a man; Alexander is a God." But must he not be a Jew established in Jerusalem, since it is said that he sitteth in the temple of God, showing himself that he is God?" No. The particular phrase "temple of God," is never in a single instance in the New Testament applied to the temple at Jerusalem, but always to the church, the body of Christ, to its head or to its members in heaven or on earth. But could the Holy Ghost call that "the temple of God" which has become apostate? Just as possibly as Christ could call the apostate Laodiceans whom he spat out of his mouth "the church at Laodicea."

"But does not this view commit one to the year-day interpretation, since the career of anti-Christ in three years and a half and the papal system extends through centuries?" Yes, for

the one instance of prophetic time which has by unanimous consent been fulfilled, the seventy weeks of Daniel, is demonstrated to have been upon this scale. Since the period was actually only 490 years--a day for a year --this may be taken as a clue to the prophetic time of Revelation. But if the Holy Spirit meant years in the Apocalypse why did he not say years? you reply. Why, when he meant churches and ministers, and kingdoms and kings, and epoch, did he say candle-sticks, and stars, and beasts, and horns, and trumpets? Yet, having used these miniature symbols of greater things, how fitting that the accompanying time should also be in miniature! To use literal dates would distort the imagery--as though you should put a life-sized eye in a small-sized physiognomy.

I have said that anti-Christ is the evil counterpart of Christ. When Satan offered Christ all the kingdoms of the world if he would fall down and worship him he refused, accepting present rejection and crucifixion, and waiting the Father's time for the kingdoms of the world to become the kingdoms of our Lord and of his Christ. The Papal anti-Christ accepted the kingdoms of this world when the temptation was presented him, and proceeded to announce himself the "king of kings" and that the kingdom had come, and that in himself was fulfilled the Scripture. "He shall have dominion from sea to sea, and from river to river, unto the ends of the earth."

The bride of Christ, the church, was left in the world to share the Lord's rejection and cross, enduring present suffering and widowhood, and waiting for the return of the bridegroom. But the harlot bride of anti-Christ accepts an earthly throne and a present glory, boastfully saying, "I sit a queen and am no widow, and shall see no sorrow." Do we not see that it was this usurpation of the headship of the church by the man of sin, this premature grasping of the kingdom, and the setting up of a mock millennium under rules of a pseudo-Christ, that destroys the millennial life of the church, and has infected all, generation after generation, with the delusion of a present reign and a present kingdom, while Christ is yet absent in person from his flock? But this enemy of God and his saints must soon come to an end. In Daniel and Thessalonians this end is predicted in two stages, the gradual and the sudden and complete. "They shall take away his dominion to consume and destroy unto the end," says Daniel. "Whom the Lord shall consume with the breath of his mouth and shall destroy with the brightness of his coming," says Paul in Thessalonians. The consuming process has been going on mightily in our generation by the breath of the Lord's mouth, in the world-wide diffusion of the inspired Scriptures. "And now the devil is come down with great wrath because he knoweth that he hath but a short time." He is putting forth the energy of despair. He is sending his legions to work along various lines, which all center, visibly or invisibly, in one head. On the line of sacerdotalism he is seeking to thwart the work of

the Reformation by again insinuating popish worship into its churches; on the line of superstition he is aiming to bewitch the godless and curious multitudes through the energy of unclean spirits; on the line of culture he is moving to foist upon the literary elite a diluted Paganism as an extra fine religion. But these things cheer us rather than sadden us, for all the shadows point to the dawn. The church's salvation means anti-Christ's destruction, and the same Scripture which speaks to us so powerfully to-day in the light of passing evils, "Yet a little while and he that shall come will come and will not tarry," says also, "And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you, Amen." All this which I have set forth, I have declared with unutterable sorrow. All this I can think of only with weeping and crying "O bride of Christ, how are they increased who would rob thee of thy chastity."

I need not remind you that one of the first tasks which the ritualistic leaders fifty years ago felt called upon to undertake was that of getting rid of the Protestant interpretation of anti-Christ as the pope of Rome. How desperately they wrought at this task will be apparent to those who read Newman's essay on "The Man of Sin," and observed especially his earnest wrestling with the ominous saying of Gregory the Great, that, "Whosoever adopts or desires the title of universal bishop is the forerunner of anti-Christ."

If I must take sides between parties on this question my sympathies will be with Latimer and Cranmer and Bradford, whose vision was clarified by the fires of martyrdom, who recognized their persecutor, and called him by name, rather than with Manning and Newman, whose eyes are holden by the charm of mediaevalism.

I speak rather of the book than of any human books, and avow my conviction that the papal "Man of Sin" was accurately photographed on the camera of prophecy thousands of years ago; that no detective searching for him to-day would need any other description of him than that which is found on the pages of the Bible. Taking these photographs of Daniel and John and Paul, searching the world upside down for their originals, I am confident that this same detective would stop at the Vatican, and after gazing a few moments at the Pontiff, who sits there gnawing the bone of infallibility, which he acquired in 1870, and clutching for that other bone of temporal sovereignty which he lost the very same year, he would lay his hand on him and say: "You are wanted in the court of the Most

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High to answer to the indictment of certain souls beneath the altar, who were slain for the word of God, and for the testimony which they bore," and who are crying, "How long, O Lord, holy

and true, dost thou not judge and avenge our blood on them that dwell upon the earth?"

My brethren, let us search the Scriptures anew, and let us be sure that they do not require it of us before we silence our testimony against the man of Rome as anti-Christ. --A. J. Gordon.

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"THERE is one mediator between God and men, the man Christ Jesus."

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STAR OF BETHLEHEM.

What it was or how it appeared eighteen hundred years ago is unknown; the conjectures are various.

Some who claim that it was a star of peculiar course or orbit, sometime approaching close to the earth and becoming quite prominent, and sometimes receding far away into invisibility, claim that it has regular periods for appearing, centuries apart. These claim, that this star has appeared since our Lord's birth, and is due to appear shortly now.

From this it is evident that no special importance could attach to the star's appearance, except at the one time, when our Lord was born and when the "wise men of the east" were directed by it. For if it has the peculiar orbit claimed, which brings it into view of the earth every few centuries only, it is certain that it appeared centuries before as well as centuries since the time it was used of God to mark our Lord's birth. Hence, if this theory be true, the miracle would not be in the star's appearance, but in the directing of the wise men by it.

But as we said at first, this is merely a theory, and has nothing specially to recommend it. We know no more about it than others, but favor, as most reasonable, the idea that it was a bright luminous appearance which during these five months' journey guided the wise men to Judea, and finally to Bethlehem, and to the place where the young child was. We cannot conceive of a distant star in the sky being a guide by which a house or even a city could be found. Try it some starry night.

But a luminous appearance, a speck of light travelling through the air would not be a star says some one. No, not as the English word star is used to-day, when by that name we refer to far off suns and planets; nor can we conceive of planets many times larger than the earth coming close down so as to mark the stable where our Lord lay. But the Greek word here translated star has

the meaning of brightness or shining whether of a planet or a candle or other shining, and hence it as a word would fit well to our opinion of this miracle.

So then we have no reason as yet for expecting anything from the promised reappearance of the star which some suppose to be the star of Bethlehem, but which we think improbable. For even if it were the star supposed, its re-appearance would no more prove a second coming of the babe of Bethlehem, than the recurrence

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of Washington's birthday proves that Washington comes again. On far better evidence than this, do we look for the Lord--not again a babe in the flesh, but a spirit being, in power and great majesty.

But to find the Lord now, as then, it will be necessary to see his star and to follow its leadings. First to the fully consecrated, waiting, watching ones, and finally to all "who look for him, he will appear." Those who find him first will be the truly wise; and the star which will guide them will be the "Day-star" (2 Pet. 1:19), the light of truth which will arise within their hearts, giving them understanding as to where, how, and what to seek and expect. This light of knowledge, in our hearts, is the star of importance now, without which the Lord's second advent cannot be properly discerned.

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Not science, fiction, poetry or art
Our services engages. 'Tis our part,--
Guided by gentle fingers, and a mind
That loves to praise the Savior of mankind,--
To tell his wondrous deeds, his Bride to seek;
Ever "to preach good tidings to the meek."

--Selected.

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page 8

EXTRACTS FROM INTERESTING LETTERS.

Ontario, Canada.

BROTHER RUSSELL, DEAR SIR:--A few months ago I was called to do some mechanical engineer work in the back woods of Canada. Being detained there over Sunday, and stopping at one of the lumbermen's homes, our conversation on Sunday took a religious turn. Creeds were pulled over the coals and dissected;

the bright as well as the dark side was brought forth to show which was right and who was in the narrow way. I myself was born and brought up in the Roman Church, and three of my children were christened therein, we complying to all of her rules until within a few years, when we cast off the Roman yoke and began to search the Scriptures.

We joined the Presbyterian church, hungering and thirsting for more light and truth in the way of holiness. I attended regularly, Sunday after Sunday, also prayer meeting on Wednesday evenings; and I am sorry to say that I did not feel as though it did me any good. I with my family were thrust away in a back seat up in the gallery, where we could hear but little that was said, while we had a good view of the dress circle below, where the seats were upholstered and the floor was carpeted. I once tried to get a sitting down there where we could hear what was said, but in vain. Trustees said all seats were taken, but I might be able to arrange with some of the pew holders. I approached one for the purpose, who alone occupied a pew with sitting for eight persons. No, was his answer, I have a great many friends and visitors and I want the whole seat. I took note of the member for a while who sat in that pew, but for a dozen Sundays he alone occupied it, and for as many more no one at all; and in that same church there are a hundred pews as the above described, but I could get no sitting. I went in and out of this church for five years, was spoken to by four different members at different times in that five years--never spoken to or as much as looked at in the prayer meetings by any one; and I began to feel I had got in the wrong place. Finally there crept in a discontent in the congregation, and the knowing ones got dissatisfied with the pastor, and the upshot of it was the minister was dismissed, and I must say that I feel he was a true follower of the Lord in every respect. I began to feel that grace was far from that little party, and I gave up going, but never for a day forgetting my God and praying for more light and grace to battle the evil of this wicked world. This frame of mind found me in the lumberman's home on Sunday, a seeker after light. I was handed a little book, and upon a glance I saw "why evil was permitted." I perused it till nearly Monday morning, alone with my God; and I felt the next day as though I had been wearing some dark glasses and they had fallen from my eyes.

Completing my labors, and upon going to take the train, my friend placed in my hand another book and a few papers, telling me to read them at my leisure. Upon opening the package it contained some papers headed ZION'S WATCH TOWER and Herald of Christ's Presence, with the Millennial Dawn. I have read, studied, re-read, and have been comparing it with the Scriptures, to make sure, and I am led to exclaim "In the Lord I will put my trust. I will bless the Lord who hath given me counsel." The TOWER has come to my home since my visit to the back woods, and it must be through the kindness of my new

found friend, the lumberman, although I have not had the pleasure of seeing or hearing from him since my return. Tonight the Dawn and TOWER are being perused by some seekers after light, and I hope in a few days to forward you some subscribers for both. I have the money for two subscribers now.

I hope to spread the glad tidings of great joy to all people in this locality, in the workshop and the highway.

Since the above writing I have received a few more applicants and hope a week from to-day to send \$10.00.

I hope to do better than at first expected for there are a lot of Romans here.

Yours respectfully, J. S.

R1011 : page 8

[The following letter is from the Brother mentioned as "A Missionary Free" in the Dec. '87 TOWER, page 1. We know that you all will be glad to hear from him and to know of his zeal in spreading the truth on the "Dark Continent."

Is it not remarkable that without the means to carry on "missions" ourselves or even to reach with the truth the truth-seekers among the missionaries and converts in far off lands, God is laying hold of faithful servants there, and using them to pass the truth from one to another? Thus, as we have heretofore shown by letters published, the truth has its missionaries or ambassadors in India, Turkey, China, Hayti, South America, and now in Africa. We can only say, "It is marvellous in our eyes." We pray for these and all the dear "home missionaries" (which includes all of you who are doing with your might what your hands find to do),--O Lord, grant us according to the word of thy prophet of old. May it be fulfilled to each of us, as it is written: "Strengthen the feeble hands and confirm the feeble knees. Say to them of a fearful heart, Be strong, fear not: behold, your God will come with vengeance even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened."--EDITOR.]

Liberia, Africa.

CHAS. T. RUSSELL, DEAR BRO:--Your favor of the 2nd ult. has duly come to hand on the 10th inst., with the following publications: 20 copies Millennial Dawn, 2 copies Food and 25 copies Z.W. TOWER.

I am glad to inform you that we, viz: Hon. J. T. G., the superintendent of our county, C. T. B., George H. C., and myself --met at Brother G.'s residence on the first inst., and duly recognized ourselves as part of the Church of Christ, after reading the article "The Ecclesia," published in Z.W.T. of Sept. 1884.

On the 3rd I addressed a letter to Bishop F. of the P.E. Mission here, advising him that I had severed my connection with his church, and gave my reasons for the same. My course so displeased him that he issued a leaflet entitled "A Warning," in which he bitterly denounced us and the cause we espoused.

Notwithstanding this state of things, and the Bishop's strong effort to prevent his people from hearing the heresy that we were teaching, on the 4th Sunday afternoon, Bro. G.'s commodious parlor was full to overflowing with an anxious audience. We now have weekly Bible readings, and preaching three times at three different places on the Lord's day. I believe we have the presence of the Lord with us.

I hope you will send me some extra copies of Z.W. TOWER for gratuitous distribution among the Lord's poor here, who are many.

As I expect to leave here shortly for Monrovia, and as we hear one of Messrs. Y. & P.'s vessels will leave U.S.A. for Liberia, please send me 2 dozen copies M. Dawn, cloth bound; 4 dozen copies M. Dawn, paper bound, in care of Hon. W. M. D., Monrovia, Liberia. Send also some specimens of Z.W.T., to induce the people there to become subscribers.

Please pray for me and others here. Your Brother in Christ.

S. W. S.

P.S.--Enclosed find a copy of my letter to Bishop Ferguson.

The following is the letter mentioned.

S. D. FERGUSON, D.D.,

DEAR BROTHER:--I am compelled to discharge the painful duty of acquainting you with the fact that I have this afternoon severed my connection with the Prot. Episcopal church, of which you are the representative in Liberia. My reason for so doing, in the first place, is that I believe the Protestant churches have departed from the pure word of God, as taught by Jesus Christ and His Apostles, and have adopted human dogmas and traditions of the elders which make void the word of God (Mark 7:13); on account of which Jesus denounced woe upon the Pharisees and others who were guilty of the same thing in His day-- Matt. 23:1-33; 15:2,3,9; Mark 7:2,3,5. Not only was Jesus displeased with the observance of the traditions of men, but the Apostle to the Gentiles strongly warned his converts to beware of the same, among other injurious things.-- Col. 2:8, Gal. 1:14.-
-The nominal church--Papal mother and Protestant daughters--I believe is called Babylon (confusion) by reason of opposing and jarring creeds; and discord prevails among them. I firmly believe God calls you and me, as well as all His people, to come out of her; for her punishment for her sin is due.--Revelation 18:2,4,5,6.

My second reason for leaving the Prot. Episcopal church is, I desire to preach the pure word of God under the sole authority and commission of none but Jesus, whom I recognize as the only Head of His church.

Having my eyes once anointed with the eye salve (Rev. 3:18) of the pure word of God, I dare not remain longer to dabble in the human teachings, which are the prolific sources of discord and wrangling in the Protestant churches.

You may ask, Where are you going, my brother? I answer, I am not going back to heathenism, where I once was; but I have already united myself with the Church of Christ--the church which Christ and His apostles organized, and which is characterized by the preaching of the pure word of God, and by primitive simplicity in all things appertaining to the same church. You are hereby assured that I will ever stretch out the right-hand of fellowship to welcome you, and all my friends and brethren whom I have left behind in the bondage of Babylon.

I shall ever endeavor to win you all to Christ and into His church. May our brotherly love continue!--Farewell!

With fraternal regards, your friend and brother in Christ,

SAML W. S.

page 8

MR. C. T. RUSSELL, DEAR BRO.:--Enclosed is \$1.50 for ten copies of Dawn received last week. A few blocks from my home resides a pastor of the Evangelical Association. I went there a few days before I received my last Dawns, and he being from home, his wife gave me an order for a copy of the book. Yesterday, when I went to deliver it, I found him in the parlor, the wife being engaged. I told him that I had brought the book that Mrs. _____ had ordered. He took it in his hand, looked at the title, then turned to the back cover and read, "Zion's Watch Tower," then asked, "Is this book published by ZION'S WATCH TOWER?" "It is," I answered. Then he said, "O sister, you have got hold of the most dreadful, hurtful doctrines and heresies. I have seen some of their papers" etc. "Well," I said, "you have not fully examined the matter. I wish to call your attention to what Solomon said, 'He that answereth a matter before he heareth it, it is folly and shame unto him.'" (Prov. 18:13.) Then I said, Paul in one of his journeys came to Thessalonica, where there was a synagogue of the Jews, but they would not hear him, and drove him away. Then he went to Berea unto another synagogue of the Jews, and it is related of them, "These were more noble than those in Thessalonica, in that they searched the Scriptures daily, whether these things were so." Then he began to preach to me eternal punishment, because of the very laws of retribution in the nature of all wrong doing. He would not think of reading the book, nor of having his

family exposed to reading it. (His oldest child is five years old, and so safe from heresy for some years to come.) Then the Lord opened my mouth and filled my heart, and brought scripture to my lips which I had not thought myself capable of repeating with such fluency. I showed him that Israel's promises related to the land and restoration to favor and forgiveness, while the promise to the church is the high calling that she shall be glorified, and that from her, and not from Israel, shall go forth the law, and that God loved Zion more than all the dwellings of Jacob. I showed him our mission to the world as kings, priests, etc. In the meantime I had put up my book, but at last he said "Give me the book again, I will buy it for my own satisfaction." If I had strength to canvass for Dawn I could sell them well, but I have not as yet found just what the Lord's will is for me in this work. He has, however, given me work in corresponding with my brothers and sisters. One sister, a Seventh Day Adventist, wrote me a letter a few days ago, saying, "O sister, believe the blessed book when it speaks so plainly." I answered, "Yes, I believe every word of it, and I call upon you to do the same." I told her that God expected Abraham to believe in the fullness of his promises, and that he expected us to believe as fully in the promises as in the threatenings, for he was able to make them all good. I referred her to such promises as in Psa. 82:8; Rom. 8:6:9, and Jesus' own declaration, "If I be lifted up from the earth, I will draw all men unto me."

I sometimes wonder if it does not worry you to get so many, and long letters from day to day. But our hearts, and lips, and pens, overflow almost without volition; and as you seem to make a sort of a center for the communion of the little flock, we can hardly send you a little bit of money without telling you a long story of our experience in the work. In love, yours,

MRS. M. G. ATCHESON.

Fillmore Co., Minn.

DEAR SIR:--Enclosed you will find a money order for five dollars, which I wish to give to the Tract Society with the exception of enough to pay for two Dawns, paper covers, to lend to friends. I am very anxious to have all who will read and think, have access to those wonderful books. Those ordered came all right and were soon delivered. If circumstances will permit I shall take more orders. O, that I could only convince my own family that it is time to look into such matters. They are not opposed, but think it is not necessary. I am all alone, but none the less determined to be faithful to the end.

MRS. S. L. L.

"AS ALL the water that is upon the hills runs into the valleys, so all grace goes to the humble."

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page 1

Zion's Watch Tower
AND
HERALD OF CHRIST'S
PRESENCE.

PUBLISHED MONTHLY.

TOWER PUBLISHING COMPANY.

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T. RUSSELL, EDITOR.

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 FREE.
Including special number (Millennial Dawn, Vol. I., paper bound) seventy five cents. Remit by draft, P.O. Money Order, or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Three shillings per year. Including "Special Number," four shillings. 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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Entered as SECOND CLASS MAIL MATTER, at the P.O., Allegheny, Pa.

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page 1

PLEASE NOTE that our address is ALLEGHENY, PA. Do not address letters for us, to Pittsburgh, Pa.

MILLENNIAL DAWN VOL. I. in German soon ready--order now. Cloth bound one dollar.

ARP'S JOY TRACTS in plenty. Order all you can and will use, free. State quantity desired.

ARE YOU using the Missionary Envelopes as extensively as possible? All can preach thus. Do what you can. Price 35 cents per hundred, 300 for \$1.00, including postage on them to you.

DAWN VOL. II. will not be ready for several months. It will be duly mentioned in these columns. We hope that at least one hundred thousand copies of Vol. I. will be in the hands of the people by the time Vol. II. is ready.

BUSINESS ORDERS should be separate from balance of your letter. Write very plainly and give full address in each letter. By wording your orders very exactly our time is saved from hunting and guessing, and thus the general cause is forwarded by such care.

PRAY without ceasing--in every thing give thanks!

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R1012 : page 1

DAWN IN ITS SEVENTIETH THOUSAND.

You will be pleased to learn that the seventieth thousand is now in the binder's hands. The sixty thousand already in circulation are nearly all out as the result of personal efforts on the part of those who love the truth and delight to serve it. The influence of

many is exerted to hinder and oppose the book, and is sufficient to keep it out of book stores generally. As always, such are "grieved that we teach the people." Thus, and in every conceivable way, professed servants of truth oppose and hinder its spread and endeavor to keep the truth hungry of the flock from the green pastures, from the "meat in due season." But praise God, it is shining more and more; and every consecrated one who sees the light lets it shine as the Chief-Shepherd instructed. Each seems to realize himself a minister (servant) of the truth, and each looks up his Christian friends, writes to them, and sends them DAWN and TOWERS. And thus God is having the truth, the "good tidings," preached to every "Israelite indeed in whom is no guile," notwithstanding the opposition of the clergy, who, from their office and profession, should be the very ones to sound the Jubilee trump to our dear brethren and sisters. God's blessing is with you; greater is he that is on our side than all that be against us. The Chief Reaper in this harvest is with us, and every true grain of wheat will soon be separated from the chaff and tares-- then all the faithful shall shine forth as the Sun in the Kingdom of our Father (Matt. 13:43), and the great work of blessing and healing and enlightening the world will begin. That will be our glorious triumph, for which we can well afford to wait and to endure hardness now as good soldiers. It will consist in blessing and informing many who now oppose us and the truth.

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R1012 : page 1

A WORD FROM BROTHER TACKABURY.

The following at our request is from our dear Brother Tackabury, whom old readers of the TOWER remember as formerly a Methodist minister, who was made free from sectarian bondage by the blessed harvest truth. Subsequently he was engaged with us in the important, though personally obscure field of labor of Z.W.T., where he did efficient service in preaching the blessed gospel by letter and otherwise to many of the scattered saints, holding up Christ as the one altogether lovely while self was kept in the background.

While we sympathize with our dear Brother in his present affliction, we rejoice with him in the prospect of an early fruition of our glorious hope.

TO THE FAITHFUL IN CHRIST JESUS.

Dear Brethren and Sisters--readers of ZION'S WATCH TOWER:--It has been my privilege to enjoy Christian fellowship with some of you by personal association, and I believe that to all of you I am united by that tie (love) that binds together the children of God everywhere, in one family.

I am comforted with the thought that many of you with whom I have personal acquaintance, show your sympathy and interest by making inquiry after my welfare.

To know that my dear brethren and sisters thus kindly think of me alleviates my sufferings and enables me the more cheerfully to endure affliction. It is now more than two years since I was attacked with a difficulty of the throat and lungs, and though I was quite thorough in its treatment, none of the remedies used gave more than temporary relief; and from the first, my physicians held out but little hope for my recovery.

At times during this period I have been very much prostrated, and it seemed that my change could not be far off, but to the surprise of all who know my condition, I have as often rallied and nearly recovered the strength in which the attack found me.

At present I am comfortable except the severe spells of coughing which, however, are only occasional.

During the whole of my sickness the Lord has been present to sustain me, and I have been enabled at all times to say from the heart, "Thy will, not mine, be done." At times the thought of being "forever with the Lord," makes me long for the end of the warfare and the union with Jesus our head, and all the "elect" -- members of his body.

How glorious thus to be permitted to enter on the work for which he has called and is perfecting his Church! On the other hand, when I know that error is being preached so persistently from almost every pulpit in this land, and throughout Christendom, and that great efforts are being made to spread these errors among the heathen nations, I long for strength to raise my voice for the truth. But the decree has gone forth that the darkness of error shall give place to the light of truth, and whoever may fail, the work will go on till all God's promises shall be fulfilled.

That each one of the saints may be faithful and lay hold on the grace that is sufficient, is the prayer of your fellow-traveler in the narrow way.

S. T. TACKABURY.

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R993 : page 1

POOR SLAVE!

It is surprising in this day of comparatively independent thought, how willingly and stupidly some submit themselves to the yokes of sectarian bondage. But the following is a sample of how some do so. Had the apostles and early disciples acted so, they could not have believed or followed Christ. No more can such follow him to-day. The blind, and the leaders of the blind,

shall together fall into the ditch, into the "great tribulation" shortly to overtake them.

The harvest of the age is upon us; but the blind guides of Babylon are utterly indifferent, even when their attention is called to it, and the stupid indifference of those whom they have effectually rocked to sleep is utterly unworthy of the knowledge. Surely the thunder-bolts of His wrath will be necessary to awaken them.

Augusta, Ga.

DEAR FRIEND:--It is now some months since you were kind enough to forward to my address the Millennial Dawn, Vol. I., Plan of the Ages. Immediately on its receipt I placed it in the hands of my spiritual adviser, Rev. T. M. Lowry, (I am a Presbyterian in faith.) to know if I could place it in the hands of my wife and children. He only returned it to me yesterday, and advised me not to do so. Consequently I now return it to you, with many thanks. Very truly yours,

J. G. B.

How strongly in contrast with the above is the following, which came in the same mail. It reminds us forcibly of Acts 17:11,12 -- "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind and searched the Scriptures daily, whether those things were so. Therefore many of them believed." (Compare with verses 2-6 and 13.)

Osceola, Mo.

DEAR FRIEND:--I have not yet fully read the entire volume (Millennial Dawn Vol. I.) but the spiritual benefit already received is untellable. The gates of the eternal kingdom have been opened wide to me, whereas before, the gates were but "ajar." I shall feel blessed indeed, if I have no other mission than utilizing the columns of my magazine to spread abroad the "glad tidings" of this "new revelation," and "Plan of the Ages." With deep respect, Yours fraternally,

V. B. W.

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page 1

BROTHER ADAMSON'S PLEDGE.

FOUR HUNDRED GERMAN DAWN.

DEAR BRO. RUSSELL:--Being busy all good weather have not had time to read "Sons of God," but only the letters and the forcible View in the February TOWER.

The thought of the height of Babylon's self-exaltation adding force to the fall is borne out by Rev. 18:7--"How much she hath glorified herself and lived deliciously so much torment and sorrow give her, for she saith in her heart I sit a queen and am no widow and shall see no sorrow" (such as we see predicted and threatened here and elsewhere). I think all should read Isa. 45, 46 and 47, and Jer. 50 and 51, with Rev. 17th and 18th chapters.

A word about German DAWN. I think it right to pledge myself for 400 copies, or one fifth of the 2000 needing to be pledged and one twenty-fifth of the whole 10,000. I do not know how soon I can pay for the 400, but not before last of March and you must store them and send as I order. Hope I shall sell thousands of German DAWN.

In the Master's name I most heartily thank Bro. Zech for his patient toil of a consecrated spirit shown in his persevering labor on DAWN translating it into German. "My reward is with me," shows that Christ's reward to our dear brother is not only sure but will follow speedily.

The interesting letters of this month's TOWER much refreshed the saints here as elsewhere no doubt. J. B. ADAMSON.

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page 2

EXTRACTS FROM INTERESTING LETTERS.

Farrville, Indiana.

DEAR BROTHER:--Your letter in answer to "Physical Functions," at hand.

I must thank you for your kindness and promptness in helping me out of a difficulty.

Now I don't want to bother you, but I have completely "faced about" in the last year, and I want to tell you how it happened. Eight years ago, I began to practice medicine, and the study of medicine I believe has a tendency to infidelity, if the study of the Bible be neglected. I depended on the preachers for spiritual food, and they mixed it up so, it disgusted me, and I came near starving, and presume I would, if my wife had not come to the rescue. All through the "dark nights," my wife was on her knees, begging for bread for me. My confidence in my wife as a true and noble woman is replete, and biting my lips, I would yield to her request, and go down on my knees with her, sympathizing with, and pitying her delusion. But the crisis came. Hypocrisy in the churches, clashing of creeds, etc., all claiming a Bible basis, "boiled me over," and I said, what I pleased, even to the detriment of my profession. I affirmed this question in a debate,

"That man is the author of God, and a spiritual future." But you know what I want to tell, so I will not bother relating all. I commenced the study of the Bible last October a year ago. First dismissing all creeds and notions of men, as well as prejudice, and with my wife on her knees asking divine guidance, I commenced the study of the New Testament. When I finished, the result was: I admired the pluck and tact and intelligence of Paul; but when I went to Genesis, all was dark, and like the "sow and dog," I was about to return, when I struck the prophets. This gave me a key to the whole thing. It was the hind site on the gospel gun, the New was the fore site, and Christ the mark, and before winter closed, I looked upon the Bible as a great store-house--an ocean, the springs of which are hid in the mountains of God's eternal love. I came to this conclusion: If I want to build a house, I take the tree and use it as I find it, for if I should wait to learn the origin of the first oak, or acorn, I might freeze before I build my house. So, with the Bible, I accept the material at hand, and use it.

After I was convinced, I wanted to be about my father's business, but not being willing to take passage on any of the boats, concluded I would swim over, and have been swimming around, doing all the good I can.

The "Dawn" came into my library just when I needed it. Since then I am giving to my patrons the "Plan of the Ages;" but I am not as popular as when I was an infidel, for they will not endure sound doctrine. I don't belong to any church, therefore could not get a hearing, if I undertake to preach, nor a house either, but I am going to lecture at a schoolhouse, and continue Christian work. But I must say it is a great comfort to know my Methodist wife who has suffered and agonized for me at a throne of mercy, joins heart and hand in helping me to promulgate the "Plan of the Ages."

LATER.--I have just been telling the good news to a Universalist, who wants DAWN. He is anxious to know more.

I rejoice to know that there is a thirst for knowledge, and the world is clamoring for more light. I sometimes feel like launching out in the world, giving up my profession, and doing my little in lifting from the slough and cesspool of ignorance those over whom I have an influence. I never was an enthusiast in anything, and always aimed to take a stand, after reaching it by intelligence. But all the faculties of my soul are enlisted in this enterprise. I never experienced such a longing to go forth and "gather in the sheaves."

I was an orphan thrown upon a cold world early in life, and have fought the battles of life alone, but God has blessed me, and I am coming out on the tidal wave all right, I hope.

If I can hold up a beacon of light, or point to some friendly star that will guide some poor shipwrecked soul safely to shore, gladly will I do it.

Excuse me for writing so much. I have unbosomed myself to you in a way that my pride almost condemns, but I can write to you feeling that our hearts beat in unison. May God bless and prosper you in all your efforts to do good.

Your brother,

G. P. M.

Milwaukee, Wis.

MR. C. T. RUSSELL. DEAR BRO.:-- I write to inform you, I have not yet received this January number of the TOWER, but as I did not send the number of my residence, that may account for it. I find it so precious, I can not afford to lose one number.

I have been a member of M.E. church for nearly a quarter of a century, sometimes rejoicing, but more of the time doubting. But blessed be the name of Christ, I have received some of the light that will ere long, I trust, shine to the perfect day. Through the kindness of Bro. P., I received a copy of Millennial Dawn, and I treasure it more than I ever did my Bible before receiving it, and my Bible is now more precious than ever before. May the blessed Father help you to spread the glad tidings, is my prayer.

S. T. B.

R1012 : page 2

DEAR BROTHER RUSSELL:--Recent experiences have made exceedingly precious the word of the Lord through Peter-- "Rejoice inasmuch as ye are partakers of Christ's sufferings...[and] if ye be reproached for the name of Christ, happy are ye, for the spirit of glory resteth on you."

On last Sunday forenoon I took my stand in front of Grace M.E. church, Harrisburg, Pa., and proceeded at once to give out the Arp tracts. This had the effect of making the rulers of the high places angry, two of them going so far as to threaten to have me arrested, and when I would not obey and go away, one caught me by the collar to hustle me off. Whereupon I told him to take his hand off me, or I could have him arrested. Then he stood between me and the people and told them not to take them, but they took them anyhow. His next move was to send in hot haste to the mayor's office for a policeman to arrest a man who, he said, was hindering the people from going into church. The officer came, and on their charge arrested me and brought me to the mayor's office, but by this time I had the entire congregation supplied with slips. Without any hearing or trial they were preparing, they said, to send me to jail; when I told them, I was well known by a number of prominent business men in their city, with whom I had done business as a traveling man for a

New York house for years, and requested them to send for one gentleman near by who, I thought, would go my bail. They did so and the gentleman soon made his appearance and with a look of astonishment shook hands with me in the prisoners' box, inquiring, Why, how is this? The matter was soon explained and he immediately became my bail for \$100.

At the hearing next day, they appeared against me. They well knew, however, that to charge me with giving out tracts that taught the people that an orthodox hell was a delusion, and that there was hope for all mankind, would be regarded as bigotry. That this was their real grievance, there can be no doubt. But they trumped up another charge that would take better and not expose them to ridicule, charging me with advertising a book and hindering the people from going into church.

The strange decision was, that I was the offending party, but should go free this time, upon paying the costs, which amounted

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to \$1.50. Of course such a decision on such pretences could soon be proven unjust if brought into court, and I could claim heavy damages as against my personal rights and business interests, for being escorted through the streets as a common criminal, when I was violating no law of either God or man; but being a traveling man I have no time to attend to it. How it reminds me of the experience of Peter and John recorded in Acts 4:1-21. And how like them we feel like relating these experiences to each other for mutual sympathy, as we thus have fellowship with Christ in his sufferings --yet "light afflictions" indeed in consideration of the glory to follow. (See verses 23,29.) I expect to see you soon and tell you more, and how I expect this circumstance will redound to the glory of God. Blessed be God. My joy is indeed great in the Lord, and I realize my oneness with Christ as partaker of his suffering.

I remain yours in the one hope in Christ,

S. O. BLUNDEN.

P.S. In consequence of this affair, I have had a number of opportunities which I could not otherwise have had, for explaining my position and preaching the glad tidings to interested hearers--in the mayor's office, several newspaper offices, and among business men of my acquaintance. And it has created quite a little stir and talk both among these and members of that church, some saying they must get that book and learn further of this matter. The Lord be praised.

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Columbiana, Ala.

DEAR FRIEND:--I have read the book Millennial Dawn. It is grandly beautiful, yet so different from the interpretations of the various churches, to which I have been so long accustomed, that it almost frightens me to think of accepting it as God's interpretation of his own word, notwithstanding the fact that it does present a perfect chain of evidence more in harmony with the divine character than anything I ever read before.

I say to myself, What if this should be one of those "teaching new and strange doctrines?" But then, I reflect, it comes hand in hand with the Word, and is fighting against the errors that have crept into the church, and not against God.

From early childhood I have been a Bible reader, and often wondered that ministers of the gospel almost entirely ignored the prophecies of both Testaments relating to the Millennial age, and confined their remarks to the doctrines of repentance, baptisms, etc., when it seemed so plain to me that such did not cover the whole ground of prophecy. The doctrine of Christ embraces so much more than they attempted to explain. I never could bear the idea of setting the Old Testament aside just as though it had already performed all its part in the great plan, seeing, as I thought, so many grand prophecies pointing to a time beyond the Gospel Age. I could not tell when, where, nor how they would be fulfilled; but still clung to the belief that they must come in somewhere, because of the divine declaration that God's word shall not return unto him void, but shall accomplish all that he hath purposed. But, as I now begin to see, what more fitting time than the Millennial Age could there be for finishing all things pertaining to the Plan of the Ages? Now, the words of the prophets and apostles seem to stand out, like real living things. By faith I can see holiness to the Lord written upon the bells of the horses, the desert blossoming as the rose, the Lamb that was slain opening the sealed book, and everything that hath breath praising the Lord. I can see it all as if in a grand panorama passing before my eyes.

Please send a copy to my sister, and oblige Your sincere friend,
M. F. L.

DEAR BROTHER:--Please send me 120 copies paper bound Dawn, and find enclosed money order for eighteen dollars--amount less ten cents each expense allowance.

About three weeks ago, I distributed a few of the "Arp Tracts," in a car bound for Chicago. A man of Buchanan found one of them, while on his way to Chicago, and it so interested him in DAWN, that he inquired at nearly all the book stores there, and also at "Y.M.C.A." headquarters, without success. On his return home, not finding any trace of the book, he sent to you for two copies.

On Friday I sold about 40 copies of Dawn, in Buchanan, Michigan, a village near here, where a great many isms are doing their evil work. Yours,

S. D. RODGERS.

[Brother Rodgers is doing a great work in the vineyard. You will recognize him as an able minister (servant) of the truth, when you learn that during January he sold 620 copies of DAWN. Reckon each chapter of DAWN a sermon, and suppose that each book will be read by at least two persons, and you will see that his is a noble service to our Redeemer and King.

While we all rejoice at the success of those who have many talents, and do great exploits in the battle for truth, let none of the humble, less talented, feel discouraged. The measure of every man's approval before the Lord, is in proportion as he hath DONE what he could. Some whose opportunities permit less service and less success, will be just as sure to hear the Master's "Well done, good and faithful servant," if they do with their might, what their hands find to do. The grace and blessing of our Lord Jesus be upon all the faithful in Christ.-- EDITOR.]

Loogootee, Ind.

TOWER PUBLISHING CO.:--An hour ago I took from P.O. box a copy of ZION'S WATCH TOWER, and within the past month having finished reading the "Millennial Dawn," and having become so completely engulfed by its wonderful but simplified explanation of the Bible with its hitherto (to me) dark sayings, I had but to glance over the pages of the WATCH TOWER to become at once fascinated with its peculiar beauty. I herewith hand you the sum required for a subscription. Send it along. I may well add that my feet had well nigh slipped into infidelity, but I now thank God that I feel quite free, and well assured of the plan; and I attribute my conclusions to reading your book. It occupies, in my estimation, a position on the apex of all Christian literature, and I hope and trust that its interesting and valuable pages will be carefully and thoughtfully read by additional thousands. Wishing you and your co-workers in the Master's cause abundant success, I will ask to be remembered as your true, though stranger friend,

C. M. M.

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Joliet Prison, Ill.

DEAR FRIEND:--I do not know but that you will be a little surprised at receiving another letter from me, yet I thought it would be proper for me to write to you again, if only to acknowledge your kindness in sending me the book, Millennial

Dawn, as I requested. I must confess that I was not quite sure that you would pay any attention to my first letter, as I imagined that most people on the outside would be apt to regard with doubt and suspicion any pretension on the part of a man in such a place as this, to being interested in religious matters, or desiring information or light on such subjects. You may be sure it gave me much pleasure to find that you were not of that way of thinking.

Several other men besides myself and cell-mate are interested, and pretty much to the same extent. I can honestly assure you that no book that I have ever read has impressed me so much, or caused me to do so much serious thinking as Millennial Dawn. It is altogether different in its treatment of the subject of religion, and in the view it gives of the Bible and its interpretation, from anything I have ever read.

However unfavorable my early surroundings, and however evil my early associations, I think I have cause for thankfulness that I have at last reached a point where I can see the right way ahead, and turn my back on the dark and wretched past. I am determined to pursue that way for the remainder of my life. I have been five years in this place, and have still three years and three months to serve. For the last four years I have honestly tried to improve my mind and prepare myself, as far as what facilities I have had would permit, to lead an honest and useful life when I get out. I wish to acknowledge the receipt of two copies of ZION'S WATCH TOWER, and the pleasure and instruction the reading of them has given. I am much interested in them as well as the "Plan of the Ages," and nothing would give me more pleasure than to have an opportunity to follow up a course of reading, the beginning of which, has been of so much real benefit to me. Hoping that you will not be annoyed at my having written so much, and again thanking you earnestly for your kindness, I remain,

Yours gratefully, _____

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WHOM WILL YE SERVE?

"If thou let this man go, thou art not Caesar's friend; whosoever maketh himself a king, speaketh against Caesar. When Pilate therefore heard that saying, he brought Jesus forth."--John 19:12,13.

"Ye are My friends, if ye do whatsoever I command you."--John 15:14.

CAESAR'S friends? or friends of Jesus?
Solemn question for to-day!
Friends of Caesar! Friends of Jesus!
Take your sides without delay.

If ye pause for man's forbidding,
Caesar's friendship ye secure;
If ye do the Father's bidding,
Scorn, reproach, ye shall endure.

Friends of Caesar! Friends of Jesus!
Stand revealed! your choice declare!
Who in truth two masters pleases?
Who may rival banners bear?

Jesus' friends account Him precious,
Lose for Him all other gain:
Dearer far the smile of Jesus
Than the praise of worldly men.

Free from Caesar, friends of Jesus!
Stand in phalanx! never fear!
Love, severely tried, increases;
Courage yet! the Lord is near!

Onward still, His name confessing,
Weaving crowns to grace His brow;
Lo! His hands are full of blessing,
Lifted for your succor now.

Caesar's friends were we, but Jesus
Owns us for His friends to-day!
What! shall rival friendship please us,
While the Bridegroom is away?

No! through grace would we surrender
Caesar's things to Caesar's care,
Whilst to God, our God, we render
Filial homage, praise, and prayer.

--Sel.

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"THIS DO IN REMEMBRANCE OF ME."

"Then came the day of unleavened bread when the Passover [lamb] must be killed...and the chief priests and the scribes sought how they might kill him. ...And Jesus sent Peter and John, saying, Go and prepare us the Passover that we may eat...And when the hour was come he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this Passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in

the kingdom of God. And he took the cup and gave thanks, and said, Take this and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come. And he took the bread and gave thanks, and brake it and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood which is shed for you."--Luke 21:7,2,8-20.

Such is the simple account of the institution of the Lord's Supper, as recorded by Luke; and again as the appointed time draws near we call to mind the words, "This do in remembrance of me." And in compliance with that request, we will again commemorate our Passover by the repetition of the simple ceremony thus instituted by our Lord.

Monday afternoon, March 26th, 1888, will be the anniversary of our Lord's death at Calvary--the 14th day of the first month, Jewish time, which begins at sunset of the previous evening. Sunday evening, March 25th, will therefore be the anniversary of our Lord's Supper, instituted in commemoration of his death, as the antitypical paschal lamb--"the Lamb of God which taketh away the sin of the world."

On that occasion the church at this place will meet at our usual upper room, No. 101, Federal street, Allegheny, (side entrance), at 7:30 o'clock, P.M., and we most cordially invite to meet with us all who love our Redeemer, and who appreciate the ransom sacrifice which we meet to celebrate. Provision will be made for the entertainment of those from a distance. Let as many as can, meet with us. A number of meetings will be arranged for several days following which will afford a favorable opportunity for inquiry regarding the plan of the ages. Since all the consecrated are ministers of the truth, it behooves all who can to avail themselves of the opportunities which these conferences afford, for the more thoroughly equipping themselves for their respective fields of usefulness.

But we are aware of the fact that only a few can assemble here: nevertheless, let all the faithful in Christ Jesus, in every place, "Do this in remembrance" of God's Lamb who redeemed us by the sacrifice of himself. Such, in every place should assemble together, even if there

be but two or three of like precious faith. And even the solitary ones may break the bread and partake of the wine, in heart communion with the Lord and with the scattered fellow members of the one body yet in the flesh.

Christians in this matter, as on many other points, have left the teachings of the Word and the example of the early church, and follow various customs as to the time of its observance. Few observe it as a "supper" at all, Protestants in general selecting for convenience the noon hour instead of the evening. Some

commemorate the Lord's death every Sunday, some once a month, and some once in three months. They seem to regard the time and frequency as a matter of indifference, and they might reason, If it is a good thing to do, why not do it often--even daily. To this, others would reply, and truly: It would lose much of its solemnity and force. And so it does as they now celebrate it. Those who celebrate every Sunday, mistake the record in Acts 2:42,46 and 20:7,11. They surely err in supposing these occasions to be the Lord's Supper. They undoubtedly refer to a common usage in the early church, of eating a plain meal together when they gathered every first day of the week from distant places, just as it is the custom now in country places, except that they all ate together, and made it more of a "love feast." These "feasts of charity," or love feasts, are referred to by Jude (verse 12), in which he shows that all who partook were not brethren indeed. The institution of these love-feasts was not by any command of our Lord, or of the apostles, but like the celebration of the first day of the week, seems to have been the spontaneous prompting of grateful hearts. The early church thus celebrated the resurrection of our Lord (not his death) every week, and the breaking of bread in their love-feast was probably a pleasant reminder of the fact that the Lord was made known to the disciples at Emmaus and on other occasions after his resurrection in the breaking of bread--at their ordinary lunch. (Luke 24:29,30,42; John 21:12,13.) They thus celebrated both his resurrection and the opening of their eyes to know him. But they neither used wine (no less important than the bread in the celebration of the Lord's Supper), nor did they call it the Lord's Supper, nor observe it with special solemnity, but rather with thankfulness and joy. "They did eat their meat with gladness and singleness of heart" "breaking bread from house to house," (Acts 2:46,) and, for a time, daily.

Those who celebrate the "supper" at noon on Sunday once a month, or once a quarter, have no plea for their custom except that St. Paul said, "As oft as ye do this," etc. (1 Cor. 11:23,25), which they think gives liberty for doing it when they please. On the contrary the apostle uses the word "As oft," in the sense of whenever. "Whenever ye do this," carries the mind to the context to see what is referred to. We find Paul in the context referring to the "same night in which he [our Lord] was betrayed," and the bread and wine there and then instituted by our Lord as his remembrancers, to take the place of the typical Passover eaten by the Jews. Paul wrote to those who well knew the Jewish custom and how often it was celebrated, so that "as oft," or whenever, to them signified each time, each anniversary.

The Lord's Supper was designed to supplant the annual commemoration of the typical passing over of Israel's first-born, whose lives were saved through the blood of the typical lamb. Such an event could only be properly celebrated on its anniversary, which our Lord and his disciples and all the Jews

strictly observed. They no more thought of celebrating it at any other time, than Americans think of celebrating the signing of their Declaration of Independence on any other day than the fourth of July.

It was the custom of the early church to celebrate it, as we do, on the fourteenth day of the first month, Jewish time, as the Lord indicated; and though there was a great falling away from the original purity of faith, which commenced even in the days of the Apostles, this custom was still retained by some Christians down to the fourth century, when it was peremptorily abolished by the Council of Nice, when the great falling-away, predicted by the Apostles, had partially developed the great system of error afterward known as the Papacy.

On this point we quote the following from Mosheim's Church History (see page 523). He says, "There arose toward the close of this [the second] century, between the Christians of Asia Minor and those of other parts, particularly such as were of the Roman church, a violent contention. ...The Asiatic Christians were accustomed to celebrate...the institution of the Lord's Supper and the subsequent death of the Redeemer, on the fourteenth day of the first Jewish month. ...This custom they stated themselves to have derived from the Apostles Philip and John."

But let no one misunderstand us to teach, that those who have commemorated the Redeemer's death at inappropriate seasons are therefore condemned of our Lord. No, thank God, the Gospel church is not placed under Law, but under grace, in this as in every matter. And those who in heart sincerity have so partaken of the emblems of our Lord's body and blood, while they may suffer loss in the sense that the occasion by its too frequent remembrance has lost some of the power it was designed to have on their hearts, have nevertheless not been spurned by him whose sacrifice for sins they thus confessed. But surely, when the intent of our Lord's words is grasped, all the fully consecrated will gladly comply with his arrangement, assured that it is best and most appropriate; as well as most acceptable to him of whom it is a remembrancer.

THE SYMBOLS CONSIDERED.

Not only has the proper time been lost sight of, but the true meaning of the symbols, wine and unleavened bread, has also been obscured by the spiritual darkness of the "dark ages." Trinitarian errors, which in the third century were introduced into Christianity from heathen philosophy, have done much to warp and twist the minds of God's children, and to hinder clear views of the sacrifice which our Redeemer gave as our ransom price. (See Nov. '87 TOWER, on this point.)

The typical lamb by which the Children of Israel foreshadowed Christ and the coming deliverance, (except the blood which was sprinkled upon the house as a protection,--an atonement) was eaten by all. So with the emblems by which we are instructed to remember the real lamb. The bread is to be eaten by all; the wine may only be partaken of by a few. The bread and wine symbolize the body and blood of our Lord. Our Lord as a man was the living bread [literally, bread of life] which came down from heaven to give life to the world. The illustration is perfect: Mankind is dying for want of life and needs some food so full of life-producing quality that it will arrest the wasting of death, and repair and restore to the original perfection lost in Adam. Men have sought panaceas, elixirs, life restorers, in every quarter,--in animal and vegetable food, in minerals, and in chemistry; but all in vain; no such "bread of life" has ever been found. But when men had for four thousand years sought in vain, the true bread of life came from heaven, of which, if a man eat (partake or appropriate to his use, as it is his privilege to do) he shall live forever. That is, If by faith in the means which God has provided to accomplish his redemption, he accepts the favor of life, he can have it on those terms, and those only. This our Lord symbolically termed eating his flesh.

Notice how perfect is the illustration. The Son of God as a heavenly or spiritual being, as he was at first, was not bread for man, and had he given his spiritual body as bread, we of a different nature (human), could not have appropriated it, just as that which would nourish and perfect a tree (viz., air, moisture, and earth) would not perfect men because of a different nature. Man is of human or flesh nature; hence if the spiritual Son of God would give to dying men the bread of life, it must be flesh, full of life-giving nutriment.

The preparation for this was the change of the Son of God from spirit to flesh. To this end he humbled himself, when he was "made flesh and dwelt among us." (John 1:14.) The flesh was to be the life-giving bread; and since he who had been in the heavenly or spirit state had become earthly or human, being made flesh, it is truly said that this bread came down from heaven, from the heavenly or spirit condition to the earthly or human nature. This is the bread of life of which a man may eat and not die.--John 6:50.

We have now found the bread of life, but how shall we eat him? We cannot eat anything that is alive, nor would anything that dieth of itself [by disease] be fit for food. So if our Lord had died what is called a natural* death, it would have proved that he was a sinner like other men; for death is the penalty of sin, and hence to partake of him would have given no new life. So then we see that there was no way to give us this life-food or "bread of life" except by the sacrifice of the man Christ Jesus, who did not die because his life, like

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ours, was forfeited, but who gave himself a ransom, a corresponding price, a substitute for all--for Adam and all who lost

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life through him. His life in the flesh-- his example and counsel, teachings, etc., could not give life any more than music would keep alive a starving man. We may study and try to follow his perfect example, but we cannot do it perfectly because we are dying and lack strength. We need life, life-producing food, and he became flesh, for the very purpose of providing us this life supply which we could get in no other way.

So when speaking on the subject to his disciples, he told them that the killing of the lamb was needful, so that they could eat of him, saying, "It behooveth the son of man to suffer." Had he remained with them in the flesh, their teacher, they would indeed have been greatly blessed, but could never have gotten life. Hence he said, "The Son of man goeth as it is written of him," and "It is expedient FOR YOU;" "for if I go not away (If I remain flesh, if I do not submit myself in sacrifice and thus carry out the Father's plan for your redemption), the Comforter will not come." You cannot in any other way than by my sacrifice, and by partaking of me, escape from condemnation and come into harmony and acceptance with God, so as to be recognized of him as sons, and as such be granted life.

So, then, it is a mistake to suppose that truth is the bread of life, and that the eating of truth will justify us, or give us a right to life. It is a mistake to suppose that to believe the sermon on the mount and other of our Lord's sayings would give life. Truths they were, and good for food after and with the Lamb, but INDIGESTIBLE without it. Those very truths were indigestible to many, and acted as emetics rather than as nourishing food, and "many went back and walked no more with the Lord." Even the twelve got little nourishment from our Lord's teachings until after the Lamb was slain, and they by faith had eaten of that life-giving food. Then, under the strength and vigor of the life, they were able to find sweetness and strength in all things whatsoever the Master had spoken unto them. The eating of the Lamb, by the new life which it brought, restored them again to fellowship with God; and receiving the adoption and spirit of sonship, they were thereby enabled to appreciate and appropriate to their strengthening, truths in general, as "meat in due season."

Our Lamb was slain for us, on our behalf, because he was the bread of which all must eat, to have life, and because we could not eat him until he gave himself. Now, what did he give, and what do we eat? We answer, his flesh. But what is meant by this, his flesh? We showed above, that he "became flesh," (John 1:14) i.e., he became human. So then, to give his flesh, means to

give himself, at that time a human being. Whatever he possessed therefore in the way of human rights and privileges, under God's law, he there resigned in our interest--that the human family which has no rights or privileges, having lost all those in Adam its representative, might receive back all of these rights and privileges and liberties. Adam's family was all in him when he sinned and lost life, and every right and privilege of sonship, and so we all are sharers in that one loss. So now corresponding full and sufficient rights belong to the new man, "the man Christ Jesus," who as a perfect and uncondemned being exchanged his higher rights for men's lower rights which Adam had forfeited. And when this one then gives himself and lays down all that he has (Matt. 13:44) in the interest and for the use of the condemned race, we see that the giving of his flesh for the life of the world (John 6:51) means the handing back to dying men of the life, liberties, and privileges lost. And the eating of his flesh would consequently mean, the appropriating to his own use by the eater, of all the rights, liberties, and life which the perfect sinless "man Christ Jesus" possessed,--no more, and no less.

What he gave up when he died, is ours-- it is free to every child of Adam. But it will give life, etc., only to such as eat, i.e., by faith appropriate, those rights and privileges, freely given unto us of God, through the redemption which is in Christ Jesus.

If a man becomes leprous, not only he, but all in him, i.e., all his unborn posterity are affected. So it was with Adam and his children: we were "born in sin" and under its penalty, death, as the natural law of our being. Now consider that if a medicine or bread of life, a sure cure for leprosy were provided, to do good, it must be received into the system and appropriated, else no cure would result. So it is with Christ and the condemned and dying sinner. Not only must the bread contain the elements he needs, and be made accessible to him, but he must eat, or by faith appropriate it, if he would be freed from his malady of sin and its curse of condemnation to death. And as each child born a leper would need to eat for himself, and the family could not all be cured by any one of them taking the medicine or life food, so it is with sinners, each must eat for himself of the life-giving flesh of the Lamb of God, which taketh away the sin of the world. It is for every man; hence every sinner must have an opportunity to eat and live, and none can be cured and brought to life (perfection) without eating this bread of life. None can eat it ignorantly (though many eat its symbol ignorantly); hence none of the heathen have yet had a chance to eat and live, and since all must come to the knowledge of this truth, this of itself would be a proof of the judgment (trial) to come, in the great Millennial Day; for it must be testified to all IN DUE TIME (1 Tim. 2:4-6) in order that all, if they will, may eat and live forever. Since only the few come to even an imperfect knowledge of the truth, in this age, it is evident that God's "due

time" for spreading this great feast before the world, is "in the morning," in the Age of Restitution, the Millennium, when the knowledge of the Lord shall fill the whole earth.--Hab. 2:14; Isa. 25:6.

In the Millennial age, men as they shall accept of Christ as God's lamb and their ransom price, will be permitted to partake of his perfections, physical, mental and moral; and as they do so, and conform to his teachings, they will gradually return to perfection, to all that was lost in Adam, attaining full perfection at the close of that age, or else for willful disobedience be entirely and forever cut off from life in the second death, for which there is no antidote, no bread of life, no cure.

We, the church, who receive this bread of life now, and eat or appropriate it, do not experience a gradual restitution of our human powers to perfection, nor in any measure our restitution to human rights and privileges, etc. Ours is only reckoned, and not actual. By faith only, we can and do eat of the flesh of our Redeemer, accepting by faith (contrary to sight) human rights and liberties and life from the sacrifice made by our Lord. Mankind who will live in the next age will have sight as an aid to their faith; for they will feel their gradual physical improvement as they take the steps of faith and obedience. But none can walk by sight now, hence fewer and most select is the "little flock" now being chosen out from the world, to be the Bride and joint-heir of Christ in the Kingship and Priesthood of the age to come. To eat the Lamb we must realize his purity, his perfection, his spotlessness, and his RIGHT to all God's favors prepared for man. We must see, too, that he has sacrificed, surrendered up, all these human rights and privileges in order that all these blessings might be restored to the fallen and condemned race, and thus permit all to come back to a standing and fellowship with God, which he does not grant to condemned creatures.

But why should any be permitted to eat thus of his flesh (his human perfections, rights, etc.) beforehand--before the general time for spreading the feast for all? Ah! there is a very precious truth there; there lies covered from view of the world "the exceeding riches of his grace, toward us who are in Christ Jesus." Let us look at it.

The blood, symbolized by the wine, represents death; "the blood is the life" of anything; and when it is "shed," or taken from it, it implies the death of the creature. So the shed blood of Christ signifies the death of Christ--the life given up for the sins of the world. In the typical Passover, the Lamb was eaten, but the blood was not. No Israelite was allowed to eat blood. This was symbolic of how all are to eat the flesh of the Son of man but all are not to drink or partake of his death. Those to whom our Lord gave the wine as representative of his blood, were invited to partake of and share in his death, which was proper, because

they were to be members of his body; and not only he, the Head, should taste death for every man, but we his body should be "made conformable to his death" (Phil. 3:10), and become dead with him. (Rom. 6:8.) The "cup" then is the symbol of death--by partaking of it (intelligently) we pledge our lives even unto death in the service of our Lord and Redeemer. Whether or not we shall be found worthy of restitution and lasting life depends on our eating (accepting and appropriating) his flesh; but whether we shall be found acceptable as members of his body, his bride and joint-heir, depends upon whether after eating his flesh by faith in the present age, we shall drink of his "cup," consecrate ourselves entirely to his service--unto death.

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

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Millennial age and the eternity beyond.

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

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

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

We notice also the statement of the apostle that "He that eateth and drinketh unworthily--not discerning the Lord's body--eateth and drinketh condemnation to himself." (1 Cor. 11:27-29.) The import of this is, that to all who fail to recognize Christ's sacrifice for their sins, the eating of those emblems implies their

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

The common translation improperly renders the above damnation, whereas it should be condemnation. Yet to the great mass of those who ignorantly do this unworthily, i.e., without properly recognizing the meaning of the emblems and the value of the Lord's death which they symbolize, there is no actual blood-guiltiness but merely a symbolic guilt. In symbol or figure they break the Lord's body and take his blood upon them. The symbol rightly understood speaks peace and forgiveness of sins, and fellowship with the Lamb, but not understood it could only be interpreted, under the Law, as a symbolic confession of murder. But as it is all symbolic, the condemnation could only be symbolic condemnation. Only such as come first to a knowledge of the ransom effected by the Lamb of God which taketh away the sin of the world, can really come under the actual condemnation which the improper use of this symbol signifies.

The drinking of the cup of suffering and death, for his sake--the sacrificing--must all be done in the present age. When the age of glory opens, all the sufferings of Christ will be in the past, both those of the Head and those of every member of his body. When the prophets spake of the sufferings of Christ and the glory that should follow (1 Pet. 1:11), they spake truly, of the entire Christ including the smallest and last member. When the glory ushers in, the drinking of the blood will be at an end, as well as all opportunity to share in that "high calling" as joint-heirs with Christ. Then the entire Christ of which our Lord is head, and we the members in particular, will have been broken and sacrificed, and the feeding of the multitude of earth will begin to be an actual fact. Restitution will then begin to be realized by mankind. We now have it imputed to us by faith, in order that in

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this time for sacrificing we may do so; for none can give himself a sacrifice with Christ, who has no right to life to surrender. Therefore we are first granted to partake of Christ's merits by faith, and by faith to find access to the Father, and acceptance in the Beloved, in order that we might receive the "high calling"; an invitation to become joint-sacrificers with Christ, and to drink of his cup, that we may also be joint-heirs of the glory to be revealed when the "body" is completed and the sacrificing over.

To the consecrated, therefore, the emblems (bread and wine) are not only remembrancers of the Lord's sacrifice, but also of their own covenant to share the sacrifice with him, if by any means they might fulfill the conditions and be accounted worthy to be "made partakers of the divine nature," and to be with our Lord and Redeemer, his "joint-heirs" and co-workers in blessing all people.

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

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

So far as possible meet with such as you can recognize as fellow-members of the same body, and exclude no believer in the ransom. Arrange for the meeting long enough beforehand. It matters not which of your number shall pass the emblems, even Judas may have assisted at the first celebration. Remember that "all ye are brethren" and privileged to serve one another in any matter as you have ability and opportunity. In honor prefer one another; but do not allow false modesty to prefer tares above wheat among you.

The grace of our Lord Jesus be with you all. May the occasion be one of great blessing and profit.

*Really there is no such thing as natural death. In God's arrangement life is the natural condition and death comes as a violation of natural life,--as a consequence or penalty for disobedience, sin. However, natural death, may be considered an allowable expression when referring to the fallen, condemned race, because it is the natural result of sin, common to all human sinners. So our Lord could not have died by disease, etc., unless

he had sinned, in which case his flesh would have been far from life-giving. Nor could his life be taken, except as he chose to give it as our ransom price, and that his flesh might impart life to us.

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"OUR lives should be like the days, more beautiful in the evening; or like the seasons, aglow with promise, and the autumn rich with golden sheaves, where good words and deeds have ripened on the field."

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As some rare perfume in a vase of clay
Pervades it with a fragrance not its own,
So when Thou dwellest in a mortal soul,
All heaven's own sweetness seems around it thrown.

The soul alone, like a neglected harp,
Grows out of tune, and needs the hand Divine;
Dwell Thou within it, tune and touch its chords,
Till every note and string shall answer Thine.

--Harriet Beecher Stowe.

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ABOUT HELL--CONTINUED.

HELL IN THE NEW TESTAMENT.

Having in our two previous issues examined the word *sheol*, the original and only word for hell in the Old Testament, and the word *hades*, most frequently rendered hell in the New Testament, we now complete this study by noticing every remaining instance in Scripture where the English word hell occurs. There are but two other words than *hades*, rendered hell in the New Testament, namely *gehenna* and *tartaroo*, which we will now consider in the order named.

GEHENNA.

This word occurs twelve times. It is the Grecian mode of spelling the Hebrew words which are translated "the valley of Hinnom." This valley lay just outside the city of Jerusalem, and served the purposes of sewer and garbage burner to that city.

The offal, garbage, etc., were emptied there and fires were kept continually burning there to consume utterly all things deposited therein, brimstone being added to assist combustion and insure complete destruction. But a living thing was never allowed to be cast into gehenna. The Jews were not permitted to torture any creature.

When we consider that in the people Israel, God was giving us object lessons illustrating his dealings and plans, present and future, we should expect that this valley of Hinnom, or *gehenna*, would play its part, too in illustrating things future. We know that Israel's priesthood and temple illustrated the Royal Priesthood-- the Christian church as it will be, the true temple of God--and we know that their city was a figure of the New Jerusalem, the seat of kingdom power, and center of authority-- the city [government] of the Great King, Immanuel. We remember, too, that Christ's government is represented in the book of Revelation (Rev. 21:24-27), under the figure of a city-- The New Jerusalem. There, after describing the class permitted to enter the privileges and blessings of that kingdom --the honorable and glorious, and all who have right to the trees of life-- we find it also declared that there shall not enter into it anything that defileth, or that worketh abomination, or lies; but only such as the Lamb shall write as worthy of life. This city full, representing the redeemed world in the end of the Millennium, was typified or represented in the earthly city, and the defiling, and abominable, etc., the class unworthy of life, which do not enter in, are represented by the refuse and the filthy lifeless carcasses cast into *gehenna* outside Jerusalem for utter destruction. Accordingly, we find it stated that those not found worthy of life, are to be cast into the fire (Rev. 20:15), fire here, as everywhere, being used as a symbol of destruction.

Thus we see that while *gehenna* served a useful purpose to the city of Jerusalem as a place of garbage burning, it, like the city, illustrated the future dealing of God, when the refuse and impure elements will be forever destroyed and prevented from contaminating the holy and pure, after that age of judgment, or trial, has proved which are sheep and which are goats.

Gehenna then was a type or illustration of the SECOND DEATH--final and complete destruction. Strictly speaking, none could be in any danger of the second death while as yet under the first, or Adamic death, and while as yet no ransom from it had been given. Consequently no one could have been liable to the second death before the coming of our Lord, who brought to light the plan of God (to be accomplished through Christ,) for the resurrection of all from the first death, and a second trial of all men individually for the eternal continuance of that life, by obedience to the law of Christ, the penalty of failure to comply with those just and righteous conditions being the second death--condemnation a second time to death, for failure the second

time, and this time individually. Nor is the world in general now liable to this penalty: none but consecrated believers could possibly incur it yet; because no others have escaped (even reckonedly) the condemnation that is on the world--the first death, for Adam's sin. The consecrated have escaped it reckonedly, the sin of Adam being no longer imputed to them. (Rom. 8:1; 4:6-8.)

But remember that Israel, though they were not, and could not be actually ahead of other men in this matter, yet for the purpose of being used as types of the future of God's dealing, they were treated typically as though the ransom had been given before they left Egypt, though only a typical lamb had been slain. When Jerusalem was built, and the temple, representative of the true temple, the church, and the true kingdom as it will be established by Christ in the Millennium, that people typified the world in the next age. Their priests represented the glorified Royal Priesthood, and their Law and its demands of perfect obedience, represented the Law and conditions under the New Covenant, to be brought into operation for the blessing of all the obedient, and for the condemnation of all who, when granted fullest opportunity, will not submit to the righteous ruling and laws of the Great King.

Seeing then that Israel's condition, etc., was a figure of the world's condition in the coming age, how appropriate that we should find the valley or abyss, gehenna, a figure of the second death, the utter destruction during the coming age of all that is unworthy of preservation, and how aptly, too, is the symbol, "lake of fire burning with brimstone," (Rev. 19:20) drawn from this same *gehenna*, or valley of Hinnom, burning continually with brimstone, the deadliness of brimstone adding to the force of the symbol fire, to express the utter and irrevocable destruction of the second death. How reasonable, too, to expect that Israel would have courts and judges resembling or prefiguring such courts and judges in the next age; and that the sentences of those (figurative) courts of that (figurative) people under those (figurative) laws, to that (figurative) abyss, outside that (figurative) city, would largely correspond to the real sentences of the real courts and judges in the next age. If these points are kept in mind, they will greatly assist us in understanding the words of our Lord in reference to gehenna; for though the literal valley just at hand was named and referred to, yet his words carry with them lessons concerning the future age, and the antitypical *gehenna*--the second death.

MATT. 5:21, 22.

"Ye have heard that it was said by them of old time, 'Thou shalt not kill; and whosoever shall kill shall be amenable to the judges:' but I say unto you, that whosoever is ANGRY with his brother [without a cause] shall [future--under the regulations of

the real kingdom] be amenable to the judges: and whosoever shall say to his brother Raca [villain] shall be in danger of the High Council: but whosoever shall say 'Thou fool' shall be in danger of hell [*gehenna*] fire."

To understand these references to council and judges and *gehenna*, all should know something of Jewish regulations. The "Court of Judges" consisted of seven men [or twenty-three,--the number is in dispute] which had power to judge for some classes of crimes. The High Council, or Sanhedrin, consisted of seventy-one men of presumed learning and ability. This constituted the highest court of the Jews, and its supervision was over the gravest offences. The most serious punishment was death, but certain very obnoxious criminals were subjected to an indignity after death, being refused burial and cast with the carcasses of dogs, the city refuse, etc., into *gehenna*, to be consumed there. The object of this burning in *gehenna* was to make the crime and the criminal detestable in the eyes of the people, and signified that the culprit was a hopeless case. It must be remembered that Israel hoped for a resurrection from the tomb, and hence they were particular in caring for the corpses of their dead. Not realizing the fullness of God's power, they thought he needed their assistance to that extent. (Exod. 13:19; Heb. 11:22; Acts 7:15,16.) Hence the destruction of the body in *gehenna* after death implied to them the loss of hope of future life by a resurrection. Thus it represented the second death in the same figurative way that they as a people represented, or illustrated, a future order of things under the new covenant.

Now notice that our Lord in the above words pointed out to them, that their construction of the Law, severe though it was, was far below the real import of that Law, as it "shall be" interpreted under the real kingdom and judges which theirs only typified. He shows that the command of their Law, "Thou shalt not kill," reached much farther than they supposed, and that malicious anger and vituperation "shall be" considered a violation of that Law, under the "new covenant," and that such as under the favorable conditions of that new age shall not reform so thoroughly as to fully observe this law, would be counted worthy of that which the *gehenna* near them typified,--the second death. However, the force and severity of that Law will be enforced only in proportion as the discipline, advantages, and assistance of that age shall enable each to comply with it.

The same thought is continued in

MATT. 5:27-30.

Here again the operation of the Law under the New Covenant is contrasted with its operation under the old, or Jewish covenant, and the lesson of self-control is urged by the statement that it is far more profitable that men should refuse to gratify depraved desires (though they were dear to us as a right eye, and as

convenient and almost indispensable as a right hand,) than that they should gratify these, and lose, in the second death, the future life provided through the atonement, for all who will return to perfection, holiness, and God.

These expressions of our Lord not only serve to show us the perfection (Rom. 7:12,) of the Law, and how fully it will be enforced and defined in the Millennium, but they served as a lesson also to the Jews, who previously saw, through Moses' commands, only the crude exterior of the law of God. If they had found it difficult in their fallen state to keep inviolate even the surface significance of the Law, they must now see the impossibility of their keeping the finer meaning of the Law, revealed by Christ. Had they understood and received his teaching fully, they would have cried out, Alas! if God judges us thus, by the very thoughts and intents of the heart, we are all unclean,

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all undone, and can hope for naught but condemnation to gehenna (to utter destruction, as brute beasts). They would have cried, Show us a greater priesthood than that of Aaron, a priest and teacher able to fully appreciate the Law, and fully able to appreciate and sympathize with our fallen state and inherited weaknesses, and let Him offer for us "better sacrifices," and apply to us the needed greater forgiveness of sin, and let him as a great physician heal us and restore us, so that we can obey the perfect Law of God from our hearts. Then they would have found all their needs in Christ.

But this lesson they did not learn, for the ears of their understanding were "dull of hearing;" hence they knew not that God had already prepared the very priest, and sacrifice, and teacher, and physician they needed,--who in due time redeemed those under the typical law, as well as all not under it, and who also "in due time," shortly, will begin his restoring work -- restoring sight to the blind eyes of their understanding, and hearing to their deaf ears. Then the "vail shall be taken away"--that vail of ignorance, pride and human wisdom, which Satan now uses to blind the world to God's true law and true plan of salvation in Christ.

And not only did our Lord's teaching here show the Law of the new covenant, and teach the Jew a lesson, but it is of benefit to the Gospel church, his body, also. For though we are not under the Law as a covenant (as the Jews were typically, and as the world in the next age will be actually,) but under grace [special favor], yet our favor is more clearly seen by reason of our Lord's words here. In proportion as we learn the exactness of God's Law, and what would constitute perfection under its requirements, we see that our Redeemer was perfect, and that we, totally unable to commend ourselves to God as keepers of

that law, can find acceptance with the Father only under the merit of our Redeemer, while none can be of that "body," covered by the robes of his righteousness, except the consecrated who endeavor to do only those things well pleasing to God, which includes the avoiding of sin to the extent of ability. Yet their acceptability with God rests not on their perfection, but upon the perfection of Christ, so long as they abide in him. These, nevertheless, are benefited by a clear insight into the perfect law of God, even though they are not dependent on the perfect keeping of it. They delight to do God's will to the extent of their ability, and the better they know his perfect law, the better they are able to rule and conform themselves in harmony with it. So, then, to us also the Lord's words have a lesson of value.

The point, however, to be noticed clearly, is the mistake commonly made, of supposing the gehenna which the Jews knew, and of which our Lord spoke to them, to be a lake of fire to be kept burning to all eternity, into which all would be cast who get "angry with a brother" and call him a fool, or who "look upon a woman to lust." Nay, the point is that "*gehenna*" symbolizes the second death --utter, complete and everlasting destruction. This is clearly shown by its being contrasted with life as its opposite. "It is better for thee to enter into life, halt, or maimed, than otherwise be cast into *gehenna*." It is better that you should deny yourself sinful gratifications, than that you should completely lose all future life, and perish in the second death.

MATT. 10:28, AND LUKE 12:5.

"Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to DESTROY both soul and body in hell" [*gehenna*]. See also another account of the same discourse by Luke--12:4,5.

Here our Lord points out to his followers the great cause they have for bravery and courage under the most trying circumstances. They were to expect persecution, and to have all manner of evil spoken against them falsely, for his sake, and the sake of the "good tidings" of which he made them the ministers and heralds; yea, the time would come, that whosoever would kill them would think that he did God a service. Their consolation and reward for this, was to come not in the present life, but in a life to come. They were assured, and they believed, that he had come to give his life a ransom for many, and that all in their graves must in consequence, in due time, hear the Deliverer's voice and come forth, either to reward, if their trial was passed in this life successfully, or to trial, as it must be, to the great majority who had not yet come to the necessary knowledge and opportunity constituting the new trial, secured for all by the ransom-sacrifice.

Our Lord here speaks of the present life and the life to come (which he was about to secure for all by the ransom-sacrifice he was giving); he calls that future condition the real soul or being [soul signifies being], while the present life [which is really a dying, rather than a living state,] he designates or indicates by the word "body." His bidding then, is, fear not them which can terminate the present [dying] life in these poor dying bodies, which, full of frailties and weaknesses and aches, you got from dying Adam. Care little for it, its food, its clothing, its pleasures, in comparison with that future existence or being which God has provided for you, and which, if secured, may be your portion forever. Fear not the threats, or looks, or acts of men, whose power can extend no farther than the present being, who can harm and kill these bodies, but can do no more. Rather have respect and deference to God, with whom are the issues of life everlasting--fear him who is able to DESTROY both the present dying existence and the future everlasting existence, in gehenna--the second death.

Here it is conclusively shown that *gehenna*, as a figure, represented the second death--the utter destruction which must ensue in the case of all who, after having received fully the opportunities of a future being or existence through our Lord's sacrifice, prove themselves unworthy of God's gift, and refuse to accept it, by refusing obedience to God's just requirements. For it does not say that God will preserve soul or body in gehenna, but that he can and will destroy both in it. Thus we are taught that any who are condemned to the second death, are hopelessly and forever blotted out of existence.

MATT. 18:9; MARK 9:43-47.

[Since these two refer to the same discourse, we quote from Mark; remarking that verses 44, and 46, and part of 45 are not found in the oldest Greek MSS. though verse 48, which reads the same, is in all manuscripts. We quote only what is in the ancient MS.] "If thy hand offend thee cut it off: it is better for thee to enter into life maimed, than having two hands to go into *gehenna*, into the fire that never shall be quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life than having two feet to be cast into *gehenna*. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into *gehenna*, where the worm dies not and the fire is not quenched."

All must agree with the prophet, after reading the above, that our Lord opened his mouth in figures and obscure sayings. (Psa. 78:2; Matt. 13:35.) No one for a moment supposes that our Lord advised the people to mutilate their bodies by cutting off their limbs, or gouging out their eyes. Nor does he mean us to understand that the injuries and disfigurements of the present

life will continue beyond the grave, when we shall "enter into life." The Jews whom he addressed must have understood him better than many to-day; because at that time the Jews had no conception of a place of everlasting torment, and knew the word *gehenna* to refer to the valley outside their city, which was not a place of torment, (nor a place where any living thing was cast,) but a place for the utter destruction of whatever might be cast into it; so that when they saw the Lord's expression regarding limbs and eyes to be figurative, they knew that the *gehenna* mentioned was not their valley of destruction, but a destruction which it prefigured or illustrated.

The Lord meant simply this: The future life which God has provided for sin-cursed, defiled and condemned man, is of inestimable value. It will richly pay you to make any sacrifice to receive and enjoy that life. Should it even cost an eye, a hand or a foot, so that to all eternity you should be obliged to endure the loss of these, yet it would be cheap at even that great cost. That would be better far than to retain your members and lose all in *gehenna*. Doubtless, too, the hearers drew the lesson as applicable to all the affairs of life, and understood the Master to mean that it would richly repay them to deny themselves many comforts and pleasures and tastes, dear as a right hand, precious as an eye, and serviceable as a foot, rather than by gratification to forfeit the life to come and be utterly destroyed in *gehenna*--the second death.

But now what about the worms and unquenchable fire?

We answer, In the literal *gehenna*, which is the basis of our Lord's illustration, the bodies of animals, etc., frequently fell upon ledges of rocks and not into the fire kept burning below; thus exposed, these would breed worms and be destroyed, as completely and as surely as those which burned. No one was allowed to disturb this valley's contents, hence the worm and the fire between them completed the work of destruction--the fire was not quenched and the worms died not. This would not imply a never-ending fire, nor immortal worms--the thought is that the worms do not die off and leave the carcasses there, but continue and complete the work of destruction. So with the fire also--if not quenched, it will burn on until all is consumed, just as we might say if a house were on fire which could not be controlled or quenched, but burned until the building was destroyed --it would be an "unquenchable fire."

Our Lord wished to impress the thought of the completeness and finality of the second death. All who go into the second death will be thoroughly and completely and forever destroyed; no ransom will ever be given again; there will be no occasion for any, for none worthy of life will be cast therein--but only those who love unrighteousness after coming to the knowledge of the truth.

Not only in the above instances is the second death pointedly illustrated by *gehenna*, but it is evident that the same Teacher used the same figure to represent the same thing, in the symbols of Revelation, though there it is not called *gehenna*, but a "lake of fire." Its use in Revelation shows that the time when the destruction, or second death, symbolized by the fire, will "consume the adversaries," will be during the Millennial age, and chiefly toward its close, when the sheep [the meek and good class,] will be separated from the goats [the froward and intractable class of mankind]. Then the goat class--with their "father, the devil," whose image of sin, pride and rebellion they retain and love, in spite of every favor and knowledge and opportunity granted them--will be cast into the "lake of fire"--the "second death," "everlasting destruction," the reality prefigured in *gehenna*.

The same valley was once before used as the basis of a discourse, by the Prophet Isaiah (Isa. 66:24). Though he gives it no name, he describes it, and all should notice that he speaks, not as some with false ideas might expect, of billions in flames and torture, but of the carcasses of those who transgressed against the Lord, who are thus represented as utterly destroyed in the second death.

The two verses preceding show the time, and it is in perfect harmony with the symbols of Revelation: it is in the new dispensation of the Millennium, in the "new heavens and new earth" condition of things.

GEHENNA OCCURS BUT ONCE MORE

--JAMES 3:6.

"So [important] is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature when it is set on fire of *gehenna*."

Here, in strong symbolic language, the apostle points out the great and bad influence of an evil tongue--a tongue set on fire [figuratively] by *gehenna* [figurative]. For a tongue to be set on fire of *gehenna*, signifies that a tongue may be set going in evil by a perverse disposition, self-willed, selfish, hateful, malicious, the sort of dispositions which, in spite of knowledge and opportunity, are like those which, unless controlled and reformed, will be counted worthy to be destroyed-- the class for whom "second death," the real "lake of fire," the real "*gehenna*," is intended. One in that attitude may by his tongue kindle a great fire, a destructive disturbance, which, wherever it has contact, will work evil in the entire course of nature.

TARTAROO RENDERED HELL.

The Greek word *tartaroo* occurs but once in the New Testament, and is translated hell. It is found in 2 Pet. 2:4, which reads thus:--

"God spared not the angels who sinned, but cast [them] down to hell [*tartaroo*] and delivered them into chains of darkness, to be reserved unto judgement."

Having examined every other word rendered hell in the Bible, and all the texts in which they occur, we conclude the subject with this, which is the only instance in which the word *tartaroo* occurs in the Scriptures. In the above text, all the words shown in italic type are translated from the one Greek word *tartaroo*. Evidently the translators were at a loss how to translate the word, but concluded they knew all about where the evil angels must be, according to "orthodoxy," and so they made bold to put them into hell, though it took six words to twist the idea into the shape they had predetermined it must take.

The word *tartaroo*, used by Peter, very closely resembles *tartarus*, a word used in Grecian mythology as the name for a dark abyss or prison. But the word *tartaroo*

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seems to refer more to an act, than to a place. The fall of the angels which sinned was from honor and dignity, into condemnation and dishonor. Hence we prefer to translate the sentence thus: "God spared not the angels who sinned but degraded them and delivered them into chains of darkness."--2 Pet. 2:4.

This certainly agrees with the facts known to us through the Scriptures; for these fallen spirits frequented the earth in the days of our Lord and the apostles at least. Hence they were not down in some place, but down in the sense of being degraded from former honor and liberty, and restrained under darkness, as by a chain. Whenever these fallen spirits, in spiritualistic seances, manifest their powers through Mediums, pretending to be dead human beings whom they simulate, they must always do their work in the dark, because darkness is the chain by which they are bound UNTIL the great Millennial day of judgment. Whether this implies that in the immediate future they shall be able to materialize, etc., in daylight, is difficult to determine. If so, it would greatly increase Satan's power to blind and deceive for a short season--until the Sun of Righteousness has fully risen.

Thus we close our investigation of the Bible's use of the word hell. Thank God, we find no such place of everlasting torture as the creeds and hymn-books, and many pulpits, erroneously teach. Yet we have found a hell, *sheol*, *hades*, to which all were condemned through Adam's sin, and from which all are

redeemed by our Lord's death; and that hell is the tomb--the death condition. And we find another hell [*gehenna*--the second death--utter destruction] brought to our attention as the final penalty upon all, who after being redeemed and brought to the full knowledge of the truth, and to full ability to obey it, shall yet choose death by choosing a course of opposition to God and righteousness. And our hearts say Amen.

True and righteous are thy ways, thou King of nations. Who shall not venerate thee, O Lord, and glorify thy name? For thou art entirely holy. And all nations shall come and worship before thee, because thy righteous dealings are made manifest.

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HOW SHALL WE BURY OUR DEAD?

DEAR SISTER RUSSELL:--I hope you will find time to look over and answer this suggestion which mother and I have been talking over. My mother is old, will be 80 years of age in February, is feeble, and is liable to be taken from us any time. God seems to have spared her all these years to be called out of Babylon, and to see his glorious light shine. It was so plain to her, when the truth was presented to her; it was of a truth meat in due season.

All of our kinsmen are strictly orthodox, and at my mother's funeral they will have some one of the shepherds of Babylon, to preach her funeral sermon, and I will not have it that way, if I can get you to comply with my mother's wish. I want to have this all fixed while my mother is here with me. I want you to write her funeral sermon, just as if she had written it herself.

We would write it ourselves, but we are only babes in Christ. I know if you will do it, it will be all right. So when the preacher comes I will present this written sermon to him, and request him to read this--my mother's request, and to have no other services.

I do not want to delay having it done, for mother wishes to see and read it, and to sign it with her own hand. Will you comply with this my wish and mother's? Although there are but few of the nominal church people who come to see us of late--for they think we are crazy or something worse--nevertheless they will come to mother's funeral, and I think by so doing I will let them know what my mother did believe and also give them some truth they never heard before. I leave it to you to select the text. Hoping you will not deny us this favor, I close with love from mother and self.

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In reply to this letter and other inquiries of a similar character we submit the following suggestions.

Death, under whatever circumstances it makes its approach, is a grim monster from which we instinctively shrink. Yet to those instructed out of the word of God, it loses much of its terror. The nominal church, and the world under its influence, have one common hope and fear concerning death. They dread it, not only because it is the severing of cherished earthly ties, but because of their fear of eternal misery, which they have been taught to believe may follow it. But while they believe that eternal torment is the portion of the large majority of mankind, in almost every individual case their human sympathies and reasonings get the better of their theology and their fears, and a little ray of hope is kindled, based not upon the knowledge of our Heavenly Father's gracious provisions for all, but merely upon their own human sympathies.

Yet such a hope is so uncertain that often great distress of mind is experienced. They have really no hope, as a sure, steadfast anchor to the soul in such an hour.

But with those who know our Father's plans, how different is the feeling with which they look upon the faces of their dead! There is, of course, the pang of severed ties, which leaves the heartache and wrings our tears, even though we know, like Martha, that they shall rise again; and the sympathizing tears of Jesus on that occasion show that such grief is not to be condemned. But at such times we sorrow not as those who have no hope, nor even as those whose hope is vague and indefinite. We know that already we are in the early hours of the glorious day which is shortly to bring release to the groaning creation; that the Life-Giver is already present; and that preparations are now being made to bring the dead ones back under more favorable conditions. And we would not, if we could, have them brought back one day sooner than our Father sees best.

We see that natural men who die are simply being hidden in the grave until the wrath upon the nations be overpast (Job 14:13), that they are waiting for the dawn of the great Lord's Day--the Millennium, and that the saints who now die in the Lord do not sleep for a moment, but are changed instantly, to the likeness of their Lord, and made ready for the great work of restitution just before them. Surely then WE should not sorrow as others who have no such assurance. We may rejoice even in the midst of tribulation, and in everything give thanks.

How shall we bury our dead? is a question asked by some who have come out of the various sects, and who feel that the old ceremonies on such occasions are not consistent with God's truth.

As to how the dead body shall be disposed of, is a matter of no consequence to the dead, but the proper disposal of the remains of our departed friends is a mark of our respect and affection. The prevailing customs among various people have much to do

with individual ideas of propriety on such occasions; and these are largely influenced by the prevailing religious beliefs and the hopes which they inspire for the future.

The modern Jews believe that the resurrection will take place in Canaan, and hence the desire of many of them is to die there, and often some of the sacred soil is strewn about the body of the deceased. The Romanist, believing in purgatory, and in the power of the Priest to ameliorate the condition of the dead, thought to be conscious in purgatory, thinks it necessary to have masses for the dead, to have the dead body sprinkled with holy water, and to bury in consecrated ground. And Protestants, believing as they do in the doctrine of eternal torment for all who are not Christians, look anxiously to Protestant clergymen to console them with the thought that there is some hope in the case of their departed friends, whether or not their faithfulness to God appeared in their lives. And even the world, under the influence of these teachings, would not consider their friends decently buried if a minister did not come to preach a funeral sermon, and to give the idea to those assembled, that the virtues of the deceased would sufficiently overbalance his sins, so as to secure for him an escape from eternal woe, especially if his name happened to be on a church roll.

The church nominal has a strong hold upon the people, in this and other public sentiments, created by the claims of the class which styles itself The Clergy. Many say, if we leave the sects to which we now are joined and recognize only the one, true church, "whose names are written in heaven," who will bury our dead? who will administer the ordinances of baptism? who will administer the elements of the Lord's Supper? etc.

To such we would say, that the clergy of the nominal church is a self-appointed class, claiming authority and power not scripturally vested in them more than in all the saints. The commission to preach the gospel is given to every consecrated child of God.--See Isaiah 61:1. The humblest are preachers divinely authorized now, as in the early church. No priest is needed to do for the brethren those simple offices which any one of them may perform for another. We have shown through the TOWER that their services are not needed either in the case of Baptism, or the celebrating of the Lord's Supper. Neither are they necessary for the burial of our dead. Nowhere in the writings of the apostles is there the least intimation that any of these services must or should be performed by a "clerical" class. On the contrary, "all ye are brethren" and may serve one another, except in marrying, which by civil law is taken out of your hands. Why, we ask, should any of those who recognize the errors of Babylon, call in her self-constituted "clergy" to serve them, when a brother or sister can be had to serve them better. Especially in the burying of your dead, how inconsistent and foolish it would be to call in those who are strangers to our

grander hopes, to offer to us at such an hour the poor consolations of ignorance, or at least of doubt and uncertainty, or the vague fancies of their own imaginations? Rather be guided in such matters by reason, in view of the teaching of God's Word.

Remembering that the dead are past our doing for them, let such opportunities as funeral occasions furnish be improved for the advantage of the living. Friends come together on such occasions to express their sympathy with the bereaved, and to show their respect for the dead, and they are generally in a more impressible frame of mind than usual. Here is a most favorable opportunity to impress the truth, an opportunity which should never be lost where we have the privilege of controlling or influencing the arrangements.

We would suggest here a simple line of thought which any brother or sister might present on such an occasion. From whatever standpoint we speak, the object should be to briefly make clear, First--the reality of death--that it is not life in any sense, but the cessation of life; and that it is not a blessing, but a curse pronounced against the race, as the penalty for sin; Secondly--that the only hope of the race is in a resurrection, in being created again, by the same power that first called us into existence; Thirdly--that an awakening from death, and an individual opportunity of retaining life, is secured for every human being by the death of Christ; Fourthly--that the restored life may be eternal, on the original conditions of perfect obedience, when perfect obedience is made possible to all.

And if the deceased is one of the consecrated, whom you have reason to believe has been "faithful unto death," it may be shown that such are now--since 1878--promised an immediate entrance into the reward of our high calling, since it is written, "Blessed are the dead who die in the Lord from HENCEFORTH."

For example, let us take for the text of such a discourse, which must necessarily be brief, the story of Lazarus' death and resurrection.

Read John 11:1-14 slowly, giving special emphasis to verses 11-14. Then comment somewhat as follows: Here we have the unmistakable fact of death, and our Lord's authority for calling it a sleep. It is actually death, but it was likened to a sleep in view of the resurrection. But what is actual death? Let Job tell us. He says, "Now shall I sleep in the dust, and thou shalt seek me in the morning [The Millennial morning when the night of death and weeping is past] and I shall not be;" that is, I shall not exist, having been destroyed. (Job 7:21.) Nevertheless, although he thus realized death to be destruction, he expresses his hope of a resurrection, saying, "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."--14:14-15.

If Job is not in existence, yet answers to the Lord's call, the call must signify a re-creation--a call into being again--a resurrection. No other meaning could reasonably attach to such language. The Psalmist adds his testimony to the same thought, saying, "Thou turnest man to destruction [to death] and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. [The lapse of time between death and the awakening is nothing to the dead when it is past, since they are entirely unconscious of it.] Thou carriest them away as with a flood; they are as asleep. In the morning they are like grass which groweth up. In the evening it is cut down and withered." (Psa. 90:3-6.) So brief is his present existence. Thus Job and David agree: the one says, when dead, "I shall

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not be:" the other says death is "destruction:" and both, like Jesus, liken it to a sleep, because there is to be an awakening, a resurrection.

God meant no pleasant, agreeable thing when he pronounced death as a curse, a penalty for sin. The Scriptures, throughout, represent it as an enemy (1 Cor. 15:26.) but, thank God, as an enemy from which there is at an appointed time to be a grand release, a resurrection, accomplished by him who redeemed us.

The faith of some seems to stagger at this promise of God when they come to view death in its true character. If death

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means non-existence, destruction, as the Scriptures affirm, then how, say they, is a resurrection possible? But Paul asks, "Why should it be thought a thing incredible with you that God should raise the dead?" (Acts 26:8). And he shows clearly that he understood death to be destruction, saying, that if there were no resurrection those who had fallen asleep in Christ were perished, and the hope of the church was vain.--1 Cor. 15:15-18.

When God makes a promise there is no room for doubt. And those who have the faith of John (Matt. 3:9), who believed that God could of the stones raise up children unto Abraham, are also able to believe that he can resurrect, or create again, that which was once destroyed.

A single thoughtful glance at the plan of redemption assures us beyond a doubt of a resurrection--"both of the just and the unjust," as our Lord declared. (Acts 24:15; John 5:28,29.) For we read that "As in Adam all die, even so in [or, by] Christ shall all be made alive," (1 Cor. 15:22,) and He "gave himself a ransom for all, to be testified in due time."

But when will this due time come? Peter answers (Acts 3:21,) that it will be at the second advent of Christ--"whom the heaven must receive UNTIL the times of restitution of all things." The restitution, or restoring of all things, is the object of his coming. While in God's arrangement it will require a thousand years to restore the race to its original perfection, the awakening from death is necessarily a first part of this restitution work.

Although the race was redeemed nearly nineteen centuries ago, and Christ has not yet taken his purchased possession, this does not argue against the promise; for it is to be fulfilled at the time appointed --when Christ takes his great power and begins his reign, and the present powers of earth have passed away.

Job says, "O that thou wouldst hide me in the grave, that thou wouldst keep me secret until thy wrath be past, that thou wouldst appoint me a set time and remember me." And again he says, "So man lieth down and riseth not till the heavens be no more: They shall not awake, nor be raised out of their sleep." (14:12.) The present order of things, or dominion of earth, is symbolically termed the heavens. The order of things that now obtains in the world must give place to the kingdom of Christ, the "new heavens." And under the glorious privileges and opportunities of the Millennial reign of Christ, the dead shall be awakened and brought forth to share its advantages, which, if properly improved, will lead to life eternal. The restored life will be eternal on the original condition of perfect obedience to God. And perfect obedience will be possible to all when fully restored.

If we have reason to believe that the deceased was one of the "elect," "little flock," we might refer to his hopes and their realization somewhat as follows:

But we are taught, also, that there are to be various orders in the resurrection-- a first or chief resurrection, as well as a general resurrection. And it is written, "Blessed and holy is he that hath part in the first resurrection." Such are those believers only, who are entirely consecrated to God, and faithful unto death. Such are to be joint-heirs with Christ, kings and priests unto God, and shall reign with Christ a thousand years, sharing with him in the great work of restoring all things. The resurrection of this class is first, not only in point of time, but also in point of importance. Such was the hope for which our (brother or sister) lived for the last--years and such the hope in which he died.

It is no vain thing to serve the Lord with the whole heart. Such shall reap a glorious reward with which the light afflictions of the present time are not worthy of comparison. Lukewarm service is an abomination in the sight of Him who readeth the heart; while even the imperfect service of those whose hearts are fully set to do his will, is well pleasing unto God. And the Lord,

who discerneth the thoughts and intents of the heart, will make no mistake, nor will he be slack concerning his promises. Faithful is he that calleth you, who also will do it. (1 Thes. 5:24.) Let each lay well to heart the solemn lessons of God's Word and rest in implicit faith in its sure fulfillment.

It would be appropriate also, if the circumstances should warrant it, to refer briefly to the general lesson taught by such an occasion to all. How that this life is the time in which our love for God, for his truth, and for our fellow men, can take an active form and display itself in deeds of self-sacrifice, whose sweet incense will endure when life is gone and precede us into the life to come. Appropriate words of sympathy for the bereaved ones, reminding them of God's care and love and protection, will suggest themselves according to the varying circumstances.

MRS. C. T. R.

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DYING TESTIMONIES.

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

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

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

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

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

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

Methodists place great stress upon the dying words of one of their bishops--"I am sweeping through the gates of the New Jerusalem, washed in the blood of the Lamb." This, we can only regard as the outgrowth of his erroneous theology. The New Jerusalem was not yet in existence, but in due time he will be awakened when it will be gloriously established. Other Christians of the various denominations have similar ideas, and often base their hopes on similar errors, while passing by the

sure and only foundation of hope given in the Scriptures. The truth gives a confidence in God which cannot be shaken, and which is an anchor to the soul both sure and steadfast, even amid the surges of Jordan. MRS. C. T. R.

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A SINGULAR COINCIDENCE.

In the course of conversation with the Rev. W. C. Van Meter, who is now on a visit to this country, in a brief interval of his mission work in Italy, he informed us that he had been enabled to print a large number of copies of the Gospel according to John in Italian for use in the Sunday Schools of Rome. The children there are following the International Course, the subjects of which just now are in that gospel. A singular coincidence, which shows the changes which God has worked, is that the gospel was actually printed in the room formerly used as the torture-chamber of the Inquisition. The printer who had undertaken the work was obliged to leave his former business premises, and looking around for a new location, selected rooms in an ancient edifice that appeared suitable. There he set up his presses and compositors' cases. A strange-looking iron ring in the ceiling arrested his attention, and on making inquiries about it he learned that he was actually in the old Inquisition, and that the room he occupied had served as a torture-chamber. There within the walls that have resounded with the cries of men and women suffering for conscience' sake, he set up and printed the gospel of John.--Dawn of Morning.

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"THE LARGER HOPE."

Scene at the rooms of the American Board of Foreign Missions. Application by a missionary to go abroad and preach the gospel of the Son of God. Examination follows:

Dr. Alden--"What is your name?"

Paul--"My name is Paul."

Dr. Alden--"How old are you?"

Paul--"About 1887 years old."

Dr. Alden--"Your age is in your favor, but what do you believe about the future state of the heathen?"

Paul--"As in Adam all die, even so in Christ shall all be made alive."

Dr. Alden--"I am sorry to say, sir, that, though you may be a good man and a good preacher, you are afflicted with too much hope to be a suitable missionary for the American Board."--
Christian Register.

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THE zeal and enthusiasm of sinners in the service of the devil should put to shame the indifference and sloth of Christians in the service of God.

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AND
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C. T. RUSSELL, EDITOR.

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 FREE.
Including special number (Millennial Dawn, Vol. I., paper bound) seventy five cents. Remit by draft, P.O. Money Order, or Registered Letter, payable to C. T. RUSSELL.

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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? Harken diligently--and eat ye that which is good, and let your soul delight itself in fatness."--ISAIAH 55:1,2.

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Entered as SECOND CLASS MAIL MATTER, at the P.O., Allegheny, Pa.

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TELL ANY, who do not get the TOWER because too poor, that it is their own fault. They should read the TERMS above. God has thus provided food, for all his children.

DEAR FRIENDS:--The general work is great, and as at present situated, it is impossible to answer your welcome letters. Please accept our good wishes and the TOWERS and DAWN as your answers, just as when you pray to God you accept the answers already given you in the Bible.

MANY inquiries come for our reason for regarding 1878 as the turning point from which it is henceforth, blessed for the dead who die in the Lord. (Rev. 14:13.) This will be made clear in DAWN VOL. II. How soon it will be ready we cannot yet say definitely. Please wait as patiently as possible.

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TILL HE COME.

Because Paul, referring to the Lord's Supper, says that we do thus "show forth the Lord's death till he come," some regard that as a limitation. Consider, however, that in the Jewish age the typical lamb was slain and eaten every year, until our Lord, the true or antitypical lamb, came. But when John the Baptist introduced our Lord as present, and said "Behold the Lamb of God," the killing and eating of the typical lamb did not at once cease to be proper; for our Lord himself observed it up to the same night in which he was betrayed. The commemoration of the typical lamb only ceased to be proper, when the antitypical lamb was slain on Calvary.

So now, our Lord, the true Lamb of God, gave us the bread and wine as emblems of his flesh and blood, given for us--for our passing over or sparing. And we are to commemorate his death with these emblems until he comes, and until the last member of his body shall have been passed over--into the fullness of salvation, with him and like him. Then the symbol shall cease,

the antitype having fully come in our being thus passed over. Until this grand consummation of our hopes, it is proper for us to show it forth by commemorating his broken body and shed blood by which it shall be secured.

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VIEW FROM THE TOWER.

A very precious season of communion of saints was the four days meeting held by the church at Allegheny, commencing Sunday, March 25th, and closing Wednesday night, March 29th. Though the weather was unfavorable the attendance was good, and it might be said that it was four days of continuous meeting, broken only by intermissions for rest and food.

The number from abroad was about as usual, and though some of the faces were new we were already acquainted by letter. The greater number of these were from Ohio, West Virginia, Maryland, Virginia, New York, and of course Pennsylvania; while some came from far off Minnesota and Wisconsin.

Our first meeting at half past ten o'clock Sunday morning was of a social character, and we need not tell you that the testimonies as to the Lord's dealings, and the preciousness of the truth, and its spread in different localities were warm, heart-cheering, stimulating and encouraging in the extreme. Our hearts burned within us, as for two and a half hours we communed together, and then adjourned almost from necessity, while as many more were yet unheard from, though the testimonies still continued in a less formal way during the hour for our noon lunch as well as during the intermissions of the days following.

It was a ministerial conference in the truest sense; yet not composed of ministers of sectarianism, nor such as would be generally called ministers by men to-day, but ministers (servants) of Christ, in the Scriptural use of that word, all of them or with few exceptions. The report of each consisted mainly of a brief statement of his service of the Lord and his truth, and the blessing and strength he himself had enjoyed while endeavoring to dispense the words of life to others. One brother with tears in his eyes told how the truth filled his heart and overflowed in desire and effort to bless his neighbors, how he had been misunderstood by some, and misrepresented by others; of how he had gotten a brother of our Allegheny church to come up and preach eight public discourses in eight days, and how some had been blessed by this means and his distribution of Arp tracts and loaning of Dawns. Brother Adamson told of his field which at present is in central Ohio. He is doing a great work, putting Dawn into the hands of thousands, besides holding meetings with the interested and writing articles for secular

journals to thus draw the attention of the masses to the truth and its beauty as compared with the errors and distortions so far from the "glad tidings," yet commonly dispensed under the name of "gospel." Among the many other testimonies, all of which were cheering, was that of Brother Wright, of Wisconsin, and Brother Page, of Minnesota. These two were insurance agents until a short time ago; now they are preachers of the glad tidings of great joy, which shall be to all people. Not that they have left the insurance business, but that now it is secondary to the preaching of the cross of Christ and the restitution, and kingdom which now is the first, the chief business of life: The insurance business stands related to their present work as tent-making did to Paul's ministry (Acts 18:3)--as a necessary means to the

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one grand work and end in view. And thus it is with all the consecrated when they come to see the privileges of the present high calling. With all such to whom as ambassadors of God this ministry of reconciliation has been committed, (2 Cor. 5:20) the service in the "Royal Priesthood" is superior to all else.

Brother Wright who will be remembered as the defender of Episcopalian church views in the TOWER of last October related how a copy of Dawn loaned to him, had under God's blessing been instrumental in opening his eyes to see wonderful things in the Bible, and a beauty and fullness in God's character and plan, which lifted him out of the rut of churchly formalism, into heart fellowship and communion with the Heavenly Father and with our Lord who redeemed us. Long ago consecrated and earnestly desirous of doing the will of God, he had been misled by the low standard prevailing in the nominal churches. The traditions and customs of the churches had fettered and dwarfed him, but when the truth entered it proved his heart to have been warm, consecrated, "good ground" by the vigorous growth so soon attained. Though not one year has passed since DAWN was first loaned him, he has come to see the truth clearly for himself,--so clearly and strongly as to leave the Episcopal church and trust only in his membership with us and all the consecrated in THE CHURCH "whose names are written in heaven," and to outwardly symbolize, by immersion in water, his consecration long ago made, to be faithful even unto death in the service of God.

In that short time, too, Bro. W. has sent to friends and acquaintances whom he trusted might have "an ear to hear" these glad tidings, nearly one hundred copies of DAWN, many of them accompanied by letters urging careful and prayerful readings. Some good fruit has already resulted among his insurance acquaintance: Brother Page who came over nine hundred miles to feast and commune being one of these.

Bro. Page told us of joy, peace and renewed love toward our God within the last six months; how he had been an earnest consecrated child of God, but that as he began to use his God-given reason upon the plan presented by the churches, as the plan of God--to save a few and torment the great majority of his creatures to all eternity, he had become skeptical and worldly, though he still kept seeking after truth. He told us of how Spiritism, Swedenborgism, and other counterfeits, found him hungry and led him to study them, and that DAWN reached him just in time, as a helping hand stretched out by our great Head for his aid. Yet, when DAWN came to him through the mail (sent by our Lord through Bro. Wright), he glanced at it, and supposing it to be an "Adventist" publication, was about to put it into the waste basket, when another glance led him to take it home and read it. Bro. P.'s every word and tone witnessed to the fact that he had found the Lord again--found him more beautiful and lovable than he had ever before realized. Christ is reinstated the Master of his heart, his tongue, his moments and his all. He, too, has been planted in the likeness of Christ's death--immersed in water in symbolization of his death with him. You will know of Brother Page's zeal for the Master and his honor, when we tell you that within the past six weeks we have sent him nearly one hundred copies of DAWN for loaning and mailing to his friends. We give these last two cases somewhat in detail, knowing how greatly you will appreciate their promptness and earnestness. Our prayers are with them and with all who are serving the truth and using whatever talents they possess.

The afternoon discourse was upon Baptism, the substance of which may be presented in next month's TOWER: It was followed by the immersion of thirteen in water, in symbolization of their burial into Christ.--Rom. 6:3-5.

The evening service was a precious season, as with simplicity we partook of the emblems of our Lord's broken body and shed blood, after considering their import as presented in the March TOWER. While rejoicing together and realizing that it was good to be there, the loved and scattered members of the one body of Christ were not forgotten, but were borne upon our hearts and lips before the throne of grace.

The subsequent meetings were every one precious, and were devoted to the examination of various doctrines and topics as requested by those present. We trust that the sweet memories of those hours of communion, and those precious lessons and unfoldings of the word of truth learned at the Master's feet may comfort and cheer not only those present, but many others through them.

A letter from Brother Tackabury came, just as the meeting was closing, telling us that he is sinking rapidly. The company unanimously desired that their love and sympathy be communicated to him.

Letters since received from various quarters tell of a very general commemoration and of precious seasons.

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A sister who has been loaning and selling DAWNS, hands us the following letter received by her lately:--

Washington Co., Ohio.

DEAR FRIEND:--You will remember me as one to whom, some months ago, you loaned Millennial Dawn Vol. I. After reading it once, I wrote to you, stating some difficulty in understanding some part, and that I wished to read it again. A friend also wanted to read it, so we concluded to buy it. I have read the book through a second time, and some parts of it many times over. I cannot tell you how I felt when reading "The Plan of the Ages" the first time. It was so new and startling, so different from what I had always believed the Bible taught, and yet so beautiful, it filled me with wonder and awe. And the more I read and studied the more beautiful it appeared.

I have received several copies of ZION'S WATCH TOWER, and think they must contain the "meat in due season," they are so satisfying. It makes all other reading seem stale. I shall wait with impatience for Vol. II.

I would like to spend all my time selling "Millennial Dawn," if I had strength to do so, but I am not able. I have, however, made some effort, and have sold some. Hope I will be able to do more in future. Yours in spirit, MISS M. P.

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Washington, D.C.

DEAR BROTHER RUSSELL:--While out with Dawns I met and sold a copy to a young man, aged about eighteen years, whose father was very angry, and made some threats, that if I sold his boy a book I would be sorry for it, but as the book was delivered and paid for, I simply offered to refund the money if not satisfactory. The young man refused, saying he wanted the book. I left his store, thinking I would not care to ever enter it again, but after I had related to my wife what had transpired, we concluded the better plan would be to continue dealing with them as usual, unconcerned as though nothing had happened. Two weeks later the father apologized, saying that my actions surprised him, as he never expected me to come into his store again. But because I came back and spoke to him as though nothing unpleasant had ever occurred, he concluded to read the book, and did so, and was surprised to find it the grandest book he ever saw. He had decided to commit it to the flames, and had I followed my first inclination, he doubtless would have done

so. He has since read the book and recommended it to others, and sold one for me, and last night ordered a cloth bound book, saying he would give the one he had to some poor person who was unable to purchase a copy. So please send me a copy of Dawn, cloth bound, at your earliest convenience.

Yours in hope, C. A. H.

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DEAR BROTHER RUSSELL:--Please use this gold \$5.00 for the Lord's poor in sending the TOWER to those too old and poor to pay for it, or in any way you see best. It has been treasured; but now I make it a small New Year's offering to the dear Lord, who has given me so much light and knowledge. Yours for the truth.

A FRIEND.

Bellmont, Ill.

DEAR BRO. AND SISTER:--We have reason to rejoice that our labor in the Lord has not been in vain. About two weeks ago a brother from Indiana, formerly of the Christian Church, stopped at my house to sell medicine, and on seeing the chart on the wall at my reading table, he said to wife, do you read what belongs to that chart? She answered, Yes, and understand it. He said he also was a reader of the TOWER. The tears of joy fell thick and fast. He enquired for me, and when we met I cannot describe my joy; he was the first one of this faith that we had met, and we had a feast of love for about one week. Send on the TOWER, also the balance of this five dollars in Millennial Dawn with some Arp Slips.

The people are beginning to ask for this Bible teaching. Our hearts desire is to meet with you next March, to celebrate the Lord's Supper. If we cannot we will celebrate the Passover at home.

Yours,

W. M. Y.

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CHRISTIAN EXPERIENCE.

"What is your experience, brother? Tell us what the Lord has done for you." These are expressions with which the majority of professing Christians are familiar; and the responses to such a call from the leader of a meeting are generally a narration of the feelings or sensations experienced; some very thrilling, and others exceedingly common place: in short-- Christian

Experience from a prayer-meeting stand-point has become largely a matter of sensation. A man or woman may have known the Holy Scriptures from a child and taken them as a guide, may have followed the Savior and lived soberly, righteously and godly in this world, and yet, if he or she cannot relate an "Experience" after the approved order, they are almost unchristianized by some.

Do not misunderstand me. I would not belittle anything by which a believer has been brought into communion with his God, or any sensation that may be the legitimate outgrowth of such communion.

I do believe, however, that this religion of sensation has been fostered and encouraged until it has reached an abnormal growth. Turning to the Word for light, we find that the term, in the sense in which

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it is now used, is unknown. The method in conversion as well as in practice has been completely revolutionized since the days of the Apostles.

What is Experience? According to Webster it is "wisdom gained from practice;" and this definition is very appropriate for Christian as well as worldly Experience. In Rom. 5:3,4 we read, "We glory in tribulations also; knowing that tribulation worketh patience; and patience experience; and experience, hope." Christian Experience is not merely sitting down quietly and letting the Spirit of God work in our hearts--it is eminently practical, and it is impossible to divorce experimental from practical Christianity. He who would relate an Experience of what the Lord has done for him must at the same time narrate what he has done for the Lord. It may do while we are nestlings to open our mouths with the incessant cry, Give! Give! but a time comes when we must put away childish things, and meet the stern realities of the new life. It is not sufficient to pray "Lord, what will thou have me to do?" unless, when the service is shown us we immediately perform the duty, and thus become doers of the word.

Christian Experience is not the exaltation of feeling, or ecstasy that finds expression only when inspired by the ardent songs, prayers and exhortations of Christian fellowship; and he who is dependent upon such "means of grace" for his vitality, is but an infant in experience.

Christian Experience is "putting off the old man with his deeds, and putting on the new man which is renewed in knowledge after the image of him that created him."

Christian Experience is growth--"To grow in grace and in the knowledge of our Lord and Saviour Jesus Christ;" to be rooted

and grounded in Love, and grow up in all things like unto Him who is our Head.

Christian Experience is to build up a character, "adding to faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."

Christian Experience is to be laborers in the Lord's vineyard, workers together with God; and it is to be soldiers of the Cross armed cap-a-pie with the whole armor of God, following the Captain of our salvation.

Christian Experience is visiting the widow and fatherless in their affliction, and keeping ourselves unspotted from the world. As an example of true Christian experience the reader is referred to the experience of Paul as recorded in 2 Cor. 11 and 12.

It is in such schools as these that the Christians gain Experience; and this is the true Experience that worketh hope that maketh not ashamed, because the love of God is shed abroad in our hearts. --Word of Truth.

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ROMANISM AND THE SCHOOLS.

The Christian Herald says:--

"An attack on the Public School System is reported from the Northwest. The Roman Catholics are endeavoring to so curtail the efficiency and development of the public schools as to fill sectarian schools with the children for whom the public schools have no provision. The Evening Post mentions several movements of this character. At Barton, Wis., the Roman Catholics attended the annual meeting in force, and passed a resolution that no public school should be maintained for a year. At Melrose, Minn., the priests succeeded in getting the public school year shortened, thus giving the parents the option of letting the children remain idle or sending them to the Romanist schools. And in Stearns county, Minn., the Romanist catechism is openly taught in the schools in defiance of the law, while religious instruction is given by the priests either at the opening or closing of the schools."

An English writer of some note, H. G. Guinness, writes thus:--

"Fifty years ago there were not 500 Roman priests in Great Britain; now there are 2,600. Fifty years ago there were not 500 chapels, now there are 1,575. Fifty years ago there were no monasteries at all in Great Britain; now there are 225. There were even then sixteen convents, but now there are over 400 of these barred and bolted and impenetrable prisons, in which 15,000 English women are kept prisoners at the mercy of a

celibate clergy, who have power unless their bequests are obeyed, to inflict on these hapless and helpless victims torture under the name of penance. Fifty years ago there were but two colleges in Great Britain for the training of Roman Catholic priests-- i.e. of men bound by oath to act in England as the agents of a foreign power, the one great object of which is avowed to be the dismemberment of our empire and the ruin of our influence in the world; now there are twenty-nine such schools. And, strangest of all, England, which once abolished monasteries, and appropriated to national use the ill-gotten gains of Rome, is now actually endowing Romanism in her empire to the extent of over five million dollars per annum." (The exact amount is L.1,052,657.)

The chief result of Home Rule is to be the extirpation of Protestantism in Ireland. Catholic Progress says: "The woes of Ireland are due to one single cause--the existence of Protestantism in Ireland. The remedy can only be found in the removal of that which causes the evil. Would that every Protestant meeting-house were swept from the land! Then would Ireland recover himself, and outrages be unknown."

That this attempt would be made is not to be questioned. Cardinal Manning insists that it is a sin, and even "insanity," to hold that men have an inalienable right to liberty of conscience and of worship, or to deny that Rome has the right to repress by force all religious observances save her own, or teach that Protestants in a Catholic country should be allowed the exercise of their religion. "Catholicism," says a Roman magazine, "is the most intolerant of creeds; it is intolerance itself. The impiety of religious liberty is only equaled by its absurdity."

A most important point to be borne in mind in consideration of this question is, that Romanism is not a religion merely, but a political system. We are of course bound to allow to Roman Catholics the liberty of conscience which we claim for ourselves; but we are not bound by any law, human or divine, to allow them the right of conspiring for the overthrow of our liberties, government, and empire. Adam Smith well says: "The constitution of the Church of Rome may be considered the most formidable combination that was ever formed against the authority and security of civil government, as well as against the liberty, reason, and happiness of mankind."

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JEWISH AWAKENING IN SIBERIA.

The awakening among God's ancient people, like the stirring of the dry bones in Ezekiel's valley of vision, cannot fail to command the attention of thoughtful Christians. It has been

rather customary among some religious teachers, wherever they could find a curse in the Bible, to hand it over to the Jews, while, when they came across a blessing there, they would coolly appropriate it to the Gentiles. But the Lord usually has his own way, and fulfills his own word, and as his threatenings have been fulfilled, so no good thing which he has really promised will fail to be accomplished in due time. Hence, while we guard against one-sidedness and prejudice in all directions, we may watch with interest and hail with joy every token of blessing upon the long scattered and afflicted sons of Jacob, "of whom, as concerning the flesh, Christ came, who is over all blessed for evermore."

The Presbyterian Witness says: "News comes from ice-bound Siberia of a gospel movement essentially the same as that of Rabinowitz. The leader is Jacob Scheinmann, a Polish Jew, who twenty years ago, through independent thought, came to the conclusion that the Messiah, the Son of David, was the true Savior. The strict Talmudic Jews got him transported to Siberia, where for fifteen years he labored, almost unheeded, to awaken faith in his fellow-exiles. Among the uncalled-for mail matter which he found at Tomsk, where he was engaged in business, was a pamphlet by Rabinowitz, with whom he at once communicated. He has been busy disseminating his views through pamphlets called 'The Voice of One Crying in the Wilderness.' Delitzsch's Hebrew translation of the New Testament is being eagerly read and studied by the Siberian Jews. It is said that fully 36,000 copies have been thus used."--Armory.

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"THE man whose honor cannot be trusted in a business transaction is an infidel, though he superintends a dozen evangelical Sunday-schools, presides at the noonday prayer-meetings, and is accounted the most polished pillar of the church."

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A THOUGHT.

To-day I seem to understand
That pain and struggle, grief and care,
Are chisels in an unseen Hand
That round us into statues fair.

--A. P. Miller.

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UNFINISHED MUSIC.

I sat alone at the organ,
At the close of a troubled day,
When the sunset's crimson embers
On the western altar lay.

I was weary with vain endeavor,
My heart was ill at ease,
And I sought to soothe my sadness
With the voice of the sweet toned keys.

My hands were weak and trembling,
My fingers all unskilled,
To render the grand old anthem
With which my soul was filled.

Through the long day's cares and worries,
I had dreamed of that glorious strain,
And I longed to hear the organ
Repeat it to me again.

It fell from my untaught fingers
Discordant and incomplete.
I knew not how to express it,
Or to make the discord sweet;

So I toiled with patient labor
Till the last bright gleams were gone,
And the evening's purple shadows
Were gathering one by one.

Then a Master stood beside me,
And touched the noisy keys,
And lo! the discord vanished
And melted in perfect peace.

I heard the great organ pealing
My tune that I could not play,
The strains of the glorious anthem
That had filled my soul all day.

Down through the dim cathedral
The tide of music swept,
And through the shadowy arches
The lingering echoes crept;

And I stood in the purple twilight
And heard my tune again,
Not my feeble, untaught rendering,
But the Master's perfect strain.

So I think, perchance, the Master,
At the close of life's weary day,
Will take from our trembling fingers
The tune that we cannot play;

He will hear through the jarring discord
The strain, although half expressed;
He will blend it in perfect music,
And add to it all the rest.

--M. E. Kinney.

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SHALL ACCOMPLISH THAT WHICH I PLEASE.

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign, that shall not be cut off."--Isa. 55:9-13.

It will be observed by reference to the preceding verses of this chapter that the world, and not the saints, are here addressed. Their ways and thoughts are not as God's ways and thoughts. But it is the privilege of the saints, the meek and fully consecrated children of God, who have laid aside their own ways and their own thoughts, to both know and walk in God's ways, and by thus knowing and coming into sympathy and harmony with him, and viewing all things from his standpoint, to thus think his thoughts. Thus it is written (Psa. 25:9) "The meek will he guide in judgment; and the meek will he teach his way."

Some accept this text as unquestionable proof of the Calvinistic, or rather fatalistic doctrine of unconditional election, claiming it to be a part of God's plan that the eternal destiny of each individual was unalterably fixed, long before any of them were brought into existence. Those who hold this opinion differ to some extent as to what that destiny may be; but this is no part of the question under consideration.

Those who so confidently quote the above words--My word shall not return unto me void, but shall accomplish that which I please, etc., should very carefully study God's purpose and see

what it is that God designs or pleases to accomplish by sending forth his word. Though the assertion is true of God's purpose or plan as a whole, the part of his purpose to which particular reference is made in this connection, is clearly shown by the following verses to be the great restitution-- "For ye shall go out with joy and be led forth with peace, etc." No special reference is here made to his purpose for the church, since the world, and not the church, is here addressed through its type, the nation of Israel. As surely as the Lord hath spoken it, his word shall not return unto him void, but shall accomplish his purpose in sending it. God nowhere says that he sends his word to individuals with a determined purpose to accomplish their conversion to him; and that because he sent it for that purpose, the conversion of those individuals is sure to follow sooner or later. Nor does he say that he sent it to some other individuals with a determined purpose to accomplish their eternal ruin. Read the parable of the sower: The seed was sown abundantly, and for a particular purpose; but that which fell by the wayside and was quickly devoured by the fowls, did no injury to the wayside: it left it just as it found it. That which fell on stony ground, where because it had not much depth of earth it withered away, did no injury to the stony ground. And that which fell among thorns and was choked by them, did no injury. Neither did the seed sown do any good in such places. It simply left them as it found them. But the sower should spend no special effort to sow the seed in such hopeless places. As the parable indicates, he should be sowing it in prepared ground so far as he is able to judge. Otherwise, his first efforts should be to help to prepare the ground preparatory to the sowing of seed, and this should be done in the seasons most favorable-- while most impressible.

But though the seed did no harm where it brought forth no fruit, the good and prepared ground which received it was richly blessed with an abundant and glorious harvest; and in this, the purpose and only expectation of the husbandman was fully accomplished. He did not expect a harvest from the rocks, among the thorns, or on the wayside. Nor was the seed of truth so scarce that he needed to order the sower to sow with such scrupulous care that not a grain of it should fall in such places-- "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, and it tendeth to poverty. The liberal soul shall be made fat, and he that watereth shall be watered also himself." (Prov. 11:24,25.) So then neither the seed nor the sower has anything to lose by the scattering broadcast: nor is the untilled ground injured. And this applies to the sower of truth, as well as in the figure to the sower of grain. We know that the truth will bring forth good fruit only in good hearts, yet we are to preach the good tidings to all who are willing to hear.

"Do not cast your pearls before swine," one quotes. No, of course not: Do not give the precious pearls of deep spiritual truth which none can receive save the consecrated, for whom it

was designed, to those who love to wallow in the mire of sin, and root after that which will satisfy the cravings of their fallen nature. To do so is only useless, and they will turn and rend you.

God's word shall not return unto him void. It shall accomplish that whereto it was sent in this age, viz., the gathering out from among the mass of mankind a peculiar people--the meek of the earth, a little flock begotten by the word of truth, that they should be a kind of first fruits of God's creatures. (Jas. 1:18.) By the sending out of his truth during the prevailing darkness and opposition with which it meets on every hand, God seeks out, develops, tests and separates this peculiar class, which is to be a peculiar treasure unto him above any fruit which shall be gathered in any other harvests. They are his jewels, the chaste virgin of Christ, and soon shall become his glorious bride. And this purpose shall be fully accomplished within the appointed

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time, in the end of the Gospel age; for it was the work mapped out for this age only.

But this age is not the only sowing and reaping time: another plowing with the plow of trouble, and harrowing with the harrow of affliction and pain, has during our time of development been making the world ready for a grand sowing and growing during the Millennial Age, with a great and good harvest of ripe and fully developed human fruitage in the close of that age. Just as surely as the mouth of the Lord hath spoken that his word shall not return unto him void, but shall accomplish that whereto it was sent, so surely shall that harvest yield abundant fruit. Has He not said as forcibly and as clearly that "The knowledge of the Lord shall fill the whole earth, as the waters cover the sea," that "All the families of the earth shall be blessed" through the Christ, and that "all nations shall come and worship before him;" as that during the Gospel age his purpose has been to "take out" of the world a peculiar people--a little flock? Can one part of his word fail more than another? Surely His word shall not return void, but shall accomplish all his glorious purposes.

In the great and unparalleled time of trouble by which the Millennial age is introduced, the whole field, "the world" (Matt. 13:38), will receive its final and most effective harrowing, after which will follow the sunshine--for the Sun of righteousness shall rise with healing in his wings--and the refreshing showers of divine grace upon penitent and contrite hearts. Thus prepared, the whole world will be good and hopeful soil. That will be the grandest sowing time the world has ever seen, and as a consequence, the world will soon be filled with the knowledge of the Lord as the waters cover the sea. Mankind shall spring forth and grow up in restitution from death to life; they shall go out with joy and be led forth with peace by the "Prince of Life,"

the "Prince of Peace." Redeemed of the Lord, they shall return, and come to Zion [The Church--the Kingdom] with songs and everlasting joy upon their heads--they shall obtain joy and gladness, and sorrow and sighing shalt flee away. In coming they shall say: "Come! let us go up to the mountain [kingdom] of the Lord, and he will teach us his ways and we will walk in his paths." (Isa. 2:3.) They shall be led forth from sin, condemnation and death, with peace, from grace to grace, and from victory unto victory, along the grand highway to perfection, to the glorious inheritance redeemed for them by the precious blood of Christ.

The mountains and the hills [the ruling powers] shall break forth into singing; and all the trees of the field [the people] shall clap their hands. (Isa. 55:12.) The accomplishment of this glorious purpose of the restitution of a fallen race to perfection, and crowning them with eternal glory, "shall be to the Lord for a name, and for an everlasting sign" of his justice, wisdom, love and power, which shall not be cut off.

Throughout all the intricate workings of this divine plan, not a single principle of the divine character, nor of human free agency, has been or will be violated. Herein consists the glory of that plan. Had God designed to ignore human free agency, it would have been much wiser to have done so in the very first instance --in preventing man's fall into sin. Or had he designed to let his love override his justice, it would have been better had he excused the sin at once, without a redeemer and the long six thousand years of human suffering and death, and begun the work of restitution at once.

But such was not God's purpose, and the glory of his plan consists in the vindication of his righteous character, the display to all his creatures of the harmony of his various attributes and of the firmness of those principles of justice, and righteousness, and love, and power, in which all his willing creatures may eternally rest; and in the joy and blessing of all creation and their establishment in righteousness for the eternal ages to follow.

Let praise and honor and glory and power and dominion be unto our God forever and ever. His thoughts are not as men's thoughts, nor his ways as men's ways; but thanks be unto God who hath brought us to his own glorious standpoint of observation, and is teaching us his ways.

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MOTHER EVE'S TEMPTATION.

There is a lesson in our mother Eve's transgression which we presume few have carefully considered and profited by. In a

recent number of the TOWER (March '87) attention was called to the manner in which the serpent beguiled Eve by his sophistry, and also to Paul's warning to the Church, the prospective bride of the Second Adam, lest she be beguiled in a similar manner. Further thought upon the subject leads naturally to the question, Where did the tempter's power over Eve begin? and did God leave her subject to such a deceptive, ensnaring temptation, without sufficient knowledge to show her at once the absurdity and falsity of the arguments used?

The adversary chose a deceptive and attractive form in which to present the temptation, and Eve was young, innocent and inexperienced. She had never been deceived, nor had any experience with evil. The tempter came unbidden, and with malicious design. Whether he believed that God was able to inflict the death penalty or not; or whether he questioned God's firmness, thinking his love for his glorious creature would be strong enough to cause him to ignore the penalty of his broken law, there is room to question.

The tempter first suggested the question to his unsuspecting victim--"Hath God indeed said, Ye shall not eat of every tree of the garden?" "And the woman said, We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it; neither shall ye touch it, lest ye die."

"And the serpent said unto the woman, Ye will surely not die; for God doth know that on the day ye eat thereof,

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your eyes will be opened and ye will be as God, knowing good and evil."

"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and the tree was desirable to make one wise, she took of its fruit and did eat, and gave to her husband and he did eat."

Now where did the danger of Eve begin? True the argument looked plausible. Satan first stated that, if she should partake of the forbidden fruit, she would not die, and then suggested that God was depriving them of privileges which they ought to be enjoying, treating them ungenerously and as though they were dependent upon him and under his authority. This calumny upon God's goodness, Eve failed to resent, as she should have done. She should have replied at once, that God had been so good to them, and had so abundantly showered his blessings upon them, that it would be base ingratitude to harbor such a thought of him even for an instant, and that she had no reason whatever to doubt his truthfulness; that he never had deceived them and therefore they had no reason to believe he ever would, and that his authority was rightful, since he was their Creator and generous

benefactor; that such authority was an evidence of his love exercised over them for their good, his wisdom and knowledge and experience being most necessary for their protection and continuous welfare. And with this repulse she should have utterly refused to hear or heed one whose suggestions were so disloyal.

Had she thus repulsed the very first suggestion of evil, instead of harboring a suspicion for which there was no cause, further suggestions would have been warded off. She should have obeyed the impulse of benevolence, promptly refusing to harbor suspicion of evil from a source whence nothing but goodness had flowed. Continued and unchanged manifestations of love and justice and goodness leave no room for reasonable suspicion of evil. And such suspicion whenever and by whomsoever harbored is wrong and leads to evil. There, then, Eve's danger began --in consenting to harbor suspicion as to the truthfulness of God. God's command had been so explicit and positive that there was no mistaking his meaning: They were neither to eat of the tree, nor to touch it. It was most plainly labeled, HANDS OFF. And any suggestion to the contrary should not have been entertained for a moment. The penalty for violation of this command was to be death--a most just penalty; for if, after all God's goodness and favor in giving them existence and every blessing, they would not gladly obey his just and loving authority exercised for their protection and well-being, they were surely unworthy of continued existence. And God wisely and justly deprived them of it, when they had so disobeyed.

Since, the apostle Paul has forewarned the church of an effort of the very same adversary, to beguile the second Eve, the prospective bride of the second Adam, in a very similar manner; and that the temptation would assume its most deceptive and ensnaring form in the last days of the Gospel age, when the church is nearest to the glorious consummation of her hope, it behooves all the consecrated therefore to be on guard, awake and watchful. We need not for a moment be in doubt as to what is the present counterpart of Eve's temptation. It is as Paul suggests (2 Cor. 11:3), a temptation to depart from the simplicity of the doctrine of Christ, and to accept the theories of "the enemies of the cross of Christ," whom Satan seduced into his service, who "transform themselves as angels of light"

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(2 Cor. 11:14,15), who represent themselves as messengers of truth, wresting the Scriptures and perverting them to establish another gospel, which indeed is not another.--Gal. 1:8.

It has been the constant effort of the TOWER, since its first observance of this special effort of the adversary to undermine the foundation, and then overthrow the faith of the saints, to assist the church in putting on the whole armor of God that they

might be able to withstand the sophistry of error, and to thus stand approved of God, firmly established upon the only foundation of the gospel--Redemption through the precious blood of Christ--rooted and grounded in the faith. Indeed, this was the very cause in the interest of which the TOWER was started.

Let the consecrated ones apply the lesson of Eve's temptation and fall, as Paul suggests, that they may not be overcome as she was by the art and sophistry of the tempter, even though his messengers appear as messengers of light (truth).

Led, like Eve, mainly by curiosity, many have given valuable time and attention to following up these no-ransom theories, until they are lost in a labyrinth of confusion, uncertain as to what they believe on any subject. This is most plainly noticeable in the confusion of those journals which advocate these various theories. Driven by the queries of their correspondents and their endeavor to make their theories appear plausible, and to twist and distort the Scriptures into an appearance of conformity with their theories, they are continually involving themselves deeper and deeper in the labyrinths of error, and shutting and barring themselves in to their false conclusions by pride and self-will. And those who are following them, giving time and attention to their false and foolish imaginings, as they attempt to build upon premises known at the outstart to be false, are step by step drifting away from all truth, when they should be growing in the knowledge of the truth, if the same time and effort were spent not in seeing how many ideas can be built upon no foundation, but in building wisely and carefully upon the only foundation for faith, "the man Christ Jesus who gave himself a ransom for all."

Many will say, Well, I cannot understand their teaching exactly, but I am not afraid to read anything. I will read and hold on to what is good in their teaching and let the rest go. It cannot hurt me. But they forget that it can and does hurt them. It is with them as with mother Eve; the power of the temptation is in their inexperience. Those perfect in experience, as well as perfect in mental powers, can doubtless fully meet and repulse the tempter, no matter by whom represented or how deceptive the arguments, but for all others the sure way and the only way to escape is to say: Get thee behind me Satan, because thou savorest not of the things that be of God, but of men.

But how can investigation of anything injure the honest searcher? In the first place, it consumes the time which might otherwise be spent in gaining a more thorough acquaintance with the real plan of God, in building up themselves and others in the truth. And while they are pursuing these false theories, they are losing sight of and forgetting the true plan. And the mind thus filled with false doctrines, and set to work in a vain endeavor to understand them and to see how they can be made

to appear consistent, even with themselves, cannot at the same time be occupied in meditation upon God's truth. Such therefore must measurably cease to be guided by the spirit of truth into more and more truth, and strengthened and confirmed in the truth already gained; and thus they are constantly losing both the truth and the spirit of it, while imbibing error and the spirit of error. Yes, they have confidence in themselves, that they can discern and will accept only the truth, advanced by false teachers, and reject the error; and this is much of their difficulty--they have too much self-confidence and not enough of the meek, child-like spirit which listens for the Father's voice and trusts his plan and not its own philosophising. Very soon they find themselves befogged and bewildered in the maze of confusion and they have forgotten, "let slip" (Heb. 2:1), so much of the truth with which they should be armed, that they seem utterly incapable of reasoning, or of rightly applying the Scriptures on the most simple subjects; so distorted and colored do the plain teachings of the Scriptures become under a false light.

But need we seek for truth in such polluted channels? Does God anywhere tell us that, if we would find the pure waters of truth, we must wallow in every miserable gutter, because there is a little water in it; or that we should try to filter the polluted mass to get the little bit of good Satan permits to remain in it as a bait for the unwary? No, never! You will find a fragment of good in every false system under the sun. But God never gave you the hopeless task of filtering all or any of those muddy streams to find the truth. He sends you to the pure, unmixed fountain of truth--his Word; and though among his consecrated children he has appointed some apostles, and some prophets, and some evangelists; and some pastors, and teachers, for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ...that we might 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" (Eph. 4:11-14)--he would have us test all their teachings by his Word. We must diligently and faithfully prove all things for ourselves, as our attention is called to them by faithful teachers. As heretofore stated in the TOWER, (See March '85 No.--"Theories True and False") the mission of the faithful teacher is to stand as an index finger helping the household of faith to trace for themselves, on the sacred page, the great principles, as well as the minor details, of the divine plan. And no faithful student thus assisted, and guided by the spirit of truth, which is meekness and true holiness--a desire to know the truth that he may obey it and work in harmony with the divine plan--can fail to recognize the truth, and to be convinced of and established in it. And those thus guided to the end are the elect, whom it is "impossible to deceive."

Why impossible? Because their spirit of meek obedience and fidelity to God will not permit them to give heed to seducing spirits and doctrines. They first look well to the foundation upon which any teachings claiming to be the gospel rest, and if the foundation be any other foundation than that which the Scriptures have laid so broad and deep, viz.: Redemption through the precious blood of Christ (1 Cor. 15:3; Eph. 1:7), they have no further interest in it, except to point it out to others as a snare and trap of the great enemy.

Let all the dear household of faith take heed, lest as the serpent beguiled Eve by his subtilty, so your minds be corrupted from the simplicity of the doctrine of Christ. God had plainly said they should not eat of that tree; neither should they touch it, lest they die. Therefore those who fall are without excuse. Had they remained obedient to God, they would never have had anything to do with that tree, except to warn their children against partaking of or touching it, and to inform them of the prescribed penalty in case of violation of that command. So the saints should give no heed to those who invite them to build their hope of salvation upon any other than the true foundation, nor handle their pernicious doctrines in an attempt to build up another plan in opposition to the plan of Jehovah. Those full of the spirit of obedience will refuse to take these steps and will never fall. The Word of God to Eve was clear and explicit, and so now it is to the prospective bride of the second Adam. It clearly tells her that the death of Christ was the "propitiation" [satisfaction] for her sins, that "he died for our sins," "the just for the unjust," and that "by his stripes we are healed," "being justified freely by his blood:" that "by him we have redemption, even the forgiveness of sins." It repeats this testimony in hundreds of forms, and shows her how it was illustrated for centuries in the thousands of Israel's sacrifices, and bids her beware of false philosophies which would pervert this gospel and lead her into error "as the serpent beguiled Eve," and it points out that the willful rejection of the precious blood leads to the second death.

It should be the Christian's rule to give no heed to any theory built upon any other foundation than that laid down in the Scriptures. And that foundation is so simply and clearly laid down therein, and so oft repeated--being mentioned, and emphasized, and referred to, on every page and in every possible instance, from Genesis to Revelation--that none could fail to recognize it, save those led captive under the blinding influence of the great enemy. If any teacher, no matter how good or wise he may seem--yea, if an angel from heaven (Gal. 1:8.) should present a theory of salvation ever so plausible, and quote ever so many scriptures to make it appear so, yet built upon any other foundation than that laid down in the Scriptures--"Redemption through the precious blood of Christ"--reject it promptly. Resent the insult against your faithful God, and give no heed to the

seducing spirit of error, though it come to you as a messenger of light.

Another notable feature of the temptation of Eve which has its counterpart here was her deception as to the penalty in case of her violation of God's command --"Thou shalt surely not die." So all these false teachers who deny the ransom, loudly proclaim this same lie--"Thou shalt surely not die." They talk loudly of the love of God, but have little to say of his justice, and boldly teach that the second death which God has warned all to shun, is the greatest blessing that men could desire.

"Take heed:" let Eve's tampering with the evil one, and harkening to, and heeding his suggestions, and her lack of faith in the Word of God, be a lasting lesson to the church. "Let him that thinketh he standeth, take heed lest he fall." Beware of the first encroachments of the enemy.

MRS. C. T. RUSSELL.

"To HIM that overcometh will I give to eat of the tree of life."--
Rev. 2:7.

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SPURGEON'S INCONSISTENCY.

Further information from London confirms the fact that Mr. Spurgeon has withdrawn from the Baptist Union, and now stands free and independent, directly associated only with the congregation to which he ministers. But these advices prove also that though Mr. Spurgeon is with us in defence of the Bible doctrine of atonement only through the precious blood of Christ; and that with us he expects the kingdom of God at our Lord's second advent, as the fifth and universal empire of earth and though he has made a long and good step into personal liberty, yet he is still bound by that dark and terrible error of Babylon, that everlasting torture is the provision which God premeditated and designed before the foundation of the world, as the everlasting state of all his human creatures except the small handful chosen in Christ and called out from the masses during this Gospel age.

We very much regret that one free in many respects is still bounden by this, the meanest, most God-dishonoring and blasphemous error to which the "dark ages" gave birth. He will search in vain for this doctrine in the writings of the apostles, and find that the passages supposed to favor it are among the parables and dark sayings of our Lord and the symbols of Revelation, and that the apostles never expounded any of these as they are commonly misinterpreted to-day.

Mr. Spurgeon's view of the atonement is utterly inconsistent with his view of the everlasting torment of all except the church.

Mr. Spurgeon, we are happy to see, still acknowledges that our Lord was our substitute, and bore in our room and stead the penalty for sin, which was against us. Should he not then see that if the penalty against us had been everlasting torment, our Lord to have been our substitute, ransom or corresponding price, would of necessity have to suffer eternal torment for us? But we know that he did not, does not, and will not suffer this for us, hence we could thus know, if not otherwise, that everlasting torment is not the penalty to which we were condemned.

Again, if we find what penalty our substitute paid, we can surely know what the penalty was from which believers escape, and to which unbelievers are still condemned. Our Lord became a man, was "made flesh," and "gave himself a ransom for all." But he did not give himself to live in torment, he "died on our behalf"-- he "died for our sins," he "died for the ungodly," etc., are Bible expressions.

As the gentleman well knows, we could multiply citations proving that our Lord died for us, but not one passage could be produced from Scriptures to prove that he either should or did go into everlasting torment for our sin. "He bore our sins in his own body on the tree," but not to all eternity in a lake of fire. Though Episcopalians recite that our Lord "descended into hell," it is surely well known to Mr. Spurgeon, and all men of education, that *hades* does not signify a lake of fire, but signifies the state of death, and is the Greek synonym for the Hebrew word *sheol* (grave) of the Old Testament.

This penalty which our Lord underwent as our substitute, ransom or corresponding price, was exactly what the Bible everywhere represents as the wages of man's sin. See Rom. 5:12--"By one man [Adam] sin entered into the world, and DEATH by [or, as the penalty of] sin." If life in torment were the penalty, would the apostle be justified in making such a statement? In speaking of what was the result of sin he could do no less than mention the worst results. So everywhere the penalty of sin is described as destruction. "The soul that sinneth, it shall DIE"--not live at all. "The wages [or penalty] of sin is DEATH." Thus saith the Scriptures, which alone are competent authority with us. We must not accept the twistings and turnings of these plain Scriptures by a self-constituted "clergy" of the dark ages, nor permit their vaporings about death meaning life, to influence us in any degree, but must take God's Word in its reasonable and obvious sense. To do otherwise is not only to make the Word of God a lie, but to represent our gracious Creator as a most terrible fiend--worse than any human friend that ever lived, and more detestable and inexcusable because man fallen and depraved is to some extent excusable.

We hope that Mr. Spurgeon will use his liberty and search well the Scriptures on this subject and not permit previous inferences to hinder full investigation. We are in the "time of the end," wherein it was promised that knowledge should be increased. The light is shining more and more clearly on all subjects than ever before and the Word of God is reflecting upon itself its own glorious light by means of Concordances, and thus, much of the gloom and error of the "dark ages" is being dispelled. When the issue is squarely met, all must see that either the doctrine of atonement for sins by the precious blood of Christ, or the doctrine of eternal torment--one or the other--must be false. Take your Concordance and by its aid search the Word, and you will find atonement by the blood everywhere,--as some one has said, It is upon every page of the Bible. It runs through the entire Bible as a stream, growing broader and deeper from Abel's sacrifice down to "Worthy is the Lamb that was slain," in Revelation. It is the basis of every argument by every apostle, and the foundation of every promise from the one to Abraham down to the last promises of the Lamb, who says, "I am he that liveth and was dead." Note, too, that all these references to the blood and death of our Redeemer, in no sense refer to, or symbolize everlasting torment, but all fit perfectly when applied to his death--once for all.

Let the same Concordance then be consulted to see how many times everlasting torment is mentioned, and it will not once be found. The nearest approach to it is the term "everlasting punishment." (Matt. 25:46.) This is in connection with a parable which relates to the next age, and shows the final outcome to willful sinners. It does not here say what the nature of the punishment will be. But it is elsewhere stated that "The wages [punishment] of sin is death." These scriptures throw light upon each other, and do not contradict each other. God does not change the wages of sin, and though he provided through our Lord Jesus a recovery from the penalty pronounced against all in Adam, yet such as shall willfully reject the favor, will die again--the second DEATH. So far from premeditating and foreordaining his creatures to everlasting torture, our gracious Creator declares of those who will suffer the second death even, that he willeth not the death of him that dieth, but would [prefer] that all should turn unto him and live.--Ezek. 19:32.

Of course, for these truths to be firmly held and publicly proclaimed, requires great grace, and implies great humility, as well as great boldness. Mr. Spurgeon's boldness and courage have been attested to a considerable extent by his general ministry, and now by his recent firm stand against error, and in defense of the doctrine of the ransom; by his withdrawal from the Baptist Union. His humility as a minister of Christ has shown itself by his refusal to apply to himself the title of Reverend, and his failure to seek and obtain the further title of Doctor of Divinity, both of which are so "highly esteemed

among men," but ill-fitted and disapproved in the sight of our truly Reverend Lord, who declares to all saints-- "All ye are brethren," and "One is your Master." Grace "sufficient" is promised each of us for every step, as we walk in the path of the just which shines more and more UNTO THE PERFECT DAY; but we may be assured that those steps will lead us down from any pinnacle of earthly glory we may once have occupied. Thus it was with our Lord and with the apostles, and thus it must be with us--"Humble yourselves therefore under the mighty hand of God, and he may exalt you in due time."

Of course, being prominent, like Saul of Tarsus, a bold stand for this truth of the ransom in the face of the worldly-wise, who are now rapidly rejecting it, will forfeit their esteem, and bring their opposition and scorn--this Mr. Spurgeon has already experienced. The rejection of everlasting torture would cut off from him the sympathy and praise, and bring instead the denunciation and contempt, of that other large class of Christian people, who do not yet see the inconsistency of their position and are trying to believe that the wages of sin is everlasting torture and yet that the death of our Redeemer paid our corresponding price--that,

Jesus died and paid it all
Yes, all the debt I owed.

The cost from a human standpoint is great--to be scorned by both Pharisees and Sadducees. Yet like Paul, every truly earnest soul may have supplies of grace, whereby each can rejoice to count all such things but "as loss and dross for the EXCELLENCY OF THE KNOWLEDGE of Christ" --that we may suffer rejection, contempt, etc., with the Master, if by any [such] means we might be accounted worthy of a part in the First Resurrection--among the overcomers the joint-heirs in the Kingdom.

As the eyes of our understanding more clearly recognize the King in his beauty --the true greatness and grandeur of his character--as we become more and more intimate with his plans as revealed in His Word, we are prepared to see in many passages of the Bible a fulness of love and mercy which the smoke of Babylon's errors has long obscured. "This is the true light which lighteth every man that cometh into the world"--can no longer be understood to mean, one in ten thousand, but as it says, "every man." "He is the propitiation [satisfaction] for our sins, and not for ours only, but also for the sins of the whole world." (1 John 2:2.) --This, too, is seen to mean just what it says, when no longer nullified by the

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theory of everlasting torture. "One mediator between God and men, the man Christ Jesus, who gave himself a ransom for all-- TO BE TESTIFIED IN DUE TIME." (1 Tim. 2:6.)--This

passage, too, comes to have a full glorious meaning to all who see it: that the ransom covers all, and must be a benefit to ALL; and to benefit all, must be testified to ALL, and in such a time and manner that ALL can and shall "come to a knowledge of the truth."

This general opening of blind eyes, and general testimony of the ransom belongs to the next age; the work of the age now closing is to select the Church, the Bride, the members of the Body of the Christ, who with their Head and Lord shall be exalted, glorified and empowered to bless (restore and teach) all the families of the earth, thus testifying and making available to all in God's due time--the precious Blood of the Lamb which taketh away the sin of the world.

A hope so much divine
May trials well endure.

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FOSSIL THEOLOGY.

A lump of coal showing on its surface, in delicate tracery, the form of a fern or fish, is prized by the geologist as a specimen of the vegetation or fauna of a very remote period in the day of creation. Such a fossil is valuable as a connecting link between the dead past and living present, possessing no other value except to be burned.

In the world of theology we find many such relics of bygone ages fossilized in the form of liturgies, creeds, confessions of faith, etc., many of them originating in the Carboniferous period of religious knowledge, the "dark ages," which, apart from their value as antiquities, representing the mind and practice of the religious systems of their day, are of no use whatever, except as fuel.

For what so fiercely burns
As a dry creed that nothing ever learns?

It is remarkable that in this age of progress and development, men of education and intelligence should shape their thoughts and teachings after the pattern of these Theological Fossils, which are as devoid of life as the petrifications that we find in the museum duly classified and labeled.

In the advanced light of medical science of to-day, the physician who would follow the old system of bleeding, pilling and blistering, and confine his patient in a dark, illy-ventilated room, would be denounced not only as an "old foggy," but as a fool, since medical colleges are continually experimenting and opening up new avenues of knowledge as to the causes and cure of disease. In strong contrast with this, sectarian theology has

learned nothing, neither can it learn anything so long as the minds of its teachers are moulded and shaped by the petrified dogmas of their ancestors. He who receives his credentials as a denominational teacher is not a free man. He is bound to accept as the truth, the whole truth and nothing but the truth, the complications of doctrines as handed down to him from the "fathers" of his denomination. What those men, hundreds of years ago, with minds perhaps befogged with superstition, declared to be truth is truth, to which nothing can be added, and from which nothing can be taken away. No matter what light advanced scholarship may have thrown upon the inspired Word; no matter what science may have revealed; no matter what new truths the servants of God may have brought forth from the store-house: the religious instructor of to-day must shut his eyes to the light, and stop his ears from hearing strange or new sounds, and submissively bow to the teachings of antiquated theologians, priests, prelates and parsons, as though their voice were the voice of God. There is no idolatry that has more submissive devotees than has this worship of the stocks and stones of Fossil Theology; there is no tyranny more oppressive than is the tyranny of creed.

How is this accounted for? Very easily. Denominations are formed about the teachings of some man or set of men. These teachings are accepted as the quintessence of truth; preachers are instructed in these doctrines, and ordained to teach them;

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colleges are endowed to perpetuate them, and the graduates from these schools, before being authorized to preach, must subscribe to the system of practice and doctrine taught, and agree to teach the same. He is not a free man. He dare not turn either to the right or to the left under penalty of losing his commission, and with it the means of gaining a livelihood. Instead of building upon the foundation of the prophets and apostles, Jesus Christ Himself being the chief corner-stone, the foundation is human; and the divine injunction applies with terrific force: "In vain do they worship Me, teaching for doctrines the commandments of men."

Witness the recent trial of the professors of Andover College as an illustration of the despotic power of creed. It was not a question, Did these men teach truth? The only question considered by the judges was, did they teach contrary to the Confession of Faith, and established traditions of the denomination. And in a score of instances that might be cited of ministers brought before ecclesiastical tribunals, they are always tried by the same antiquated law, and required to pronounce the sectarian Shibboleth.

There is little wonder that spiritual deadness is characteristic of the churches everywhere, with fussy Uzzas reaching out their

hands to steady the ark of the Lord; with inquisitorial ecclesiastics snuffing out the light of truth as soon as it shows its first feeble rays, and then compelling those who hunger and thirst after righteousness and truth to accept their dead forms and creeds, or else look elsewhere to have their cravings satisfied. Thank God that His truth is not committed to such hands, but is free as the water of life to all who will go to the fountain and drink. Divine truth is not in dead forms and compiled dogmas, but it is liberty and life in Christ Jesus.-- Words of Truth.

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THE PAPAL POWER.

The Catholic says:

"Protestant religious sheets inform us that Blaine is in Rome coquetting with the Pope. The secular press asserts that Gladstone is guilty of the same misdemeanor, but denies it in the next breath. They all agree that Salisbury is guilty of the most pronounced coquetry with the Papal Power. This is certainly a strong straw. It discloses the current of modern thought on a question which is undoubtedly wedging its way to the front of political questions in European circles. The dormant potency of the third ring in the Papal Tiara [third crown in the Pope's hat] breeds unrest, and well founded fear, in the hearts of kings and Kaisers.

"The spirit of the world, and emperors and kings, have battled against temporal power, because they understand from history that the Papal Power is the strongest menace against lustful brutality, and violent oppression and tyranny. It has humbled kings, it has disgraced emperors, it has throttled tyranny, and it has earned the everlasting enmity of the world for its civilizing influence. The world bends to the powers that smote it in the past, and disfigured its fair face with rapine and pillage, and ravishings and blood waste, and fears the universal sovereign who cemented the discordant elements of paganism and barbarism into one grand, unitive civilization.

"The Papacy will regain its temporal sovereignty, because it is useful and convenient to the Church. It gives the head executive of the church a fuller liberty, and a fuller sway. The Pope can be no king's subject long. It is not in keeping with the divine office to be so. It cramps him and narrows his influence for good. Europe has acknowledged this influence, and will be forced to bow to it in greater times of need than this. Social upheavals, and the red hand of anarchy, will yet crown Leo or his successor with the reality of power which the third circle symbolizes, and which was once recognized universally."

RECONCILED BY HIS DEATH AND SAVED BY HIS LIFE.

"If then, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."--Rom. 5:10.

That we were actually enemies, and yet at the same time reconciled to God, seems at first sight a contradictory statement. But remembering that the whole race were reckoned and treated as enemies --condemned to death because represented in the transgression of their father Adam--we can see how the death of Christ, who as Adam's substitute took his place in death, reconciled thereby not only Adam but all his race to God. The penalty of sin was death--"In the day thou eatest thereof, dying thou shalt die"--a most just penalty! It is not eternal torture and misery of any kind, but simply the taking away of the abused privilege of living. And since in life man failed to show himself worthy of life, it is evident that when dead, destroyed, he could do nothing to recover himself.

But when the Son of God became partaker of our nature, and then as a man took Adam's place in death never again to rise as a man, the man Adam could justly be released, his life being thus redeemed or purchased. And as all his posterity lost life through his fall, so they all regain life through his redemption by the man Christ Jesus, who thus gave himself a ransom--a corresponding price--a substitute for all.

The great majority of the race who are yet living are still in opposition to God; and the vast majority of those who are dead, died without being converted (turned) to God. But nevertheless they are all reconciled to God by the death of his Son, as the above text asserts.

And if reconciled to God by the death of his Son **WHILE THEY WERE YET ENEMIES**, it was obvious that they were not reconciled to God by being converted to God, else they would have ceased to be enemies, and the death of his Son would have nothing to do with it. It is evident also that they were not reconciled to God by the good example of his Son; for Adam and millions of his posterity were dead before his Son came, and millions since have died without knowing of or heeding his example, and yet all were reconciled to God by the **DEATH** of his Son; and therefore, "as through Adam all die, **EVEN SO**, through Christ shall all be made alive"--having been reconciled to God, having regained the privilege of living, through Christ who redeemed them by his death, by substituting himself for Adam in death.

But let us consider further the doctrine which Paul proceeds to build upon this foundation, which he accepts as sure. He adds: "Much more, being reconciled, we shall be saved by his life." Seeing that the plan of our reconciliation by the death of his Son, while we were enemies, is affirmed by Jehovah by the mouth of all his Apostles and Prophets, and that it is reasonable and just, and in perfect harmony with the righteous character of our God, it is even "much more" evident that in his own due time we shall be saved. How? "By his life." But how saved by his life, if he became our substitute in death?

Thus it was his life as a man that he sacrificed on our behalf forever; but since that sacrifice was made in obedience to the Father's will, it pleased the Father to resurrect, or re-create our Savior. And since he could not resurrect him as a man without undoing the ransom, he raised him to another nature. Without interfering with our ransom, God could have raised him to any other nature, either higher or lower than human; but as a reward for his obedience and humiliation, God "highly exalted" him, even to the divine nature. Had our Lord like Adam forfeited his right to life by sinning, he could not have been raised to any nature, but having in loyal obedience sacrificed his life as a man (which was all the life he possessed) God could and did raise him to another nature. And now he ever liveth as a divine being, with all power and authority in heaven and in earth to accomplish the remainder of the plan of our Father, who so loved us, even while condemned sinners, as to give his only begotten Son to die for us--"the just for the unjust."

And if the Son so loved us as to die for us while we were yet enemies, will he not in the Father's appointed time use his great power to awaken from death the millions whom he purchased with his own precious blood? And will he not exercise his authority and power as a wise father [life-giver] for the training of those awakened millions, leading them step by step, by wise and wholesome discipline and instruction, gradually up, up, up to perfection? And only those who refuse to take the steps will fail to reach perfection and everlasting life. The boon of eternal life in perfection and glory will be forced upon none, but, "Whosoever will may take the water of life freely," while those who will not, shall die the second death, from which there shall be no redemption and no resurrection.

After such affirmations and evidences of Jehovah's benevolent designs, and our Lord's obedient and benevolent execution of them, have we not the fullest assurance that all the redeemed race shall be "saved by his life"? and that only those who will not obediently hear (heed) that Prophet--Jehovah's Anointed--shall be cut off from the blessed privilege of eternal life--die the second death? (Acts 3:22,23.) Surely, Just and true are thy ways, Lord God Almighty: Thy love is fathomless; thy wisdom is as deep and broad as thy love; thy justice is firm as thine eternal

throne. Haste the blessed time when all shall know thee from the least to the greatest, and when thy love, fully comprehended, shall call forth a loving response from every worthy heart; when the willful evil doer shall cease, and when every creature in heaven and in earth shall with united voice ascribe "blessing, and honor, and glory, and power unto him that sitteth upon the throne, and unto the lamb forever and ever."

MRS. C. T. RUSSELL.

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"GIVE me neither poverty nor riches,' said Agur; and this will ever be the prayer of the wise. Our income should be like our shoes, if too small they will gall and pinch us, but if too large they will cause us to stumble and to trip. Wealth, after all, is a relative thing, since he that has little and wants less, is richer than he that has much and wants more. True contentment depends not upon what we have; a tub was large enough for Diogenes, but a world was too small for Alexander."

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THE TITHING CUSTOM.

In God's dealing with "Israel after the flesh," a part of their law was that for collecting tithes. A tithe signifies a tenth, and all Israelites were thus taxed one tenth of their yearly income for the support of their religious government, etc.

Seeing the immense and constant flow of wealth which such a system of taxation secures, has led to various imitations of this Jewish custom among later religionists. In all countries where the Roman Catholic church holds political control, she exacts tithes; for instance, in France she collected tithes until the Revolution of 1790: and in some parts of Italy they continued to be collected until a few months ago, when they were abolished by the present king (who, however, provided for the living expenses of the Catholic clergy, whose income from private estates is insufficient, out of the national taxes). Against this abolition of tithes, Catholic journals here, whose publishers are not obligated by it, protest loudly, yet it is doubtful whether it is not a part of an understood arrangement between the king and the pope. Doubtless the growing civilization of the Italians makes these tithes yearly more meagre and more difficult of collection, and the shrewd Leo, foreseeing the end of this income, has preferred to see its collection taken from him, while at the same time the civil rule, by appointing for the maintenance of the clergy out of the general tax, has made its

income more certain and reliable, both for the present and future.

Various denominations of Protestants, while not insisting on the one tenth, nevertheless often refer to the Jewish tithes, and without saying that the same Law is binding upon their faithful, they certainly often give that impression to their hearers.

Tithing is probably the secret of the success of the Mormons and "Seventh-day Adventists." The constant flow of money into their treasuries--one-tenth the earnings of all their people--permits the prosecution of their proselyting work far and near, pays the salaries and traveling expenses of many missionaries, and engages talent in writing and publishing which otherwise would lie dormant.

But what--Are we under this law of tithes? Nay, verily! "Ye are not under the law, but under grace." (Rom. 6:14.) The tithing, like all other features of the Law, was given, not to the "new creatures in Christ Jesus" of this Gospel age, but to the Jews, who as minor children were under arbitrary, fixed laws, and not under grace. (See Gal. 4:1-7.) But what does it signify to be under grace in this matter of our giving to the Lord's work? It does not mean that there is less need of money than formerly, nor that the grace of God will provide the money in some other and miraculous manner. It merely means, You are no longer bound or obligated by command to give one-tenth of your income, but are left free in this regard that your grateful hearts may find opportunity for manifesting their love and gratitude to the Lord by liberality even when at the cost

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of self-denial. This is the grace or liberty bestowed upon us as matured children of God, over and above the servant or childhood estate of the previous dispensation.

Is this, our liberty, a reason for devoting less than one-tenth to the Lord's service, because he does not command it of us, but leaves us free to act for ourselves under the influence of love for the truth? Would not the command generally be the very least that would be reasonable? and indicate that proportion of our income as

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the Jew was privileged to give as much more than a tithe as he pleased.

In this as in all the features of the Law given to Israel, we find that the letter of it, as they understood it, is less than what would be our reasonable service under grace. When Bro. Adamson met us, after seeing some features of the truth and getting acquainted, we were pressing home upon his attention the Bible doctrine of full consecration, and he, supposing us to refer to

money matters, at once replied, "For years I have given a tithe, a tenth of my earnings to the Lord's service." We admired and loved the earnestness which this indicated, and told him so, but at the same time pointed out that one-tenth was only the measure or limit placed upon God's people under the law in the servant age. Bro. A. was surprised that any one thought one-tenth too little, well knowing, as we all do, that few give one-fourth of a tenth of their income. When, however, we pointed out that full consecration means ten-tenths, the whole, he saw it at once and began to do that. Now he sees with us that entire consecration of all we possess--time, talents, money, all,--is our "REASONABLE SERVICE." From that time on, he has been considering all that he has as fully and forever given up to the Lord, and he himself appointed of God the steward or executor to use all, according to his ability, to the glory and honor of him who called us out of darkness into this marvelous light. Brother Adamson, as you all know, considers that he can best use his time and talents to God's glory by selling DAWN, and he is doing with his might what his hands find to do.

So, it is for each one who has presented himself fully and entirely to God, "a living sacrifice," to consider how he can most fully and efficiently use his all in the great service to which he has consecrated it. Such, therefore, cannot decide their course by their likes and dislikes, their fears, preferences, or conveniences; it is their own preferences that they agreed to give up, their own wills that they agreed to ignore, and reckon as dead,--this was the "living sacrifice" (Rom. 12:1), which all the truly consecrated laid upon God's altar, to be consumed in the service of God, a sacrifice of sweet savor. It is well that the consecrated should each carefully scrutinize his own heart, and consider well whether he serves himself or God, whether he is a living sacrifice to God, or to business, to family, to society, or worst of all to selfishness and indolence.

Even aside from our covenant of entire consecration to the Lord's service, we should gladly and of willing hearts do if possible ten-fold more in the service of the truth, from love, than we ever did from fear, in the service of error. Nay, more; looking back and remembering what we have unwittingly done in past years to spread error, to bind and blind God's children, and to dishonor and misrepresent our Heavenly Father's plan and character, we should, remembering that "the time is short," strain every effort to at least undo the mischief we helped to work, that perchance in the reckoning time when we give our account we may be able to see, as our works pass in review, that we have not more dishonored than honored our Lord.

His servants ye are to whom ye render service, is an evident truth. So we see that for a long time we, though like Paul honest, and verily thinking that we did God service, were really in a measure servants of the devil, forwarding error, ignorantly

opposing truth, and dishonoring God and his Word. Oh! how glad we should be that we did not die while ignorantly fighting against God and blaspheming his holy name (by misrepresenting his character and plan), and helping to teach others to thus blaspheme. God knows that in ignorance we did it, and would have accepted of us through our dear Redeemer; but oh! what shame and confusion would have been ours, to find that life had been more than wasted, in opposing him whom we loved and sought to serve. See 1 Cor. 3:14,15.

But thanks be to God, though "the time is short" it is very favorable to us, that we may not only undo much of our past misdoings, but, besides, do more--do something to honor the Lord, do some good and acceptable work upon the good foundation, work which will abide and which our Lord will acknowledge and reward, saying "Well done, good and faithful servant, enter thou into the joys of thy Lord." Yes, now is the most favored time, and this should encourage us. In the past, our efforts and expenditures of time and money in the service of error yielded but slight returns compared with what the same time, talent, and money used now, backed by the truth and the love of it, will do.

This should encourage us all, and time and talent and money should be spent as never before in the spread of the truth-- in letter writing, in talking, in preparing, translating, printing, loaning, selling, etc., reading matter; and in every way lifting up the truth, the standard of the Lord before the people--Isa. 62:10.

We are glad to note the sentiments of some of the brethren and sisters that 1888 A.D. shall be one of greater effort in the Master's service, in the service of the truth, than any before. We say, Amen! and trust it will be the sentiment of all the saints, the consecrated. We pray that God will grant us each the needed grace whereby to overcome the selfishness and smallness of our "earthen vessels," that our ambitions, hopes and affections may be lifted from the groveling, earthly things, to the heavenly things promised to such as are faithful to the end of life's race. How many will appreciate the privilege of laying up honors and treasures in heaven, at the cost of treasures and comforts and honors earthly? Some--the "overcomers," who delight to do God's will, and who count all things earthly but as loss and dross for the excellency of the knowledge of Christ Jesus our Lord.

Ask yourselves, you who have tasted "the good word of God," How much better is it than the error which once beclouded love and hope with fear, and which, instead of real faith, gave ignorant, unreasoning, unsatisfying, blind credulity? How much (trying to put a money value on that which is more precious than rubies--yea, than much fine gold)--how much more is the truth worth than the error you formerly held? You paid liberally for the error, we all know. If you did not give hours of time and thought in preparing for and attending upon the fairs, suppers,

socials, treats and what not, of some sect, you at least gave time to hearing the preaching of error, and money to pay for that preaching at home as well as in foreign lands. It is safe to estimate that if you were a member of any of the sects of "Christendom," in good and regular standing, it cost you not less than five hours of time (including time for dressing, etc.) and from fifteen cents to one dollar in money each week. (In this we include the usual collection taken at every Sunday service, besides the special collections for Home and Foreign Missions, and for Bible and Tract Societies; also pew rent and expenditures in connection with fairs and socials.) This calculation is very moderate, many giving five times as many hours, and ten times as much money, yet this, our moderate estimate, shows that error and blindness and fear cost you, in fifty-two weeks of each year, 260 hours of time and from \$7.80 to \$52.00 per year in money.

Now ask and answer to yourself the questions--How much more is the truth worth than the error? and How much more time and money am I spending in spreading the truth in my own heart, and in the hearts of others? If you are not satisfied with your course in view of your own calculation, begin at once to show the Lord, yourself, and your family, how highly you appreciate the truth above error. Act at once, for "the time is short."--See Feb. '87 TOWER.

We are taking for granted, of course, that you have stopped your contribution of time, talent and money formerly given cheerfully to the spread of what you now see to be error, but which at the time, Paul-like, you "verily thought to be God's service." No doubt God accepted your good intention while blinded by error, but now you see, and now you are responsible as a steward of God's blessings --time, talent, money, etc.--and can neither waste them upon yourself, nor use them to spread error, without having in due time to plead guilty, as unfaithful servants. We have great light, and should remember that "Where much is given much will be required."

Instead, therefore, of being willing to transfer merely the same amount of money, and time and influence from the spread of error to the spread of truth, we all should feel as we sometimes sing--

Truth--how precious is the treasure!
Teach us, Lord, its worth to know.

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JUSTIFICATION.

To justify is either to make just and right that which is wrong, or to prove and show to be just that which is free from blame.

"Justification by faith" is well known to be a Scriptural doctrine, yet we think its real meaning and scope are not fully understood by many who profess to have been so justified.

The tendency of the times is toward a still more unscriptural idea, and while we doubt not many have been saved in the past who did not understand it, in this age and land it becomes more than ever our duty to "grow in the grace and knowledge of our Lord and Savior Jesus Christ."--2 Pet. 3:18.

Paul's statement of the case is as follows:-- In the first two chapters of Romans he shows that all mankind are sinners; that the natural tendency is downwards; that neither the Gentiles with the light of nature, nor the Jews with the light and law of Moses, are able to free themselves from sin and sinful tendencies. When he reaches Rom. 3:21, he thus explains God's simple yet wonderful provision for the race. "But now apart from law a righteousness [justness] of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God through faith in Jesus Christ unto all them that believe; for there is no distinction: for all have sinned, and fall short of the glory of God; being justified freely by his grace through the REDEMPTION that is in Christ Jesus: whom God set forth to be a mercy-seat through faith in his blood, to show his righteousness in passing by the sins formerly committed, during the forbearance of God: and to a showing of his righteousness in the present time, in order that he may be righteous [just] while justifying him who hath faith in Jesus."

Mark the following points:--

1. All have sinned, are unjust, therefore need justifying--that is, to be made just or right.
2. Neither Nature nor Law can justify the sinner.
3. God remains strictly just himself, while justifying the sinner.
4. God's method of justification has been witnessed [attested] by the Law and the Prophets.
5. It is granted us through redemption made by Christ Jesus.
6. It is attained through faith in his blood.
7. It accomplishes the passing by (so canceling or crossing off) of former sins, and the restoration of the sinner to favor.

Statement No. 1 is admitted by the class we wish to talk to; those who do not believe it are out of our present reach, but will be reached effectually by the judgments of the coming age.

No. 2. As to the light of nature. The ante-diluvians had that light with evidently better physical and mental natures than we to work with, but they developed characters that even Noah's flood could not wash out and leave them living. Sodom and Gomorrah and the cities about them had this light, but a fiercer flame

overtook them. The Amorites and other nations of Canaan had this light, but it led them to destruction. (Deut. 18:9-12; Gen. 15:16; 2 Kings 17:29-41.) And it has been true all down the ages that "The dark places of the earth are full of the habitations of cruelty."

As to the Jew, if the adoption, and the glory, and the covenants, and the giving of the law, and the service, and the promises (Rom. 9:3-5), and all the light of Sinai could not save them, how say some among you that the heathen may be saved by the light of nature? That there have been remarkably noble specimens of humanity among the heathen--considering their surroundings--there is no doubt; and through the plan of mercy God has provided, such will have a reward: even the giving of a cup of cold water will not be forgotten. (Mark 9:38-41.) Some even to this day retain more of the original Adamic nature or character than others. We see this both in civilized and barbarous lands. Lingerings of the original noble, generous nature that God created in Adam (His own likeness) reassert themselves, and come up, sometimes in families, and sometimes in individuals, and sometimes under circumstances that least favor such a character.

But such a character could not, and can not now save a man whose life is already forfeited. Can any little kindness done to his fellow-prisoners by a man under sentence of death, and waiting the day of his execution, legally save his life? So the human race who have been under the dominion of death ever since the day of Adam's transgression, whatever good they may do, are powerless to save themselves from the penalty.

Paul in Rom. 3:9-20 first states clearly this helpless condition of both Jew and Gentile, and then points out the plan of justification that the God of Love has provided.

No. 3. But this plan cannot interfere with God's justice and integrity. He cannot, as some claim, withdraw his sentence, and by a sovereign will to do as he pleases, forgive whom he will, or even those who seek his forgiveness. Having enacted a law and pronounced its penalty

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upon a race who had been brought under its condemnation, He cannot eat his own words, speaking humanly, and reverse his decree. His justice, his holiness, his unchangeableness of character (Mal. 3:6,) must remain perfect.

In that beautiful 55th chapter of Isaiah we read: "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down and the snow from heaven, and returneth not thither [in vain], but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower, and bread to the eater; so shall my

word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it."

Our loving Father, then, had a wise purpose in making his decree which brought such condemnation; and when it has accomplished his will, we will see that his LOVE is equal to his JUSTICE, that his WISDOM devised the plan, and that his infinite POWER was nowise taxed to carry out his purpose without confusion or clash. Let us study His "way" in the light of our next point:

No. 4. What did the Law witness in reference to justification? Emphatically that "without shedding of blood there is no remission." (Heb. 9:22.) Every sacrifice, day by day, and year by year, proved this.

But why blood? Some people seem to have a terrible horror of coupling blood with salvation. Any subject, perhaps, may be made a tiresome hobby, but the allwise God has seen fit to use blood as a symbol and as an instrumentality, and we may not instruct HIM.

"Through one man sin entered into the world, and death through sin: and so death passed unto all men, for that all sinned:"--being of the Adamic nature. Life being forfeited, life only could redeem; so the Lord tells us, "The life of the flesh is in the blood: and I have given it to you upon the altar to make atonement by reason of [being] the life."-- Lev. 17:11,14; Gen. 9:4; Deut. 12:23.

Did these sacrifices day by day make the Jews perfect? No, says Paul (Heb. 10:1-4), else having been cleansed once for all, they might have ceased their offerings. But he says "In those sacrifices there is a remembrance made of sins year by year." What were they then, and what for? Inspiration answers "a shadow of the good things to come, not the substance of the things themselves."--Syriac. But the shadow must be a true outline of the substance, so they pointed to the complete and perfect justification from sin by the "better sacrifice," the "body" that the Father himself prepared; offered once for all [time].-- Heb. 10:5,10.

The Prophets [Ps. 22, Isa. 52, 53, 63, etc.,] testified to the same truths. Both describe a vicarious or substitutionary justification; that is, the guilty one is freed by an act done, or a price or penalty paid by some one else.

But why some one else, why not the one really guilty? Because, as before shown, the penalty being death, i.e., his right to life, he had no equivalent to redeem it with. Having lost his all, what had he left to buy it back with? But as we have seen, a "body" has been prepared, a sacrifice well pleasing to God has been made, a Redeemer is found.

No. 5. John the Baptist was the divinely appointed herald of this divinely appointed Redeemer, and his words of introduction were:--"Behold the LAMB of God, which taketh away the sins of the world." (John 1:29.) How could those Jews understand such a declaration only as referring to one who was to be in some way offered up, as a sacrifice in the place of some one else who had sinned.

A new school of wise (?) men have arisen who say: "Away with this talk of Christ's death atoning for us, and of his blood being required to satisfy the Father, as if the Father was a Shylock demanding his pound of flesh. It was not his death, but his life that was efficacious; his pure self-denying life; giving us an example that we should follow in his steps."

No doubt this sounds very sensible to some extremely esthetic religionists of today; but it is sophistry, nevertheless.

We appreciate that spotless life. We believe that short as it was, it was without a parallel in nobility, wisdom and blessing; we believe too that only those who make it their pattern, and that glorious

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character their highest ambition, will be privileged to become members of that Divine body of which he will be the Head.

There was a grand purpose in his life; there was one--even more necessary--in his death.

Imagine an athlete finely developed and bounding with life, coming to a dying man whose every power was hopelessly shattered, who could at most live but a few hours, saying to him: "Look at me, see what I am; my system of exercise not only keeps me in full health but I believe will add years to my life."

Would not this be mockery? Have we not seen that the whole race passed under the dominion of death when Adam fell? Rom. 5:12. "Death reigned from Adam to Moses." The law was given, but it only revealed man's weakness; so death continued to reign. Jesus came. His body was a miraculous fornication of the Father in the womb of Mary. (Heb. 10:5.) His life came directly from heaven (Heb. 1:5, Luke 1:35,) and he was therefore, though human, yet free, both from Adamic sin and its penalty, death.

He was the second man, perfect, sinless, in the likeness of God. The first one, Adam, had failed in the test, and falling carried the race (yet in his loins) with him.

The second one, Jesus, had come to REDEEM this lost and ruined race. He must first stand the test to show to angels and to men that he was the peer, the equal of the first Adam then, not before, he paid the redemption price,--a life for a life. Having first redeemed Adam, and all the race in him, his example, his

character, became available to them as a pattern of the way of obedience; the reward of which is eternal life.

But eternal or any measure of life could not come to those under the dominion of death, i.e., these whom death had a claim against, until they are first released from this claim;--redeemed, as had been clearly shadowed forth in the types of the Jewish covenant.

Redemption under the law could be made only by an estimated equivalent value. In some cases (Lev. 25:25-31; 27:14-34; Num. 3:44-51) it might be made with money; in most cases, and where sin was involved, only blood could atone, or justify. (Heb. 9:22.) Peter refers to this and clearly shows what justified us.

"Knowing that ye were redeemed not with corruptible things, with silver or gold;...but with the precious blood of Christ; as of a lamb without blemish and without spot; who was foreknown indeed before the foundation of the world, but was manifested at the end of the times for your sake."--1 Pet. 1:18-20.

No. 6. This justification [salvation] is attained by faith in his blood. "O yes," says some one, "blood again, always blood. Do not the Scriptures clearly teach that we are saved by grace, that is favor? How then by blood, and by a purchase? Is it a favor to receive that which is bought and paid for?"

If we were without means and starving or freezing and a passerby should find us, and go and get food and help and rescue us, it might or might not be a favor to him, it would certainly would be a great favor to us. But because it is of favor, it is not less "by faith;" nor because by faith is it less "through blood." It is all three-- by faith in the blood ransom provided by the favor of God, who "was in Christ reconciling the world unto himself."

In turning away from the distorted view of the sacrifice presented in some hymnbook theology, let us be careful that we do not turn away from the Scriptures of truth. If our theories do not agree with the words of inspiration, we had better search the Word for a more harmonious theory; better void the theology than avoid the Scripture.

No. 7. How are these sins passed by? Suppose as was once possible a man got badly in debt and could not pay. Having nothing, he himself is sold and afterward put in prison. A friend discovers him and asks to be shown his account. It is brought and the friend says, "Here is the amount, mark that paid. Now, turn over a new leaf--so passing the old account by. Write my name at the top, he is my slave, whatever he needs give him and charge it to me." Having done this the friend makes him free, but the man filled with gratitude, while rejoicing in his freedom, gladly yields willing obedience and service to his new and kind master.

Thus to the world, whose millions have been enslaved to Satan and his minions, the picture illustrates Sin's tyranny and degradation, and God's love and deliverance and favor as perhaps nothing else would.

The Law, with its sacrifices and typical justification; its jubilee cycles, enslavement and purchased redemption (Lev. 25:8-28.) etc., were all given as pictures, as object lessons to illustrate God's wonderful plan of salvation. A blind Church has neglected God's pictures, (failing to see them clearly herself) but under the restored Levitical priesthood, in the coming age, enlightened by that of the order of Melchisedec, these illuminations will be powerful instrumentalities in the accomplishment of the work they were really intended for: great index fingers pointing unerringly to the justification and redemption and RESTORATION of the race of slaves (of Sin and Satan), by Jehovah's way--through the blood of the world's Redeemer and Master, Jesus Christ our Lord.

W. I. MANN.

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C. H. SPURGEON in a sermon on Rev. 5:10 said: "Do you know I am a fifth monarchy man? In Cromwell's time some said there had been four monarchies and the fifth would come and overturn every other. Well, I never wish to do as they did; but I believe with them that a fifth monarchy shall come. There have been four;--and there never shall be another until Christ shall come....I am afraid we cannot hope for much better times until the Lord Jesus Christ comes a second time. Often do I cheer myself with the thought of His coming....For that day do I look: it is to the bright horizon of that second coming that I turn my eyes."

THE Protestant Churchman says: "What is the view we are to take, and the duty to which we are called?...To take the view of earth which the Lord's word suggests, Till the glorious coming of the Saviour we may anticipate nothing but successive overturnings of men and earthly things...The history of men, in the closing period of the times of the Gentiles, is a history of warfare and revolution, until the Saviour appears in the power and majesty of His coming. Thus are we to look at the coming state of the world and men, till He appear to take the kingdom."

"WE are living in the very age towards which all eyes have been directed as those of the closing days of the church's conflict, as long ago as the time of Luther."--Samuel Garratt.

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"A VERY unpleasant complication has arisen in a wealthy and fashionable church in Cincinnati. For some time past a woman of previously doubtful reputation has been a constant attendant at the services of this church. She has frequently been affected to tears by the sermons, and in other ways manifested a great interest in religion. The prominent members of the church, however, and especially the ladies, are indignant at her for venturing to sit among respectable people, and the pastor has been requested to inform her that she is not wanted. Thus far he does not appear to have done this, and a number of people talk of leaving the church, unless this woman is made to do so. Wonder if these ladies ever read the eighth chapter of John, from the third to the eleventh verses. Probably not, or if they have, it is very likely they don't believe in any such spirit as that shown by Jesus the Christ."--Sel.

WHOSE is this fastidious? "Church;" Whose spirit has it? Surely the church founded by Christ included Mary Magdalene. The great fashionable congregations of the worldly have its spirit, which is against (contrary to) Christ's spirit. --W. M. WRIGHT.

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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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Entered as SECOND CLASS MAIL MATTER, at the P.O., Allegheny, Pa.

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NO. VOL. II. OF M. DAWN is not yet ready and will not be for several months. Due notice will be given in these columns. We are doing what we can to hasten it. Assist us by being very particular in all orders and in giving addresses carefully. About one letter a day lacks either a signature or address, which causes us trouble as well as you.

WE HAVE a good supply of the January '88 issue of the TOWER containing articles upon Hell, etc. Thirty thousand have already gone out, and we will supply all you can use judiciously, free. These however, are not for general distribution (use the Arp tracts thus), but for use among your friends or such as you think might be specially interested. You may if you choose send us the full addresses of such, and we will mail them as sample copies.

IN ORDERING "Arp Tracts" say about how many you can distribute. Order freely--we make no charge. Quite a few saints have been found by this agency. Some whose feet had well nigh slipped into Infidelity and Spiritism got these, then got MILLENNIAL DAWN, and are now praising God, discerning His "Plan of the Ages." They should be distributed to every congregation of Christian worshippers everywhere, and we are prepared to supply them to all who will thus use them.

MISSIONARY ENVELOPES.--We are now having another lot of 20,000 printed. For convenience we put them up in lots of 100, for 35cts. and 300 for \$1.00--this pays the carrying charges to you.

To introduce these to all our readers we have concluded to put up some of them in smaller packages--25 envelopes for 10cts. This will give the opportunity of doing this sort of mission work, for the truth, to all--even those who write but few letters. If each of our ten thousand readers used these envelopes always, it would be a great additional power constantly and quietly at work without effort or expense--telling the good tidings, preaching where you could not preach otherwise.

IF YOU meet any friends of the TOWER who say they have not been getting it lately, just ask them whether they subscribed for it for 1888, or asked for it free on "The Lord's Poor List." We cannot state our terms more explicitly than we do at the head of first column. We do not wish to send the TOWER to those who are able to pay the small price of fifty cents per year, but are not sufficiently interested to do so. Nor do we wish a single interested one to be without its regular visits because unable to pay. All such interested ones are as welcome to it as those who pay. But do not mistake us to mean that we want to send the TOWER to all poor people, and do not send us lists of the poor of your neighborhood. We offer it to the interested poor only, and expect such to show their interest by writing for it themselves, stating their willingness but inability to pay.

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THE GERMAN DAWN.

The German translation of Millennial Dawn is issued as yet only in cloth binding --414 pages, price \$1.00 per copy. When orders for 2000 copies in paper binding are pledged we will get out an edition of 5000 such. As yet only about 500 have been pledged. Many of our readers have friends and relatives who are Germans and should, as far as possible, use this agency for their benefit.

We propose, to those unable to purchase, that we will loan them a copy of this book and pay the postage to them, if they will promise to read it carefully and to return it, and to pay return postage. The same proposition, to loan, we apply also to the English edition,--though at the low price of 25cts. in paper covers, there are few who cannot purchase, if they so desire.

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"A CHRISTIAN pays a very poor compliment to the Bible, and to his own faith in it, when he starts out with the assumption that SCIENCE is the fixed point of certainty, and that the BIBLE is the variable point of uncertainty, and that if there be seeming conflict between the two, the Bible must yield to the supreme authority of science."

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VIEW FROM THE TOWER.

THE BISHOP OF LONDON ARRAIGNS THE CHURCH FOR UNFAITHFULNESS TO THE CAUSE OF LABOR, AND VOLUNTARILY GIVING UP HIS BISHOPRIC, HIS PALACE, HIS SEAT IN THE HOUSE OF LORDS, AND AN ANNUAL SALARY OF 10,000 POUNDS, HE PROPOSES HENCEFORTH TO DEVOTE HIMSELF TO THE CAUSE OF SUFFERING HUMANITY.

TEXT.--"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth and been wanton; ye have nourished your hearts as in a day of slaughter. Ye have condemned and killed the just, and he doth not resist you."-- James 5:1,4,5,6.

Fellow Citizens--The text which I have just read you, and from which I shall preach the last sermon as bishop that I shall ever deliver from this pulpit, is one which is probably as unfamiliar to you comfortable well-to-do people as it is familiar to all those who since it was originally penned, have toiled and suffered for humanity. Although it is read sometimes in the ordinary course of our church service, yet judging by your conduct, your ears have been deaf to its terrible denunciations. From the days when I was an humble curate until now, I have had a large and varied experience of cathedrals, churches, preachers and sermons, but I have never yet heard a discourse based on these words, and I cannot learn from any of my brother bishops or priests that they have used them, or heard them so used.

I can see by your uneasy demeanor that you are asking yourselves why, on this Christmas day, when, in accordance with custom, I should be preaching smooth things to you, I should be mad enough to offend your delicate susceptibilities by quoting the saying of one of the common people--words written eighteen centuries ago--which might have done very well then, but which cannot possibly be applied to you and your class to-day; you who come here, clad in purple and fine linen, who, some of you, live in king's houses, who fare delicately every day, and who consider that you have fulfilled every moral obligation when you have dropped a coin into the collection box, before you step into your carriages to be driven to your luxurious home. It is because I believe that not only James, but Jesus Christ himself, if he could stand in my place to-day, would hurl these words at you with a force and a passion of which we, in the nineteenth century, have but little conception. Not as a bishop, but as a man, I repeat them to you, hardly hoping that they may touch your hearts, but more as a justification for my new and strange position.

For years I have been one of you. My home has been not where Christ's home was, with the masses, but with the classes. I have an abundance of this world's goods. I have been a dignitary of a church which is the church of the rich, and not the church of the poor. Without a protest I have mixed in society with men and women whom Christ would have denounced as bitterly as he denounced the scribes and Pharisees. In the house of lords, I have sat silently side by side with whoremongers and adulterers, and silently have I welcomed as my personal friends, high-born women--some of whom I see before me to-day--with whom no decent working man would allow his wife or daughter to associate.

I have seen among you, spreading like a canker, the lust of the flesh and the pride of life, and instead of reproving you, as Christ would have done, I have taken refuge in generalities, and have not dared to denounce your individual sins. All this time there has been going on around me, in this huge city and throughout the land, the surging, toiling life of humanity --the sorrow, the suffering, the poverty, the disease, the sin and the shame which I realized but dimly, as something altogether apart from my own existence, but for which, I at last see clearly, you and I have been up to the present time mostly to blame. We and our class have kept back by fraud the hire of the laborers who have reaped our fields, we have lived in pleasure on the earth and been wanton, we have nourished our own hearts while we have starved the bodies of those to whom we owe the very bread we eat and the clothes we wear, and now we are condemning and killing at our own very gates the people whose inarticulate cry is entering into the ears of the Lord of Sabaoth, whose faithful servants we pretend to be.

My fellow citizens, I know not how it may be with you, but for me this careless, selfish life is ended. Little by little I have awakened to the fact that all my days I have entirely neglected my real duty to my fellow men, and at last I have come to know that my proper place is not here, as a well paid bishop of a church which, in its present condition is utterly opposed to every thing which Christ taught, but among the poor, to whom he declared that the gospel should be preached; among the laborers whose hire we have kept back by fraud.

Too long have I neglected the miserable social facts of our so-called Christian civilization. Too long have I spoken to you smooth things and cried peace when there was no peace. I have known by repute that there was misery among our people, starvation in our midst, and prostitution on our streets. But hitherto I have taken these as something for which you and I were not responsible, but which were really due to the inherent wickedness of nature.

But now I have learned that our pleasures and our wantonness have been built upon this hideous foundation, and having

learned this--as you may also learn if you will--I have resolved that from this Christmas

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day my new life shall begin. To-day I lay down my robes, I give up my bishoprick, my palace and my income; I give up my seat in the house of lords; I give up my pleasures of society and of the world, and at last I take my place as a MAN among MEN.

It is, I know, a bold step that I have taken, but I have fully counted the cost. Resolved no longer to live on the labors of others, I shall probably have to join the great army of the unemployed. Tomorrow I shall attempt to preach my first sermon to them in Trafalgar square, from the same text that I have used here to-day, and it is likely that I shall pass tomorrow night in a police cell. But there I shall be no worse off than Jesus Christ would be, if he attempted to enter this abbey (Westminster) now, for he would be arrested and locked up as a vagabond without visible means of subsistence. To you and your class he would simply be a laborer whose subsistence you have kept by fraud. To the abolition of that fraud, and of the misery and degradation which result from it, I shall henceforth devote my life. It will be no easy task, not near so easy as being Bishop of London, but the reward of a good conscience and of noble work well done, is better far than a palace and ten thousand pounds (\$48,000) a year.

In this place I shall probably never speak again. But when freedom shall have opened out her arms and gathered all men into her wide embrace, when justice and truth shall have taken the place of oppression and fraud, some man of the people shall stand in this temple of the dead, and inspired by the best traditions of past, the noble aspirations of the present, and the ideal hopes of the future, shall send ringing through these lofty aisles that living Christmas message which, till then can never have its full significance--"Peace on Earth, and Good Will to Men."--From London Justice.

The above clipping sent us by one of the brethren came just too late for our April issue. It is rather remarkable that an event of so great moment, should have been kept quiet so long.

So far as we can learn, at this great distance, the above discourse gives only too true a picture not only of the state of society in Great Britain, but throughout the old world. Even the moral and conscientiously disposed of the Aristocratic Class, live often in idleness as well as luxury upon the labors of the middle and lower classes,--including the trades-people, small manufacturers, mechanics and day-laborers; all of whom are indirectly forced to supply this extravagant luxury, waste and idleness, out of their unceasing toil and often pitiful wages.

The aristocratic class referred to are really social parasites, who as a rule never have given any equivalent for the extravagant favors they enjoy, and never intend to do so; nor to permit the favors which they regard as their lawful rights to slip from their grasp. The incomes of this class, amounting often to millions of dollars yearly, are generally derived as rentals for the lands held by them for centuries. If it could be shown that the parents of the present owners ever gave an equivalent of any sort for these lands, and that their tenants or their parents once had as

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good a chance of owning their natural proportion of the soil, but had wasted their time and energies in idleness, foolishness, or dissipation, then the case would be different; though that would not make proper the everlasting perpetuity of a land-lord system, found to be grievously oppressive to all except the very few.

But except in a very few cases there is not the slightest show of equity. The parents of present land-lord aristocrats in the remote past obtained control of the land by force, without giving any equivalent. And, of keener intellects than the masses, they framed laws which recognize their titles thus obtained. These laws the common people have heretofore consented to, being for most part ignorant of their own rights, and easily swayed by the plausible arguments or liberal patronage of those whose mental superiority to many of them they recognize--especially when among these aristocrats stood the highest representatives of the church, teaching by word and example that this arrangement, as it stands, is the will of God.

No doubt many of the royal and aristocratic families, and many of the bishop-princes of Great Britain, at heart are really benevolent, and have never thought of this matter in its true light,--that instead of being very merciful and benevolent, they are not even just; that they owe much to those who for years they have deprived of the rights and privileges which God provided for them equally. We believe the bishop above quoted, is one of the few among the aristocratic class, whose eyes have been opened to see these matters in their true light. But, under the enlightening influences of the new age now dawning, the eyes of the "common people" are opening much more rapidly. Self-interest tends to open the eyes of the one class, as it tends to close those of the other. By reason of the inventions, etc., of this "Day of preparation" the common people have gotten a taste of education and of the comforts and luxuries of life, which the aristocratic class could not have prevented if they would. Now the thinking process has begun; knowledge is being increased, and they are beginning to see that it is not by God's decree that the land which he provided for humanity as a whole, has been unjustly seized by the few to the lasting injury of the vast majority.

What is the remedy? It is the recognition of the wrong, and the righting of it. Because few of the aristocracy will allow themselves to see the right, or to in any measure release their hold upon their assumed rights, therefore the remedy, which must come, will come from the common people demanding and taking their rights. They are not fully awake yet, but it will not be long until they are. And the danger will be, that in the frenzy of the revolution which must come, (the great "time of trouble such as was not since there was a nation"), many of them will ungenerously exact a fearful interest-- such as was illustrated in the French Revolution.

In the United States, though we have no such inequitable landlord system as that of the old world, while there are still millions of acres of public domain held for actual settlers, yet we see nevertheless, in the sale of large bodies of the public lands to individuals and corporations, the beginning of a system which in the end would work injury to the masses. The people of to-day have no right to dispose of public lands to speculators, which their own and their neighbors' children will sooner or later need for use. Yet this is what they are doing through their governmental representatives. We see here too, a principle at work which is contrary to God's design--that the earth should be for the people, each in proportion as he can and will use the same; not to be made a matter of speculation whereby one person or family may in the future collect a toll or rent from others for the use of God's gift--the land. Improvements, representing labor, are proper investments; but land, representing God's generous gift to all, should not be appropriated by the few to be held from the many,--not even by common consent.

It would be wise for all possessing large holdings of land to dispose of the surplus speedily; and not only in this but in every matter let us see to it that our lives and deeds conform to righteousness--justice. This should be the action of the righteous, from principle and from a desire to conform their lives in all things to the will of God. It might well be followed by others who care only for self-interest; for we are coming into the days of retribution when every deed shall receive a just recompense, whether it be good or evil.

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EXTRACTS FROM INTERESTING LETTERS.

The following letter is from the Editor's beloved father, who has past his threescore and ten: it shows his deep interest in the truth, and though neither a public speaker or writer, he is a minister and ambassador for the Lord, seeking continually to be

used to the Master's honor, by letting his light so shine as to glorify our Father in heaven.

Manatee Co., Fla. C. T. RUSSELL,

MY DEAR SON:--Your kind and welcome letter came duly, and I infer from its tenor that you are all well. However much I like to hear from you often, I am satisfied that you have not much time to give to writing letters and therefore will excuse you, when you do the best you can. We are in comfortable health at present, though I am far from rugged or strong. I feel that the Lord is dealing very graciously with us in all things, and that we have great reason to be very humble and thankful for his mercies, and I do feel thankful and contented. The world and the things of the world do not trouble me as they used to do. I take great pleasure in thinking of the goodness of our Heavenly Father in giving us the light of His glorious plan of salvation, and of establishing our faith in Christ Jesus our Lord as the only way to obtain eternal life. This hope and this trust in Jesus alone for salvation, is daily strengthened in me, the more I see of the various dogmas of conflicting creeds. The most regret I have, and the only thing which makes me feel dissatisfied with myself is, that I cannot do more than I am doing for the cause of truth, and to communicate to others the blessed truths we so much enjoy. We had a precious season here on the anniversary of the death of "Christ our Passover," though there were but three of us. We remembered the gathering at Allegheny, as well as all the scattered sheep, and knew even before

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the April TOWER told us, that you would have a precious season and remember us at the throne of grace.

I am glad to know that Bro. Zech has concluded the translation of DAWN into the German language. Tell him I compliment him on having accomplished his work in so short a time, considering other work. You are all doing a great work, and I pray that you may be very successful in your undertakings in the future, as you have been in the past. Send me 300 missionary envelopes. I have some of the "Arp Tracts" yet. Please send me about five or six more February TOWERS. I will state to you that if you find any one wanting to buy wild land near Pinellas, I want to donate 10 acres to the WATCH TOWER TRACT SOCIETY, but I am unable to find a purchaser here at present.

We here, all join in sending love to you all. Your loving father.

J. L. RUSSELL.

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Graham Mines, West Va.

DEAR BRO. RUSSELL:--It is some time since I learned of your valuable paper Z.W.T. It was in the Jan. and Febr. Nos., I saw the complete Bible Denunciation of the Orthodox view of Hell. I shall try to work for the "TOWER" what time I can spare from my farm this summer. From what I have seen of your publications, you are certainly doing a grand, and it must be an appointed work; and may the good Lord stand by you on Zion's wall to proclaim what the signs of promise are. Yours in hope.

J. J. B.

Neshannock, Pa.

DEAR BRO. RUSSELL:--The Arp slips have been scattered broadcast throughout this locality, and also the few Dawns that Bro. Wise and myself have been able to sell and give away, have caused a grand confusion. The nominal churches are denouncing us, and specially warning their congregations to not even allow a scrap of paper of any kind we may send out to come into their homes, and warning their children not to read anything of the kind. But thank God though the Devil may use all the forces he can command, it is only stimulating us to greater efforts, and we can already see some fruits of our labor. God is not an idle spectator of what is going on. He is not allowing the devil to have all his own way. He, as we believe, has plucked one soul as a brand from the burning [out of the confusion and distress of Babylon--into the joys of truth]. Glory be to His name, for he is worthy of all praise.

Your poor unworthy brother rejoices that his name is cast out as evil, and that the finger of scorn is pointed at him; having the blessed privilege of suffering it for the Master's sake. Pray for me that my faith may wax stronger in the Lord. God bless you and yours, and all the faithful ones is my earnest prayer. Yours in fellowship and love.

I. W. M_____.

Macon, N.C.

DEAR BRO. RUSSELL:--We want the TOWER, but as yet we are unable to send any money. It seems strange to us, but it is true, that before we saw the true light and tried to walk therein, we could pay for publications, but because of this truth many around us, (in sectarian churches,) make it as hard on us as possible, and then ascribe it to "Providence" because we are wrong. But we do not see it so. We see in this, that we are on the right road. In this age we are not promised riches, but tribulation; and we prefer to be poor now and rich hereafter, dishonored now, and honored in the coming age. We know our Father knoweth what things we need. We will continue to work and do the best we can and send you some money when we can.

Send us some Arp slips if you can for circulation. May God bless you with grace, more wisdom and knowledge in the truth, and means to sustain you.

Yours in the hope of eternal glory.

J. W. P _____.

Sharon, Wis.

EDITOR TOWER, DEAR BROTHER:--Last issue of TOWER at hand some time since and eagerly read, and next issue longed for. I have been a follower of Christ for four years or more and have been a close student of His Word, but never saw the truth as I now do on reading Dawn. It has been my purpose to enter college and prepare for the ministry, but on account of circumstances the way has never been opened, and I now believe God has restrained me to take up this work in a different way--not to become bound to the traditions of men or sects.

I am loaning Dawn. The M.E. minister here is studying it now, and being a bold preacher, if he could be brought into the light, I am sure he would be a power.

Hoping to receive some suggestions on best manner of going to work, I am,

Yours in Christ.

C. H. D _____.

Garvanzo, Cal.

DEAR SIR:--With this request for four "Dawns," I must say a word. I have only lately heard these "Glad tidings of Great Joy." I have only just begun to follow after this glorious blessed truth. Would that I had heard of it years ago; but now by His help and guidance I mean to press forward, and spread the truth as set forth by the "TOWER." May God abundantly bless and prosper you in this work. Please send me 300 or 400 of the Arp slips, and I will distribute them to best advantage in my office, and send four of the 25ct. edition of "Dawn" for distribution also. I expect to send for more soon.

Yours most sincerely.

R. L. B _____.

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THE HARVESTER'S PRAYER.

Earth's harvest great is ripe indeed,
But laborers true, seem few;
Ah! help me Lord, my heart doth plead,
Some needful part to do.

Wise as the serpent let me be
In laboring for thy truth;
Let it absorb my every thought
And to my love give proof.

With cunning let me overtake
Some stranger, and by me
Thy love reveal, Thy truth impart,
And charm them Lord for Thee.

And, gentle as a dove I'd be,
Infused with love and power;
Go forth to win all hearts to Thee
Until my latest hour.

Help me Thy wisdom and Thy power
To show forth with Thy love;
Thy Justice, too, make clear to view
And lead their thoughts above.

And while the members of the Bride
Part from each other here,
May it my blessed privilege be
To comfort some and cheer.

By Thy example may we each
Be strengthened, not in vain
To sacrifice earth's present things,
The promised prize to gain.

--Mrs. M. M. Land.

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BAPTISM AND ITS IMPORT.

That our Lord and his apostles practiced and enjoined upon all followers--"even to the end of the world," or present dispensation, an outward rite called baptism, in which water was used in some manner, cannot reasonably be questioned. This was not only the case during our Lord's ministry in the end of the Jewish age, but also under the Spirit dispensation after Pentecost, as is abundantly proved by the Scriptural record.*

Nor will it answer to assume, as some do, that baptism belonged among the ceremonies of the Jewish Law, and that with all other features of that Law it ended at the cross--where our Lord "made an end of the Law nailing it to his cross;" for, baptism was not a part of the Jewish Law. The washings enjoined in the Law, performed at the laver in the court of the tabernacle, were neither immersions, nor sprinklings, but simply cleansings, and were not practiced upon the people. The one tribe of Levi alone had access to that washing.

Nor will it do to say, as some do, that the apostles coming out of Judaism erred for a while. They failed to discern at first (say these teachers) that the real baptism was that of the holy Spirit at Pentecost, and so improperly kept up the water baptism after the Jewish age to which it belonged. In this as in the matter of not eating with the uncircumcised, they claim Peter erred, and others of the apostles with him to some extent. They claim too, that Paul confesses to an error when in 1 Cor. 1:14-16 he says, "I thank God that I baptized none of you, but Crispus and Gaius...and the household of Stephanas:" also, when he says (Col. 2:20,21), "Why, as though living in the world, are ye subject to ordinances--touch not, taste not, handle not."

Thus an apparently strong argument is built up, which is quite beyond the ability of many to see through--including those who make such arguments. This is the result of a too superficial examination of the subject, and a jumping at conclusions from certain texts whose connections have not been thoroughly studied or understood.

As already shown "baptism" was not a feature of the Law Covenant: hence it was not at all a part of that which our Lord ended and cancelled at the cross. It is a great mistake to class baptism, which is a symbol of the New Covenant, with the "ordinances" of the Jewish Law Covenant mentioned by the Apostle, Col. 2:20,23. In verse 14, he shows that he refers to ordinances that were against, i.e., unfavorable, disadvantageous to the Jew. Can any one say this of baptism? In what sense is it against any one?

What Paul does refer to as the Law "ordinances" contrary to or against the Jew, were those ceremonies, and fastings, those celebrations of new moons and Sabbaths (verse 16), and particularities about the eating of clean and unclean animals, and wearing of clothing made of linen and wool mixed, etc., etc. These "ordinances" had their origin in the Law Covenant instituted by Moses, and had been added to by the Scribes and Pharisees who sat "in Moses' seat" (Matt. 23:2), until they had become a mass of forms and ceremonies so complex and bewildering that those who attempted a strict observance of them found them extremely burdensome,--a yoke of bondage. Our Lord referred to the same bondage and weariness (Matt. 23:4); and again (Matt. 11:28) to the same class he held out grace instead of the Law, as the only way of life, saying, "Come unto me all ye that are weary and heavy laden [with the Law's unprofitable and multitudinous ordinances --which, because of your weak, fallen condition cannot profit but only annoy and weary you, and are therefore "against" you], and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

It is furthermore evident, that baptism is not one of the ordinances referred to in verse 14, when we read to the contrary in verse 12, that we who are buried with Christ in baptism, ARE THEREFORE (even if Jews formerly under the Law Covenant) not liable or subject to the ordinances of verse 14. Thus baptism is placed in contrast with the ceremonies of the Law.

The idea that baptism does not belong to the Gospel age and ended at the cross is again proved erroneous, when we remember that it was after his crucifixion, during the forty days before his ascension that our Lord while giving special instruction concerning the new dispensation, or Gospel age, specially mentioned baptism as the outward symbol by which believers were to confess him--"even to the consummation of the age" then just begun.-- See Matt. 28:18-20.

And those who claim that proper baptism is that of the holy Spirit only, and that water baptism is therefore wrong, should be effectually silenced and converted from their error by the Master's commission to his church to preach and baptize to the end of the age. For, how could the disciples baptize any with the holy Spirit? Surely that is God's part. On the other hand, the Lord's words could not have meant that his followers should teach all nations, and that those who believed would be baptized with the holy spirit by God, for then why would he give particular directions to the disciples as to how it should be done,--"In the name [or by the authority] of the Father, and of the Son, and of the holy Spirit"--? It is evident that our Lord's directions refer to the symbol, to water baptism only; because we can do no more for others than teach them and symbolically baptize them: we cannot believe for them, nor make them believe; neither can we consecrate for them, nor make them consecrate. But we can teach them, and when they believe for themselves and consecrate for themselves, we can baptize them in water. And by this act they confess their faith in Christ's death and resurrection, and their own consecration to be dead to the world and alive toward God, that in due time they may share in Christ's resurrection.

Furthermore, God specially recognized water baptism under the Spirit dispensation by in some cases withholding certain gifts [miraculous manifestations conferred upon believers in the beginning of this age, for the purpose of manifesting God's approval of the new teachings of the gospel], until the water baptism had been properly performed (Acts 19:3-6); as in another case the gifts were bestowed first, to teach Peter that water baptism and every other feature of the gospel favor was open to the Gentiles.--Acts 10:44-48.

That Paul's expression of thankfulness that he had been prevented from baptizing many of the Corinthian church, was not because he saw that the ordinance had passed away, but for an entirely different reason, will be seen by a careful

examination of the context. A serious affection of the eyes which rendered him almost blind was undoubtedly the reason why Paul did not baptize more of his converts but left this ordinance to others to perform. The great Apostle has been ignominiously styled "The blear-eyed Jew," and there is little room for doubt that after he was struck down in the way to Damascus (Acts 9:4,8), he never fully recovered his sight. This "thorn" (figurative) he besought the Lord thrice to remove, but it was left as a reminder of previous error and hence served to keep Paul humble in the service of that Master whom he once had persecuted. (2 Cor. 12:7.) It was probably because of this difficulty that he did not recognize the High-priest, when on trial (Acts 23:5); and for the same reason all of his epistles were written by some one else, except one, and that one of the shortest of them; and it closes with a statement which indicated that he could write only with difficulty and that his readers could appreciate this, knowing his disadvantages. He says: "Ye see how large a letter I have written unto you with mine own hand." (Gal. 6:11.) Again, when wishing to mention their love for him, and their willingness to do for him the most useful thing, had it been possible, he says to them (Gal. 4:15), "I bear you record that, if possible, ye would have plucked out your own eyes and have given them to me."

It evidently was for this same reason that Paul never baptized any of his converts where he could avoid it--where others were present who could see to the service better than he.

When he thanked God that of the Corinthian church he had baptized only a few (1 Cor. 1:11-17), he was not assuming that he had become wiser than to do so-- wiser than the Master who said, teach and baptize unto the close of the age, but for totally different reasons; reasons which only those who read the epistle to the Corinthians connectedly, as a whole, can recognize. He had heard that the church at Corinth was split into factions, divisions [literally sects]; some were Paulites, others Apollosites, others Peterites, and others Christians. He was sure he had in no way aided such sectarianism, and was glad he could say, I never authorized you to call yourselves by my name. Were you baptized into the name of Paul, or into the name of Christ? Since the majority were Paulites, and since Paul had founded the church at Corinth, it might appear to some that he had been seeking to make converts to himself, Paulites instead of Christians; and as it turned out thus he was glad to have it to say, that very few of those calling themselves Paulites had been baptized by him, as he said,--"Lest any should say, I baptized in mine own name."

Even had Paul's sight been good, the fact that he was an abler preacher than others and that many could baptize as well as he, would have been a sufficient reason for his course; for it was thus with the Master: We read (John 4:1,2), "Jesus made and

baptized more disciples than John; though Jesus himself baptized not but his disciples." Judging from his unfitness for performing baptisms, and his talent for teaching, Paul concluded that preaching, and not baptizing, was his special mission (1 Cor. 1:17), though his own record shows that he did not allow even his own unfitness to hinder or prevent this obedience to the Master's precept and example, when occasion required and no one else was convenient to render the service.

WHO WERE TO BE BAPTIZED?

Our Lord authorized teaching first, and then the baptism of such as believed in him as the Redeemer, and accepted the gospel call to become followers of him. The apostles followed this rule, and we have no testimony anywhere that they baptized others--neither unbelievers, nor infants, nor idiots. True, it is recorded that several "households" were baptized, and from this it is argued that probably there were infants in some of those families, and that therefore it is probable that infants were baptized, though none are mentioned. But, we answer, some families contain idiots, and some families number one or more unbelievers, shall we therefore conclude without other evidence that the apostles disregarded our Lord's command and baptized unbelievers? Nay, verily! It is far more reasonable to conclude that in the few cases where households are mentioned they consisted only of adult believers; or that, since the custom or general usage would prevent misunderstanding, it was proper enough to say "household," even if there were in them children too young to be "believers," and who therefore would be understood as not included.

THE FORM OF BAPTISM.

The Greek language is remarkable for its clear and definite expression of thought, and therefore was well fitted to give expression to divine truth. Its flexibility is well illustrated in the following words, each expressing a different shade of thought, yet all having a similar significance. Thus *cheo* signifies to pour; *raino*, to sprinkle; *louo*, to wash or bathe; *nipto*, to wash a part of the person; *bathizo*, (from *bathos* the bottom), to immerse or plunge deep; *rantizo*, (from *raino*), to sprinkle or shed forth; *bapto*, to dip or dye; *baptizo*, to dip, immerse or cover.

This last word *baptizo* (rendered baptize in the common version Bible), is used by our Lord and his apostles when referring to an ordinance which they practised, as well as enjoined upon all followers of the Lamb. It is a deeply significant ordinance in reality, though very simple in the outward symbol. From the word selected out from among so many others of various shades of meaning, it is clear that a sprinkling or even a washing of a part of the person was not the thought, but an immersion or covering of the whole being--whatever that action or thought

implies. Immersed is the correct translation; baptized as rendered in our common English Bibles is not a translation at all, but a mere carrying over of the Greek word into the English without translating

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it at all. Immersed, is the English word which corresponds in meaning to *baptizo*.

Not only does the Greek word signify to bury, immerse, or cover, but the connected Scripture narrative of itself, without the particular strictness of the Greek word used, would imply that the baptism was one of immersion and not sprinkling. The Greek as well as the English shows that our Lord went down into the water and came up out of the water. And the Apostle Paul frequently speaks of baptism as a burial which would be a very inappropriate figure with any other form than that of immersion.

It has been suggested by some, that in the case of the jailor who believed and was baptized straightway (Acts 16:33), that it could not have been by immersion, because he and the prisoners could not have left the jail for the purpose; but on the contrary, it has been shown that at that time the jails were provided with bathing reservoirs, most suitable for the immersions. And furthermore, it is to be remembered that of John the baptizer, it is written, "John was baptizing at Enon near to Salim, because there was much water there." (John 3:23.) No one can for a moment suppose that if John sprinkled his converts, the largeness of the water supply could be a consideration. It was probably at a pool in the Jordan river.

It is generally admitted by scholars that immersion was the common practice of the early church, but with the beginning of the third century came great confusion on this as on other subjects; on the one hand some placed all the value upon the form, insisting even on three immersions, because our Lord had said in the name of the Father, and of the Son, and of the holy Spirit, not seeing that in the name of simply signifies in recognition of; others claimed that as our Lord's head bowed forward in dying on the cross so they should be immersed, not as in a burial, but face downward; others insisted that the baptized must be nearly naked as our Lord died thus; and still others went to an opposite extreme, and while holding that a form was all important, claimed that the exact form was unimportant, and for convenience substituted sprinkling.

This latter finally became the standard mode in the Church of Rome, from whom it reached Protestants. Immersion however is still the recognized form in the oriental churches. As we shall show presently, all these errors as to form, resulted from losing sight of the real significance of baptism. A claim frequently made, but not generally appreciated by those who make it, is

that the Greek word baptizo, though it generally is used in referring to some thing or process (as the dying of cloth) which requires dipping, has been found in classical Greek writings used in places where the evident thought was that of washing without dipping. To this we answer that the word baptizo is not limited to a certain form of action, but rather carries the broad idea, to cover. And, so far as the word goes, the entire person is baptized if the entire person is wet, or in any manner covered with water.* But if the entire person to be baptized should be wet, or covered with water, who will claim that dipping was not the original as well as the easiest method of doing this?

WHO MAY IMMERSE.

There is no limitation placed in Scripture as to who shall perform this ceremony of baptizing believers in water, except that only the church was ever commissioned, either to teach or to baptize. The faith and knowledge of the one performing the ceremony does not count, but the faith and knowledge of the one immersed. Sometimes the one performing the ceremony may be far inferior every way to the one from whom it is performed (John 3:14) and might even, if necessary, be a believer not of the kingdom or church class. (Matt. 11:11.) Certainly all who are authorized to teach, are equally authorized to baptize; and that includes every true follower of Christ --"even unto the end of the age," according to the general call to the ministry, commission, and ordination of Matt. 28:19,20 and John 17:14-18-23. And this commission evidently does not exclude from this service the females of the "body of Christ" (Gal. 3:28), only that modesty, convenience, etc., indicate that they should avoid such public services except in rare necessary cases.

THE SIGNIFICATION OF IMMERSION.

In considering the signification of immersion, the change from the Jewish to the Gospel dispensation must be recognized. The Jews, by their covenant, the Law, occupied a relationship toward God very different from Gentiles,--who were without hope. (Eph. 2:12.) Israelites by God's arrangement were recognized and treated under the provisions of the typical sacrifices, as though they were justified from Adamic guilt and penalty, and were as a nation consecrated to God and treated as though they were to be made the Bride of Christ. The provision, too, was that when the true Lamb of God should come, those truly consecrated among them, "Israelites indeed," might, by accepting of the true Lamb and true sin-sacrifice and atonement, enter upon actual justification, and carry with them their former consecration. In other words, an Israelite, consecrated indeed, living at the close of the Jewish age, when the real sacrifice for sins was made by our Lord, would be treated as though he had

always had the reality, whereas really he had only a typical justification up to that time.

Therefore in the opening of the Gospel age, Jews were not preached to in the same manner as Gentiles. The latter were told,--Ye who were once aliens and strangers have been brought nigh and may now have access to God and enter into covenant relations with him. Therefore, come to God by Christ who hath abolished distinctions between Jews and Gentiles, not by taking favors from the Jews, but by ushering believers, whether Jews or Gentiles, into the blessings and favors of the New Covenant, which the Law Covenant merely typified. (Eph. 2:13-19.) The Jews were told the opposite: "Ye are the children of the prophets and of the covenant which God made with our fathers,...unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away each of you from his iniquities." "Repent and be baptized each one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the holy Spirit: For the promise is unto you [belongs to you] and to your children, etc."--Acts 3:25,26 and 2:38-41.

The point, to be noticed, is, that Israelites were already consecrated, and heirs according to the Law Covenant, and the only reason they as a nation had not been merged right at once out of the Jewish typical state into the Gospel realities and holy Spirit acceptance with God, as the apostles and other individuals had been, was, that they were not living up to their covenant relationship. Hence they were told to repent, or turn back into the true covenant relationship with God, and to enjoy their privileges as children of the covenant. They had sinned in not living up to what they could of their covenant, and they were to show that they renounced their previous state of sin by immersion, --washing away their transgressions in symbol, after praying in the name of Christ. (See Acts 22:16.) In like manner baptism by John and by Christ's disciples was confined to the Israelites, and signified repentance for covenant violations, and a return to covenant relationship, and was intended as a preparatory work: for those who fully received John's testimony and reformed and became Israelites indeed, did receive Christ, and did pass into the higher favors of the Gospel age.

To these, already children of the covenant and already heirs of the promised blessings, water baptism meant a renouncing of previous sins of unfaithfulness, and it meant more: it meant their renunciation of the national sin of crucifying Christ-- for the rulers representing that nation had said, "His blood be upon us and upon our children,"--and hence Peter exhorted saying, "Let all the house of Israel know that this Jesus whom you crucified, God hath made both Lord and Messiah." And when in view of this national sin which each shared, they inquired, "Brethren! What shall we do?" Peter answered, "Reform and be immersed, each one of you, in the name of Jesus Christ, for the forgiveness

of your sins [and specially your share in this national sin of crucifying Messiah] and ye shall receive the gift of the holy Spirit." To those who accepted it meant not only a renunciation of their national error of crucifying Christ, but a stepping out from the dispensation and control of Moses into that of Christ. Because in acknowledging Jesus to be the true Messiah, they were acknowledging him to be the long promised Saviour, Lawgiver and Teacher greater than Moses.

But, baptism could not mean repentance in either of these senses to the Gentiles who had never been under the Jewish Covenant, and who had no direct responsibility for the death of Christ. Hence after the "elect remnant" of Israel had been received, and the Gospel message went to the Gentiles, to select out of them the number necessary to complete the body of Christ,--in the epistles to the Gentile churches we hear no further exhortation to be baptized as a sign of repentance, or as a symbol of washing away of sins. And since we by nature are not Jews, but are of the Gentiles whose fathers previously were aliens, and foreigners so far as God's covenants and promises were concerned, therefore, we should not apply to ourselves that idea of baptism which was Jewish, but that idea which the Apostle unfolds in Rom. 6:3-5; Col. 2:12.

The full import of baptism, the reality of which the immersion in water commanded by our Lord is the symbol, is clearly shown by the Apostle in the above cited passages. "Know ye not that as many of us as were immersed into Jesus Christ were immersed into HIS DEATH?" Those who know this fully and thoroughly, and they alone, truly appreciate the water immersion commanded, and its weighty and appropriate significance.

"Immersed into Jesus Christ."--Those who see the "high calling" of this Gospel age--to joint-heirship with Christ Jesus our Lord, as members in particular of the "body of Christ" of which the Redeemer is Head and Lord, know that our attainment of that high honor depends upon our acceptableness as members in that body of Christ. (Rom. 12:1; 8:17,18.) Such also know that no one is "called," or invited into this "body of Christ,"-- "the church of the firstborn," except those who already are believers, such only as own Christ as their Redeemer or Justifier, such therefore as are justified freely from all things by faith in his blood. Such, are not sinners, are invited to become joint-sacrificers and joint-heirs with Christ. The blemished of the flock were not acceptable on the Lord's altar under the Law, as a type of God's rejection during this age of all imperfect offerings. Our Lord was the actually spotless, unblemished, perfect Lamb of God, sacrificed for our sins; and in inviting some to join him in sacrifice and afterward in glory and honor, the Father accepts only such as are first made "whiter than snow,"--who because of faith in, and acceptance of the redemption which is in Christ

Jesus, are reckoned perfect and hence are acceptable with God as joint-sacrificers.

"Were immersed into his death."-- This is given by the Apostle as the significance of water immersion--the real baptism therefore is this immersion into a sacrificial death with Christ; and the water immersion, though a beautiful figure which graphically illustrates the real one, is only its figure or symbol.

But, how much is meant by the expression, "Immersed into his death?" In what way was our Lord's death different from that of other men?

His death was different from that of other men in that theirs is a penalty for sin, while his was a sacrifice for the sins of others, to release others from their penalty --death. We with all others of Adam's family involuntarily share Adam's death --the wages of sin. And we, with all the Adamic family, were redeemed by Christ's death and granted a right to live again, and a restoration of all the human rights and privileges which Adam lost for us. We who believe this good news, accept of and begin (by faith) to enjoy those redeemed rights and privileges even now, believing that what Christ died to secure and has promised to give, is as sure as though already possessed. We have joy and peace in believing this "good tidings of great joy which shall be unto all people," and by faith already reckon ourselves as in possession of those good things which are to be brought unto all who hate sin and love righteousness, at the second coming of our Lord Jesus.

It is when we are in this justified condition, repossessed of the human rights lost through Adam, but redeemed by Christ, that the call or invitation is extended to us to become something far higher and far grander than perfect men fully restored to the likeness of God in flesh, (though that is so grand that few appreciate it)-- to become joined with the Redeemer in the glories and dignities of the divine nature (2 Pet. 1:4), and co-workers with him in the great work of the Millennial age,--the work of restoring the redeemed race of Adam to perfection and all "that which was lost" in the fall.

But the invitation to share this great dignity, "far above angels" (Eph. 1:21; 1 Cor. 6:3), is accompanied by certain conditions and limitations. This prize is not given because of works, for no works which could be conceived of could purchase, or earn, so high an exaltation as that offered. The offer is a favor, unmerited by anything which we have done, or can do; and yet the conditions may be

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said to be the price, or cost to us, of the prize offered us. It is not however an equivalent or corresponding price. The price to us is a mere pittance in comparison to the value received, and "not

worthy to be compared with the glory which shall be revealed in us." And when we consider that we had nothing to give, until first purchased by the precious blood of Christ, it will be clearly seen that the high honors to which we are called are not of works of our own, but of grace, through Christ. For even our pittance was forfeited by sin and had first to be redeemed, before it could be accepted.

The requirements or conditions attached to the invitation to share with Christ the coming glories and dignities, are plainly stated:--Such must share his death, be immersed or buried into his death; if they would be of that "little flock" of joint-heirs, the "body of Christ,"--otherwise called "the Bride the Lamb's wife." To be sharers in his death, means that as our Redeemer spent his life, not in self-gratification (even lawful), but consumed it in the interest of truth and righteousness, in opposing sin and doing the work and executing the plan of the Father, so we must use our time, talents, energies, rights, and privileges. Redeemed by him and given to us, we not only consecrate these all to the Father's service, but we must use them faithfully even unto death--as he hath set us the example--walking in his footsteps as nearly as possible. If thus we be dead with him, we shall in due time live with him (Rom. 6:8); if thus we suffer with him, and in the present life endure afflictions even unto death (whether the death of the cross or some other form) for righteousness sake, we are counted as sharers of his death: and all who share "his death" will also share "his resurrection." --See Phil. 3:8-11.

As "his death" differs from the Adamic death, so "his resurrection" differs from the RESTORATION resurrection which he has secured and will effect for all men. His resurrection is in Scripture pointed out as different from that of the world redeemed by him. It is emphasized in the Greek--"the resurrection," and also designated the "first [chief] resurrection." His resurrection was to the divine or immortal nature, a spiritual body. And so many of us as shall be immersed into Jesus Christ--immersed into his death--shall also obtain a share in "his resurrection" --"the resurrection," as described in 1 Cor. 15:42-53. We who have borne the image of the earthly father Adam who also lost it for us, have been redeemed to it again by Christ's sacrifice, and have surrendered that again with him as joint-sacrificers of human nature. Thus we become partakers of a new nature, and shall bear the image of that new divine nature in the resurrection.--Verse 49.

Note how pointedly the same writer mentions this too, in the passage under consideration. (Rom. 6:4-5.) "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in a new life. [Our new natures are reckoned as begun now, and are to be perfected at our resurrection in the Lord's likeness.] For if we have been planted together in the

likeness of his death, [then] we shall be also [sharers] in the likeness of His resurrection." --Rom. 6:5.

It is evident then, that baptism in water is the symbol of a complete, and to those who would be joint-heirs, an indispensable self-sacrifice; an immersion with our Lord into his death--an immersion which began and is counted from the moment the justified believer consecrated himself and surrendered his will to God,--though to secure the prize promised it must continue until the close of the earthly life. It was from this standpoint that our Lord spoke, when he said, "I have a baptism to be baptized with, and how am I straightened till it be accomplished." (Luke 12:50.) He had already performed the symbol at Jordan, but he was now referring to the consummation of his baptism into death. His will, surrendered to the Father's will and plan, was already buried; but as the dark hour of Gethsemane and Calvary drew near he longed to finish his sacrifice. It was from this same standpoint that he spoke of baptism to the two disciples who asked to sit, the one at his right hand and the other at his left in the kingdom. "He answered and said unto them, Ye know not what ye ask--Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" (Matt. 20:22.) He referred here to the baptism into death, and shows that none need expect to share the kingdom except those who share this baptism of death with him. Thus our Lord's explanation of the symbol exactly concurs with that of the Apostle.

These are not two baptisms--one of water and the other into Christ's death-- but one. The immersion into water is the symbol or shadow of the immersion into death. If there is a shadow, there must be a substance; and a clear strong light falling upon a substance produces a shadow of it. It is for the instructed child of God to distinguish between the substance and the shadow, and by recognizing their relationship to see in the two parts "one baptism." Since the two parts were recognized as one baptism by the Apostle, it is doubtful if any one fully appreciates the ONE TRUE BAPTISM without seeing both the substance and the shadow.

Recognizing the true import of baptism we see, that next to faith in Christ, it is the one important and essential step by which the Church glorified shall be entered: for only such as are conformed to, and have fellowship in our Lord's death will, as "members of his body," share the first or chief resurrection, to be with and like the head. It is not surprising that some have mistaken the shadow or symbol for the real, and made it a test of membership in the church upon earth; this is but a natural mistake. All who see the real immersion, as well as the symbol, yet ignore the latter, should carefully examine themselves to see that their wills in this matter are really dead and buried in the will of Christ. And if they refuse obedience to the Lord's word

and example in this, they should make unquestionably sure to themselves the strength and validity of any arguments to the contrary, by which they set these aside.

But some inquire, Is it necessary for me to be immersed in water, if I am confident that I am fully consecrated--immersed into Christ? Would the Lord reject me for so small a matter as a failure to go through a form?

Do not forget that the present age is not one of commands and compulsions. God does not command and compel the obedience of his Church. This is a time in which, as a great favor, believers are privileged to offer their wills and their all in self-sacrifice to God. It is "the acceptable year of the Lord"--the time in which God is pleased to accept of our sacrifices (through Christ) and to give us certain exceeding great rewards promised to those who surrender their little all, and thus become followers in the footsteps of the High Priest of our order.

Such as see this clearly will know that the Body of Christ is not given a law of commandments, nor dealt with as were the Jews; for "Ye are not under law but under favor." Theirs was the house of servants and it is proper to command servants; but we belong to the "house of sons" (Heb. 3:5,6), if we are new creatures in Christ; and God dealeth with us as a true Father with true sons. True sons, and the only ones whom he will acknowledge as such, possess the spirit of adoption, and the spirit of obedience, the spirit of sons, and need not be commanded and threatened; for such both by word and deed, and in matters both small and great declare, "I delight to do thy will, O my God." For such, no self-denial is too great, and no act of respect and obedience too small; and ignoring pride and all human philosophies and expediencies as unworthy to be weighed at all in opposition to the Father's wisdom, these learn that to obey is the best of sacrifice.

No, God will not compel you to be immersed, either really or symbolically. These opportunities to sacrifice convenience, worldly opinion, etc., are privileges which we should highly esteem and covet, because by these we are able to show the Lord the depth and sincerity of our love and the reality of our consecration. It is on the basis of this and hundreds of other little things that we are being tried now,--to see if we are as earnest as we have professed to be. If we are ashamed to confess Christ before men by the very simple way which he arranged, we may well expect that he would be ashamed to call us overcomers and joint-heirs, and to confess us as faithful followers. He could not do so honestly and truthfully, and hence we may be sure he would not do so. And if after we see how much our Lord has done for us--first in our redemption and secondly in the great offer of the crown and divine nature, --we allow a trifling sacrifice of contemptible pride to hinder us from a small act of obedience which our Redeemer and benefactor requested, our

own self-contempt and shame, should prevent our taking crowns and places (even if offered them) with the little band of faithful overcomers who valiantly sacrificed much, and thus proved that they loved much.

While therefore we do not say that none will be of the "little flock" except those who have been immersed in water, as well as in the death of Christ, which it so beautifully symbolizes, we do say, that we do not expect to find in that "little flock" a single one who has seen water immersion to be the will of God, and who has refused to obey. Let us remember that obedience in a small matter may be a closer test than in a large one. Had Satan attempted to get Eve into the sin of blaspheming the Creator, he would have failed; had he attempted to get her to murder Adam he would have failed; hence the test of obedience in a very small matter, was a much more crucial test. So now God tests our professions of love and devotion and obedience most thoroughly by some of the smallest matters, of which the symbolic immersion is one. God's decision is, He that is faithful in that which is least, will be faithful also in that which is greater.

Though "Baptists" do not generally grasp the full import of immersion, and look at the water rather than the death which it symbolizes, yet the holding of the symbol has been valuable, and shows the Lord's wisdom in choosing the symbol; for the truth with reference to the symbol even, has been unpopular ever since its rejection by Anti-christ centuries ago, and in very many cases has it required the true consecration, the true burial of the will into Christ's will, before the believer was willing to brave the scorn of the world by obedience to an unpopular ceremony.

Even those who practice sprinkling and that upon unintelligent (and hence unbelieving) babes, hold that baptism is the door into the Church of Christ, and none of the sects receive into membership others than those who have gone through some ceremony called "baptism." They receive infants thus into their Churches, on the ground that only church members will be saved from everlasting torment. True, this like other doctrines is little taught in our day, and is losing its influence over the people, yet millions of parents to-day believe that their children would be consigned to everlasting torment if they should die without being sprinkled with water in the name of the Father, Son, and Holy Spirit. Especially do Romanists, Episcopalians and Lutherans, fear an omission of this sort, and some Presbyterians and Methodists no less so.

An illustration of this, and one which shows the power these errors put into the hands of the priestly or clerical class, came under our observation here in Allegheny about four years ago. The parents of the infant were Lutherans, but had a disagreement with the pastor of the congregation about non-payment of church dues and non-attendance at meetings. The child grew seriously ill and the father and mother by turn went

many times to implore the cold hearted, error teaching, hireling shepherd to come and sprinkle their babe and save it from the eternal damnation he had taught them would otherwise be its portion. But he refused to come, telling them that they deserved the punishment. After further effort they got some one "just in time" to allay their groundless fears.

Thus, it is evident, that no matter how careless they may be as to the exact form all the principal sects view baptism as the door into the church, the door of salvation, the door into the body of Christ, as truly as do Baptists. We, on the contrary, hold that neither the sprinkling with water, nor the immersion in water is the door into the "body of Christ," now being elected or chosen out of the world; but that the immersion into Christ's death, which begins in full consecration, is the door by which justified men become members of the Body of Christ which is the Church. We insist, that all who thus become members of "THE CHURCH whose names are written in heaven," as soon as the precept and example of the Lord and the apostles, and the appropriateness of the symbol are seen, should make haste to show their obedience and consecration before men.

BAPTISM AND THE TABERNACLE.

The true baptism is illustrated in the Jewish Tabernacle, but not by the Laver which stood in the Court full of water, at which the priests washed their hands and feet. No, that is a symbol of the cleansing effect of the truth upon the outward conduct of believers in general. It symbolizes the putting aside of filthy practices--lying, stealing, etc., and the putting away of filthy communications out of our mouths,-- slanders, envy, strife, back-biting, etc.,-- a cleansing as proper for the natural man as for the consecrated saints.

The vail at the door of the Tabernacle represented the same thought as baptism, namely death. When the priest passed the first vail, it represented him as passing

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out of sight, buried from the outward things; and his shut in condition enlightened only by the lamp and supplied by the shewbread, represented the spiritual nourishment and enlightenment granted all such as are immersed into Christ-- which the world knoweth not of.

The second vail represented the end of the reckoned death in actual death; and the Most Holy represented the full fruition of all the exceeding great and precious promises made to those who become new creatures in Christ Jesus by sharing his death and also his resurrection. In the Most Holy comes the full realization of what the Holy gave but a foretaste of. Thus we see that a complete immersion or burial from sight was necessary to reach the Most Holy. And as the Tabernacle had but the one

entrance, it clearly teaches that none can attain that state or condition which it typified (the divine nature), without first passing through the first veil, representing consecration or death to the world, which baptism in water most beautifully illustrates also.

WHO MAY BE IMMERSED.

In John's baptism of the Jews unto reformation, he demanded of some that they should first show by their lives that they had reformed, before they went through the symbol of reformation. In the use of baptism after Pentecost, however, the only condition imposed was faith in Christ. It seems to have been taken for granted that none but true, sincere persons would thus profess faith in and allegiance to so unpopular a Leader, as the crucified Christ. But the water immersion, though it was a public profession of Christ by the one immersed, was not necessarily an endorsement of such by the apostles and the church. The church could not and did not decide whether the one they immersed symbolically had been really immersed into Christ. The symbol indicated this, and they explained the symbol and urged all that had consecrated in symbol to see that they were really dead to the world and its plans and aims, and alive toward God and his plan.

This is evident from some instances, as that of Ananias and Sapphira and Simon Magus (Acts 5:1-10 and 8:13,20-23). To the latter, though he had been baptised, the apostle declares, "Thou art in the gall of bitterness and in the bond of iniquity." So now, we do not need to decide for others who may wish to thus confess Christ, (except it be very evident that they do it as an intended mockery); it is their act alone and represents their conscience toward God; and the opinions and faith of the one performing the symbol, cannot affect the matter either favorably or unfavorably. The real baptism is that which cannot be seen, except in its influence upon the conduct; and the real church which is joined is the church whose names are written in heaven whose members cannot be known positively until the close of this age, when they shall be glorified with the Head.

THE MANNER OF THE SYMBOL.

The immersion since it symbolizes a burial should be backwards, in water sufficient for the purpose, and convenient as circumstances will permit. It should not be done with secrecy, as it is intended as a public confession of faith, and the only form of such public confession used by the early church, of which we have any record. Yet its publicity should be to fellow-believers rather than to the world. Hence, while it should in no way be kept secret from the world, it is unnecessary to give public notice except to the fellow-believers of the church. In fact, so solemn is the occasion to the church who realize its deep

significance, that the presence of the worldly, unless they be seekers after God and therefore more than mere curiosity seekers, is not desirable. Such public notice we gather from the record, was the custom in the early church.

Some think that because John the Immerser and the Lord's disciples baptized publicly in the river Jordan, therefore all should be immersed in public view in a river. But let it be remembered that the whole Jewish nation was the church according to their Law Covenant, therefore public view was public to the professed church of that time. As for the river Jordan, John and the disciples evidently used it as the most convenient place at their service. If the river was an important factor, why not the same river Jordan?

It should be noted that when the Eunuch believed and was immersed, only Philip was present; when the jailer believed and was immersed (Acts 16:33), it was not in a river, but in a bath or some convenient arrangement in the prison. And we know that the ruins of the church buildings of the first two centuries show that they had special annexed buildings prepared for the convenience of immersions.

The form of words used by the apostles and early church is not given, which shows that the form of words used is much less important than the act, and the meaning which it expresses. We may gather however from Acts 2:38, 8:16, Rom. 6:3, Gal. 3:27 and 1 Cor. 1:13, that baptism "into Christ" into the name of the Lord Jesus was the thought; and that it was expressed in words. We may also presume that our Lord's words "Baptizing them in the name of the Father, and of the Son, and of the holy Spirit," were not disregarded, but expressed somehow on such occasions. The thought is, that believers by immersion into Christ's death, are joined to Christ as members of the little flock which is "his body;" and that their right or privilege to be thus accepted in the Beloved, is in the name or by the authority of the Father, through the merit of the Son and by the impartation to such of the holy Spirit of truth. We now give the form of words which it is our custom to use on such occasions, and our general procedure, for the convenience and satisfaction of those who may have occasion to use the suggestion.

We first have, privately, some assurance on the part of all who are about to be immersed, that they recognize the death of Christ as their ransom price, and that they are already consecrated wholly to his service, and desire to now confess all this in the symbol which Christ enjoined. Then, the announcement having been publicly made before the congregation, we meet at an appointed time and place* for the service; and there, after briefly explaining the real immersion and its water symbol, and after offering thanks to God for the privilege of thus following in our Lord's footsteps, and expressing our trust in his promises to give grace and strength sufficient to enable those who have

consecrated all to his service, to be dead indeed to the world and its aims and ambitions, and alive only to God's service and the study and carrying out of his plans; and after specially requesting a blessing upon those about to symbolize their covenant, we receive the candidates in the water. Then (in the usual manner, with one hand in front at the throat, and the other at the back of the neck) we say, if the name of the candidate be John,-- "John, in the name of the Father and of the Son and of the holy Spirit--by this authority,--I baptize thee into the name of "Christ." We then let them down backward (as a corpse) until immersed, covered completely; then raise them to their feet. After again changing our clothing in the provided rooms, we meet in the presence of the congregation (who meantime worship God in prayer, songs of praise, etc.) and with convenient words we extend to the newly immersed ones the right-hand of fellowship in the name of the great Head of the Church, and on behalf of the entire church whose names are written in heaven; exhorting that they walk worthy of the name of Christ which they have confessed and taken; and that they run earnestly in the race for the prize of the high calling which they have publicly entered.

It is evident that all through the Gospel age baptism into Christ has symbolized union with him and membership in the one body--the bride. But now in the harvest or lapping of the Gospel and Millennial ages, a new question arises, viz., While it is still appropriate for all of this class who have not done so, to confess Christ by this symbol, what about others, of the restitution class, who shall now confess Christ and desire to consecrate themselves, --to relinquish their wills and have the will of Christ only? Seeing that such will sooner or later apply for baptism as a symbol, and that it would be a proper symbol of consecration for others as well as for the body of Christ, and that it is not incumbent upon us to decide to which class those belong who apply to us for immersion, --the question arises, Would the same form of words be appropriate for both?

Yes, we answer; for though the class referred to will not be of the bride of Christ, they will be of the Christ family,-- children of the Christ; and it is proper for the children to bear their father's name. Christ is to be the "Everlasting Father" or life-giver to the restored human race; and hence it will not be improper for them also to take his name. Therefore as we now view it, it will be proper to baptize such into the name of Christ; and we doubt not that all of the world who shall come into harmony and receive the gift of life from the Life-giver in the next age, will be known also as Christians. As before pointed out, however, the words of the immerser cannot affect favorably or unfavorably the interests of the immersed; the importance rests in the obedience of the act and what it signifies of consecration to the one immersed.

BAPTISM OF THE HOLY SPIRIT AND OF FIRE.

We need not examine this subject at length here, since it was discussed in our issue of November '87. We merely remark now that the immersion in holy Spirit which began at Pentecost, is not symbolized by water baptism: it follows, but is totally different from an immersion into Christ's death, which the water immersion does symbolize so perfectly. The immersion of the holy Spirit is bestowed as a consequence of full consecration and immersion into Christ's death, and is a pledge or earnest of our full acceptance to the divine nature with Christ, when we shall have fully accomplished our sacrifice with him. The baptism into Christ's death and its water symbol are matters for us to attend to. The immersion of the holy Spirit is God's work entirely. None are immersed in holy Spirit except such as have voluntarily consecrated, or immersed themselves into Christ's death. And such as have experienced these two have no will of their own to oppose to the water symbol, enjoined by the word and example of the Head, and practiced and taught by the stalwart members of the Royal Priesthood.

The baptism of fire signifies destruction and accompanying distress. Thus, as already shown, the Jewish nation, except the Israelites indeed worthy of the Pentecostal baptism, was immersed in tribulation and national destruction. This was John the immerser's prediction. Luke 3:16,17.

BAPTIZED FOR THE DEAD.

"Else what shall they do which are baptizing for the dead, if the dead rise not at all? Why then are they baptized on behalf thereof?"+

This has been considered a very obscure passage, because the real meaning of immersion (as symbolic of death) has been generally lost sight of. Some have been led to the absurd conclusion that early Christians were immersed in the interest of their dead unbelieving friends and relatives, --supposing that Paul here referred to and commended so senseless a thing. On the contrary, the Apostle here refers to the fact, then well understood, that each one of those who had been immersed, had symbolized his own death--had cast his lot among those dead with Christ, to share his sacrificial death (which was on behalf of the dead and dying world), in prospect of a glorious resurrection to share with the Redeemer the work of blessing and restoring the world.

Paul is combatting and disproving the theories of some who were teaching that there would be no resurrection. He appeals to various arguments to prove the falsity of such teaching. He proves that the dead can be raised by divine power by the fact of Christ's resurrection (verses 12 to 18); and then, in the verse under consideration, he shows how absurd it is for those who by

immersion have symbolized their consecration to death, to disbelieve in a future life. He asks such doubters of a resurrection, Why then were you baptized for the dead, if you hope for nothing beyond? Wiser and better far it would be, if there is to be no resurrection of the dead, that we should make the most of the present life, enjoying all its pleasures, instead of consecrating ourselves to death in baptism, and then living a life of self-sacrifice which is a daily dying.

But, in this as in all things, the beauty and harmony only appears from the true standpoint. Those who regard sprinkling as baptism can see no meaning in this passage; neither can those who deny water baptism interpret it without making out, that this great inspired apostle was foolish. Neither can those who see the symbolic water immersion only, appreciate the passage. Its beauty and force are only discernible from the standpoint herein set forth, viz., a recognition of the death with Christ to self-will, to the world, and all worldly interests, and also of the water immersion as its proper, appropriate and provided symbol. In conclusion we quote the inspired recorder said: "Can any man forbid water?" (Acts 10:47.) Paul said: "So many of you as were immersed into Jesus Christ, were immersed into his death....

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For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." (Rom. 6:3-5.) "Then they that gladly received his word were immersed,...and they continued steadfastly in the apostles' doctrine and fellowship."--Acts 2:41,42.

*See, Acts 2:41; 8:12,36,38; 9:18; 10:47,48; 16:15,33; 18:8; 19:3-5; 22:16.

*An illustration of this use of the word is found in 1 Cor. 10:1,2. The Apostle declares that all Israel were baptized (immersed) unto Moses, and gives as the form, that they were covered with water (though not wet); the walls of the sea being on either hand and the clouds of water over head.

*We are kindly made welcome to the use of three different baptistries here, and presume could by asking, obtain the privilege of all. Our "Baptist" and "Christian" friends hereabouts, though they do not see this subject and others from the same standpoint as we, nevertheless are courteous, respectful, and willing to fellowship as far as they can see.-- Would to God they were less self-satisfied and would examine

again the full import of the symbol to which they both so earnestly and so steadfastly adhere.

+sinaitic MS reading.

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ANOTHER INFALLIBLE CHURCH.

The Church of Rome is not the only one which acts upon the assumption that its annunciations of several centuries ago are infallible and unalterable. The Presbyterian Church takes the same stand, though she does not speak so loudly as her "Mother Church"--nor can she claim that her infallible decisions regarding what is truth and what is error, are as venerable with age.

Our readers will recall an article in our issue of Oct. '87, entitled "Reasons for Expecting Toleration in the Presbyterian Church." We therein referred to the case of Brother Baker, who after being for years a minister in the Presbyterian Church, became convinced by his common sense as well as his Bible study of the error of his sect, in holding that everlasting torment is the future lot of all except the elect little flock of the present age. Brother Baker soon discovered that a majority of the members as well as of the ministers of the Presbyterian Church disbelieve this point of their Confession of Faith. He saw, too, that he and all such were acting a lie in professing publicly, to believe a doctrine which they denied privately, and concerning which they made mental and private reservations.

As an honest man Bro. Baker could not follow others in the footsteps of Ananias, misrepresenting and keeping back part of the truth,--he could not afford to misrepresent himself, and could not conscientiously continue to misrepresent God's character and Word. Consequently he decided to let his light shine, confident at first that he would be joined by others in the same sect, solicitous for the truth rather than careful to preserve inviolate a Confession of Faith, with some of whose tenets they disagreed decidedly.

To bring the matter to an issue, Bro. Baker introduced to the Presbytery of West Jersey of which he was a member, a resolution providing for a revision of the Standards of doctrine as set forth in the Presbyterian Confession of Faith on the subject of the everlasting torture of all except the elect little flock,--the Gospel Church.

Brother Baker argued well his points, and tried hard to carry Presbyterianism into an acknowledgment of the Bible as the ONLY STANDARD of faith; and to show that the well intentioned men who in A.D. 1646 framed the "Westminster

Confession of Faith" were not infallible, but merely did as well as they could on coming out of the extreme darkness of the "dark ages" preceding them.

In the article above referred to, we pointed out to Bro. Baker that his well-meant scheme would fail; that the majority love their sect and its infallibility (?) and its honors and rewards more than they love the truth, and the honor which cometh from God only. We rejoice that Bro. Baker has manifested his love for the truth by boldly advocating it in the face of opposition. In this he is demonstrating himself to be an "overcomer." Our prayer for him is, that he may continue to be faithful in all his stewardship of the mysteries of God; that thus he may make his calling and election sure and receive the reward of an "overcomer." (See Rev. 3:21.) Brother Baker's example in withdrawing, should be followed by every honest person, who, reading over his own public Confession of Faith, finds that it does not present his real faith. And this should be done by each, no matter which denomination has bound him or which Confession of Faith now misrepresents his views to fellow Christians and to the world. It is useless to try as Bro. Baker has done, to bring about a reform. Sect-worshippers would rather act a lie and thus stultify themselves before God and each other, than to honestly and publicly confess that their sect is not infallible,-- that they have erred in some things.

A careful examination we believe will convince any one that only the ignorant members and ministers of any of the leading Christian denominations believe this dogma which all so publicly confess,--that all except the elect and holy Church will suffer everlasting torment.

That our predictions relative to the action of the Presbytery have been verified to the letter, is witnessed by the following clipping:

MEETING OF THE PRESBYTERY OF WEST JERSEY, AT ATLANTIC CITY. SEVENTY-FIVE CLERGYMEN AND ELDERS PRESENT. REV. L. C. BAKER'S CASE.

The committee to whom the questions were referred brought in a report advising withdrawal. This part of the report came up for action.

Mr. Baker presented the case from his point of view. He had, he said, deemed it his duty to call the attention of the Church to its false position in holding on tenaciously to certain doctrinal statements in its standards, which had ceased to be a fair and honest expression of its views. It was as a necessary consequence of this position, that he should introduce into the Presbytery an overture requesting the General Assembly to inquire into the matter, and that he should claim the right to discuss the points involved and to show

from Scripture just where the standards erred. Some of the brethren had thought that in opposing the teaching of the Church at an important point he was violating his ordination vows. He had interpreted those vows as binding him to seek the purity of the Church and to be loyal above all else to the Word of God. At the sacrifice of his own personal feelings he would, he said, have been willing to submit to a long church trial, if any of the brethren chose to bring it to that issue, provided the questions of Scripture interpretation he had raised could be decided in the court of Scripture. But heretofore the Church had insisted that the standards alone must be the tests.

He had therefore determined to go on in the course adopted a year ago, and to now put the case in the hands of the Presbytery. If, with any degree of unanimity, they advised him that his action was inconsistent with his remaining as an accredited minister of this Church, he should at once place his resignation in their hands.

Mr. Baker then reviewed the case in some of its wider bearings upon the Church. It involved, first, the correctness of that interpretation of Scripture put into the Standards, which represents God as having no other end in view in raising to another life the immense mass of the human race, consigned to death and hell for their sins, except to judge and sentence them again to a deeper death and hell, to suffer "most grievous and unspeakable torments, without intermission, with the devil and his angels in hell fire forever." The point he had raised against this teaching is that it strips resurrection, confessedly due to the redeeming work of Christ, of every redemptive and beneficial feature, and converts this provision of another life into an unutterable curse to all but the elect.

The question also, he said, was no less important in its bearings upon the constitution of the Church and the right of private judgment. Upon this point he said: "So far as I am aware, this is the first time in the history of our Church that one of its ministers has openly called in question its authoritative statements upon an important point of doctrine, and connected therewith an effort to induce the Church to revise them. Other instances of difference have occurred in which the dissentient has assumed that the rule of the system is inexorable--that no change in it is possible--and so has withdrawn from it. In other cases the effort has been to prove that the standards are flexible enough to admit the variation. In this case there is no such attempt. There is the open affirmation that the framers of our standards at this point erred, and that it is our duty to correct them. And this duty is the more strongly urged, because the Church tacitly admits that they erred, in as much as these statements are seldom avowed in her pulpits, nor is the impression made upon her hearers that she earnestly believes

them. The question, therefore, which you are now asked to decide is unique in our history. You, brethren, have the rare opportunity and the solemn responsibility to decide whether this Presbyterian Church must go on forever in its present lines, or whether it shall hold itself open in an honest way to the larger illuminations of truth which God is giving in our day, and so grow up to its place in that larger unity of the future for which our Lord prayed. If it shall do this, there must be room made for the discussion and amendment of its standards. There must be no slavish suppression of honest differences, no rod of terror held over the head of honest dissentients, and no such dishonor of the Holy Spirit in the Church as is involved in the unwillingness to trust Him to correct the disorders and contradict the errors which may arise in the exercise of His own principle of liberty. Better a hundredfold that some heresies should be propounded, than that the healthy life of the Church should be repressed by the denial of that liberty of conscience and of utterance wherewith Christ hath made us free."

The discussion was continued at the afternoon and evening sessions on the report of the committee, which recommended that Mr. Baker withdraw from the Presbytery. A vote was taken on the recommendation, which resulted in 55 yeas and 5 nays, and the report of the committee was then adopted as a whole. Mr. Baker then tendered to the Presbytery his resignation, which was accepted.

In view of such an open confession of unwillingness to re-examine or in any way change or modify their creed, even though tacitly admitting it to be erroneous; and in view of such refusal to test and prove this and other points of doctrine by the Bible; what can be expected of the ministers of this Presbytery? Does it not seem evident that love of the honor of men, love of sect, a desire to be considered staunch, "dyed-in-the-wool" Presbyterians, and above all the desire to maintain their dignity, and bread and butter, and titles, and white cravats, rather than the love of the truth, holds and governs these professed leaders and teachers? Possibly all the "wheat" has already been, like Bro. Baker, selected and separated from this Presbytery. As we are now in the "harvest" time, we must expect such separation to be thorough. We should expect too, that it be first completed among the ministers who, by reason of time for study and advantages of education, should be most ready for the greater light of the dawn of the Millennial Day, and who should if Israelites indeed be first and quickest, to receive and to walk and to rejoice in the greater light now shining upon God's Word. We should expect of all others than the guileless, just what we see,-- that they would "hate the light, neither come to the light, lest their deeds should be made manifest" [lest they should thus be obliged to confess that for years they had been teaching errors

which His Word does not authorize, in the name of the Lord]. For this reason it is, that they cling to the creeds of the "dark ages," yea, and love darkness rather than light. "But he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God."-- John 3:19-21.

Note this likeness of many of the Priests and Pharisees of to-day to those at the time of the first advent, of whom our Lord declared that they received not the truth themselves, but really, though professing to be teachers, hindered the people from receiving the truth (Matt. 23:13 and 21:23-31). Let us as our Lord and the Apostles did, spend less time and effort, upon self-serving, dignity-puffed, and sectarian-blinded ministers, and the more upon the weary and heavy laden "common people," among whom are still some Israelites indeed, who without guile really desire the truth.

May our dear Bro. Baker and all such as he, stand fast in the liberty wherewith Christ has made us free, and be not again entangled with any yoke of bondage, or entrapped in any of the many snares which are being spread in this evil day, by our adversary Satan, who as soon as we escape one, fain would entrap us in another error. We may not lay our armor down or think the victory won until we have received our crown, and entered fully into the joys of our Lord. Since each must either advance or retreat, let us go on unto perfection, growing in grace and knowledge and love.

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THE KISHENEV MOVEMENT.

Concerning the wonderful movement toward Christ on the part of the Jews of Siberia, which is now attracting the attention of the civilized world, Harper's Weekly says:--

"Ever and anon reports reach western Europe and America of a remarkable movement among the Jewish people of southeastern Europe and Siberia. In these vague and often conflicting accounts so much can be recognized as the substratum of truth that we have in this agitation a unique movement, looking to the acceptance of the principles of Evangelical Christianity, and of Western culture and civilization, not by individual members of this strangest of historic peoples, but by the Jews as a nation. It is only now that a fair and correct view of the genesis, character, and development of the agitation can be gained.

The movement, whose beginnings date back almost four years, is yet in its formative stage. But its development during this period has been such that it can confidently be pronounced no longer a mere experiment with doubtful chances of permanent existence. It has manifested a remarkable vitality; its growth has

been steady and healthy, positive in character, yet avoiding all unnatural haste and dangerous extremes. Having been recognized

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by the Russian authorities as a *religio licita*, it now has a legal existence and legal rights. Its character stamps it as one of the most unique phenomena in the variegated kaleidoscope of national, social, and religious interests that divide the hearts and minds of the Czar's one hundred and sixteen millions of subjects.

"The view generally entertained that the Kishenev movement is entirely religious in character is both correct and incorrect. It is correct in this, that at least for the present the new spirit that controls the new communion finds its most pronounced expression in the acceptance of the tenets of Christianity. On the other hand, it is incorrect also, because neither the inception nor the ultimate end and aim of this people is Christianity as such. The latter is rather a means to an end, and not the end itself. The ideal that fills the souls of Rabinowitch and his followers is the improvement and growth of the highest and best interests of his people. In his

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search for the best means to attain this end, he, after years of study and research, has reached the conclusion that this can only be accomplished through a moral regeneration of the people, which, in turn, can be effected only through the religion of the New Testament as the completion and fulfillment of the Old. The movement is thus, strictly speaking, not religious at all, at least not primarily, but is national, and in the interests of progress and civilization in the best sense of the word. It is in no sense or manner the result of Christian missionary activity. It is an independent agitation springing up entirely out of Jewish soil. Its intrinsically non-religious character is attested by the further fact that Rabinowitch was not a Jewish rabbi; he is not ordained to the present day. Indeed, among all the participants and leading men of the movement there is not one who is or has been a clergyman of any sect or creed. Whatever influence Christian workers may have now in those regions on the Jewish people is independent of the Kishenev society, and was no decisive factor in its formation or development.

"Rabinowitch was a merchant, and later a lawyer. Energetic in character and ambitious in self-improvement and the advancement, politically, socially and morally, of his people, he years ago became known as a zealous friend of reform among the Eastern Jews. With an education and enterprise far beyond his brethren, he set about to devise ways and means to attain his ideals and ends. He did what he could to secure for them better political rights, but was unable to protect them against the fierce

persecutions that five years ago set in against the unfortunate Israelites in Russia, Roumania, and neighboring countries. He acquainted himself with the advanced philosophical thought of the West, in the hope that its adoption by his people would elevate them to a higher spiritual plane, and thus secure for them higher ideals and nobler ends. But he soon learned to doubt both the efficiency of the means and the possibility of applying them to a people whom centuries of persecution and ultra conservatism had been hardening to principles so at variance with their traditional ideas. He again attempted to win them away from their greed for gain, which, next to their formalistic religious exercises, is the all-controlling and all-degrading factor in the mind and life of the Oriental Jew. But his endeavors to establish agricultural colonies for them, both at home and in the Holy Land, proved abortive. While in Palestine the conviction ripened in him, through an independent study of the New Testament in its relations to the Old, that Israel had made the mistake of its national life, and had become untrue to its historic mission, by the rejection of Christ.

"This conviction concerning Christ, not as the Savior of the world, but as the embodiment and fulfillment of the prophecies of old, and of the ideals and aims of Israel as a nation, is the central thought around which the whole movement circles. The principles enunciated by the humble Nazarene are recognized as those which alone can accomplish the destinies of the people, and enable them to attain the end for which they were set apart as a chosen people. It is thus regarded as a serious break in the normal and historical development of Israel, that eighteen hundred years ago this people as a nation refused to accept those tenets and principles which are regarded by all Christians, and now also by Rabinowitch and his followers, as the legitimate and only correct outcome of the whole previous historical development of Israel. To heal this breach is the ideal aim of the Kishenev reformers, by setting in anew there where first the chosen people entered upon an erroneous path of national development.

"These ideas explain why the Kishenev communion by no means desire to join any of the existing Christian denominations. Their object is to secure the recognition of Christianity, and the morality, culture, and civilization that have grown out of Christianity, as the genuine and legitimate development of Old Testament Judaism, and as the only means of securing the national prosperity of the Jews as such. For this reason they do not think of ceasing to be Jews. Whatever is characteristic of Judaism is a national idea, and is not religious in character, and has not been superseded by the Christian phase of revelation, they retain. They still keep the seventh day; they still practice circumcision; they still celebrate the Passab feast as a memorial of the deliverance from Egypt--because all these are national characteristics distinguishing them from the Germans,

from the English, from other peoples, as separate nations, each with its own peculiarities.

"The genesis and development of such clear-cut ideals is all the more remarkable when we remember the manner of men in the midst of whom they have sprung up. Those who are accustomed to see only the Western Jew, with few characteristics differing from his Christian neighbor, can form no idea of his Oriental brother. He is still the outcast his Western brother was during the Middle Ages. His religion is Talmudic to the core. It is a petrified formalism, traditional legalism, and religionism hardened through centuries of conservatism and reverence for the faith of the fathers. He is the modern representative of that stern Pharisaism which we find depicted on the pages of the New Testament. From that day to this there has essentially been no progress, no development in his religion, except that line has been added to line and precept to precept.

"And yet it is just this characteristic of the Oriental Jew that enables us psychologically to understand the rise of the Kishenev movement. Among the Western Jews, whose religious tenets have been seriously modified by their constant intercourse with Western thought, and whose faith or unfaith is now to a great extent the result of compromises with modern thought, such an agitation would be unthinkable. The philosophy of history could not explain it. The factors could not produce it. But the Eastern Jew, as a man of positive convictions, will exchange these only for other positive convictions."

It is true, as above shown, that the Jew has held and still holds too rigidly the national idea,--that God's plan for ruling and blessing the world centers in the national exaltation of the seed of Abraham; but it is also true that nominal Christians have not held that idea sufficiently. Both extremes are disadvantageous and blinding. The Jew fancies his nation necessary to God's purpose, and hence is proud and boastful and unready for God's real plan. The Gentiles losing sight of all blessing through any particular people, theorize that God is now trying to draw the world to himself, and are perplexed at the small results of the past eighteen centuries.

The truth lies between the two positions. God will use a nation to bless the world in general, and that nation must first be exalted to universal dominion before through it "all the families of the earth shall be blessed." But God is not bound by his covenant with Abraham to take his literal children according to the flesh for this nation which he shall exalt to bless all others. On the contrary Abraham, who was faithful to God's promises, is reckoned as the father of the faithful one--Our Lord Jesus; and he is the only heir of the covenant made with Abraham. And he selects others who under the cover of his perfection and united

to him as his bride, are counted with him--the Seed of Abraham, a Royal Priesthood, a Holy Nation. And in this nation, when complete and glorified, which we believe will be very shortly, all the families or nations of earth shall be blessed. Israel first shall be blessed, and become the earthly agency for blessing others of the earthly family.-- EDITOR.

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DR. ABBOTT ON "CONDITIONAL IMMORTALITY."

Dr. Lyman Abbott, the well-known editor of the Christian Union, [and now successor to Henry Ward Beecher, as pastor of Plymouth Congregational Church, Brooklyn,] in an editorial in a recent number of that paper, announces his belief in the probability of conditional immortality. After mentioning the final triumph of Christ over all things, and the consummated glory of the redeemed, he says: "In the New Testament picture of this hour of triumph I see no shadow of scowling faces, of angered and unrepentant rebels; in the New Testament echo of this song of the redeemed I hear no interrupting of wail or wrath from any far-off prison-house of despair. After the last enemy is destroyed, shall sin, worst of all enemies, still live, and work his ruin eternally? When God hath put all enemies under Christ's feet, shall this worst of all enemies still rule in triumph over some remote, reserved corner of creation?...The more I study my Bible, the more unscriptural seems to me the conception of endless sin; the nearer I come into fellowship with God my Father, my Saviour, my Comforter, the more intolerable grows the thought of it to me. And I thank God for the good hope in His word, which permits me to look forward to and haste toward the day, when this terrible tragedy of sin and pain will come to an end. If I believe in the hopeless doom of incorrigible sin, and also in the undimmed glory of a perfected kingdom of love, I must believe in the annihilation of the incorrigibly wicked....Fire in the Bible is generally an emblem of destruction, not of torment. The chaff, the tares, the fruitless tree, are thrown into unquenchable fire, not to be tortured, but to be destroyed. The hell-fire of the New Testament is the fire of Gehenna, kept burning outside the walls of Jerusalem, to destroy the offal of the city; here was the worm that dieth not and the fire that is unquenched; emblems of destruction, not of torment....I find nothing in the New Testament to warrant the terrible opinion that God sustains the life of His creatures throughout eternity, only that they may continue in sin and misery. That immortality is the gift of God through our Lord Jesus Christ, that man is mortal and must put on immortality, that only he can put it on who becomes a partaker of the divine nature, and so an inheritor of Him 'who only hath immortality,' that eternal life is life

eternal, and eternal death is death eternal, and everlasting destruction is destruction without remedy--this is the most natural, as it is the simplest, reading of the New Testament."

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"TWO SPANIARDS, both Protestants, lately met in the streets of Madrid a Catholic priest carrying the *viaticum* to a dying parishioner. The priest, perceiving that the Protestants did not kneel or take off their hats, sternly upbraided them and gave them into custody. The municipal judge condemned them to six days' imprisonment and to a fine of 25 pesetas and the costs."

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money for that which is not bread? and your labor for that which satisfieth not? Harken 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 CHURCH at Allegheny City, still meets every Lord's-day in the "upper room" No. 101 Federal St. We have a general class for Bible study at 2:30 P.M. and preaching at 3:30 P.M. Brother Zech addresses the German friends in the same place at 10:30 A.M. Friends of the cause are always very welcome and are requested to make themselves known before or after service.

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DAWN TO COLPORTEURS.

By the name Colporteurs, we designate those noble Brethren and Sisters, who leaving other pursuits, and other forms of ministry, are devoting all their time to spreading the truth, in that form which has been most successful--namely selling the paper bound edition of MILLENNIAL DAWN Vol. I. To enable this work to go on largely, it was found necessary to reduce the price of the book to the popular price of 25cts. per copy--for any quantity.

In order to provide for the expenses of these Colporteurs an allowance of 10cts. per copy was made to them as "expense money" from the TOWER TRACT FUND. (A general fund consisting of voluntary donations of those who have themselves been blessed by the truth, for the spread of the same in any and every way). And this allowance or discount of 10cts. for expense was afterward extended to others who do not and

cannot give all their time to this kind of preaching but who give some one day each week or an hour or so each day; and also to some whose special opportunities are favorable to loaning and giving away the books, but not for selling.

Experience has proved that many of those who give all their time to the work and depend on the expense money entirely, cannot make it meet all their expenses of travel, lodging, clothing, food, etc. Some, very desirous of rendering this service of the truth and who tried it, have been obliged, in order to "provide things honest in the sight of all," to go at other work on this account and give but the fragments of their time, instead of all, to the work with which their hearts are filled. For this reason the TRACT SOCIETY has decided to hereafter allow all those Colporteurs (who are devoting all of their time to the work) to have 12-1/2cts. per copy, but others not devoting all their time, 15cts. per copy. These special terms are however restricted to such persons as are subscribers to Z.W. TOWER, as it costs us extra postage to all who are not subscribers.

We trust that this arrangement will enable a larger number than ever to give all their time in the work. The harvest is truly great, but the laborers are comparatively few. While praying the Lord of the harvest for more laborers, let us all do with our might what our hands find to do.

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ABOUT TRACTS.

We receive many suggestions about tracts. Many readers wish that they had something that in few words would state clearly the truth on all subjects. We attempt no such brief statement of so large a subject, knowing it would be unwise. Because with the many errors and prejudices filling the hearts and minds of God's children, such condensed food would be too strong. So long as prejudice remains the truth seems ungainly and unreasonable, and only a gradual meeting of the objections and a gradual showing of the beauty and reasonableness of the truth, can bring conviction and overthrow the power of prejudices favoring papal errors received in early training and supported by popular sentiment.

For this reason we purposely avoid all such condensed statements, knowing from experience that they never convert any from error to the truth. They would appear strong and incontrovertible and convincing to you, because your eyes are opened, but to others whose eyes are closed they would merely seem to be another creed--your opinion added to the general confusion already existing.

We believe, and to us experience proves, that the plan we do pursue is the best; namely to treat God's Plan of the Ages comprehensively and connectedly, as for instance in DAWN VOL. I., and to use something brief and pointed like the "Arp Tracts," which implies much but does not attempt to present the proofs, to call attention to and introduce DAWN to such as have an ear to hear.

Those whose interest is not awakened by reading this little tract, are too fast asleep to do anything with at present-- the political, financial and ecclesiastical thunderings of the "day of wrath" and the crashing and falling of Great Babylon will awaken them and liberate them by and by,--then they will be interested.

Those whose interest is sufficiently awakened and who are honest enough to concede the inconsistency of their own and other so-called "orthodox" views, will get DAWN and read it and be blessed and comforted, and truly turned from the darkness of error to God's light of truth. The dishonest, who like the Pharisees of old, say that they see, when in their hearts they know that they are "blind, and cannot see afar off" and can neither understand nor apologize for the character and plan of God which they profess to believe and call great and grand,-- these are not now worthy of the truth which is only for the truth-hungry. By and by they will get honest enough to receive the truth or else be cut off in the second death as those who make and love a lie.--Rev. 21:27; 22:15.

In this matter of tracts, as well as in all things, our zeal should be according to knowledge, and we should as our Lord said, be wise as serpents and harmless as doves. Wise in our doing of good, as the serpent is crafty for evil.

For similar reasons we prefer to use special numbers of the TOWER, and thus introduce the reader to several phases of truth, rather than publish special articles as tracts as some occasionally suggest.

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VIEW FROM THE TOWER.

Some of our readers may have felt that the View in last month's TOWER was too severe an arraignment of the land-lord system of the old world, that we should not have intimated that the majority at least of the present aristocratic land-holding class are the descendants of robbers who took the land from the people.

We feel however that we did not draw too dark a picture of the injustice; and in fact that the truth on the subject is rarely stated for fear of offending those high in influence, or their friends. It may be claimed by some that the peasantry were more happy

years ago when they were without educational advantages, ignorant, etc., and virtually bought and sold with the land. This may be true in many instances, and so too, no doubt, many of the Negroes once slaves in the United States were happier and better provided for in slavery, than now that they are their own masters. But the principle involved is that the freedom is needful to the development of the human mind and of self-control and progress in general toward the true ends of human existence.

We were reasoning of righteousness, not of temporary expediency as viewed by narrow minds from a selfish standpoint. We reasoned too, of "judgment to come," and that speedily now, for we are in the beginning of the great Day of Judgment --the Millennial age, in which judgment shall be laid to the line, and righteousness to the plummet (Isa. 28:17); in which, too, the unjust shall receive a just recompense there-for. Though it may be claimed for the masses, that "ignorance was bliss," it can be claimed no longer. Soon this and similar wrongs will bring the great time of trouble foretold in Scripture. Let all the saints scrutinize closely, every act of dealing and relationship with each other and with the world; let us make certain that justice prevails in every instance--that we do to others not differently from what we would wish them to do to us if our places were changed--making sure to err, if at all, on the side of benevolence. And if we are among those suffering injustice, we, above all others, must be patient and forbearing, not seeking to recompense evil for evil, but call to mind the words of the Apostle --Avenge not yourselves dearly beloved but rather let your wrath give place to sympathy and pity, remembering that it is written, "Vengeance is mine I will repay saith the Lord." Our condition is far different from that of the poor world. If we suffer losses or injustice in earthly matters, let us remember that to us those things are already counted "loss and dross." (Phil. 3:8.) We have our real

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heart-treasures, grand and precious reserved in heaven for us; we have the comfort of the Scriptures, while they have naught but earthly joys and comforts in the present life, and often few of them (and often fears for the everlasting future) and no wonder if they cling to their little all, and sometimes try and get yours and feel restless. We can well afford to be patient indeed. And patience in earthly matters on the part of the consecrated, will go far toward impressing the hearts and watering the seeds of truth concerning God's glorious Plan of the Ages, which from time to time we may be able to drop into aching hearts.

Our statement of last month that the few hold the titles to the lands of the old world is amply borne out, by an exhaustive and able article entitled "Landed Income and Landed Estate," in the London

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Quarterly Review. It gives very full statistics relative to the ownership of the soil of Great Britain and Ireland, showing that three-fourths of the land is owned by 58,170 persons, showing an average of 6,576 acres to each person. These figures include none with a less acreage than 380 acres, and twelve thousand of them average over 16,000 acres each. And from such facts the writer draws the sensible conclusion:--"It is of importance to the country, and of pressing importance to landlords, if they wish to be secure from confiscation and pillage in the future, that the land-owning class should be increased."

We print below a clipping from the Pittsburgh Times, referring to the eviction of some of the poor of Scotland, which is valuable, as showing that worldly men no less than ourselves see these wrongs and are bold enough to speak the truth on the subject. Alas! that self-interest should close the eyes and mouths of so many.

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MEN WHO HAVE NO RIGHTS.

"Twenty-five families of honest Scotch people, escorted by Highland pipers, playing funeral dirges, to the ships which were to take them into exile! That was a picture presented at a port in the Hebrides, and is a striking example of the workings of the British land system. These people were not sent into exile for any crime, but simply because they could not pay the rent demanded for the land stolen from their ancestors.

"In the Scotch Highlands we see the system of a landed aristocracy in its worst forms. Under the old clan system the land belonged to the tribe and was divided afresh at the accession of each new chief, the chief taking his share like the other members, but exacting nothing from his subjects but civil obedience and military service. After the second Jacobite rebellion in 1745 the process of dissolution of the old clans, which had already begun, was completed. The chief was transformed into the landlord, the land of the clan into his property, and the members of the clan into his tenants. Under the old system a man who was disabled from personal service in war paid for exemption in cash or in kind. These payments under the new system became the rule and were called rent. Thus the landlord system was established.

"The old independent chieftains, living in simplicity with their clans as with a big family, were now transformed into bewigged autocrats, fluttering around the court in London and only going to their Scotch estates to hunt in the autumn. Those estates were left in charge of stewards, whose fidelity was measured by the amount of rent they could grind out of the tenants. As the rage for hunting increased the landlords came to consider their

Scotch estates valuable only as shooting preserves, and they frequently leased their shooting rights to rich Englishmen.

"Then began the "clearing" of these estates, in which the Duke of Sutherland was the first. Wide valleys and hillsides dotted with the dwellings of the humble crofters were cleared of their human habitations and again made into a wilderness whose only inhabitants were deer and grouse, pheasants and foxes. The most productive use to which the land was put was sheep raising. The human inhabitants were driven off to America and the colonies, or to the sea-port towns, where they gained a miserable subsistence by fishing. Some refused to leave the homes where their ancestors had dwelt for centuries. Their dwellings were burned from over their heads and the bailiff drove them out. Thus, while the American backwoodsman was clearing away the forest from the fertile plains and bringing them under the domain of man, the British landlord was clearing away the human inhabitants of the Highland valleys and making them again a howling wilderness, where only the wild beasts roamed.

"Of late years the growth of population has created such a demand for the small patches of lands which the lords still left their tenants to live on, that their rents have steadily risen until the crofters could not force a subsistence from the soil. Then they refused to pay the rent, resisted those who came to exact payment and were only dragooned into submission by military force. But popular sympathy had been aroused on their behalf throughout the British Empire, and their few champions in Parliament demanded that the law should be changed so that such abominations might cease. The Tory Government said it could not do this, but admitted that the case of the crofters was a hard one and made an appropriation to enable them to emigrate to Manitoba. Those twenty-five families who left the Hebrides to the mournful music of the bag-pipes were the first of the exiles. They leave the homes of their ancestors to carve out new homes in the wilderness and leave the land, which, according to their old laws belongs to them, in possession of the robbers whom the English Government protects.

"What feelings towards the English Government will these people carry into exile? Will their hearts be burning with loyalty to Queen Victoria because her Government paid their expenses, or will they be burning with hatred against the country which exiles the poor and industrious to feed the vices of the rich and lazy?"

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EXTRACTS FROM INTERESTING LETTERS.

Macedonia European Turkey.

MY DEAR BRO. IN CHRIST:--My hands are filled with work. Many here are interested in the truth. Am preaching now in Bulgarian, which is a Turkish language. During the three weeks that passed, I had from 150 to 200 hearers, and many others came while there was no room to receive them. I rented a larger house for meetings and I expect to have three more houses where I can preach the truth.

Turks, Jews, Bulgarians and Macedonians are much interested in the truth. Pray for us in Macedonia.

From Bulgaria I had calls to go and preach the "one faith," with the "one hope." In Sophia, the Capital city of Bulgaria, I have baptized two.

Love to all far and near. With Christian salutation and greeting to you and your wife, I am yours in Christ.

Basil Stephanoff.

Reynolds Co., Mo.

MY DEAR BROTHER:--Please indulge me, a little. I had a copy of "ZION'S WATCH TOWER" (Oct. 1886) handed me the other day by Mr. Cobb. I am wonderfully well pleased with it. It has brought certain strange things to my eyes, that I have been for years desiring to look into. I have toiled many long years as a minister under the Baptist banner. The more I study the Scriptures, and the better I understand Baptist Theology and discipline, the less I esteem them.

For years I have fought the palpable, absurd and inconsistent doctrine of eternal punishment. I am now 71 years old and unable to work; but thank God, I can talk yet, if I can't work; and when I speak, I wish to speak the truth; but feel confident I cannot do it under my confused conditions. I need a kind hand to lead me out. If you please send me the TOWER, I will use it to the best of my ability, and will undertake to pay you for it during the year.

I am fraternally yours in hope of eternal life.

D. M. Lee.

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Wayne, Ind.

DEAR BRO. IN CHRIST:--I have long desired to write to you, and I can no longer refrain, feeling assured that you will be glad to hear from those who have participated in the celebration of the Passover of the Lamb. There were only three of us--and three others were present.

A solemn awe seemed to pervade every soul present, and the intervals of silence seemed audible with the words--God is here. I never felt before how deep the significance of this ordinance. One gentleman, who was present, afterwards remarked he had never witnessed such an impressive service of the Lord's supper. I am told, he seems awakening to a knowledge of the Truth.

I have absented myself from the Christian church of which I am a member, for many months, and shall soon ask that my name be erased from its books. The "FOOD" and "TOWERS" supplied me by my friend, Mrs. Foster, and the "DAWN" presented me by Mrs. Turner, came to a hungry, thirsty, and deeply bereaved soul. I had already turned from the world, from whence all I loved best, seemed to have been rudely taken away. I was reaching out in the darkness, trying to trust in the terrible God which Orthodoxy had presented; and I think I did trust. But these precious books discovered to me such perfect harmony in the sacred Record, such beauty in God's great Plan, such boundless love for all his creatures, having actually planned to bring every soul into the full light of the Gospel--if not in this age, then in the next, when Christ and his saints will come in power and glory to "perfect" them. My poor father, clinging to human traditions, is much perplexed, when I ask him, to whom the call is given? and why God made the promise to Abraham, that "in his seed, all the families of the earth should be blessed," without making any exception or qualification?

He makes much ado about my "fatal mistakes," but he will not always be thus blind, and I can wait, feeling sure it will not now be long,

When the shadows, weary shadows,
Shall forever pass away.

In renewed strength and hope, praying for heaven's blessing upon your labors, I remain, Yours sincerely,

MRS. S. C. H_____.

Bristol, Fla.

BRO. RUSSELL:--Please send 80 DAWNS as soon as convenient. Send all the Arp slips you can spare. I inclose twelve dollars (\$12.00). I have sold 73 of the 120 sent. Among the buyers are three men who represent their counties in the state capitol, two M.D.'s, two Lawyers, three or four Infidels, one General and Ex-Governor, two Baptist ministers, two Methodist ministers and one Presbyterian minister. One of the Methodist preachers told me he would not part with his book for fifty dollars and be forced to do without. Although he has read from his boyhood days until he is a white haired man, he never saw or read a book so full of information. Some of the Infidels have said, that it is the clearest and most powerful reasoning they ever saw. They have been close readers and had been for a time close

students of Ingersol's lectures. I take each name and address carefully so that I may know who to visit specially when VOL. II. is ready. The Lord bless you my brother.

J. C. G_____.

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Brooklyn.

C. T. RUSSELL. DEAR SIR:--A year has passed since I had the joy of reading the first No. of the Z.W. TOWER, and ever since I have desired to write you a few lines, and more so after reading "MILLENNIAL DAWN." I was born in Iceland, but came to Copenhagen [Denmark] when a boy [1869], and to America 1880. I was brought up a Lutheran, but was converted in 1884, and ever since I have been an honest seeker of the truth. I prayed the dear Lord to send me light, that I might know his way; and I thank God, my eyes have been opened, to behold his wondrous truth. All the glory and praise be to him. I am not able to pen the feelings of my heart, but I am glad to say that I am at the Master's feet learning from him.

I had the pleasure of being at two of Bro. Blundin's meetings in Brooklyn. It was a feast to my soul. I feel that God wants me to tell the "good tidings of great joy" to all whom I know, but so few will

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accept of it.

I would be glad to have some "Arp Slips" to distribute. I am, Sir, Yours at Jesus' feet.

T. B_____.

[It refreshes our hearts to get such letters of rejoicing in the light of truth. How surely the truth is reaching the truth-hungry of every nationality! The Master's words (Matt. 5:6) are proved true by almost every mail. We cannot tell you how much we should enjoy answering every such letter, if time and the general welfare of the Lord's work permitted. We are glad to read your letters, though we cannot answer each separately. Accept the TOWER articles as our answers to your welcome letters please.-
-EDITOR.]

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Oceana Co., Mich.

DEAR BRO. RUSSELL:--I have just finished the canvass of the village of Hart, and I write this to let you know the result. I sold 32 copies of paper bound MILL. DAWN. I am not proud of my success as a canvasser. I expected to make a better showing, but at the same time I am thankful to be able to do something, be it

ever so little, for the Master. I am in hopes it may be the means of bringing into the field some more laborers who will be more and better fitted than I am to perform harvest work. I have been greatly cheered while going from house to house, by realizing more clearly that in this way I am privileged to preach the glad tidings to the meek, "to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound," etc.

Glory to Jesus, this is indeed the everlasting Gospel that is to be preached under the whole heaven.

At Hart I discovered that another laborer had been in the field before me. I learned that he was a peddler by trade. He had only a cloth bound sample with him, and took some orders to be delivered in June. When I got back to M. I met him and introduced myself, and the acquaintance was pleasurable to us both. He told me that he had got the book from a friend in New Buffalo, and becoming convinced of its truth, he, in connection with his regular business, takes what orders he can. He apologized for working on my territory, but I assured him I was glad to know that the Lord had sent another laborer in this part of the field, and wished him God speed in his labors. He impressed me as being a true brother in Christ. He has his book well marked and underlined, and says it is worth its weight in gold. I advised him to procure some of the paper bound DAWN, and I hope he will.

Praise the Lord his work is bound to increase and multiply. When a man becomes filled with the true spirit of the Gospel, he cannot keep still about it, but wherever he goes he tells the grand old story. I enclose order for \$4.50 for 30 more books less expense money.

Your Brother in Christ. T. B _____.

Day, Md.

TOWER PUBLISHING CO.--Gentlemen: For a quarter of a century I have looked with no very limited degree of apprehension to the coming of the present social troubles, as the inevitable result of cause and effect; and have long believed that this turmoil and strife would be the birth-throes of the good time coming. With an anxious desire to look into these things, I have threaded the meanderings of various not well defined theories, broken here and there by the inconsistent and absurd; but the labyrinthian mysteries of God's plan in its beauty of conception, wisdom of design, harmony of operation, and grandeur of results, are followed and mapped out in the "Plan of the Ages," as set forth in "MILLENNIAL DAWN," more in accord with the inspired writings, and more consistent with that plan's component parts, than in any work I have read.

I would say to all, read the book and think; and he that hath an ear to hear, let him hear what the spirit saith.

D_____.

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THE CHURCH OF GOD.

Zion, arise, break forth in songs
Of everlasting joy;
To God eternal praise belongs,
Who doth thy foes destroy.

Thou Church of God, awake, awake,
For light beams from on high;
From earth and dust thy garments shake,
The glory's drawing nigh.

To raise thee high above the earth,
God will his power employ;
He'll turn thy mourning into mirth,
Thy sorrow into joy.

In shining robes thyself array,
Put on thy garments pure;
Thy king shall lead thee in the way,
That's holy, safe and sure.

In thee, the Lord shall place his name,
And make thee his delight,
And place on thee a diadem,
Divinely fair and bright;

And thou shalt be the dwelling place
Of him that reigns above.
Yes, thou shalt be adorn'd with grace
And everlasting love.

The joy of nations thou shalt be;
A bright and shining light;
For God is in the midst of thee,
To keep thee day and night.

He'll bring thy wandering children home,
And gather those without;
And with a wall of jasper stone,
Will guard thee round about.

Arise, O Zion, praise thy King,
And make his name thy trust;
With joy and triumph loudly sing;
For he is true and just.

O Zion, sing with truthful voice,
Thy great Redeemer's praise;
In his almighty power, rejoice
Throughout eternal days."

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EVERLASTING PUNISHMENT.

One who has read, evidently with care, the articles "About Hell" which appeared in the Jan., Feb. and March TOWERS of this year, and who seems convinced of the falsity of the ideas generally attached to the translations where the word hell occurs in our common versions of the Bible, writes to us thus:--

Suppose that you are right in all that you say about the meaning of the original Greek and Hebrew words translated hell in our English Bibles; suppose that, as you show, those original words never meant, nor were intended to convey the idea of a place of everlasting torment, is there not proof of such a punishment for the wicked in other Scriptures aside from this word hell entirely? For instance, consider the statement of our Lord in Matt. 25:41 and 46. Even if we shall admit that, as you claim, that parable of the Sheep and Goats applies to the Millennial age, "when the Son of man shall come in his glory and sit upon the throne of his glory," and even though we admit your claim, that the separating between the sheep and goats is a gradual work which progresses throughout that thousand-year-day of Judgment, or trial; after admitting all that, as we must, does it not seem evident from verses 41 and 46 that the finally incorrigible will be tormented forever, some place? No matter how much our finer sensibilities might revolt at the thought, must we not in candor admit that our Lord taught this in these verses, and also in Rev. 20:10?

I am acquainted with the Greek, and know that the words rendered "everlasting" and "eternal" in Matt. 25:41,46 are from the Greek root *aion*, and I admit that it does not always mean never ending like our English word everlasting, but rather has the meaning of lasting without the ever: but, in this case, verse 46 shows the lasting life of the righteous or sheep class in contrast with the lasting punishment of the wicked or goat class; and the contrast seems to teach that the punishment of the one class will be as long lasting as the reward of the other. If I fail to reason correctly in this, I pray you in God's name help me: for I desire the truth and the truth only, and fain would if I could, see that everlasting torture is no part of the divine plan and that it is not taught in the Word of God. Your articles on hell are powerful and almost convincing; and if this my last objection, can be cleared away thoroughly, I shall praise God and worship Him as never before.

OUR REPLY.

It affords great pleasure to answer one so evidently honest; and seeing you are hungering and thirsting after truth, we make no doubt that the answer to your questions will be satisfactory and conclusive, God helping us.

We are glad to note that the Brother has the correct understanding of the Greek word *aionios*, that it means lasting; but we shall take no advantage of this and for arguments sake shall treat it as meaning everlasting,--unending punishment to the one class and unending life to the other.

The everlastingness of the punishment being thus quickly disposed of, it leaves only one point open for discussion, namely, of what sort or kind will the punishment be? Take your Concordance and search out what saith the great Judge regarding the punishment of willful sinners who despise and reject all his blessed provisions for them through Christ? What do you find? Does God there say,--All sinners shall live in torture forever? We do not find a single text where life in any condition is promised to that class, but on the contrary, we do find scores of passages which in so many words declare that the punishment of this class will consist in the blotting out of their existence in the second death. Those who, after the full opportunities of the Millennial Kingdom, fail to conform themselves to the law of the spirit of life, cannot have life at all. God's declarations assure us that he will have a clean universe, free from the blight of sin and sinners, when the plan of redemption has separated the sheep from the goats.

But while we do not find one verse of the Bible to say that this class can have life in torment or in any other condition, we do find hosts of passages teaching the reverse. Of these we merely give a few as samples--"The wages of sin is death." (Rom. 6:23.) "The soul that sinneth it shall die." (Ezek. 18:4,20.) "All the wicked will God destroy." (Psa. 145:20.) The wicked shall "perish," shall be as though they had not been, etc. (Psa. 37:20; Job 10:19.) Thus God has told us plainly of what sort the everlasting punishment of the wicked shall be--that it will be death, destruction; and He never said one word about a life of punishment.

The false ideas of God's plan of dealing with the incorrigible taught us from our cradles, ever since the great "falling away" came, which culminated in Papacy, is alone responsible for the view generally held, that the punishment provided for willful sinners is a life of torture, in the face of the many clear statements of God's word that their punishment is to be death. Hear Paul state very explicitly what the punishment is to be. Speaking of the same Millennial Day, and of the same class, who despite all the favorable opportunities and the fullness of knowledge then, will not come into harmony with Christ, and hence will know not God and obey not, He says--"Who shall be

punished." Ah yes! but how punished? pray tell us Paul. And Paul does tell us how: They "shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." --2 Thes. 1:9.

Thus the meaning and reasonableness of this statement concerning everlasting punishment, is readily seen when we look at it from the correct standpoint. The fire of the parable by which the punishment [destruction] is to be accomplished, will not be literal fire, for it is as much a symbol as the sheep and the goats are symbols. Fire here as elsewhere symbolizes destruction, and never in any sense preservation.

We might well leave this subject here and consider that we have fully shown that the everlasting punishment of the goat class will be destruction; but we must not fail to direct attention to one other point which clinches the truth upon this subject. We refer to the Greek word *kolasin* translated "punishment" in verse 46; its signification is,--to cut off, or prune, or lop off, as in the pruning of trees, and a secondary meaning is--to restrain. Illustrations of the use of *kolasin* can easily be had from Greek classical writings. The Greek word for torment is *basinos*, a word totally unrelated to the word *kolasin* used in this case.

Kolasin the form of the word used in Matt. 25:47, occurs but one other place in the Bible, viz., 1 John 4:18, where it is improperly rendered torment in the common version, whereas it should read, "Fear hath restraint." Those who possess a copy of Prof. Young's Analytical Concordance will see from it that he [a ripe scholar and a Presbyterian] gives as the definition of the word *kolasis* (page 995) "pruning, restraining, restraint." And the author of the Emphatic Diaglott, that valuable translation of the New Testament, after in Matt. 25:46 translating *kolasin* by the words "cutting off," says in a foot note: "The common version and many modern ones render *kolasin aionion*, EVERLASTING PUNISHMENT, conveying the idea as generally interpreted of *basinos*, torment. *Kolasin* in its various forms only occurs in three other places in the New Testament:-- Acts 4:21; 2 Pet. 2:9; 1 John 4:18. It is derived from *kolazoo* which signifies, 1. To cut off; as lopping off branches of trees, to prune. 2. To restrain, to repress. The Greeks write,--"The charioteer (*kalazei*) restrains his fiery steeds." 3. To chastise, to punish. To cut off an individual from life, or from society, or even to restrain, is esteemed as a punishment; hence has arisen this third or metaphorical use of the word.

Now consider carefully the text, and note the antithesis or contrast shown between the reward of the sheep and that of the goats, which the correct idea of *kolasin* shows;--the one class goes into everlasting life while the other is everlastingly cut off from life--forever restrained in death. And this exactly agrees

with what the Scriptures everywhere else declare concerning the wages or penalty of willful sin.

Consider for a moment the words of verse 41: "Depart from me ye cursed [redeemed by Christ from the Adamic curse or condemnation to death once, but now condemned or cursed, as worthy of second death, by the one who redeemed them from the first curse]--into everlasting fire [symbol of perpetual destruction] prepared for the devil and his messengers" [servants]. This "everlasting fire" is shown in Rev. 20:14 to be the second death, destruction.

Remember that this is the final sentence at the close of the final trial--at the close of the Millennium. And none will then be servants of Satan ignorantly or unwillingly, as so many now are; for the great Deliverer, Christ, grants a Jubilee, and sets all free from the weaknesses and besetments within and without, which now prevail as a result of Adam's fall,--from which he has redeemed all by his own precious blood. These "goats" who love evil and serve Satan, are the messengers ["angels"] of Satan, for whom with him, and for no others, God has prepared the everlasting destruction--the second death, here symbolized by fire.

Turn next to Rev. 20:8-10. This is another symbolic presentation of the same cutting off from life mentioned above; it applies to the same class of willfully wicked, at the close of the thousand years of instruction and restitution under Christ's government while evil is bound. At the close of that reign of righteousness evil will be permitted to again break loose in the world in some form, to test* the multitudinous population of that time and to lead into outward opposition all who at heart are rebellious toward God. The fate of these is clearly shown in verse 9: --Fire will come from God out of heaven and consume them.

Consuming fire and devouring fire all can appreciate, except their eyes be holden by false doctrine and prejudice; and no one ever knew of a preserving fire; and as fire never preserves but always consumes, God so uses it here as a symbol of utter destruction, the second death.

Verse 9 settles the matter concerning the goat class: they will not be preserved, but devoured or consumed in fire. This being the case, verse 10 cannot refer to these human beings. Hence the question narrows down to this, Will Satan and a false prophet and a beast be tortured forever? and does this verse teach this?

We answer in God's own words, "All the wicked will He destroy." Concerning Satan, the arch enemy of God and men, God expressly advises us that he will be destroyed, and not preserved in any sense or condition.--See Heb. 2:14.

About this wonderful Beast, and the False Prophet which wrought miracles before him, the account of whose doings is so prominent in this book of symbols, (Rev. 19:20; 16:13,14;

13:11-18 and 20:14.) we can now only say that they are symbols, and not really a beast and a man.

The Beast and Prophet are symbols of false systems, which during the Gospel age have deceived and led astray. These systems will be cast into a great consuming trouble in the close of this Gospel age. The torment of those systems will be *aionoin* i.e. LASTING. It will continue as long as they last, until they are utterly consumed. So at the end of the Millennial age the system of error which will then manifest and lead to destruction the "goats" will also be consumed. That deceiving system, (not specified as to kind, but merely called Satan, after its instigator), will be cast into the same sort of trouble and destruction in the end of the Millennial age, as the Beast and False Prophet systems are now being cast into, in the end of the Gospel age.

We hope at some time to present the interpretation of these symbols of Revelation so that all may see clearly that the systems represented by the Beast and False

*The statement of verse 8 should be understood to apply to the testing of all. How many will follow, as servants of Satan, we are not informed, but we may presume they will be comparatively few.

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Prophet, are now going into the fire of trouble which shall torment and ultimately destroy them. But, meantime let us say to those who cavil, that it illy becomes them, after the whole Bible is shown to be against them, to attempt to support the doctrine of everlasting torture by a few words in a verse, the remainder of which they do not pretend to understand, and in a chapter whose other verses are confessedly dark to them, and in a book of symbols, which they claim is so sealed by God, that they cannot understand it.

Our Brother does not mention Rev. 14:9-11, but concerning it we here incidentally remark, that all will at once concede that if a literal worshipping of a beast and his image are meant in verse 9, then few if any in civilized lands are liable to the penalty of verse 11; and if the beast and image, and worship, and wine, and cup are symbols, so also are the torments, and smoke, and fire, and brimstone.

Permit us to express the hope that our Brother may be freed from the bondage of fear, and more fully acquainted with the gracious designs of our Heavenly Father as portrayed in his Plan of the Ages: and that he may not only be brought into closer fellowship and sympathy and love, but also quickened and energized as an ambassador for him, realizing the grandeur of the "ministry of reconciliation" which he hath committed unto us.--2 Cor. 5:18,19.

FIGHT THE GOOD FIGHT.

"Fight the good fight of faith, lay hold on eternal life whereunto thou art also called."--1 Tim. 6:12.

If we are naturally combative, we may see, or think we see cause for a continual warfare from the cradle to the grave, and a little warping of sound judgment may give this disposition a seeming religious turn and deceive such a one into the idea that he is fighting the good fight above referred to, when in reality he is only cultivating a quarrelsome disposition, out of harmony with that spirit of meekness and temperance which is a most essential feature of the Christian character. Again, many of an opposite disposition are inclined to ignore the fact that the Christian life is to be a warfare, and to regard only those scriptures which counsel meekness, forbearance, patience, gentleness, etc.

Here are two extremes, both of which must be guarded against; and in order to help us to rightly judge and balance ourselves,

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the Apostle recommends us to mark, to observe closely, those who walk circumspectly, according to the rules laid down in the Scriptures, and counsels us to beware of the influence of those who do not so walk: "For," he says, "many walk of whom I have told you often, and now tell you even weeping, that they are enemies of the cross of Christ, whose end is destruction, whose God is their belly, and whose glory is their shame, who mind earthly things," which they covenanted to sacrifice.--Phil. 3:17-19.

Let us then mark some worthy examples that we may see how they ran for the prize and notice if there is any indication that they ran successfully. First, we mark the perfect example of our Lord, our leader and forerunner, in whose footprints we are invited to follow. We notice that his course in the "narrow way" of sacrifice, began with an entire consecration of himself to the will of God. His consecration was made with simplicity and sincerity, and included all that he had--"Lo I come to do thy will O God." (Heb. 10:7.)

He did not say, Father, I will give thee a tithe of my time, my service, and my means, and retain the remainder for myself and for the pursuit of my own ambitions and plans. He did not say, Father, I have chosen this or that special work, and I trust thy blessing will attend it. He did not say, As far as I understand thy will, Father, I am willing to do it--with the implication that if the Father should ever ask anything too severe, or seemingly

unreasonable, he might change his mind. No, his consecration was simply to the doing of the Father's will, whatever that will might prove to be. And then he earnestly applied himself to the study of the Law and the Prophets, that he might know the will of God concerning him. When tempted to change his course he replied, "How then shall the Scriptures be fulfilled, that thus it must be" ... "The cup which my Father hath given me to drink shall I not drink it?" (Matt. 26:54; John 18:11.) He laid aside his own will and carried out the will of God, though it cost him privation at every step and finally a death most painful and ignominious. From this course of sacrifice he never wavered even for a moment.

That was a grand character for our imitation. Yes, but, says one, Our Lord was perfect and therefore could do the Father's will perfectly. Very true; we are thankful and rejoice in this, for had he not been perfect he could never have redeemed us; yet we needed also just such an example; for however imperfectly we, like school children, may succeed in imitating the copy, we need to have a perfect copy.

But while Christ was much more to us than a perfect example for our imitation, which under our present infirmities we cannot fully duplicate, we have other examples furnished among brethren of similar infirmities with ourselves. Let us mark them, and see how they followed the Master. There was Peter with his quick impulsive nature, always loving, yet so vacillating--now defending his Master at his own peril, and again disclaiming and denying him; now boldly contending for the faith, and again compromising with Jewish prejudices, calling forth and justly meriting Paul's faithful reproof. Yet rightly exercised by reproof and discipline, and endeavoring to rule himself, his Christian character ripened and beautified from year to year as evidenced by his grand and noble epistles to the church, written by inspiration and handed down from generation to generation for nineteen centuries; and he had many evident marks of the Lord's loving approval. Before he had time to express in words his regret of his denial of the Lord, he was assured of his acceptance with him and of the continued favor of feeding his sheep; for the Lord knew the sincerity of his love and that through weakness and fear he had sinned. Mark too, Peter's affection for his "beloved brother Paul" (2 Pet. 3:15,16) who had so plainly reproved and rebuked him; and for the Lord, who had said "Get thee behind me Satan (adversary): thou art an offence unto me; for thou savorest not the things that be of God, but of men. (Matt. 16:23.) Poor Peter; it was an up-hill road for him, but he seemed to consider and appreciate his own weakness and to put his shoulder to the wheel in a more determined effort to overcome the propensities of his old nature, and to cultivate the graces of the Christian character.

But did he finally overcome? and was he accepted as one of that glorious company which shall constitute the Bride of Christ? Yes truly; for the risen Lord himself declared that his name is written with the others of the twelve apostles in the very foundations of the heavenly city, the New Jerusalem, the Kingdom of God. (Rev. 21:14.) See what poor weak Peter gained by his meekness and patience under painful discipline.

Paul was a stronger character by nature. He had evidently made a life-business of ruling himself, though he was naturally positive and firm; and when the truth reached Paul he had a great advantage at once, both in his natural disposition, and in his early culture, so that he could walk more firmly and steadily; and using all his energy in this direction he furnishes a noble example for our imitation of steadfastness and endurance, of untiring zeal and sincerest devotion. See and ponder well, 2 Cor. 11:23-33 and 12:10,15.

John was loving, gentle, and meek naturally and that very disposition would make it difficult for him to sever the many ties of human friendship which such dispositions always draw about them. Yet John was faithful to his Master regardless of the human ties. He was a patient faithful teacher of the doctrines of Christ, and willingly suffered banishment to the lonely isle of Patmos for his faithful witnessing to the truth.

And similar was the course of all the apostles: they were bold faithful advocates of the truth, and examples of its power to sanctify them wholly, as they gradually grew in grace submitting themselves to its transforming influence. They were men of similar and varied dispositions like ourselves. Mark those who so run and do likewise. Our Lord marked these, and kept a careful record of their course judging them by their motives and endeavors; and he shows us that their course thus judged, all their imperfections being covered by the imputed righteousness of their Leader, was acceptable to him. They left all and followed Christ. Their all was not so very much, not any more in many cases than we have to leave, but it was their all, and so was acceptable. Peter had left his fishing business, and his friends, to travel with the Master and learn and teach the truth; he had thus given up his own will and present interests to do the will of God. And when he said to the Lord "Lo we have left all and have followed thee," the Lord did not say his little all was not worth mentioning, but he recognized it and encouraged Peter to continue to sacrifice all, with the assurance that in due time he would be rewarded. (Mark 10:28-30.) And so shall we all be, if we faint not; for faithful is he that hath called us, who also will exalt us in due time.

As we thus mark the course of the faithful ones, we see that their warfare was one largely with themselves. It was their endeavor to keep their own human wills down while they carried out the divine will. And even in the one case of our Lord, where the

human will was perfect, it was a hard thing to do, as evidenced by his words, "Father if it be possible, let this cup pass from me. Nevertheless not my will, but thine be done."

But there is another side of this warfare which we have not yet considered, and which we dare not overlook if we would be faithful overcomers. The truth has its enemies now, as well as in the days of the Apostles, and we are set for the defence of the truth; hence the forces against which we must contend are not only those within, but also those without. To be listless and indifferent under such circumstances as surround us, is certainly no evidence that we are fighting the good fight of faith.

To fight the good fight of faith, implies, first, that we have a faith to fight for. No man can fight this good fight therefore who has not come to some knowledge of the truth--a knowledge sufficient to awaken his sympathies and enlist his energies in its propagation and defence.

Now look at the warfare on this side and see how the faithful soldiers of the cross from the beginning of the age to the present time have contended for the faith delivered to the saints. Did they calmly and comfortably rest in luxurious ease, enjoy what they knew of the truth themselves, and say nothing about it where it would cause a ripple of opposition, and then flatter themselves with the idea that their lazy do-nothing tranquility was an evidence of their growth in grace? By no means. They endured hardness as good soldiers for the truth's sake. They proclaimed it boldly, and took the consequences of public scorn and contempt, the loss of earthly friends, the sacrifice of business interests and earthly prospects, together with stripes, imprisonments, and perils to life on every hand, and met violent deaths in many cases. They not only enjoyed the glorious prospect of future blessedness, but they became active to the extent of their ability in carrying out God's plan for securing that end. Had they done otherwise they would have been proving themselves unworthy of the high honors to which they were called. And so it has been throughout the entire age, and is still.

When the great Mystery of Iniquity, or Papal system had reached the height of its power and the very depths of its corruption, and the eyes of a few faithful children of God were opened to see its

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true character, noble reformers stepped out and boldly declared their convictions in the face of most violent persecution. And many other noble souls encouraged by their example, braved the same dangers and endured great hardships while contending for the truth, and gave evidence of their zeal and consecration by their faithfulness even unto death by violent hands, and unto persecution and torture of the most revolting and fiendish character.

It is well that we should consider frequently such examples, that they may serve to spur our own zeal, and that we may the more lightly esteem the comparatively light afflictions which we are now called upon to endure, in our efforts to disseminate and defend the truth to-day. We have now no bloody persecutions, though it is still true that they who will live Godly shall suffer persecution. To live Godly however, implies earnestness and consequent activity in God's service.

Remember too, that the Apostle refers to these last days of the age as the most perilous times of all. Why? Because the errors and temptations of this day come in more subtle forms than heretofore. This is emphatically the age of reason; an age of advancement in almost every direction; many are running to and fro and knowledge is increasing on every hand. And yet, human conceit and presumption is running vastly ahead of knowledge; and reason, unguided by the Divine Revelation, is falling into many foolish and hurtful errors, which are passing current among those who profess to be the children of God, who are deceived by these errors and are falling away from the faith once delivered to the saints. And though the great Babylon system is crumbling into decay, multitudinous errors, far more injurious than the formalism and slumber of Babylon, are at work, to build upon its ruins other systems of iniquity in which even the foundation principles of Christianity find no place whatever.

These errors must be met by the faithful

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few who are armed with the truth,-- others cannot detect or defeat them. It is for these armed with the Sword of the Spirit, which is the word of God, to show by its profound reasonings the difference between truth and error, and that God's plan in God's way is superior to all the plans and ways of human arrangement. To escape falling into these errors, and being deceived by their subtle sophistries, and by the professions of loyalty to God on the part of the deceived deceivers who advance them, the children of God must keep close to their Father's Word, and be filled with his spirit; and when they see the truth they must be bold and fearless in its defence regardless of all consequences.

This is fighting the good fight of faith whether you are severely wounded in the conflict or not. And those who, sacrificing home comforts, etc., to scatter the truth, which read and pondered over by those who receive it, gives light and scatters darkness, are just as surely fighting the good fight of faith as if by word of mouth they were arguing with those they meet. They do it thus, much more effectually often. And such shall just as surely receive their reward and lay hold on eternal life as will Peter and Paul and other faithful soldiers of the cross,--if they faint not.

This little army of faithful soldiers, all told, is but a handful, "a little flock;" but though in numbers they are so insignificant that the hosts of the opposers of the truth fear little from their efforts, the final victory shall be theirs; and God's power will be glorified and manifested in them proportionately more. Like Gideon's three hundred picked men who feared not to face the hosts of Midian because the Lord was with them, these have but to go forth likewise, strong in faith, sounding the trumpet of truth and breaking their earthen vessels (sacrificing their human nature) that the blessed light of God's spirit may shine out; and at the appointed hour the hosts of the enemy shall take the alarm and flee. Systems of error new and old shall be turned to destruction, and, as in the case of the Midianites, each shall turn upon the other to accomplish the work of their destruction.

To have the privilege of fighting this good fight of faith and of being the Lord's chosen ones for the great work now to be done, God's children, like Gideon's army, must first be proved--tested. At first there was a host of thirty thousand with Gideon; and when all that were fearful were told to return to their homes, only ten thousand remained, and when God further tested these, only three hundred remained; a little insignificant company truly they must have appeared, not only to the Midianites, but also to themselves. Yet, God's power was made the more manifest by their smallness and weakness.

Just so it is now. No one is compelled or urged into this service. All who are fearful, whose faith in God's ability and intention to carry out his plan is not strong enough to make them bold and courageous, and in haste to go forth, anxious to sound the trumpet tones of truth, and willing to break their earthen vessels (to sacrifice themselves) in the service, have the privilege of retiring from the scene: but of course such shall have no part in the honors of the victory with the greater Captain than Gideon.

Previous to Paul's exhortation to the faithful few, to fight the good fight of faith, he gives the very wholesome advice that we lay entirely aside from us the weights of our former earthly cares etc.--pride, ambition, discontent, money-loving, etc. We cannot grasp or hold the treasures of this life, and at the same time run successfully for the heavenly prize--"Ye cannot serve God and Mammon," and "A double minded man is unstable in all his ways. Let us then take Paul's counsel--flee these earthly things, and following after righteousness, godliness, faith, love, patience, meekness, fight the good fight of faith, and lay hold on eternal life as joint-heirs with Christ in the glory of victory shortly to be granted. If after we have consecrated our all to God, we turn to mind and seek earthly things, and glory in their possession, we are really glorying in our shame; and the end of such glory if pursued to the end, is destruction. See that ye walk circumspectly, not minding earthly but heavenly things, and not yielding to the temptations of those who walk otherwise. Thus

we also shall be setting an example to others worthy of their imitation.

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THE GULF AND TORMENT.

A Brother who read the exposition of the parable of the Rich Man and Lazarus in January. TOWER, would like to have an explanation of the statement, "In hell he lifted up his eyes being in torment:" also of the meaning of the gulf between them.

We thought the explanation full enough to cover these points, but perhaps it was not sufficient. We therefore answer this query publicly.

Please read the explanation given in January TOWER again very carefully. Then note that the gulf is the wide difference between the Gospel church and the Jew; the former enjoying free grace, joy, comfort and peace, as true sons of God,-- and the latter holding to the Law, which condemns and torments him. Prejudice, pride and error, from the Jewish side form the bulwarks of this gulf which hinders the Jew from coming into the condition of true sons of God by accepting of Christ and the gospel of his grace. The bulwark of this gulf which hinders true sons of God from going into the bondage with the Jew--the Law--is their knowledge, that by the deeds of the Law none can be justified before God, and that if any man keep the law (put himself under it to try to commend himself to God by reason of obedience to the Law) Christ shall profit him nothing. (Gal. 5:2-4.) So then we who are of the Lazarus class will not attempt to mix law and gospel, knowing they cannot be mixed and that we can do no good to those who still cling to the Law and reject the sacrifice for sins given by our Lord. And they, not seeing the change of dispensation which took place, argue, that to deny the Law as the power to save, would be to deny all the past history of their race, and to deny all of God's special dealings with the "fathers" (promises and dealings which through pride and selfishness they failed to rightly apprehend and use), hence they cannot come over to the bosom of Abraham into the true rest and peace--the portion of all the true children of faith.--John 8:39; Rom. 4:16 and Gal. 3:29.

True, a few Jews probably came into the Christian faith all the way down the Gospel age, but so few as to be ignored in a parable which represented the Jewish people as a whole. With the end of the Gospel age, comes the end of this parable. It is now ending, and the Jew therefore is getting out of the TORMENT in which he has been for eighteen-hundred years. The torment has not only been as above described,--the torment of a law which none of them ever did, or ever could keep

perfectly (except the one perfect man), but they are getting out of another kind of torment, viz., persecution. The Jew has been bitterly persecuted by Pagans, Mohammedans and professed Christians for centuries, but is now--rising to political freedom and influence gradually. And as a people they will be very prominent among the nations in the beginning of the Millennium. The veil of prejudice is being taken away as the

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light of the Millennial morning gradually dawns, and we hear of great awakenings among the Jews, and many coming to acknowledge Christ. They are thus leaving their hadaan state of torment and coming, the first of the nations, to be blessed by the true seed of Abraham which is Christ. Their bulwark of race-prejudice and pride is falling in some places and the humble, the poor in spirit are beginning already to look unto him whom they pierced, and to inquire, Is this not the Christ? And as they look the Lord pours upon them the spirit of favor and supplication.--Zech. 12:10.

We are thus enabled to look beyond the limits of this parable and to read the future as foretold by the prophets, the apostles and by our Lord himself. Therefore, "Speak ye comfortably to Jerusalem and cry unto her that her appointed time is accomplished."--Isa. 40:1,2, marginal reading.

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LETTERS TO OUR CHILDREN.--NO. 1.

BY W. I. M.

DEAR PAPA:--We have for next Sunday's lesson "The Ten Talents." One of the questions is, "Will those be saved who die in childhood, before they know good and evil?" The answer given is, "They will, for Jesus said, 'Of such is the kingdom of heaven.'" It doesn't seem to me that this is what Jesus meant; please explain this as soon as you have time.

MARION.

MY DEAR MARION:--When you have read Millennial Dawn through carefully you will understand God's plan of salvation for both young and old, better than I can explain it in letters, but if you will follow me closely, I will try to make your question plain to you.

If the whole world were now--in this life--being tried for their own sins, and were not affected by the sin of Adam, and if they came into the world with a pure nature, then babies and lunatics and very ignorant people (heathen, etc.,) not being responsible for their actions,--therefore not sinners strictly--would not be

condemned; and so might, in God's loving kindness be saved. If this were God's plan then heaven (as the popular idea is expressed) would be filled with babies and idiots and the most ignorant people of the world; while the other place (if orthodoxy were true) would receive nearly all the intelligent people, and all who were simply good, moral and kind hearted, but not Christians. Do you think God, who is infinitely wise and intelligent, and who made man originally in his own likeness as to intelligence, wants to have all the knownothings, and to give all the wise to Satan? In this age very few of the wise (as to the world's wisdom) are converted to God. The simplicity of the Gospel is foolishness to them. It was so intended. Paul said "Behold your calling, brethren, how that not many wise after the flesh, not many mighty, not many noble, are called; but God chose the foolish things of the world, that he might put to shame the things that are strong, --that no flesh should glory before God." Read 1 Cor. 1:18-31; 2:1-10,13,14.

God intends also to save the wise, and will in the coming age reveal to them his saving plan in all the richness of its wisdom and glory. But in this Gospel age, he has a special message adapted to the simple and CHILDLIKE, (the teachable, believing, trusting ones) "Of such [not babies] is the kingdom of heaven"--now. God's children are those who love, obey and trust their Heavenly Father, as good, loving girls and boys do a faithful earthly father. Through God's plan these simple, faithful children of our Father, who learn his truth now, and search and study his wonderful "Plan of Salvation" will in the age to come be the teachers of "all men;" (1 Tim. 2:4-6; 4:6-10) the "Royal Priesthood" (1 Pet. 2:5) who will be God's instruments in filling the earth with the knowledge of God as the waters fill the depths of the sea.-- Habak. 2:14.

Perhaps you are ready to ask Why do you call the way of salvation a plan? Because it is a systematic arrangement; a design prepared beforehand, and followed out to the end for a certain result, also seen and intended from the beginning.

Briefly, God's plan is this: Adam--a perfect man--was created and placed on trial in Eden as the representative of the whole race of mankind, who were to follow. He sinned and the penalty of sin-- death--passed upon him, and through him upon all his descendants. He had a perfect mind--being a perfect man. He was capable of being taught wonderful things, but was really untaught, being without experience. God foresaw the Fall and had the remedy also provided. In due time He sent Jesus our Lord to earth to become a man; (a perfect one,) just like Adam--so he is called the Second Adam, (1 Cor. 15:45) to preach, and to show us an example, and then to die, **TO GIVE HIS LIFE FOR THAT OF THE FIRST ADAM**, and all those who had been represented in Adam--**ALL HIS DESCENDANTS**.

Suppose you were at a party where they had parlor games. One game had forfeits. That is if you failed to pass some test agreed on, your penalty was either to pay ten cents or go to jail--jail being a corner or another room. Now if you failed and had no money you would be put in jail. But suppose some one wanted you out to help them play, they might pay the ten cents for you, and you would go free.

So God, to show that finally only the good and obedient would be permitted to live, told Adam he would lose his life if he failed to obey. He failed and God sent him away from the tree of life so that his life would not be sustained by it, and he began to die that day, and finally reached death. Jesus came, and after proving himself a perfect man, gave his life as the forfeit for Adam's, thus PURCHASING for Adam (and for us in Adam) a resurrection back to life again. Jesus left his human nature (which was like Adam's) in the tomb. His Father took him out of death as a different being--that is a DIVINE, a spiritual being.

Now read carefully Rom. 5:12-21. This shows how by the SIN of one man-- Adam--death came upon all; and also how by the OBEDIENCE of one man--Jesus --all were redeemed, justified again.

For this reason (Christ's redemption) all will have a resurrection. (Acts 24:15.) You may ask "If ALL have been redeemed by Christ, will not ALL be saved?" So Universalists think, and they quote 1 Cor. 15:22, but the verse before tells us that the resurrection is what is referred to. All are brought up again in a resurrection by Christ Jesus, but all do not live forever, unless they submit themselves to him. If they remain willful after the opportunities of that glorious day, they die for their own

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sins. We do not die now for our own sins, else Christians would not die--having been forgiven. All--good and bad--die "in Adam," because we are sharers in his fallen nature. Or to be more exact, because we were in him--in the sense that he was the father of the whole human family --when he sinned and was put under the dominion of death.

When we have been freed from Adam's penalty (death) by the resurrection, we will be ready to be tried for ourselves. Now see the advantage the world will have in their trial, over Adam in his. I now say "the world" because "we" of the Gospel church "are not of the world" (John 17:16), and we are an exception to the rule. Adam when tried having had no previous experience with sin, did not know how dangerous, how exceedingly sinful sin was. The world having had a life experience (longer or shorter) with sin will after their resurrection, and under Christ's righteous rule (for he will reign then) be PREPARED, by experience, to go on trial for themselves. And this is God's plan,--that all mankind (except the exception, the Gospel

Church), should first experience the bitterness of sin and death, and after that rise to be put on trial for themselves; after they have found out how strong sin is; how weak they are; and how much they need a Saviour to redeem and lead them out of sin and death. Out of death he has already ransomed them and will lift them, and then stand ready with a "Whosoever will," (Rev. 22:17) the call of the Bride (the Gospel church AFTER the marriage with Christ), from the New Jerusalem to all the nations of earth. Then, in the Millennial age, ALL babies, little and big; the foolish, both by nature and by false teaching and reasoning; the blind, both naturally and spiritually; the lame and dumb and the deaf shall all be restored and brought to a knowledge of the truth. It is a foundation doctrine of the Bible that there is "no other name under heaven, given among men, whereby we may be saved." (Acts 4:12.) Neither innocence nor ignorance, nor any other natural condition will save. Jesus is "the WAY, the truth, and the LIFE." Again, "without FAITH it is IMPOSSIBLE to please God." (Heb. 11:6.) So neither babies, nor the ignorant can be saved until they learn the way of faith--to Christ. This will all be done in God's "due time." He is not in such a hurry as we sometimes are.

Let us not remain "Babes in Christ," for there are such; (1 Cor. 3:1) but while always retaining the childlike-- trusting--spirit, let us grow in the favor and knowledge of our Lord and Savior Jesus Christ (2 Pet. 3:18), "unto a full grown man, unto the measure of the stature of the fullness of Christ: that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, ...but speaking truth in love, may grow up in all things into... Christ."--Eph. 4:13-15. Papa.

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THE HEBREWS IN GERMANY.

It is reported that when the Emperor Frederick of Germany drops off, a crusade against the Jews will begin. In the respite which they are at present enjoying the leading Hebrews of Germany are consulting with their brethren in England and France concerning the best course to pursue in the event of the succession to power of their enemies. Of course, the interests of the great majority are so identified with the land which is their home that they cannot leave it without making ruinous sacrifices of their business, and others are too proud to fly before the threatening storm, but it has been determined to assist those who wish to emigrate, and who are qualified to earn their living in other countries.--Selected.

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CHICAGOANS IN JERUSALEM.

CHANGES THAT HAVE TAKEN PLACE IN SIX YEARS-- A GREAT DAY COMING.

A letter from Jerusalem dated Nov. 23d, published in a Chicago paper, bears remarkable testimony to the gradual progress of restitution in that land and God's preparation for promised future blessing upon it and its people. By the time the "little flock," the Body of Christ, is fully completed and perfected, Jerusalem and the fleshly house will be ready for the great things foretold concerning them. Indications of both are multiplying. The following is an extract from said letter:--

I am very glad to tell you of the glorious things that we have been witnesses of during the six years we have lived here. When we arrived here, six years ago, the 26th of September, we numbered fourteen adults and five children. As we drove up from Jaffa we were deeply impressed with the desolation of the land. Not a spear of green could be seen anywhere; the olive trees and vines were so covered with the gray dust of a hot, dry summer, that you never could imagine there could be any green underneath, and the whole earth seemed dried to its foundations. We realized to the full, that it was a land under the curse of God still, for sin. But we have never seen it look like that since that time. Every year it looks greener and greener, and now, so many of those barren hill-sides are covered with vineyards, and olive yards, quite changing the appearance of everything.

You will ask, what is the cause of this great change? God has promised that like as He brought all this evil upon this land, so He will bring great blessings unto it, and it has evidently begun by God's sending more rain than for many thousand years. He sends beautiful showers and heavy dews, where there used not to be any, and He sends clouds in summer, which were never known even twenty years ago. This tempers the heat, so that it does not dry up the ground so. Five years ago He sent, in July and August (months in which it never used to rain), three hours of rain in Jaffa, and sixteen hours in Damascus, and much all around, so that the American papers remarked upon it as a proof that the climate of Palestine is changing. Also, when we came here, there were very few Jews coming back to this land, but the persecutions in Russia and Germany and other places began to drive them out, and, in spite of the edicts of the Sultan, they began returning to this land, buying land, planting and building, and getting possession of the trade of the city; and so to-day there are many thousands more than when we came.

Jerusalem is in reality now in the hands of the Jews, so far as trade is concerned, and the Jew is no longer under the heel of the Mohammedan as he once was. They are also rapidly building up a new city, exactly on the line of the description in Jer. 31:38-40 and 32:43-44, so that even the Turks, who are in power, are

taking notice of it, and are saying one to the other, 'It is God, and what can we do?' And, dear friend, what can we say to all this, but that God is rapidly fulfilling in our day His word and the covenant He made with Abraham, and we are witnesses of these things."

AMELIA GOULD.

In this connection let us remember the prophecies which read:--

"The Lord hath comforted Zion; he hath comforted all her waste places, and hath made her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody. Break forth into joy, sing together, ye waste places of Jerusalem, for the Lord hath comforted his people. He hath redeemed Jerusalem. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the stubbornness of their evil heart."--Isaiah 51:3; 52:9; 61:4; Jeremiah 3:17-- Revised Version.

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A HINDU CHRISTIAN'S CREED.

The following, indicates that some of the long darkened heathen minds, grasp the principles of Christianity much more clearly and truthfully than many born in civilized lands and educated in colleges and theological seminaries.

"Pundita Ramabai, who visited Boston, and who has more recently been with Miss Willard, at Evanston, Ill., and who is preparing to return to India to engage in teaching high caste Indian women, does not find it easy here to tell what denomination she belongs to. A reporter asked the question, and she answered: "I belong to the universal Church of Christ. I meet good Baptists, Methodists, Episcopalians and Presbyterians, and each one tells me something different about the Bible. So it seems to me better to go there myself and find the best I can. And there I find Christ the Saviour of the world, and to him I give my heart. I was baptized when in England, and I commune with all Christian people who will allow me to do so. I do not profess to be of any particular denomination, for I would go back to India simply as a Christian. To my mind it appears that the New Testament, and especially the words of our Savior, are a sufficiently elaborate creed. I believe as the Savior has told us, and His message through John has come to us, that God is a Spirit, is light and love; in his threefold nature He

creates, illuminates and pervades the universe; that Jesus His Son and Servant, the Apostle of our faith, was sent by Him to be the Savior and leader of His children; that as many as believe on Him have the right to be the sons of God; and that the Holy Spirit is our guide and comforter, the great gift of God through Christ; that there is but one Church, and that all who acknowledge Jesus as their Savior are members of that Church. I believe that whatever is needed for my salvation will be given me, and I pray earnestly that God may grant me the grace to be a seeker and follower of truth and a doer of His will. In Boston they said I was a Unitarian; I told them I was not. Neither am I a Trinitarian. I do not understand those modern inventions at all. I am simply a Christian, and the New Testament teaches me my religion."

In the Chautauquan Miss Frances E. Willard writes interestingly of this young Hindu woman, from which we quote the following incident:

"When she spoke in our Sunday gospel meeting of the W.C.T.U. at Evanston, I asked her what hymn she preferred, and in her clear, earnest voice she instantly replied--

I heard the voice of Jesus say
Come unto me and rest.

But the regulation missionary hymn was given out, "From Greenland's Icy Mountains." Standing beside her I wrote the words, "Take notice, this is none of my selecting." Just then the audience was rolling forth, "Where every prospect pleases and only man is vile"--a comment not specially delightful to one whose relatives were "heathens." Volumes were spoken in her swift, half-indignant, half-pathetic smile.

In the speech she made that day she responded to my earnest persuasion that she should "tell us of herself." She spoke in glowing language of her parents, saying, "If any one wishes to say my father, so eager to learn of God, and my mother so tender and sweet, have gone to hell because no Christian ever reached them with the glad tidings of Christ, I have only to tell you: Never say so in my presence, for I will not hear it."

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AN EXAMPLE FROM JAPAN.

A missionary of one of the Evangelical denominations writes from Japan as follows, to a friend:--

"One of the things which most of all pains and torments these Japanese is that we teach them the prison of hell is irrevocably shut, so that there is no egress. They grieve over the fate of their

departed children, parents and relatives, and often show their grief by tears. They ask us if there is any hope; any way to free them by prayer from that eternal misery, and I am obliged to answer there is absolutely none. Their grief at this, affects and torments them wonderfully; they almost pine away with sorrow. They often ask if God cannot take their father out of hell? and why their punishment must never be at an end? They do not cease to grieve and I can hardly restrain my tears at seeing men so dear to my heart suffer such intense pain. Such thoughts have, I imagine, risen in the hearts of missionary teachers of all churches. Again and again, I and my brother missionaries were questioned by people about their dead parents and fore-fathers who had not heard the gospel. These distressed hearts ask if they could pray for their ancestors. I have had most painful scenes, and I think many American church missionaries have had."

This is the same old experience coming to the front again in a new place. Over and over again have we presented examples of these same sad results of preaching the orthodox (?) doctrine of irrevocable punishment. The Evangelical missionary world is receiving constant notifications that the religion of Christ, as interpreted by their standards, is not a welcome message

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even to the pagan world. It is not good news, or the gospel, for the heathen to be informed that their ancestors who died without the light, so called, have sunk into an eternal abyss of suffering in the future world; that the condition of the vast multitudes of the dead of their race is irrevocably fixed in despair when they pass out of this life. The missionary experiences of "Orthodoxy" are undoubtedly more full of testimony in this respect than has been heretofore made known. Much has been told, but more undoubtedly has been concealed. From the instances in which we are permitted by correspondence to get glimpses of the unrest of the heathen under the teaching of this faith, we may well conclude that there is a larger amount of the same kind

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of suffering which is not allowed to pass into current missionary history.

It is remarkable with such instances as above constantly brought to attention, that the American Board cannot see the propriety of sending out ministers who cherish the larger hope and who could conscientiously carry to the pagan world a Gospel that would give comfort and satisfaction to those anxious and suffering souls. But instead of this they refuse to send out such ministers, and insist that only those who believe the repellent doctrines are fit for the foreign field. The time is coming, and rapidly coming, when this action will be reversed; when missionaries will be authorized to carry their own enlarged faith

and hope to those who are waiting anxiously for the comfort and blessing of a true gospel.--Selected.

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ONE TENTH OR ALL?

One who believes that every dollar belongs to God, and is to be used for Him, will not imagine that he has discharged all obligation by "giving a tenth to the Lord." One who talks about the "Lord's tenth," probably thinks about "his own" nine-tenths. The question is not what proportion belongs to God, but having given all to Him, what proportion will best honor Him by being applied to the uses of myself and family, and what proportion will best honor Him by being applied to benevolent uses.

Because necessities differ, this proportion will differ. One man has a small income and a large family; another has a large income and no family at all. Manifestly, the proportion which will best honor God by being applied to benevolence is much larger in the one case than in the other. If men's needs varied directly as their incomes, it might, perhaps, be practicable and reasonable to fix on some definite proportion as due from all to Christian and benevolent work. But while men's wants are quite apt to grow with their income, their needs do not. When John Wesley's income was L.30, he lived on L.28, and gave two; and when his income rose to L.60, and afterwards to L.120, he still lived on L.28 and gave all the remainder.

There are multitudes in the land who, after having given one-tenth of their increase, might fare sumptuously every day, gratifying every whim, and live with the most lavish expenditure. Would that fulfill the law of Christ?--self sacrifice.

There is always a tendency to substitute form for spirit, rules for principles. It is so much easier to conform the conduct to a rule than to make a principle inform the whole life. Moses prescribed rules; Christ inculcated principles--rules are for children, principles for men.

The law of tithes was given when the race was in its childhood, and the relations of money to the kingdom of God were radically different from what they are now. Money had no such spiritual equivalents then as now. The Jew was required simply to make provision for his own worship; and this might appropriately be met by levying upon a certain portion of his increase. But, under the Christian dispensation, the world is our country, and the race our kindred. The needs of the world to-day are boundless; hence, every man's obligation to supply that need is the full measure of his ability; not one tenth or any other fraction of it.

The principle that every dollar is to be used in the way that will best honor God is as applicable to capital as to increase or

income, and in many cases requires that a portion of capital be applied directly to benevolent uses. "But," says one, "I must not give of my capital, because that would impair my ability to give in the future. I must not kill the goose that lays the golden egg." The objection is of weight, especially in ordinary times; but these are times wholly extraordinary; and this is the world's emergency. It may be quite true that giving one dollar now out of your capital would prevent your giving five dollars fifteen years hence. But one dollar now may be worth ten dollars fifteen years later.

Money, like corn, has a two-fold power --that of ministering to want, and that of reproduction. If there were a famine in the land, no matter how sore it might be, it would be folly to grind up all the seed-corn for food. But, on the other hand, suppose, in the midst of the famine, after feeding their families and doling out a handful in charity, the farmers were to put all the increase back into the ground, and do it year after year, while the world was starving! That would be worse than foolish. It would be criminal. Yet that is what multitudes of men are doing. Instead of applying the power in money to the end for which it was intrusted to them, they use it almost wholly to accumulate more power. A miller might as well spend his life building his dam higher and higher, and never turn the water on to his wheel.

Bishop Butler said to his secretary: "I should be ashamed of myself, if I could leave ten thousand pounds behind me." Many professed Christians die "disgracefully and wickedly rich." The shame and sin, however, lie not in the fact that the power was gathered, but that it was unwielded.

It is every man's duty to wield the widest possible power for righteousness. But let a man beware! This power in money is something awful. It is more dangerous than dynamite. The victims of "saint-seducing gold" are numberless. If a Christian grows rich, it should be with fear and trembling, lest the "deceitfulness of riches" undo him; for Christ spoke of the salvation of a rich man as something miraculous.--Luke 18:24-27.

Let no man deceive himself by saying: "I will give when I have amassed wealth. I desire money that I may do good with it; but I will not give now, that I may give the more largely in the future." That is the pit into which many have fallen. If a man is growing large in wealth, nothing but constant and generous giving can save him from growing small in soul. In determining the amount of his gifts, and the question whether he should impair the capital, or to what extent, a man should never lose sight of a distinct and intelligent aim to do the greatest possible good in a life-time. Each must decide for himself what is the wisest, the highest use of money; and we need often to remind ourselves of the constant tendency of human nature to selfishness and self-deception. --Selected.

AN APPRECIATIVE EDITOR.

The editor of a Missouri newspaper received and read Millennial Dawn Vol. I., and then published in his journal a reprint of the "Arp Tract" with the following additional comment:--

"I could add many words to the above, and have attempted to write them, but none satisfy me because the effect of "Millennial Dawn" upon my inner nature is beyond words. I have read, and have found that light which for years I had been reaching out after. No longer are the "gates ajar" but the "portals are wide open." Professing Christians of any denomination will receive it almost in the light of a "new revelation," and yet 'tis nothing but the "same old truth" made plain. Honest skeptics and so-called infidels will treat it with respect, and as their minds become illuminated with new light they will "Praise God from Whom all Blessings Flow." I feel it my duty to become a medium for its distribution among all classes and if the "Home Seeker and Farmer" has no other mission than to put it into the hands of but one seeker after truth, whose soul has been narrowed by the Orthodoxy of generations, I shall feel that it has not been in vain."

VAN B. WISKER.

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AMBASSADORS FOR CHRIST.

DEAR BRO. RUSSELL.

Thinking our Master might use the enclosed, though it is but a feeble and halting effort, I enclose it to you for such use as the Spirit guides you to make of it.

There are some awakenings occurring out here; just enough now to show that the seed is sprouting--here and there a little blade thrusting itself up. How blessed the assurance is that in every such case, "His word shall accomplish that for which it is sent.

Just received May Tower and am reading it with much edification. Oh! that all God's truly consecrated children might see these new things coming so richly from the store house. In His good time (then due time) they will, and my greatest desire is, to be an instrument in His hands in leading some to the "True Light that lighteth every man that cometh into the world."

What a hero the Bishop of London proved. Surely our God is abundantly blessing him in all good things. His example will encourage all of the saints, sure.

May God bless you and yours more and more. Hurriedly, but earnestly in the work.

Yours, W. E. PAGE.

"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."--2 Cor. 5:20.

We who are consciously receiving "Meat in due season" are especially called to proclaim the Glad Tidings of reconciliation, and the necessarily consequent "restitution of all things." The translation in the Diaglott emphasizes the meaning of this verse, so that it is worth while in this connection to repeat it, "On behalf of Christ, therefore, we are ambassadors; as if God were inviting through us, we entreat on behalf of Christ, be ye reconciled to God." As we realize, the apostolic writings were to the saints, and their true meaning "is veiled to those that are perishing: to those unbelievers whose minds the God of this age blinded, in

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order that they might not see clearly the effulgence of the Glad Tidings of the Glory of the Anointed one, who is in the likeness of God." (2 Cor. 4:3-4, Diaglott.) Realizing this and having the "ministry of reconciliation" entrusted to us, we must eagerly, "in season and out of season," proclaim it; relying on our God for wisdom and strength. We must bear in mind that, with Paul, we "can do all things through Christ which strengtheneth us;" and as we see more and more clearly that "the day of the Lord is at hand," and realize that "it shall come as a day of destruction from the Almighty," let us make haste to publish the more the sure mercies of our God, through Christ.

We must be on the alert to use every opportunity presented, not only as messengers to call forth from Babylon the consecrated children who are "Heirs of Glory," but also to proclaim the fact that "God is in Christ reconciling the world unto himself, not imputing their trespasses unto them" (2 Cor. 5:19), to all who will hear. If we are thus enabled to lead some to a knowledge of God now, and thus help them to prepare for the time that shall be "a day of destruction from the Almighty," what joy and comfort will be ours!! Though we "sow in tears, we shall reap in joy." We may often wonder why God does not with his spirit give us more freedom from our bodily infirmities, not only of health, but of mind and will. It is his pleasure "that we have this treasure in earthen vessels, in order that the excellence of the power may be of God, and not from us." (2 Cor. 4:6 and 7, Diaglott.) We can thus rejoice that our infirmities will cause

God's power to shine forth the more brightly; we realize fully now that our ability "to will and to do of his good pleasure" is from his favor, (Phil. 2:13). And hereafter it will be equally apparent to all people.

With the favors of knowledge and love given us now, we have only ourselves and the enemy to blame if we remain long cast down. We can "come boldly to the throne of Grace" at all times. We must not expect to see the fruit of our labor to any extent now, only let us, in Christ, "add to our faith virtue, to virtue knowledge, to knowledge temperance, to temperance patience, to patience Godliness, to Godliness, brotherly kindness, and to brotherly kindness charity," knowing "that if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ (2 Pet. 1:5-8). Our forerunner did not see of the "travail of His soul," until he entered within the second veil. So shall we then "know, even as we are known."

Some of us who have come into light during this eleventh hour, may be inclined to worry and wonder about our destiny; whether we shall be "crown wearers," or "palm bearers." We can cast all this anxiety on Christ. He will do for us "even more abundantly than we can think or ask." He will be all in all, and we shall be satisfied. Until then let us "Be not anxious about anything; but in everything let our petitions be made known to God, by prayer and supplication with thanksgiving; and that peace of God which surpasses all conception shall guard your hearts and minds by Christ Jesus (Phil. 4:6 and 7, Diaglott. Also read John 14:27). The peace of God keeping guard over our hearts and minds. Think of it!

W. E. P.

[For our encouragement we should remember, that the only "call" yet made is to membership in the little flock. We are all called in one hope of our calling. (Eph. 4:4.) God has not during the Gospel age called some to the human plane and others to the "little flock of crown wearers," and others to the second class or "great company of palm bearers."

Only to the one class were any of us called, and all who have seen the prize, and accepted the invitation can, if they will, make their calling and election sure, by obedience to the conditions--full, complete self-sacrifice in the service of the Lord and under his direction. Those who shall compose the "great company" of palm bearers are those who have not done what they could--who after having consecrated all, even while they love righteousness and desire to see the truth prosper, are unwilling to sacrifice present comforts and interests by an open warfare on behalf of the truth and against error. These, while they love the Lord and the truth, do not love ardently enough to be acknowledged and crowned as overcoming soldiers of the cross. Surely our

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actions speak as loudly as our words, and it is in vain that any profess great love, if when the Master and the truth are assailed and misrepresented, they specially recognized agents and ambassadors shall keep quiet and fail to protest against the error for fear of some earthly disadvantage resulting.

Whoever then is begotten of the Spirit, and therefore able to appreciate and run for the prize of the "high calling" of the Gospel age, may know that he is called by the only call yet issued: and if willingly he shall sacrifice his all, he may be as sure of the prize as any other one running the same race. Such a disposition is an evidence of a timely consecration and acceptance and therefore of a begetting of the Spirit. Press nobly on, then, dear fellow-laborers, whether you have entered the harvest field recently or earlier: we serve the one Lord, in the one Faith, and by the one Baptism into his death; and for all such he has the crown of life reserved. "Hold fast that which thou hast, let no man take thy crown." Be strong in the Lord; be valiant; yea, be also of good courage.--EDITOR.]

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THE FOUR GOSPELS.

In the attempt to unify by harmonies, much of the true scope of the Gospels is lost sight of. The evangelists differ, but do not disagree. Dean Stanley says that few persons have any idea of the distinct features of any one of these four records. The opinions of some men are that these differences are to be accounted for by the apostles' copying from one another, by each one's supplying the omission of the preceding writers, or by the fertility of their memories, or the fact that accounts were obtained at second hand. But these opinions entirely deny the divinity of the Gospels.

In the beginning we must rest on the foundation that God is their author. They stand in their right order, in the right relation to each other, beginning the canon of the New Testament.

Matthew, Mark, and Luke give the outward and earthly work of Christ, and John his inward and heavenly works. The four great countries of that time, Palestine, Italy, Greece, and Asia Minor, were the places where the Gospels were written. Matthew is the Jewish Gospel, connecting the Old Testament with the New Testament, and is written to prove the Messiahship of Christ. Mark is written to the Gentiles, and its theme is Christ's ministry, his works. Luke applies universally to both Jew and Gentile, and brings out Christ's humanity; while John's is an essentially spiritual Gospel, dealing wholly with the divinity of our Lord.

The first speaks of Christ as the Son of David, hence his genealogy is complete (1:1-16); in Mark there is no genealogy, for there he is spoken of not as a son at all, but as a servant. Luke calls Christ the Son of man, and gives so comprehensive an account of his birth as to defer the genealogy to chapter 3:23-38, while John begins with it and calls Christ the Son of God. In Matthew he is said to have been born king of the Jews; in Luke the good tidings are of a birth of a Saviour, and John proclaims him pre-existent. The key to each Gospel, giving its theme, may be found in Matthew 1:1, Mark 10:44,45, Luke 19:10, Jno. 20:31. In the first Gospel, Christ is described as a king, in the second as a worker, and in the other two as a philanthropist and as God manifested, respectively.

The central truth emphasized in Matthew is righteousness, in Mark power, in Luke sympathy, and in John divine glories.

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The great discourse of Matthew is the Sermon on the Mount, and that of Luke is the sermon on the plain, and that of John the gospel in the upper room, which extends through chapters 13-17. This very fact shows the inspiration of the Scriptures. All four evangelists heard this discourse, but it was left to John to describe it. The great subjects of the Gospels are respectively law, labor, love, and life. Matthew always introduces a quotation with "that it might be fulfilled;" Mark, with "as it is written;" and John, with "as said Esaias." Luke seldom makes any introductory references.

Matthew prefaces the parables with reference to the kingdom of heaven; Mark, to the kingdom of God; Luke makes it impersonal by beginning, "A certain man;" while John emphasizes their importance by saying, "Verily, verily, I say unto you." The parables are grouped in Matthew, and given in order in Luke. In Mark only two are recorded, and in John new parables not mentioned by the others are recorded. The character of Matthew as a writer is topical, that of Mark is chronological, of Luke biographical, and of John metaphorical. The ministries of Matthew and Mark were Galilean; that of John, Judean; and that of Luke partook of the characteristics of both. Christ is said to have come to save the lost sheep of the house of Israel in Matthew; in Luke, it is "all flesh," and in John, "whosoever will."

The most important of all is the conclusion. Here is seen the development in the Gospels as they are arranged in the New Testament. Matthew announces that Jesus is risen; Mark, that he is risen and ascended; but Luke goes further and adds the promise of the Holy Spirit; while John is beyond them all in declaring Christ's promise to come again.-- W. W. Clark.

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WISE STEWARDS.

Our stewardship is over what we have and not at all over what we have not. Many failing to see this clearly let talents they do possess lie idle, while they make unprofitable endeavors to create and use others not given them by the Master, only to find in the end that they have been unwise stewards.

Quite a great many, seeing the necessity for money in carrying forward the work, ignore many opportunities (talents) and abilities (talents) for using time, hands, feet, and tongues to serve the truth, and endeavor to make money, generously saying that when they once get a good start, then, the truth will be liberally provided for, and in fact that the needs of the truth and not ambition or selfishness are the motives which prompt them to attempt money making. Alas, unwise stewards! Nearly all such efforts are failures, snares by which the adversary gets your hands and heads so full that all other talents are choked. And the very few who do "get a good start" financially are so injured by the greedy strife for gold, that they never use it as they honestly thought they would.

If when you consecrated yourself to God you had wealth--the money talent, then it should be your delight to use that talent with whatever others you possess, but never think of burying in a napkin the talent you have, to seek one you have not got. The talents which were added in the parable were the increase from the use of the talents first given the stewards.

The talents of oratory and sermonizing are evidently possessed by few, and hence we may well reason that sermons are not the things the Lord most wants. He is well able to give such talents when and where he sees their exercise needful, and it is the height of presumption for a steward to seek to use talents which the Master has not given him to use. Note carefully the exhortation of Rom. 12:1-3-9.

It is our old, not our new natures that would lead us to ignore little, humble matters which we can do, to waste our time in trying to do something "great" and "grand" which we as well as others know we have not the talents for. Let us not forget that if we were great, grand, influential orators, we would probably not be fit for the Master's use, for it is not the great he is now seeking, but the humble. If you have an eloquent tongue or other such gift, be sure to use it zealously, but always remember that it is written, "Not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish things of the world to shame the wise; and God has chosen the weak things of the world to shame the powerful; and the lowly-born of the world and things which are despised God hath selected, and things which are not, to bring to nought things

that are." (1 Cor. 1:26-31.) Yea, God hath chosen generally those not richest in talents or opportunities, but the poor of this world rich in faith, to be heirs of the kingdom and co-workers with him now. God has arranged his plans thus that he might hinder human pride and vain-glory --the very thing so many are disposed to cultivate. See the context above cited.

Be honest, earnest, unpretentious; and if you speak in public, or whatever you do, seek not to make self prominent and impressive, but seek to show forth the truth, relying upon its impressiveness as God intended. Remember that it is written, concerning the Gospel age and God's ambassadors, ministers of the truth, "Out of the lips of babes and sucklings thou [Lord] hast perfected praise." So then, even if the mighty and grand of this world have to some extent honored the Lord, his assurance that his praise is most perfect in those the world does not count great and grand--in His "little ones," should cause us to rejoice in humility and even to avoid imitating the style, tones and methods of the worldly great.

Other stewards need a caution in an opposite direction; they do not quickly enough note talents which might be utilized in the Lord's service. These should remember that our commission does not limit us in the use of all, even the smallest talents, but reads, "Go ye into all the world and preach the good tidings." (Matt. 28:19,20.) It is not necessary to preach in the usual formal manner: Preach, as the twelve disciples preached, by the way side, or wherever you find a hearing ear. If you have a good voice for public speaking and lack the talent for preparing a discourse be not ashamed of it, and do not try to memorize some one else's words. By so doing you will fail of good results. Better far, if opportunity offers and you possess a suitable voice etc., read forcibly and clearly something touching the subject you consider most needful to your hearers.

What we all want first of all is honesty with ourselves as well as with others; and a few words honestly spoken even though rough and brokenly expressed will carry more weight to your hearer than a parrot-like repeating of more polished sentences. To be an acceptable minister of the truth, pride and vain-glory must be cast out and trampled upon. Those whose object in preaching is to appear great, wise and profound are not working with the right motive and will not get the great prize.

Do not be ashamed to acknowledge it if you received your first introduction to the truth from the humblest man or woman of your town. Those who are ashamed of the humblest member of the body of Christ are dishonoring also the head of that body who used that member as his honored ambassador to bear his message.

All truth is of God and not of our fellow-men; it is ours when it comes to us and we receive it into good and honest hearts, no matter by which or how many channels or agencies it reached us; it all came from the one great fountain of truth. But while thanking God for the refreshing draught, let none despise, dishonor or ignore the humblest of the instruments by which the truth reached him. Remember God loves most and uses oftenest the humble. "The Lord abhorreth the proud, but giveth favors to the humble! Pride goeth before destruction, a haughty spirit before a fall." Beloved, let us flee these snares of the adversary! Let us as wise stewards use the talents given us faithfully, and not only will they be increased, but to such stewards the Master will say, Well done good faithful servant: Thou hast been faithful over a few things [I gave thee], I will make thee ruler over many things. Our Lord wants great, grand co-laborers in the glorious work of the next age, but he is choosing the humble and unpretentious of the present for that honor, and when the right time comes to make us rulers over many things (talents) we shall be "changed"--made "like him" and be with him and share his glory and power. "He that humbleth himself shall be exalted."

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This paper will be sent free to the interested of the Lord's poor, who will send a card yearly requesting it. "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 who 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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WE GIVE almost our entire space this month to a "VIEW," which includes a series of connected articles relating to prayer, faith, and mind cures,--believing them to be most profitable when considered connectedly.

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VIEW FROM THE TOWER.

SIGNS OF RESTITUTION.

"Behold, ye despisers, and wonder and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."--Acts 13:41.

We are constantly in receipt of inquiries concerning Mind Cures, Faith Cures, Prayer Cures, etc., some wanting to know why we do not publish more reports of such cures.

We make general answer again, that since the Scriptures teach that we are already in the "harvest,"--the lapping time during which the Gospel age closes and the Millennial age dawns, we should expect to see just what we do see,--beginnings of great changes. And not only do we see political, social and ecclesiastical changes in progress, but, as we should expect, we see also beginnings of personal, physical restitution here and there. These great changes are stealing along so quietly as not to attract much attention or occasion great surprise, just as inventions and general knowledge are spreading gradually. This is God's usual method of operation: He is thus preparing the world in some measure for the wonderful manifestations of his power in the near future, both in the restoring of health to the sick and life to the dead,--the great work of Restitution of that which was lost. Thus the new dispensation is gradually ushering in as the dawning day.

Accordingly just as the troubles of this Day of the Lord break out here and there and in intermitting paroxysms, but gradually and to the unobservant imperceptibly increasing in earnestness and bitterness with each spasm, so with the marks of physical healing: they come in a variety of ways, here and there a number and then a subsiding, a lull in which there will be none, but all the while gradually becoming more common, and from a greater variety of sources and seeming causes.

THE GIFT OF HEALING.

But, one inquires, Is not this the "gift" of healing mentioned by the Apostle in 1 Cor. 12:28,30? And has not this gift been in the possession of the church ever since Pentecost? No; the gift of healing possessed by some members of the early church was totally different from the healings of to-day. The apostles in exercising this gift did not practice "mental healing," nor even "prayer healing."

Take as an illustration the case of the lame man healed by Peter and John as related in Acts 3:1-11. Peter and John did not kneel down and pray with the man, nor did they get him to fix his attention as "mind-healers" would; they gave him no medicine and used no oil, nor did they even require the man to believe in Jesus first, nor to have faith in their power to heal him. But while he looked at the apostles expecting to receive some money, Peter took him by the hand and lifted him up saying, "In the name of Jesus Christ of Nazareth rise up and walk." And immediately his feet and ankle bones received strength, and he leaping up, stood and walked. This is an illustration of the use of the gift of healing, and there are many more such recorded. (See, Acts 9:34; 14:10; 16:18; 19:12.) And we do not think that after a careful scrutiny of the subject, any one to-day will claim to possess this gift. Those gifts described by Paul were merely to the early church, as a means for its introduction to the attention of both Jews and Gentiles and also as a means for edification and instruction to the church itself. For this last named reason one or more gifts were bestowed upon each one who associated with the church, (1 Cor. 12:7,11; 14:26), being conferred by the laying on of the hands of the Apostles, to all who confessed Christ by immersion. Thus it was that these gifts became a token or sign of the possession of the holy Spirit. Yet the gifts of the Spirit and the Spirit itself are separate and distinct. To-day we possess the spirit, but certainly not all of those miraculous gifts. And even then some had gifts of the spirit who were evidently far from being filled with the spirit. That one might have those gifts and yet be "nothing" and as sounding brass and tinkling cymbals, devoid of love, and hence without Christ's Spirit, the Apostle clearly shows in 1 Cor. 13:1-3.

The power of conferring those gifts rested in the apostles, and in them only: none others in their day or since, have been able to confer those gifts which Paul describes; hence they did "vanish away" when the apostles died. By that time the church was brought prominently before the attention of the world, and therefore those miraculous gifts were not necessary for that purpose; and by that time too they began to have the New Testament and parts of the Old Testament in the possession of each congregation, so that coming together they could edify and instruct and build one another up with the truth from those

inspired sources, and did not longer require the miraculous gifts as a means for their edification and instruction as at first.

That only the Apostles could confer these gifts is proved: first, by the fact that the claimed successors of the apostles cannot communicate them since, and second, by the cases recorded which show that none except the apostles ever did have the power to bestow those gifts. Notice in proof of this, that though one, Philip, possessed gifts and preached and baptized, yet he was not able to bestow the gifts upon others, and the Apostles Peter and John came from Jerusalem for the purpose. (Acts 8:13-19.) Simon Magus, though one of the baptized, and evidently one of those granted a gift, had no power to bestow gifts upon others. It was this apostolic privilege, of bestowing these gifts upon others, which Simon wanted to purchase with money.

Instead of miraculously receiving gifts as at first, we now grow the fruits of the spirit, of which are meekness, gentleness, patience, moderation, brotherly kindness, charity, etc. These fruits may really be counted as gifts or acquirements also, though they come to us in a different way. Hence we find too, that though Paul calls these graces gifts in one place, he calls them fruits elsewhere. (Compare Gal. 5:22; 1 Cor. 13:1-8. In Eph. 5:9, these are called fruits of the light. See readings of old MSS.) Under God's present dealing, all the needs of the church are none the less provided for than when the gifts were bestowed, as at first, in a miraculous manner, by the laying on of the Apostles' hands. Now we find that the Spirit of truth is pleased to mould and fashion and use every consecrated one by utilizing their natural talents and advantages of education, language, etc., in teaching, edifying and nourishing the true church which is the body of Christ.

So then, whatever may be said of the various prevailing mind, faith and prayer cures, they surely are not of the gifts recorded in the Acts of the Apostles as possessed by the early church.

"THESE SIGNS SHALL FOLLOW."

Ah! says one, you seem to take no notice of that remarkable passage so frequently quoted by our Faith Cure friends --Mark 16:17-19--"These signs shall follow them that believe, In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."

We have two criticisms to offer concerning this passage. First, it is not proved true either by observation or history. Second, the oldest and most authentic Greek Manuscripts (the Sinaitic and Vatican MSS.) do not contain these verses at all, but end at verse 8. Of one thing we are confident,--these signs did not

extend beyond the Apostles' days and the time of the miraculous gifts. Even then, we have no record of all these things being true of all that believed. It seems evident that Mark's gospel was originally incomplete and that someone undertook to finish it for him about the fourth century; for the Alexandrine MS., written in the fifth century, is the oldest of those which contain the last twelve verses.

"ASK WHAT YE WILL."

But says one, even setting aside the statement of Mark 16:17,18 and all claim to possessing the "gifts" of the early church, did not our Lord's promises regarding the answering of our prayers cover the entire ground, and make possible the healing of the sick or even the moving of mountains during the entire age, and is it not because of lack of faith that these things have not been more common in the past? And is it not because of increased faith rather than because of the dawning of the Millennium that the healing of the sick is now becoming more frequent?

Our answer to both of the questions is, No: a great misunderstanding prevails concerning our privileges in prayer. And it is because of this misunderstanding concerning what we may ask, and who may ask, and not because of any unfaithfulness to his promise on our Lord's part, that so many thousands of prayers offered daily, go unanswered.

With the statement, "Ye shall ask what ye will and it shall be done unto you" certain conditions and limitations will be found in the sentence preceding, which reads: "If ye abide in me and my words abide in you." These limitations are wonderfully comprehensive: they show who may ask--ye, believers, who are in me, whose wills are buried or immersed into the will of your Head, Christ Jesus, as shown in May TOWER; and not only so, but, ye are privileged to ask thus, only so long as ye "abide in me;"--if any man abide not, he is not only "cast forth" (John 15:6), but he has no longer a share in the promise of having his petitions granted. These limitations evidently cut off from all share in this promise the vast majority of the prayers offered. And as we continue to scrutinize the Master's words we find still further limitations

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which cut off many other prayers, even of those offered by the class abiding in Christ. We refer to the condition, If "my words abide in you."

Alas! that we must write it--There are few among God's professed children, very few even among those who profess to be entirely consecrated and abiding in him, who have His Word abiding richly and fully in them.

The significance and intent of this last specification or limitation is this: In going to God to ask for anything we should realize his omniscience and wisdom, and that he is ordering and operating the general affairs according to a perfect and orderly plan--His Plan of the Ages; and we should recognize our own finiteness, our lack of such wisdom and appreciation of surroundings, etc., as would enable us to rule creation, if God were to give it over into our control. All true children of God who are not the merest "babes" realize this, and sensible ones would shrink from so grave a responsibility and cry, "Not so, O Lord," if God should say without limitation, Ask what you will, your will not mine shall be done in heaven and on earth,--all shall be ordered and done according to your prayers and according to your plans. As for the Lord's promise that if we had faith we might command a mountain to remove and it would obey us, we reason thus: This, like the other promises, was given only to such as abide in him and have his words abiding in them. And it is merely given as an extreme illustration: If an emergency should occur so great as to necessitate the removal of a mountain, either literal or figurative, and we were sure it were the will of God we might ask and receive.

But we need not speculate about how the mountains and lakes, seas and clouds, and rain and sunshine would move promiscuously about, and interfere with one another, if all the prayers offered heavenward in Christ's name were answered. God is not devoting himself to the answering of such prayers; but ignoring them, he is working out gradually his own grand plan, predetermined before the foundation of the world; and he assures us that notwithstanding the prayers of those who do not search his Word to know what his plan is, but who pray to him to carry out their plans and schemes, yet nevertheless "All his purposes shall be accomplished." And though few even of his children respect his Word or seek to learn from it His plan,--content rather to follow the plans and theories of men as laid down in creeds and confessions and voiced by councils and human standards, nevertheless in the end God's Word shall not return to Him void, but shall accomplish that which he intended, and prosper in the thing whereunto it was sent. --Isa. 55:11.

No, thank God, he has not left his plan, even in spiritual matters, subject to the prayers of his sectarian prejudice-blinded children, else each would want the whole world moulded to his own ideal whether that were Methodism, Mohammedanism, Presbyterianism, Brahmanism, or what not; and all the various errors would flourish. Of one thing we are sure,-- that if some of the prayers of zealous but blinded children of God were answered ZION'S WATCH TOWER and MILLENNIAL DAWN would have been financially swamped long ago, and the writer of this for his endeavor to serve the truth and let the true light of God's Word shine out, would not only have been stoned to death (as one of the blind guides of this city publicly

expressed it), but consigned ere this to everlasting woe. Yes, we may thank God that he does not answer most of the prayers.

There was then, we see, a special and very particular reason for the close and searching limitations which our Redeemer placed about the promise that the Father would grant our requests. The import of his words, as we study them and grasp their meaning, appears to be this:--

If you abide in me, entirely subject to my will and plan, even as I abide in the Father's love, and seek not to do mine own will but the will of him that sent me,--if thus my will is your choice and your own wills are buried and ignored, then you will seek earnestly to know what the Father's will is, which you know I am seeking to accomplish, that you may use your time, talents, prayers and all in that same direction, toward the same end. And if you have this heartfelt desire to know the will of God you will remember how I studied his plan as revealed in the Law, in the Psalms and in the Prophets, and how I endeavored to carry out that and not plans of my own making or choosing.

Then, you will remember how I pointed out to you how "Thus it is written and thus it behooveth us to fulfill all that is written" and how I told you to "search the Scriptures." Following in this course the holy Spirit will guide you, as it has me, into an understanding of more and more of the divine plan as it becomes due. And if this be your attitude, if your hearts and energies are thus absorbed in the Father's plan, you may ask all the desires of your hearts--"Ye may ask what ye will." I make you this liberal promise not by way of intimating to you that the Father would change his plans to yours, and do your will, but as intimating to you that, in the course I have specified, you can come so fully into sympathy with the Father and the plan of the ages which he is working out, that you will never be dissatisfied, but always able to see your wishes accomplishing; because your will and wish, your pleasure and satisfaction, will be to see God's will and plan progressing in God's own way and time. Thus your every prayer and every wish of your hearts will be accomplished --the very reverse of the experience of those who seek to do their own wills and carry out human plans, and pray for their own desires; for they are ever meeting with disappointments.

Settle it therefore in your hearts and have no fear for the results, no matter how dark may be the storm, or how sharp the persecution, God's will shall not miscarry, and thus your will and your plans (which are his) cannot fail; and your prayers in that interest will always be heard and will be answered so far as they are correct or would not conflict with the Father's plan. And you, if perfectly in harmony with the Father, should desire to have it so. And in any case, where there is the slightest room to question his will in the matter, having my spirit or disposition, and not the spirit of the world, you will pray as I have done in your hearing, saying in connection with your petition,--

"Nevertheless not my will, but thine, Father, be done." All such prayers are sure to be answered and in proportion as you come closer and closer into harmony with the Father's plan, and understand it, you will be less likely to ask or desire anything not his good pleasure to grant.

As you come to see the bountifulness of the Father's provisions, and the wisdom and care exercised by him touching your earthly interests; as you come to realize that He who has clothed the lilies of the field with beauty, and who provides food for the sparrows, loves and cares much more for you than for them, and knoweth better than you what things you have need of,--what would strengthen and benefit, and what might injure you, as runners in the race for the great prize he has offered through Christ--as you realize these things your prayers for temporal things must become very few and very moderate. Indeed you will by and by, as you realize his wisdom and care, cease to ask anything earthly, and merely crave the spiritual gifts, graces, fruits and blessings, singing in your hearts

Content whatever lot I see,
Since 'tis my God that leadeth me.

Thus we see dear brethren and sisters, that properly instructed, we would be relieved of all care [worry] concerning those earthly things which constitute the burden of so many prayers. Leaving those things to our Father's wisdom and love, our prayers would be more in the nature of thank-offerings, our hearts going out toward God in worship and adoration and in recounting the blessings and favors we already enjoy, rather than as ill-mannered greedy children selfishly crying, "Give, give, give."

True, earthly affairs sometimes perplex us, and we cannot help wondering and feeling a deep interest often as to how they will result. But the soul that abides in Christ, and in which his words abide, would not dare take the helm into his own hands to steer his own course, even where he thinks he can see; but laboring still at the oar, pulling as best he can in the right direction, he leaves the helm in the Father's hands and could not ask to have the course changed in any degree.

But, may we not in all our trials and perplexities take them to the Lord in prayer? Yes, yes; truly we can. And no comfort will be greater to the perplexed or sorrowing than the privilege of telling all to the Lord. His ear will be ever open, and the very telling of them to him and the realization of his interest in all our affairs will refresh and cheer us. It will bring to remembrance his promises to never leave nor forsake us, and of his wisdom and love and ability to cause all things, favorable and unfavorable, to work together for our good. And without having asked anything except that according to his promise this and all things should be overruled for good, and to his praise, we may

arise from our knees far stronger, far happier, and far more confident as well as in closer fellowship and communion with the Master, than if we had attempted to order our affairs and to get the great Jehovah to become our servant to execute our plans, which doubtless often are foolish in his sight, and would if permitted, work injuriously to us or to others.

THE PRAYER OF FAITH.

Death is not a natural, normal, necessary thing, as most people suppose. It is not a step in a process of evolution to a higher state of existence, but on the contrary it is a catastrophe--a calamity --a penalty for sin. God indeed shows us that his wisdom is sufficient to enable Him to bring a good lesson out of the evil thing, but it is nevertheless an evil, an enemy, an awful thing; as truly so as is sin, which God also promises that his wisdom shall yet cause to work out a result the very opposite of its natural course and action. This fact, that death is a penalty, we shall not discuss here, but merely refer the reader to Paul's statements in Rom. 5:12-20.

As death is a curse and penalty, so is sickness; for sickness is the death-poison working in our systems. All sickness is part of the dying process, and hence it is as foreign to man's natural, normal condition as designed by God, as is death itself. As death is a mark of sin, and would not have come except as a penalty of sin, so sickness is a mark or brand of sin.

So it was that our Lord, who came to ransom the race of sinners, being free from sin was free also from pain and sickness and death: so that whatever he experienced of these had to be by his own consent--a sacrifice on our behalf. The penalty of our sins was the death, the sickness and pain being only incidentals; hence our redemption price was fully paid by our Lord's death, and not by anything done during his three and a half years of ministry. But, it pleased Jehovah to bruise him [to allow him to have an experience with pain and sorrow, etc.], as well as to make his soul [being, existence] an offering for sin. (Isa. 53:10.) And since he could not suffer pain and sickness because of sin, having none, he was placed for a time among sinners, where his full, generous, loving sympathy for the poor and sick and miserable, would lead him to spend for others his own vital energy. And as "virtue [vitality--healing vigor] went out of him" to the sick (Luke 6:19 and 8:46) so their weaknesses and pains, bore down upon him. And it was in this way that "himself took our infirmities and bear our sickness" (Matt. 8:17; Isa. 53:4,5); and thus He was touched with a feeling of our infirmities and is able perfectly to sympathize as a great High Priest,--now on behalf of the church or under-priesthood, and by and by, in the Millennial day of trial and blessing, on behalf of "all the people." And as it pleased the Father that the High Priest should taste of the sinners' cup, so we may reasonably read his will

relative to all the members of the Royal Priesthood to be, that they also should drink of the cup of suffering and be immersed in the baptism of death with their Lord and Leader, in this course to divine glory and power.

Thus reading the Father's plans for ourselves, in the light of his will exemplified in his dealings with our Master, we may settle it at once that it is not his will to keep us from all pain and trial and sufferings, and to carry us triumphantly to glory on flowery beds of ease. Quite the reverse indeed must be our course if we would follow in the footsteps of him whom God set forth to be not only a satisfaction for the sins of the whole world, but also to be a pattern and example to the church which is his body. And this much learned of God's plan and will, promptly teaches us that we must not expect, and should not ask perfect freedom from pain and trouble.

But some will ask: Did you not say that sickness is a mark of sin, and that Christ died for our sins, and is it not your claim that whosoever believeth in him and accepts of his ransom work, is freed or justified from all sin? And this being the case, ought not such to be free both from sin's penalty, death, and from all its attendant evils, such as pain and sickness?

Yes, that reasoning is good, but you do not take all the circumstances into account; you have left out an important part, namely this: It is the Father's plan that the sufferings and death of the Redeemer should be followed by the suffering and death of every member of his "body" or church, before the Restitution age should be ushered in, to heal the morally and physically sick and blind and lame, to restore all who will to perfect life and every blessing lost in Eden by Adam, and

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redeemed at Calvary by our great High Priest's sacrifice--once for all. The Plan of the Ages needs to be recognized, if we would avoid the error of so many, in striving for the glory in the time appointed for trial and suffering with Christ. When the sufferings of the body of Christ are ended, their glory we are assured will follow (1 Pet. 1:11); and the world's restitution and the blotting out of their sins through faith in the Redeemer's work, will then ensue (Acts 3:19-21); and thus in God's due time and order will be brought about the wiping away of all tears when the former things of sin, sorrow, pain and death, shall have passed away. See the beautiful picture of this in Rev. 21:4.

But we may suppose another inquiring, --Why did our Lord and the Apostles heal the sick, if that work is not really due to take place until the Millennial age of restitution begins?

There were several reasons why they were granted the gift of healing, as well as other gifts, not granted now as we have showed. One reason was the necessity of such miracles to

introduce Christianity to the attention of the people. Our Lord mentioned his miracles to John the Baptist as a proof of his Messiahship. Messiah was to heal the sick, cause the blind to see and the deaf to hear (Isa. 29:18; 35:1-6; 42:6,7), consequently our Lord must do these things and in a measure begin the work of restitution before Israel could be charged with the responsibility of rejecting him. But when they as a nation rejected him as God had foreseen (Zech. 9:9; Matt. 21:5); then they were rejected from the position offered them as the Royal Priesthood and Seed of promise. And there, as God had foretold, the gospel was sent to the Gentiles to complete from them the Seed, the "body" of Christ, the Royal Priesthood: and the restitution work which had a beginning in our Lord's ministry was deferred until the true Israel should be complete, when the Messiah shall come a second time and accomplish fully all those glorious features of the divine plan foretold by the holy prophets and foreshadowed by his miracles at the first advent.

That our Lord's restoring work at the first advent--the healing of some of the sick and the awakening of a few of the dead of Israel, shadowed forth the greater work to be accomplished at his second presence, during the Millennium, seems clear. Had God designed a general healing of all the sick, even among the people of Palestine, it could have been done by wholesale instead of in exceptional cases here and there; for undoubtedly many died during Jesus' ministry besides Lazarus, the son of the widow of Nain, and Jairus' daughter; and there were many more lame and palsied, and leprous and blind, than those then healed.

His object in doing the miracles, is explained by the statement, "These things did Jesus and manifested forth [showed beforehand] HIS GLORY--the coming glory of the Millennial age. And it was of that coming glory, and not of anything which has taken place amongst his disciples since, that he said, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father." (John 14:12.) His redemption work at Calvary and his subsequent presentation of it to the Father as a propitiation [satisfaction] for the sins of the whole world, was the basis for all the great works of restitution in which we shall be engaged with him in the Times of Restitution-- which will indeed be far greater than anything done by our Lord at the first advent; for the awakening of the dead and healing of the sick was only partial then, --as nothing compared to the full health and vigor of perfect and everlasting life and all that was lost in Adam, which will be offered to all during the Millennium.

The thought we wish to enforce is, that God not only had a due time for REDEEMING the world from sin, but that he has also a due time for restoring the sick and the dead. And, whatever work of this sort takes place before the due and appointed time,

must be for some special object and reason, as shown in our Lord's ministry, and in that of the church in the days of the apostles. Just so it was in the redeeming of the world, typical sacrifices were permitted and were allowed to stand good for temporary, typical justification, but those were not the real sacrifices for sin, and never actually put away sins. As God deferred the redemption of our race until his due time, and in the fullness of time sent forth his Son to redeem us, so, in the matter of healings, though it has pleased God to make exceptions in the past for the purposes mentioned, let us not forget that those were exceptions and that his appointed time for restitution is the Millennial age. Seeing this to be God's plan, and realizing that his plan is wisest and best, we must restrain ourselves and neither desire nor ask restitution work before restitution times--except we see cases and reasons why it would be the Father's will and to his glory to make exceptions to his general rule and arrangement.

In this connection notice specially that the privilege of prayer, or any other favor of God, is not for selfish purposes. Therefore, before asking anything of the Father, one question should be carefully considered, viz.--Why do I want this? because a thing which might be right in one case, might be wrong if asked from some other motive. To desire and ask for something good in itself, in order that we might be glorified before our fellows, would be a wrong request; because of a wrong motive. To desire a good thing simply for ease and convenience, would be an improper selfish motive. The Apostle speaks of some such, saying, "Ye ask and receive not, because ye ask amiss, to consume it upon your desires"--i.e., for selfish or vain-glorious purposes or selfish reasons. To ask for some good thing simply to make a test of it, thereby to establish our faith, would be an improper request, for none but the faith-full have a right to ask anything. Besides, God's plan is that we should walk by faith and not by sight. Hence, we not only should not ask much, except spiritual favors, but even in asking for these we should be particular not to specify how they are to come. And we should look for the answers to our prayers in natural rather than supernatural channels, since God's usual method is to use supernatural means only where the natural means are inadequate.

If, therefore, the consecrated ones would ask for the healing of sickness, it should not be for our own glory, nor for our own comfort, nor for ourselves, for these would be selfish requests. Remember the course of our Lord and the Apostles. Our Lord used divine power in feeding the multitude because of their necessity and to glorify the Father; but when he himself was forty days without food he would not use the same power to feed himself, by commanding the stones to become bread, because this would have been contrary to his mission; for he came not to serve himself but others; not to preserve his own

life, but to lay it down in the service of others. He healed the lame and the palsied miraculously when it would glorify God, but when he himself was weary, he sat on the well to rest, or used other natural means. Though he prayed often to the Father, and knew that he was heard always, though sometimes heavy and sorrowful, as in Gethsemane, yet his prayers were only requests for grace and strength to do the Father's will, and to finish the work he had come to do. And though as he tells us he could by asking have had "twelve legions of angels" to protect his person and his life, yet he would not ask--preferring to have the Father's will accomplished. So notably was this a characteristic of our Lord, that even his enemies noticed it, and said, "He saved others [from sickness, etc.], himself he cannot save." They could not appreciate the self-sacrifice which he was performing. And so we may reasonably expect too that the nominal Israelites to-day will not understand the same motives and conduct in those, who prefer to share in Christ's sufferings and to join with him in sacrifice, in order that they may share also in his coming glorious work of blessing and restoring to the world--"that which was lost."

Notice also the apostles. They too had the gift of healing as well as privileges of prayer, but they never used these for themselves. In all the records we find no instance of the exercise of the gift of healing on behalf of any of the apostles or any of the church; nor have we any record of prayer for health, or other earthly blessings, being offered by any of them for themselves or each other, except in one case--that of Paul (2 Cor. 12:7-9); and his request was not granted, but he was told that instead he should have a sufficiency of grace to compensate and enable him to bear it patiently. This should strike the attention of all.

Though Paul's request for himself was refused--God seeing that Paul's affliction of weak eyes could be made to work out to his glory and Paul's advantage--yet his gift to heal others was marvelous: "And God wrought special miracles by the hands of Paul, so that from his body were brought unto the sick, handkerchiefs or aprons, and the diseases departed from them." (Acts 19:12) Yet, mark the fact that though there is no account of the healing of the sick among the early disciples, it was not because they were not sick, for several instances of sickness are recorded. Paul writes to Timothy, "Trophimus have I left at Miletum sick;" and again he writes to Timothy, who was evidently often troubled with weak digestion or dyspepsia, to use wine as a medicine; saying, "Use no longer water [exclusively], but take a little wine for thy stomach's sake, and for thine often infirmities." (1 Tim. 5:23.) In neither of these cases did Paul send handkerchiefs or aprons from his person, nor does he mention either praying for their recovery, or advice to them to so pray. Evidently these cases should teach us that the gifts of healing, and prayer for the recovery of the sick were used, not upon the saints, but rather through them upon others,

for the purpose of calling attention to the apostles and their teachings as being approved by God.

A special reason why the saints cannot properly ask for physical health and earthly blessings, we have already intimated is, that they like their Lord have consecrated themselves and pledged to God the exchange of all earthly favors and privileges for the heavenly favors and glories to come,--a foretaste of which we now enjoy in and through the exceeding great heavenly promises which cheer and refresh and comfort and bless more than earthly blessings could. Who, that understands the matter, would give up his heirship in the future heavenly glories together with present hopes in exchange for future earthly restitution, and present occasional droppings, foretastes of restitution?

TWO CAUSES OF SICKNESS.

But some will inquire, If it is not proper for the consecrated to pray for the healing of themselves, what does the Apostle James mean when he says, "The prayer of faith shall save the sick?"

We answer that while the Scriptures point out no cases of healing of saints, neither do they point out any cases in which sickness came except for a cause upon this class. Accidents may and do occur so far as the world is concerned, but the saints are God's peculiar care; nothing can come upon them except specially permitted. While God could take all the world under such special supervision, he pleases rather to let them be subject to the ordinary vicissitudes of the present condemned state--accidents, sickness, etc. Only the church, the consecrated, is comforted with the assurances of special care: "Your Father knoweth that ye have need of all these things" and, Like as a father pitieth his children, so the Lord pitieth those that respect and love him, consecrated to his service. Of such it is written, Not one hair of your heads could be injured without your Father's permission. (Matt. 6:31-34.) All the steps of the righteous are ordered of the Lord.

While therefore sickness may in a general way be considered at least indirectly the work of Satan who deceived mankind into sin, and hence into death whose servant sickness is, yet in view of what we see of God's special care of the saints, we know that, in their case at least, sickness could not come without the Father's special permission; and hence it should be regarded in their case as from Him, and not directly from Satan, who could have no power over us except it were given him of the Father.

We accordingly classify the causes of afflictions including sickness as follows,-- but only as applicable to the consecrated church. First, those which have been either produced or aggravated by our activity in the Lord's service. Second, Such as come upon us as discipline or chastisement from the Lord for

sins or wanderings or coldness, or for the sin of failing to fulfill our covenant of sacrifice; or as needed discipline to prevent these.

OF THE FIRST CLASS were the sufferings of Christ, his weariness, weakness, bloody sweat, ignominious buffetings, and all the reproaches and sneers, and bitter words to which he meekly and quietly submitted until the sufferings of Calvary terminated his human existence. Of this first class also were the wounds of Paul and Silas, when scourged for preaching Christ, when stoned, beaten and imprisoned, and when in perils by sea and by land, among the Jews and among false brethren. Of this class also was the dyspepsia of Timothy, who, probably not naturally strong, studied and labored for the Lord and in the interest of the church; and such we are distinctly told was the cause of the sickness of Epaphroditus, of whose sickness Paul writes saying, "Receive him therefore in the Lord with all gladness; and hold such in reputation: because for the work of Christ he was

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nigh unto death--not regarding [sparing] his life to supply your deficiency."-- Phil. 2:29,30.

Yes indeed, these and all such sicknesses and scars and wounds are honorable marks of distinction, which each soldier of the cross should be ambitious to bear, as Paul said referring to injuries endured in the service of the truth, "I bear about in my body the marks of the Lord Jesus." These he had received not in money or fame seeking, nor in self-indulgence, nor in quarreling and disputing about the loss and dross of earth, but in the good fight of faith; in contending earnestly for the faith once delivered to the saints, against error amongst Jewish friends, and against philosophies and sciences falsely so called. He endured his wounds and tribulations in telling the glad tidings of the gospel of Christ of which he was not ashamed, and holding forth the cross of Christ--to the Jews a stumbling block and to the Greek's foolishness, but to them that believe the power of God and the wisdom of God.

All the "overcomers," all the faithful in Christ Jesus, are likely to have some such scars as proofs of their faithful endurance. There is no escape in this war. It is war to the death with all as well as with our Head and Captain, and the first loyal soldiers in our army. And it is in this view that Rev. 20:4 represents all those who shall be accounted worthy of the first resurrection, as being "beheaded." The beheading is symbolic; for neither our Lord nor the Apostles were literally beheaded. It signifies that all must suffer earthly disadvantages and lay down their lives in the defense and service of the truth, if they shall be worthy of that Millennial glory. Sickness and discomforts of any sort, incurred by our energy in the service of the truth are permitted

by our Father as tests of our fidelity and love; because if not liable to such tribulations, or if relieved of them instantly by miracle, the Lord's service would cost us no sacrifice and the test of our willingness to endure for the truth's sake would be wanting. As it is, however, every ache and pain or wound of person or of feelings, and beheading socially or literally for the truth's sake, becomes a witness of the spirit, testifying to our faithfulness. And in all such tribulations we should rejoice greatly--as saith our Lord and the Apostle Peter.-- Luke 6:22,23; 1 Pet. 4:13-16.

OF THE SECOND CLASS of sicknesses and afflictions are poverty, constitutional weaknesses, etc., which like Paul's sore eyes, the Heavenly Father sees will be really advantageous to us. For he doubtless often sees better than we how weak we are, and how a little more health and earthly prosperity might capsize our poorly balanced little vessels. These God sees best to leave us under, but assures us through Paul, of "grace sufficient" to counterbalance such weaknesses. A realization of such care for our real interests, while humiliating, in that it forces conviction of our weakness, is refreshing and inspiring, in that it proves our Father's love and care.

This second class, however, includes chiefly, such afflictions as God visits upon his children as special chastisements for special transgressions. These are mentioned in Heb. 12:5-11. "Son, despise not thou the discipline of the Lord, nor faint when thou art reproved by him; for whom the Lord loveth he disciplineth, and scourgeth every son whom he receiveth. If ye endure discipline, God dealeth with you as with sons; for what son is he whom the father disciplineth not? But if ye be without discipline whereof all are partakers, then are ye spurious and not [real] sons.... Now, no discipline for the present seemeth joyous, but grievous; nevertheless it yieldeth the peaceable fruits of righteousness unto them which are [properly] exercised [or trained] thereby." This description it will be observed covers not merely the reproofs or rebukes of the Lord (verse 5), of the unfaithful and wanderers and transgressors, but also the disciplinary trials which come to us in well doing, and are permitted for the developing and strengthening of character.

It is only the rebukes and reproofs of the Lord for sin and unfaithfulness, that we are examining in this second class of afflictions. We remark, too, that probably every son, except the one perfect one our Lord Jesus, has at times needed and received rebukes by afflictions, for unfaithfulness. And it is well that we should learn to recognize these rebukes and to wisely apply their lessons. Rightly dividing, we shall neither err with some in crediting every affliction to the devil-- receiving none as rebukes from our Father, nor will we err on the other hand and suppose, every accident which occurs (including accidents, etc., to the world in general as well as to the church) to be a divine rebuke.

We should see clearly that only the consecrated are under this special supervision of sons, which includes rebukes by the Lord for sins and shortcomings, as well as afflictions for well doing permitted to test and perfect us. If therefore the saints experience serious afflictions, they should at once examine themselves conscientiously before God, to see whether their afflictions arise in any sense from faithfulness to the Lord and the truth. If they find that they do, they should rejoice in them and wait patiently for recovery, which without our asking or expecting sometimes comes speedily.-- Acts 14:19,20.

But if we see no evidence that our afflictions have resulted either directly or indirectly from our zeal in the Lord's service, we should at once seek for a cause of the affliction as a rebuke from the Lord, remembering that nothing could happen to us aside from our Father's permission, and that he never permits except for a purpose. Even our final sickness should be traceable (more or less directly) to our energy in the service of the truth.

Of these rebuking afflictions Paul wrote to the church at Corinth. (1 Cor. 11:21,22,27,29,30-34.) After recounting how careless and unappreciative of their covenant many of them were, failing to recognize their proper participation with Christ in being broken with him and sharing his cup of suffering for the truth's sake, he says: "For this cause many are weak and sickly among you and many sleep." The Corinthian church no doubt had failed to properly estimate sickness as the Lord's rebuke for unfaithfulness, and probably like many Christian people to-day thought all sickness to be persecution of the devil, and wrongly esteemed all such afflictions as sufferings of Christ. Satan indeed is the executioner often, but he has no power over the saints except as it is permitted of our Father.--1 Cor. 5:5.

The general object of many such afflictions is our discipline and reformation; and happy is the son who shall speedily note a rebuke of the Father, and repent and come back quickly into full harmony; and who, exercised thereby, shall seldom need the rebuking rod of affliction. The Apostle refers to this also (1 Cor. 11:31-34.) saying, "If we would judge ourselves we should not be judged" [by the Lord]. If we would critically watch ourselves and correct our own faults, disciplining ourselves, we should not need to be taken in hand and disciplined by afflictions. "But when we are judged by the Lord we are corrected [in order] that we should not be condemned with the world." Thus the consecrated are tried fully now, in order that they may not need any further trial in the future when the world shall be on trial, during the Millennial age.

It is of this class of afflictions that the Apostle James wrote, evidently,--sickness the result of rebukes from God for sins, and not sicknesses of the class first described in which we may rejoice. James says: "Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing

him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and though he have committed sins they shall be forgiven him." The prayer as we understand it, should be for the forgiveness of the sins of which the sickness is a punishment or rebuke, rather than for release from the deserved punishment. But if the sickness was a judgment or discipline for sin, we should expect that when the sin had been confessed and truly repented of, the Lord would remove the chastisement and raise up the penitent son from the affliction.

This is further shown to be the Apostle's meaning by his after-statement, "Confess your sins* one to another, and pray one for another [for the forgiveness of those sins] that ye may be healed.

But let us remember that this statement does not refer to the various small aches and annoyances to which we in common with the world in general are subject, and which serve us a good purpose in the development of patience, and sympathy for others. We know this, first of all by the calling in of the elders of the church [the senior, or the chief, or official members] to pray over and anoint the sick with oil: because such extreme measures would be quite improper for a slight ailment. We know it secondly, by the Greek word used for sick in verse 14 which has the significance of helpless or impotent.

We see then that promiscuous praying for health, during the Gospel age, would have been improper, and that only by means of the gift of healing were the early cures of the age performed; that it ceased with the death of the apostles after accomplishing its object; and that the proper prayers relating to sickness, on the part of the saints, have been those offered for forgiveness of sins--as a result of which healing followed. But we see too, that as the Millennial age is dawning--lapping upon the Gospel age which is closing, we should expect that healing and general restitution would begin to be manifested, much as we do see it. And this leads us to inquire,--In the light of the forgoing examination of the Bible teachings, and in the light of our present location in the dawn of the Millennium, How and

FOR WHOM MAY WE NOW PRAY?

We answer, The saints cannot pray for their own health now, any more than could their Master. They cannot properly ask the restitution privileges which they have consecrated; nor can they ask that their sacrifices be nullified by having all they cost of weariness, exhaustion, or stripes or sickness, miraculously removed. But they can still feel at liberty to confess their sins one to another, and pray to God for forgiveness--that they may be relieved of sickness as a punishment, and thus they may, as a result, be healed.

The saints abiding in Christ and His Word in them, may pray for others than themselves--for their children, or neighbors, if seriously sick, under certain conditions, in view of the fact that we are now in the beginning of the Times of Restitution: namely, in cases where they are sure their object is not self-exaltation; where their desires for the recovery of the sick are not selfish; where they have reason to believe that the restored health would be consecrated to good works and the glory of God. In such a case we may pray for the recovery of the afflicted believers in Christ who are not of the consecrated little flock--the sacrificers, the Royal Priesthood. Or we may under such circumstances pray even for the imbecile, who are not and cannot be believers. Yet even in such cases, though our faith may necessarily be strong, because confident of asking from right motives, we should always say as the Master did in prayer-- "Nevertheless, not my will, but thine be done."

It is not time yet to expect general healing and full restitution work, as that evidently will not be due, until the entire Priesthood has finished sacrificing and entered with their head and Chief Priest, Jesus, into the glories and perfections of the heavenly state or condition, typified by the Most Holy of the Temple and Tabernacle.

At first sight it might appear that as the gifts at the beginning of the age were exercised through the consecrated church, so the healings to be expected in the Millennial dawn would be manifested mostly in answer to the prayers of the consecrated church. But not so we believe, will it be found; this would bring the saints into too great prominence, whereas, like John the Baptist at the first advent, we must expect to decrease here, while the church triumphant, on the other side the vail, will be on the increase. Our present relationship to the glorified church--pointing out the nearness of the reign of glory-- answers closely in correspondence to the work of John the Immerser at the first advent. John proclaimed, The kingdom of heaven is at hand, and added, "There standeth one among you whom ye know not--He must increase, but I must decrease." So, much the same is our message, and while the church on the earthly plane will decrease, the glorified church on the heavenly plane will be increasing in power and influence during the time of trouble coming, while the John class will doubtless be put under governmental restraints as John was cast into prison by Herod.

In harmony with what we should thus expect, we see various cures meeting with some success, and indeed we have heard of one case of healing where no cure was attempted or even thought of by either the sick girl or her friends. And while they waited for her to die, she immediately recovered got up and went about as ever. The only explanation she could give was that she had a dream in which a man laid his hand upon her

head, and she felt a shock like electricity pass down her spine. And this young woman did not even profess to be a Christian.

By these various means the Lord would gradually prepare the world for restitution; so that when it comes, the new order of things will still leave room for the exercise of faith toward God; for the proud and scientific to expect such things from natural causes, while others will be led thereby to recognize such things as the beginning

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of restitution. And since the overcomers have a great work to do in opposing error and instilling truth, and since if they were much engaged in praying for the sick it would detract from their real and important work, of healing the spiritually sick and lame and blind, we see great reasons why we should expect these manifestations of restitution both in and through others than the saints.

SHOULD SAINTS USE MEDICINES?

This question naturally suggests itself. We answer, We are neither commanded nor forbidden to use medicines. In our consecration we gave up human advantages coming to us as to all our race through Christ, in exchange for the spiritual advantages offered us. Hence all restitution blessings, every favor not spiritual, we are debarred from asking, though God for his own wise ends sometimes grants his "new creatures" special favors and manifestations of an earthly sort in their hours of need, even though they do not and have no right to ask for them.--See Matt. 26:53,54; Acts 12:6-11; 14:19,20.

It should be noticed however, that even aside from Christ's work of redemption and restitution, even condemned men are privileged to use such natural means as they can command, in food and medicines, for the relief of their ailments and the sustenance as long as they may be able of their present condemned and dying bodies. And these privileges consequently the saints retain and possess, even after having exchanged the earthly advantages through Christ, for the heavenly advantages.

Nothing then in their covenant of full consecration prevents the saints more than unbelievers from using natural means for their relief. We have the liberty to do so whenever our judgment indicates the expediency. And though we are not informed that our Lord used medicines, we should remember that he was perfect and had only such pains and aches as he himself took from others. However, He certainly illustrated the principle of making use of natural means and not asking divine power for relief, by resting when weary instead of praying for supernatural restoration; and when hungry and thirsty he ate and drank instead of praying for strength and refreshment otherwise. So too, it was with the apostles so far as we may know from the

meagre scraps of history of their private affairs furnished us in Scripture. Paul tells us (2 Cor. 11:27,30) of his weariness and pains and hunger and thirst and cold and nakedness, and says he gloried in these marks of his faithfulness, but mentions not one word about praying for the removal of these by divine power; nor does he record one answer of such a prayer as a mark of favor with God. On the contrary, in the single instance he mentions of having prayed for earthly blessing (the restoration of his sight), he does tell us that the Lord refused his request, telling him it was best for him so--the grace sufficient being in spiritual and not earthly favors above those of natural men.--2 Cor. 12:9.

When Paul was thus needy at times how did he do? Did he pray God to feed him and clothe him? No; he well knew that God had promised that no good, needful thing should be withheld, so long as he was his servant. Did he ask God to create money in his pockets or to send some kind hearted person not too lazy to work with a basket of dainties for him to eat, while he studied or prayed? Nay, that was not Paul's sort, else he would not have been selected as "a chosen vessel" to bear the Lord's truth. When Paul was hungry he neither went out and begged nor staid indoors to pray for the things needed, but went to work at his trade,--tent-making, teaching publicly and privately as opportunities offered; unwilling to ask aid even of the believers whom he served; though he well knew that they were negligently losing, both the privilege of giving to his support and the spread of the truth, and also losing the valuable instruction which he could have imparted during these hours necessarily devoted to secular labor.

We remember too Paul's advice to Timothy regarding medicine--to take a little wine (as a medicine, not as a beverage) for his indigestion and "often infirmities." And this we find in perfect harmony with Paul's own course and that of our Lord, and therefore certainly a safe guide to us respecting our Father's will.

But, says one, even if it be right to use simple remedies such as may come under our observation,--Would it be right to spend the Lord's money, (as all the money which the consecrated have is the Lord's) upon physicians? We answer that our Lord and the disciples spent consecrated money for bread which is the medicine needed when hungry. And we presume Timothy following Paul's counsel, spent some consecrated money for the medicinal wine. But moderation should be used in all that we do, that whether we eat or drink or take medicine or whatever, all may be done with reason and to the glory of God. We should not fill ourselves with medicine nor with wine nor be gluttonous with food.

We cannot for a moment concede as the superiors or equals of our Lord and Paul, in faith or divine favor, some who in our day claim to live by faith, "working not at all;" who do little to

weariness or pain themselves, and who rejoice that they have no such experiences as Paul had with hunger, and cold, and thirst, and nakedness, as marks of special faith and holiness and divine favor. We believe that many such are sincere children of God, deceived on this question by following their own feelings and inclinations rather than carefully studying the perfect examples of God's will in this matter, furnished in Scripture.--See 2 Thes. 3:8-10,11-15.

In view of the Scripture teaching, we must therefore advise the consecrated to follow Christ, and walk in the footsteps of our Lord Jesus and those who followed him most closely; ignoring in this as in other things their own preferences as to how they would like to think about it, and how they would like to do and have God do, in such matters. Let us fully submit our wills and methods to God's plan and arrangement as expressed and illustrated in His Word. As "new creatures" we may ask freely for all spiritual blessings and graces promised. Then, sure that such will come, we should seek for them and acknowledge them with thankfulness, by whatever agency or channel sent. But in earthly matters we must be very careful: let us ask for nothing beyond our actual needs, as God (not we) sees the necessity and expediency--thankful always for the "bread and water" promised, as well as for every additional comfort. Realizing always God's superior wisdom and boundless love for us, we should fear to take our interests in any degree out of His hand. Thus we may live always rejoicing and always realizing that, whatever may befall us, all is working out for good to us. We may need an acquaintance with pain or to come into perplexity and almost to want, in order to have needful experience or testing or chastisement. And we should learn to search for and appreciate the lesson or chastisement quickly, and prove ourselves apt pupils in the school of Christ.

Especially in the case of their children consecrated parents may well feel that, now in the dawning of the Millennial age, they have special privileges in prayer; for of all classes these are most surely the heirs of restitution blessings. The children of all believers are justified (1 Cor. 7:14) and hence heirs of the earthly blessings, restitution etc. And now that the Restitution Times are upon us, we should feel great confidence in asking health and strength and life for such. It would seem indeed that now the children of believers might live on down into the full sunlight of Millennial glory and blessing, when none will die except such as sin willfully against that light and favor. Yet, in all our requests we cannot ask otherwise than as the Master did, saying--Nevertheless not my will but thine be done.

AN ILLUSTRATION.

The following letter presents a case in which the Lord has been pleased to grant a measure of relief and restitution to one of the

restitution class, a daughter of one of the consecrated. When the mother's request came (that we would pray for her daughter whose mind was breaking down, and who after being for some time in a hospital was growing worse and had been ordered to an Insane Asylum), we considered it an extreme case, one such as our Lord would deeply sympathize with-- the broken hearts of mother, husband and children, of one worse off than dead. We saw that in asking for her the blessing of restored reason we were asking nothing selfishly--not even coveting the privilege of presenting the case before the throne of grace. (And we now relate it, not in public, but to the household of faith, and not for vain-glory but as an illustration.*) Considering that as nearly as we could tell this might be such a case as the Lord would be pleased to make an exception of, I concluded to present the case to our High-Priest, the Redeemer and soon to be Restorer, in whom the Father hath invested "all power:" joined by my wife, Sister Russell, I did so; expressing our reasons for supposing this to be such a case as the Lord would be pleased to regard favorably, yet carefully avoiding anything like an attempt to have the Lord do as we thought good, we prayed that if the request was not according to His will, that His will be done and the request refused. We noted the date and wrote to the sister whose daughter was afflicted. The following is an extract from her reply:--

Yours of Feb. 19th, 1888, was duly received, in which you gave me such good and timely advice, in regard to my dear daughter, who was laboring under severe nervous prostration and partial insanity. You will not have forgotten, that I asked your prayers in her behalf and you so kindly responded to the request on Sabbath morning Feb. 19. You wrote to me the same day, saying for me to try to resign my will perfectly to whatever might be the will of God in the case. Oh, I thought I had done that already, but no, my will was paramount all the time. I have been able through His grace to yield, and trust my child to His keeping, and I am resting--praise His name.

You wished to hear from myself and daughter soon, but circumstances over which I had no control prevented my writing until now.

At the time of getting your letter my daughter was visiting me by my request, before being sent to an Insane Asylum, by advice of her physician at the hospital, where she had been for five months. I felt that I could not have her go to the asylum, so I went to my God and asked his guidance, and you know the rest.

I wrote to you; and on the 19th you presented her case to the Lord, and he heard. That very day there was a decided change in her mind. In three or four weeks she went to her home in Chicago, and has been doing her work ever since. While she is not well in mind or body yet, her husband writes me that he thinks her improving slowly every day. Praise the Lord. I thank

you a thousand times for your Christian sympathy and prayers. Give God the glory. Believe me, your sister in Christ. MRS. THOS. MADDOX.

In this connection note that the healing was not immediate, but gradual; neither, perhaps, will it be complete. Full restitution back to perfect life and health and strength cannot be looked for until the "Times of Restitution" are fully ushered in. The most we should expect at present is merely relief. So, too, it was with the cases healed by our Lord. Not only were some of them gradual healings (John 5:52-53), but certainly none of them were absolute and complete restorations, else the cured ones would have been thereafter perfect men and women, and might have been living still. No, they were but partial restorations as in the case of Lazarus--only small foretastes of Restitution power, and work, and favor.

"MIND HEALING" AND "CHRISTIAN SCIENCE."

That the power of the mind over the body is great no person of experience will dispute. Every intelligent physician knows, that in about one half his cases he needs to treat the mind as much as the body of his patient; and that in such cases to hold the confidence of his patient is very necessary. Who has not heard of the conscientious physician who in many cases administered bread-pills with strict orders as to proper food, drink and clothing and thus had great success.

Every wise general has recognized the necessity of having the minds of his soldiers cheerfully employed, as promotive of general health. To this end sentimental music is prohibited and cheery and martial airs are commanded.

It has long been observed that where an infectious disease breaks out and becomes pestilential, those most afraid of it, whose minds dwell on the disease and dread it most, are the most subject to it, and most likely to have it in a violent form. The story has been often told of the college professor whose class in a joke experimented upon him and put him into bed sick for several days by some five of them meeting him at various places on his way from home to the school and each succeeding one emphasizing more than the former that he looked unwell, in fact sick, and should return home at once.

It is a well known fact, too, that French scientists were some years ago granted several prisoners condemned to death, to experiment with as they chose. One was placed in a cell in which a man had just died from cholera, but was not told of that fact and was well the next day: another was placed in a clean cell but told that the death from cholera had been in that cell and that he would surely take the disease; and he did take it and died. Another

of their experiments was, to bind and blindfold a prisoner and pass his hand and arm through a partition, telling him that scientists wanted to learn how long it would take to bleed to death from the cutting of one of the arteries of the arm. He prepared for the execution in this form and died in a few hours, though really the experiment was to learn how much effect fear would have, for the cut made in his arm was quite insignificant and he lost only a few ounces of blood; the drip, drip, drip, which he could hear and feel run down his arm, being a carefully arranged device of tepid water. He was mind-killed; he thought he had lost the blood, and exhaustion and death were the result.

Who, that has observed, will not admit that to think about an ache or a pain will aggravate it? And if it will intensify and aggravate pain to allow the mind to dwell upon it, is it not reasonable to believe, that pain can be lessened and a cure expedited by an exercise of the brain power in an opposite direction? The secret of how the mind operates upon disease undoubtedly lies in the fact that the brain is not only the seat of all thought, but of all feeling. It has communication with the entire person by its active messengers, the nerves. Consequently when a message of pain comes from wounded nerves, the brain has power either to soothe the wounded nerves and assist thus in allaying the pain, or on the other hand it has power, instead of healing, to spread a general alarm to the entire nervous system, and thus both to increase the pain and delay recovery. From that center, the brain, all the nerves are directed and more or less controlled, as a factory is governed and directed from the manager's office. If we had no nerves, we could have no pain; and if we had the nerves even, and had no brain to which they could communicate their troubles, we could have no knowledge of pain. Hence, we see, that whether we shall suffer much pain depends not only upon the fineness, delicacy or sensitiveness of our nerves, but also upon the way in which our minds shall receive the appeals of our nerves-- whether we magnify or minimize them. And yet, the full appreciation of the mental powers of human beings and how best to make use of them, evidently belongs further along. In the full sunlight of the Millennial day this will doubtless be one of the prominent agencies of human restitution.

But we should be on guard against a device of our enemy, who, taking advantage of this, (one of the principles of restitution which must soon be far more widely recognized than at present,) endeavors to use it as his balloon by which to lift into public notice doctrines and theories subversive of the doctrines of the Scriptures. We refer now, specially, to what is deceptively termed "Christian Science." This entire system seems to be as fraudulent and deceptive as its name: though we admit that some honest souls are found among its advocates, having been deceived and misled by it. By reason of the horrible

misrepresentations of God's character and plans by so-called Orthodoxy, in groping for something better, some have fallen into this last snare of the devil, as others have been ensnared into Infidelity and Spiritism and into Swedenborgism which appears to be a hand-maid and stepping stone to Spiritism, --as is also this new deception, called Christian Science.

There is nothing Christian about it--it is against Christ and against the truths which Christ and his apostles taught. It is emphatically anti-Christian in its tendencies. But they acknowledge Christ, says one. Yes, we answer, so did the devils when they had an object in so doing. (Matt. 8:29; Acts 16:17; 19:15.) So Spiritists acknowledge Christ too, claiming that he was an eminent medium and spiritist. And now these Christian Scientists use his name to deceive, if possible the very elect, claiming that our Lord was one of them--a Christian Scientist, who did very well all things considered, but who did not understand the Science so well as its present exponents, who are ladies, and whose finer sensibilities were requisite to a full appreciation of the unfathomable depths of this science.

Candor compels us to remark that few Christian people recognize the meaning of the word Christian. It is not like the word Lutheran, or Wesleyan; the secret force lies in the meaning of the Greek word Christ, which corresponds to the Hebrew word Messiah, and is a title rather than a name. It signifies, one Anointed by Jehovah as his agent, to accomplish the promised deliverance and blessing of mankind. All this was and is understood by the Jew as the import of the title Messiah, and should be recognized as the meaning of the corresponding word Christ by all true Christians.

"Christian Science" expounders, however, very far from believing in or expecting any deliverance through our Lord Jesus, the Christ, see nothing for him to do. They deny entirely any atonement for sin, and in fact deny any original sin, making necessary a ransom sacrifice, such as the Scriptures show; and not only do they thus deny the Lord's work already accomplished, but they deny any future work to be done by Him as the Millennial King. They deny that he did anything at his first advent except to teach their science,--and that very imperfectly as compared with what they could have done -- especially as compared with what the self-styled "Rev." Mrs. Eddy, their Boston leader and teacher, would have done.

But do not "Christian Scientists" claim to believe the Bible? some one suggests; and do they not quote from it frequently? Yes, certainly, that is a part of their garment of light, by which they deceive some of the Children of the light. They quote Scripture much as Satan quoted it to our Lord in the temptation recorded in Matt. 4 chapter. But though they quote from the Bible, it is in an inconsistent manner and wholly out of its relation to the context, just as Satan did, not to ascertain God's

plan, but to bolster up a theory which proves a snare to many not rooted and grounded in the truth. Such, not familiar with the general meaning of the passages quoted, too often do not take the time to fully examine the context, but swallow the theory whole, presuming their teachers to be honest, and that the passages cited are correctly applied.

"Orthodoxy," so called, by reason of the custom of its ministers to take texts from the Bible for all sorts of discourses, contrary to the meaning and intention of the text, has laid the foundation for just such deceptions as are now shipwrecking the faith of so many. Indeed we are distinctly shown that all but "the elect"-- a faithful few, will be misled by some of these various deceptive snares. But the "very elect," because fully consecrated to God, shall have light and help sufficient to prevent them from being deceived so as to fall in such errors.

We need not criticize "Christian Science" at greater length in this paper, for this we did in our issue of October '86, which those who have not read can still obtain from our office. We merely wish now to note that the truth on the subject of mental assistance to healing, presented above, already for many years recognized by all thinkers, though perhaps fully comprehended and appreciated, as yet, by none, is a very different thing from the claims and nonsense of "Christian Scientists." The former is in perfect harmony both with reason and Scripture, while the latter violates both.

In fact we hold that the theories of these scientists (?) cannot have emanated from a sound brain, no matter how many sound minds may have been worked up to the point of belief in so unreasonable and unscientific a view of matters. We notice, too, that though they claim to believe that diseases and pains are not realities, but merely imaginations of the diseased minds and curable by getting rid of such imaginations, yet when it comes to paying for this imaginary healing, imaginary dollars will not do. One might suppose that they would become so convinced of their theory that "All is mind, there is no matter; all is life, there is no death," etc., that they would consider hunger and thirst and weariness and money as mere imaginations, and disregard them; but not so, food, and dress, and rest, and especially money, are very real to them and are sought after unceasingly. For instance a book to explain (?) their theory is only \$3.00. And a course of lectures on How to heal (?) by this method costs \$300.00. And the services of those who after hearing about twelve discourses get a "diploma" to practice as Christian Scientists, is never charged for in an imaginary manner, but at a good round figure in tangible money. All this is very different from the spirit and method of our Master whose name they fraudulently adopt, to deceive and ensnare his followers.

But does some one ask, What object could Satan have in getting up such a deception and delusion? We answer, It is one of the

many efforts he is permitted to make now against the foundation of all true Christian faith--THE RANSOM. Of course they do not claim to deny the ransom; nor do any of the various no-ransom theories make any such claim. It is part of their deceptive policy to retain a form of sound words, while they are diligent and untiring in their efforts to subvert their real significance. And all errors seem to take this form, evidently inspired by the one great deceiver and arch-enemy of the cross. They are all the more dangerous and deceptive because they do not openly deny the Bible, but underhandedly. They deny original sin and its penalty, and ignore the work of Christ as Redeemer. They do not, of course, deny that he died, but they do deny that He "gave himself a ransom [a corresponding price] for all;" for they deny that any price was required. The following quotation from one of their prominent writers shows that they ignore Christ's redemptive work entirely, and in fact ignore God entirely, and substitute a principle of good as their deity. A writer in Mrs. Eddy's Christian Science Journal says:--

"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."

In this manner Satan would deceive the world into the belief that the restitution privileges and blessings which he can no longer delay, are not results of God's time and order, nor brought about by our Lord's redemptive work at Calvary, and his second coming in power as the promised "Seed" to bless all the families of the earth, and to restore all things, as spoken by the mouth of all the holy prophets since the world began. He would offset and hinder as much as possible the proper effect of the coming blessings (viz., to lead mankind to appreciate and love their Redeemer and Restorer), by foretelling thus the coming restitution to the full perfection of human powers, and attributing them to a mere natural, human, mental "development" and "growing."

This deception, as to the cause and source of the coming restitution, leading the mind away from the great work of Christ, first as Redeemer, and finally as Life-giver or Restorer, will be all the greater, because Satan thus adroitly mingles truth with error--a truth too, more forcible far, than the world or "Christian Scientists" generally conceive. The Millennial restitution will come about as a development, expanding every good human quality to its ultimate limits, (full restoration to all that was lost); and doubtless this will be accomplished very largely through faith and mental healing.

KEEP THE MIND PURE.

PROV. 4:23-27.

Few recognize the influence of a pure mind over the body. God has so organized the human kind, that pure, noble, holy thoughts in general, have not only an elevating and ennobling effect upon the mental and moral constitution, but an invigorating influence upon the physical system. And on the contrary, every unclean, ignoble, unchaste, unholy thought (as well as act) has a direct effect not only toward debasement of mind and morals, but germinates seeds of disease already in the constitution of all the fallen race.

If this were more widely known and more fully recognized, it would be a great blessing to very many, and would tend to prevent very much sickness among both young and old, and would sometimes explain, why those whose hands and brains are busiest are often the most healthy and most happy. "Keep thy heart--for out of it are the issues of life." These words should be deeply engraved upon the tablet of memory by every person. They are words of wisdom. Their full import may be recognized by many in the present time, but surely all must sooner or later learn it; for this is to be the rule and arrangement by and under which, during Christ's Millennial reign, the world will be blessed.

Mankind will be brought to a knowledge of the truth, and to an opportunity for restitution to full perfection by the great Redeemer, but in such a manner as to require them to strive against sin and impurity, and to strive for righteousness and perfection,--which in response to their prayers and efforts the Life-giver will supply freely, having redeemed them from Adamic condemnation for this very purpose of restoring them to all that was lost in Adam's fall.

It is a mistake to suppose, as many seem to do, that because our Lord Jesus paid the full price of our redemption from sin and death, therefore all the redeemed ones must be freed forever from condemnation and sin, as soon as the Times of Restitution begin. On the contrary, our Lord's sacrifice covered and cancelled only the sin of Adam and its wide-spread results. Hence it covers only those sins of our committing, which result from weaknesses within ourselves and evil and temptation surrounding us, which our hearts do not consent to or approve when we come to know the right and wrong in God's sight.

As soon as we come to a clear apprehension

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of our provided redemption, and into harmony with its conditions, we may consider ourselves "saved" from the Adamic condemnation and restored to divine favor, though the time for actual restoration to the blessings secured is at the close of the Gospel age. The actual attainment of the privileges and blessings provided for all by God, through our Redeemer, and freely offered (sooner or later--in the present or in the coming

age) to all, will not be attained except by the desire and effort of "whosoever will."

As soon as we know and except of Christ's redemption work, we may reckon ourselves free from all condemnation on Adam's account, or traceable to his failure; and then, at that moment of knowledge, the individual trial of each human being begins; and by his efforts as well as his prayers he shows his desire for a life of holiness and purity and fellowship with God. And to such the Lord is pleased to extend his favor and every needed aid, bringing them ultimately to full perfection and to the enjoyment of all the privileges lost by willful sin in Eden. And every sin and impurity, every unholiness, every dishonesty, of thought or act, will react upon the evil-doer bringing; with it a heavy toll of interest: and if persisted in, it will prove such an one unworthy of the everlasting life of holiness and purity. This, the only everlasting life which God has offered, or will grant, will be given only to those who, when brought to a full knowledge of all the facts, shall so desire a life of holiness as to strive against sin and impurity in every form.

And while this principle will apply specially to mankind during the Millennium, it is also a principle with the saints in the present time. Purity, chastity, holiness of heart (of mind), belong to our consecration,--to be copies of God's Son who was holy, harmless, undefiled. Wherefore:--

"Keep thy heart with all diligence; for out of it are the issues of life."-- Prov. 4:23.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report,...think on these things."--Phil. 4:8.

"Blessed are the pure in heart, for they shall see God.--Matt. 5:8.

*Sinaitic MS. reads sins.

*In fact we consider it far more a proof of sonship to God and of close relationship and friendship with our Lord Jesus, to have a knowledge of his Word, an understanding of his plan and information concerning "things to come" (John 16:13), than to possess even the gifts of healing and of speaking with tongues: for as the Apostle clearly shows, one might possess those gifts and yet be but sounding brass and a tinkling cymbal. Our Lord declares that--Many shall say in that day, In thy name we have done many wonderful works, and yet be of the class whom he cannot and will not recognize as overcomers--his Bride.--Matt. 7:22.

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FIGHT YOUR OWN BATTLES.

This you must do, for there is no one else to do it for you. When your enemies compass you about like bees, when they are more than the hairs of your head, you will find few men who will stand as your defenders. When you are lied about, abused and set at naught, good men will stand aloof and see how it will go with you. If you go down they will let you go, without protest or defense. If you survive the storm, surmount the wave, fight the battle, and defeat the foe, years afterwards your friends will be glad to let you understand how kindly they have always felt for you, and how glad they are that all things have come out right. But you must not anticipate this decision. You are on trial, and they will not pronounce blindly or in advance, on the merits of the case, nor will they regard you as innocent till you are proved not to be guilty. More likely they will not even insist that your trial shall be fair. In the day of adversity, sorrow, or dishonor, some rare spirits will search you out and give you the sympathy and help that you sorely need. Let them come and welcome them with thanks, and remember them when the day of trial is past; but do not go far to seek them, or you will find your friends far fewer then, than in the days of your prosperity.

You must not expect too much of poor humanity, nor blame men too severely. They cannot read your heart. They may have listened to lies, and slanders, invented by bad men, and repeated by good men, until they are perplexed, undecided, and know not what to do. Let them alone. The more you talk to them, the more they suspect your motives; the more you plead, the less they are disposed to help. Go to God in your troubles, and seek his almighty aid, promised in your time of need. He knows you altogether. With him there need be no explanation, and there can be no deception. If you can wash your hands in innocency, you can compass his altar, and receive his blessing, and He can carry you through. The devil cannot kill a man whom God undertakes to keep alive. All the liars in the universe cannot prove that gold is brass. All the slanderers in creation cannot make an honest man a rogue. If men call you a liar, keep telling them the truth. If they repeat the charge, still repeat your faithful testimony. Stand for God and God will stand for you, and by and by the change will come. Missing friends will come back. The Lord will open more doors than Satan can close; and He will set before you open doors that no man can shut; and all the reproaches and sorrows borne for the name and sake of Christ will turn to joy and blessing, if we faithfully follow him, and commit the keeping of our souls to him in well-doing, as unto a faithful Creator. --H. L. Hastings.

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FULLY PERSUADED.

We presume there was joy in heaven about the time the following letter was penned and we know there will be joy in many hearts as it is read.

The letter fully introduces and explains itself, but we wish all to note while reading, what is the natural result of the introduction of the truth into an honest heart prepared by discipline and experience and freed from sectarian prejudice. Note how quickly the truth commends itself over and beyond errors of many years growth and with every surrounding favorable to the errors and unfavorable to the truth. Note also the effect of the truth upon a fully consecrated heart.

Earthly prizes of worldly fame and earthly wealth, and worldly pleasures fade before the excellent glory of the great "prize of our high calling." And no wonder; if the accomplishment of the great divine plan was so grand as to be worthy our Saviour's coming from the heavenly courts to engage in it, is it not worthy the sacrifice of paltry earthly comforts or privileges on our part-- if we are privileged to share in the present sufferings of Christ and also by and by in the glories to follow?

The letter is as follows:--

May 21st, 1888.

DEAR BRO. RUSSELL:--I want to write you a letter about myself: you can sympathize with me, and there is no one here that I know of, who can. But very soon I hope and believe the truth will have friends here, who will see and believe as I do. There are in this community, I think, quite a number of consecrated ones who do not see clearly, whom I humbly trust the "Chief Reaper" will permit me to search out, and be an humble instrument in his hands of leading them into the light, and more full consecration.

When I was quite a young man I felt that I was begotten of the Spirit, and if I understand myself, I was very honest and earnest in the matter. I united with the Baptist Church, and thought for a while I was all right. Being young and full of worldly-mindedness, I soon discovered that I was not living up to my duty, and so doubts came and I struggled on, but finally plunged into money making, pleasure and dissipation. And though prosperous financially and socially, yet I was very miserable and unhappy, and there was no peace. But the Lord in his goodness and mercy chastened me, and while it was the greatest trouble of my life, it brought me to my extremity, and then God took me up and comforted me, and I consecrated myself and all I have and am to his service. That was about six months ago. I then

commenced to study God's Word with all the energy I had, with a view to engaging in the ministry.

When I commenced to study, and ever since, I have lived trusting earnestly in God to guide me in the way of all truth. I am 33 years of age and a little more, have a wife and three little children. I realized that I could not go to college to get the education and preparation I needed for the ministry, so I said, I am going to the feet of Jesus--He will be my teacher--and I prayed day and night as I studied, that the holy Spirit would guide me in the way of all truth.

Gradually I began to realize that in order to be a God pleasing minister, I could not preach the doctrine that most of the preachers I knew, preached. I saw there must be something wrong in the doctrines I had been taught. I saw that the parable of the Leaven surely did not mean the gospel hid in the three measures of meal until the whole lump was leavened with the gospel. I realized that Leaven meant something impure, consequently error, and I looked around me and I saw sure enough the whole lump is about leavened. I also discovered that our Master's second coming must be pre-millennial, and that according to the signs of the times, he would come long before the world was converted. So I made up my mind that the Baptist Church was the nearest right after all, and that the truly converted in that church would compose the "Bride," and so I went to work in earnest talking to our large membership of Baptists, trying to get them more fully consecrated. I also went to work on the church roll with a view of getting the negligent and unworthy to either do better or withdraw so as to keep the church pure, but soon discovered what a Herculean task this would be, so I was puzzled.

I prayed more earnestly than ever for the truth, the whole truth, and nothing but the truth. I received fresh courage and strength, studied earlier and later, and talked to my Sunday School more earnestly than ever: I am Supt. of a Baptist S.S., numbering 125. I also went from church to church and assisted in revival meetings; but the more I engaged in that, and listened to the Evangelists, and heard them teach error, and saw them work for the big number of so called converts, and saw how they deceived the young and unsuspecting, the heavier my heart got, and I almost shuddered when I thought of being ordained by men to teach. So I made up my mind that I would close out my business, and go out in the highways and hedges, and invite and if possible bring in guests for "the marriage supper of the Lamb." When I reached this decision I was better contented, and God's blessed word seemed better food for the soul than ever. And while my eyes were thus becoming ready to be opened, yet I could not see clearly --the plan would not harmonize. I was so full of the eternal torment, and no chance after death doctrine, that at times I was almost ready to give up in despair; but I had

faith in the blessed promises of my Master, and I continued at his feet,

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and my whole soul was filled with a longing desire to know and preach the doctrine first delivered to the saints.

By accident I came across your address written in pencil on a card, and so I wrote to you for a sample copy of your paper; you sent me two. I eagerly read them, and while I was bewildered, amazed, and almost stunned at times, yet I did not comprehend your full meaning, and I wondered who you are, and what church you belong to, etc. And I said that does begin to look like the "Truth," but his views are rather too broad; I must be careful, it may be another seducing spirit, but anyway, I will send \$1.50 and get the paper for a year, also a copy of M. DAWN and some back numbers, and I did so. I said, I will prove it if I can as I go along, and if it is not according to the Bible, I will not hold fast to it. I am seeking after truth as earnestly, meekly and humbly as I know how, and I am not afraid to read his doctrine, for if it is wrong I know God will convince me that it is; for I have now reached the point where I have given up all else, and am relying completely on the guidance of the Word.

One week ago yesterday the DAWN and a large roll of back numbers of the TOWER came, and I commenced. I have read day and night since, almost. O, it was food to my hungry soul; and sometimes, Bro. Russell, I would just have to stop and lay the book or paper down and praise God. I was alone part of the time. The scales dropped from my eyes, and I am honest when I tell you, at times I got a glimpse into the "third heaven." The plan is such a glorious one; and I am now ready, God helping me, to commence running the race for the prize more earnestly. But O! you cannot realize unless you knew me, what a struggle I have had already, and what I will have to undergo in cutting loose from business, family, church, college and Sabbath-school relations. I have a large dry goods store, and am doing a splendid business, but I have resolved to commence closing out my stock this week. It will take me several months to wind up my business, but I want to do it as fast as possible; and in the meantime I want to continue to study, and to put in a word and a DAWN wherever I think it will do good.

But I cannot tell you how heavy, in one sense of the word, my heart has been all day to-day on account of a little scene I had yesterday in the house of my father. He is a well-to-do man, so far as this world's goods go, and a very strong Baptist. All my folks are Baptists. Yesterday I was with them--sister, wife, mother father. I told them of how good God was to me, and of how my eyes had been opened, and that I was going to commence closing out my business, to go into the "Harvest Field" to work without money, and without price. They all cried

as if their hearts would break, and when I went out of the room, I overheard them talking about me. They actually believe I have gone crazy, and so they are trying to keep me from studying so hard. But I must press on. The time is short, and I live in hope that their eyes may be opened too. I have given my mother some TOWERS. She is an honest consecrated woman, but much prejudiced. I have been praying very earnestly that she may know the "Truth" as revealed in God's Word.

Now this is too long a letter to write to one so busy as you must be, but it is a relief for me to write it, even if you never have time to read it. O, if I could only see and talk with some one face to face, that thinks and believes as you do.

May God bless you and all your co-workers in your labor of love, is my earnest wish. Yours in the work, J. W. B.

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THE MEEK SHALL SEE EYE TO EYE.

Beware of the spirit of pride which seeks to find some fault with everything presented, from the false idea that it is a mark of independence of thought and superiority of intellect. Such are always full of the thought that there must be something wrong and that it is their duty to find some fault with everything. Such always find something to object to, and would if they were in heaven. They are not of the sort spoken of by the Prophet, who shall "see eye to eye," for they are determined not to do so. Let all saints avoid and root out of themselves such a disposition. It is not the spirit of Christ; not the spirit of the truth. It will hinder themselves and others. Let each seek to rid himself of all such pride, and on the contrary, let us cultivate the child like spirit of meekness.

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THE BISHOP OF LONDON.

We fear that we with others have caused the "Lord Bishop of London" some annoyance by the sermon published in our May issue which purported to have been preached by his lordship on Christmas day last: this we regret.

We stated, in connection with our publication of it, our surprise that so remarkable an event should have remained quiet so long, and merely published the clipping as we received it from a Brother in Ohio. We now have evidence that no such sermon was ever preached. The following letter settles the question. The Sanctuary, Westminster S.W. 20 June, 1888.

Dear Sir:--

I am directed by the Lord Bishop of London, in reply to your letter of the 10th inst., to inform you that the statement in the "Watch Tower" is absolutely without foundation.

Harry W. Lee.

We also procured a copy of London Justice, of the issue said to contain this Christmas sermon. We found it therein, verbatim, but preceded by a few words which the Ohio paper had neglected to copy. The original article had the following heading:--"A Christmas Sermon which the Bishop of London has been asked to preach in Westminster Abbey on Sunday Dec. 25th." Thus, it appears that the sermon as printed was merely suggested, as a good and suitable one, for the Lord Bishop of London to preach.

We are glad to correct the mistake, but are sorry that it needs correcting--very sorry that it is not true, for the Lord Bishop's sake, as well as for the sake of the powerful influence which such a sermon and such an act would surely have carried throughout Great Britain and throughout the world.

We have no regrets on the subject, except for the annoyance of the Bishop; for we doubt not the unintended mistake has had some influence for good, in suggesting what might and should be done by many in high places. And the very fact that the sermon was suggested shows that some appreciate the situation, even if the bishops and lords do not.

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PAPACY EXAMINED BY A LAWYER.

DEAR BROTHER RUSSELL:--...

The Pope and his minions are doing their very utmost to make void that part of the "Declaration of Independence" of the U.S., which says "all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness. That, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, etc.

It is being strongly argued to join church and state. The moment this is effected, away go the "Liberties" of the people. What can be dearer than liberty of conscience, and this is what the Constitution of the United States guarantees to every American. On this point in 1854 the Pope said, "The absurd and erroneous doctrines or ravings in defence of liberty of conscience are a most pestilential error --a pest, of all others, most to be dreaded

in a state." This was reiterated in 1864 by the same Pope, writing of "Those who assert the liberty of conscience and of religious worship" and "All such as maintain that the Church may not employ force." The Archbishop of St. Louis writes, "Heresy and unbelief are crimes" and are punished as other crimes "where the Catholic religion is an essential part of the law of the land." Just so, this is the very drift of the present attempt to join church and state and to obliterate article iii. of the Articles of Confederation, viz., "The said states hereby severally enter into a firm league of friendship with each other for their common defence, the security of their liberties, and their mutual and general welfare; binding themselves to assist each other against all force offered to, or attacks made upon them or any of them, on account of religion, sovereignty, trade, or other pretense whatever." Whenever church and state join together, it will put the shackles upon the people and upon each state severally-- and thus will result a national religion subject to national law and the penalties thereto for its violation will be classified as criminal punishments and not as penalties for misdemeanors.

Listen, "The Romish Church has a right to exercise its authority without any limits set to it by the civil power."-- Encyclical XIX.

"The Pope and priests ought to have the dominion over the temporal affairs." --Encyclical XXVII.

"The Romish Church and her ecclesiastics have a right to immunity from civil law."--Encyclical XXX.

"In case of conflict between the ecclesiastical and civil powers, the ecclesiastical powers ought to prevail."--E. XLII.

Cardinal Manning when he was Archbishop made the Pope to say: "I acknowledge no civil power; I am the subject of no prince; and I claim more than this. I claim to be the supreme judge and director

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of the consciences of men: of the peasant that tills the fields, and of the prince that sits upon the throne: of the household that lives in the shade of privacy, and the legislator that makes laws for kingdoms; I am the sole, last, supreme judge of what is right and wrong." He further says: "Moreover, we declare, affirm, define, and pronounce it to be necessary to salvation for every human creature to be subject to the Roman Pontiff." On this point hear what Gladstone the great English statesman says:-- "The Pope demands for himself the right to determine the province of his own rights, and has so defined it in formal documents, as to warrant any and every invasion of the civil sphere: and that this new version of the principles of the Papal Church inexorably binds its members to the admission of these

exorbitant claims without any refuge or reserve on behalf of their duty to the crown." He also says: --"Rome requires a convert who joins her to forfeit his moral and mental freedom, and to place his loyalty on civil duty at the mercy of another."

Two hundred years ago Romanism was rampant in Scotland and England. Those were the days of the martyrs. It was on the first day of May A.D. 1685 when the infamous Graham of Claverhouse murdered John Brown aged 58 years, because he "acknowledged only Christ as the supreme Head of the Church," and for this answer Claverhouse said to him, "Go to your prayers for you shall immediately die." John prayed and so powerful was he in prayer, it brought the tears to the eyes of the murderer's soldiers. Upon this tragedy these verses were written:--

"My widow, my orphan, O God, I resign
To thy care, and the babe yet unborn, too is thine;
Let thy blessing be round them, to guard
and to keep, When o'er my green grave forsaken they weep.

At the door of his home, on the heather he knelt;
His prayer for his family the pitiless felt;
The rough soldiers listened with tears
and with sighs, Till Claverhouse cursed him, and bade him,
arise.

For the last time the lips of his young wife he kissed,
His dear little daughter he clasped to his breast:
'To thy mother be kind, read thy Bible and pray;
The Lord will protect thee when I am away.'

Isabel, farewell: Thou shalt shortly behold
Thy love on the heather stretched bloody and cold.
The hour I've long looked for hath come at the last!
Art thou willing to part?--all its anguish is past.'

'Yes, willing,' she said, and she sought his embrace,
While the tears trickled down on the little one's face.
'Tis the last time I ever shall cling to thy heart
Yet with thee I am willing, yes, willing to part.'

'Twas a scene would have softened a savage's ire;
But Claverhouse commanded his horsemen to fire;
As they cursed his command turning round to retreat,
The demon himself shot him dead at his feet."

It has long since been said that history repeats itself, and it behooves every child of God who is "born again" to live nearer and closer to his Heavenly Father, for the "tares" are growing rank on American soil, and the seed of the Word is being almost choked out, having scarcely a breathing place in this broad land, where unbelief and infidelity appear to hold sway. It is the great aim of the Catholic Church to bring everything to her grasp, no matter at what cost, or who shall suffer thereby, and she and her

votaries are laboring most assiduously to get control of both the civil and religious affairs of this nation.

D. COWAN.

[We have given only a part of Bro. C.'s letter, omitting certain reflections upon the course of the President of these United States for having sent a token to Pope Leo XIII., on the occasion of his recent Jubilee celebration. While Mr. Cleveland had the right to make a present to whom he pleased, we believe that as President, and while holding the office, he should have recognized no foreign potentate by a gift, even as the law expressly forbids him to receive a gift from any of them. Occupying the office he does, his conduct, gift, etc., were certainly to be regarded as representative, as from the people of this land. Nevertheless let it be said on his behalf that the improper act was done in the least offensive form possible. For had Mr. Cleveland's purpose been the reverse of what it was-- had he purposed an insult, he could not have found a present implying more irony and sarcasm than the very one he did select--a copy of the Constitution of these United States. Had the German Emperor sent a copy of Luther's protests and had France sent a copy of the decree for the Confiscation of the Papal States, issued by Napoleon Bonaparte, the joke would have been complete. For the Constitution of these United States was almost as great a blow to Papacy as either of the others. Perhaps a greater blow, but less direct.

But then, let us remember that our government is in no danger of overthrow. Our government is not yet set up. We are waiting for that Fifth Universal Empire under our Lord, which shall displace and replace all human governments. When we pray "Thy Kingdom Come," we should remember that God tells us that its coming into power will be in connection with the breaking in pieces of all human governments in a time of trouble such as was not since there was a nation." Knowing this, we can view with complacency (though not with indifference) the various agencies at work for the overthrow of all nations--even this one which we regard as the best government man has ever been able to frame.

Let us not then become immersed, even to a slight degree, in the affairs of this world, but faithfully and always remember that "our citizenship is in heaven." For it let us spend our time and talent--in explaining its constitution, its liberties, its glories and in pointing out its foes.--ED.]

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PAPAL LOVE FOR THE BIBLE AND FOR PROTESTANTS.

A large number of copies of the Bible were recently burned in Barcelona, Spain, by order of the government--of course at the instigation of the Church of Rome. The following, translated from the Catholic Banner, the organ of Papacy there, shows that they approved and appreciated the action. It said:--

"Thank God, we at last have turned towards the times when those who propagated heretical doctrines were punished with exemplary punishment. The re-establishment of the Holy Tribunal of the Inquisition must soon take place. Its reign will be more glorious and fruitful in results than in the past. Our Catholic heart overflows with faith and enthusiasm; and the immense joy we experience as we begin to reap the fruit of our present campaign, exceeds all imagination. What a day of pleasure will that be for us when we see Anti-clericals writhing in the flames of Inquisition!"

To encourage another crusade, the same paper says:--

"We believe it right to publish the names of those holy men under whose hands so many sinners suffered, that good Catholics may venerate their memory:--

By Torquemada--

Men and women burnt alive,..... 10,220
Burnt in effigy,..... 6,840
Condemned to other punishments,..... 97,371

By Diego Deza--

Men and women burnt alive,..... 2,592
Burnt in effigy,..... 829
Condemned to other punishments,..... 32,952

By Cardinal Jiminez de Cisneros--

Men and women burnt alive,..... 3,564
Burnt in effigy,..... 2,232
Condemned to other punishments,..... 48,059

By Adrian de Florencia

Men and women burnt alive,..... 1,620
Burnt in effigy,..... 560
Condemned to other punishments,..... 21,835

Total number of men and women
burnt alive under the ministry of
45 holy Inquisitor-Generals,..... 35,534
Total number burnt in effigy,..... 18,637
Total number condemned to other
punishments,..... 293,533
Total,..... 347,704

THE EMPHATIC DIAGLOTT.

We are in receipt of many letters asking, whether this work is of any value to English readers who have no knowledge of the Greek. We answer, Yes; it is specially designed for such: and the Diaglott, together with Young's Analytical Concordance, are worth more than a year's study of the Greek. Both should be in the hands of every Bible student; but if you cannot afford both, the Diaglott is the most valuable--indeed almost indispensable.

Many orders come for the Diaglott from persons not subscribers to the TOWER, and for extra copies for friends from those who are subscribers. Hence, we must explain particularly, why we can supply this work to TOWER subscribers only, and to these only one copy each, at the special price \$1.50. The reasons are as follows:

Some years ago a Brother, who is a great friend to the TOWER, and a great admirer of the Emphatic Diaglott also, suggested that, Every student of God's plan, as presented in the TOWER, ought to have the aid which the Diaglott affords. The difficulty which seemed to stand in the way was, that it is of necessity an expensive work (Retail price in cloth binding \$4.00, postage 16 cts. = \$4.16.) and the great majority of our readers are far from wealthy, like the majority of the saints in all ages. To meet this difficulty, the Brother proposed to the TOWER PUB. CO., that, if they would be at the trouble and expense of mailing the books, he would supply one copy each to all TOWER subscribers, at a price to bring the book within the reach of all, viz. \$1.50, including postage.

This was begun when our subscription list was much smaller than now, and is still continued: New readers of either DIAGLOTT or TOWER need both. Subscribers will please save us the annoyance of refusing, and returning their money, by ordering only one copy of the Diaglott: unless your first copy has worn out,--in which case, in ordering another, mention this fact. The only way for others to get the book at this special price is to subscribe for the TOWER: and the Diaglott must be mailed direct to the subscriber and not to another person.

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This paper will be sent free to the interested of the Lord's poor,
who will send a card yearly requesting it. "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 who 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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Entered as SECOND CLASS MAIL MATTER, at the P.O.,
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DO NOT FORGET that we have the DAWN in German-- cloth-bound only, \$1.00. Remember, too, the German TOWER; 25 cts. a year. Sample copies of the latter, to use as tracts among German friends, supplied free.

DAMAGED DAWNS.--A number of copies of the cloth-bound edition of DAWN Vol. I., were damaged slightly by rain. These we offer at 40 cts. per copy. These are of the dollar edition and, though not nice enough to send out as perfect, are really for most part very slightly spotted on the covers.

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BISHOP R.S. FOSTER'S VIEW.

Instead of our own, we present this month a VIEW of the nominal church in general, and of the Methodist church in particular, as seen and described by one of the foremost Methodist Bishops of our day, as we clip it from The Testimony as follows:--

"The church of God is to-day courting the world. Its members are trying to bring it down to the level of the ungodly. The ball, the theatre, nude and lewd art, social luxuries with all their loose moralities, are making inroads into the church; and as a satisfaction for all this worldliness Christians are making a great deal of Lent, and Easter and Good Friday, and church ornamentation. It is the old trick of Satan. The Jewish church struck on that rock; the Romish church was wrecked on the same, and the Protestant church is fast reaching the same doom.

"Our great dangers, as we see them, are assimilation to the world, neglect of the poor, substitution of the form for the fact of godliness, abandonment of discipline, a hireling ministry, and impure gospel, which summed up, is--a fashionable church.

"Do not Methodists, in violation of God's word and their own discipline, dress as extravagantly and as fashionably as any other class? Do not the ladies and often the wives and the daughters of the ministry, put on gold and pearls, and costly array?...Can any one going into a Methodist church in any of our chief cities, distinguish the attire of the communicants from that of the theatre and ball goers?

"Is not worldliness seen in the music? Elaborately dressed and ornamented choirs, who in many cases make no profession of religion, and are often sneering skeptics, go through a cold, artistic, or operatic performance, which is as much in harmony with spiritual worship as an opera or theatre. Under such worldly performances spirituality is frozen to death.

"Worldly socials, fairs, festivals, and such like, have taken the place of religious gatherings, revival meetings, class and prayer meetings of earlier days.... The early Methodist ministers went forth to sacrifice and suffer for Christ. They sought not places of ease and affluence, but of privation and suffering. They gloried not in their big salaries, fine parsonages, and refined congregations, but in the souls that had been won for Jesus. Oh, how changed! A hireling ministry will be a feeble, a timid, a truckling, a time serving ministry, without faith, endurance and holy power. Methodism formerly dealt in the great central truth. Now the pulpits deal largely in generalities, and in popular lectures. The glorious doctrine of entire sanctification is rarely heard and seldom witnessed to in the pulpits."

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BROTHER TACKABURY'S DEATH.

After a protracted illness Brother Tackabury died Sunday morning, Aug. 5th, of consumption of the lungs. The last three months were a season of painful waiting and longing for the grim enemy, death, to finish his consecrated sacrifice. Though inclined, at times, to wonder why our Lord did not sooner permit the executioner (Satan, Heb. 2:14,) to snap the last cord, he was far from desiring to dictate in the matter, and accepted the weeks and months of weakness and pain as among the "all things" which he knew were being overruled for his good according to God's promise. Such experiences may be permitted as tests of faith to develop our trust in God; or, they may be profitable to us as giving experiences which will the better enable us to sympathize with the poor dying world in general, many of whom experience similar afflictions, without the supporting grace and strength of the everlasting arms, which carry us through victoriously.

During health it was his chief pleasure to tell the glad tidings of great joy which shall be unto all people,--that the sins of the world had been fully atoned for by the blood of the Lamb of God, and that in consequence "times of restitution of all things" (Acts 3:19-21) shall come, when, at his second advent, the great King of kings shall take the dominion of the world out of the hands of "the prince of this world." And when confined to his room, and bed, and only able to converse in low tones, the same gospel of restitution was his theme; interspersed with explanations concerning the future work of the Church, the Bride, the Body of Christ, after the union of all the members with the Head, in glory and power, as the Royal Priesthood; to both rule and teach, and thus to "bless, all the families of the earth."

His fervency of spirit, his patience, his strong confidence, and his explanations of Scripture, backed by an honorable, upright life in his community, seem to have made a favorable impression, so that when the Editor preached his funeral sermon, to an intelligent congregation, of about one hundred and fifty of his towns-people, gave close attention for nearly two hours.

His desire was, that his death might accomplish as good results, to the glory of God, as his life. We trust it may be so, and have already heard good reports that the truth is making progress there.

Our readers will remember Bro. T., as one whose name has appeared occasionally in the TOWER as a contributor. He was, some years since, the pastor of a Methodist congregation in New York, and some will recall his open letter to that congregation, published in our issue of Feb. '83. For about a year he assisted us in the correspondence department of the TOWER, answering many of your letters. He died trusting in the consummation of our hope as set forth in 1 Cor. 15:51-53. "Blessed are the dead who die in the Lord from henceforth; yea saith the Spirit, they rest from their labors, but their works follow with them." Rev. 14:13. --See, TOWER of May 1886.

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SELF-CONTRADICTION.

DEAR TOWER:--THE LIVING CHURCH, a Protestant Episcopal authority, not long since placed side by side, on the same page, two articles, "Studies in the Catholic Creed" and "Preserve the Prayer Book;" a comparison of which may be profitable to the Little Flock.

In the first article, commenting upon that clause in the Protestant Episcopal creed "I believe in one Holy, Catholic, Apostolic Church," the writer says, that "it is Catholic because it teaches all the doctrine which must be universally received. She is therefore as a whole, the infallible teacher of mankind. The Scriptures are infallible, but they need an infallible interpreter." (The italics are mine.) Of course the rest of the article is devoted to proof of the position assumed, that the Protestant Episcopal Church is that needed "infallible interpreter;" in the course of which he says, "She was and is the repository of truth for all nations;" that the Bible is received "only on the authority of the Church," that "she decided what was, and what was not inspired."

The second article mentions several very fallible disagreements in this "infallible" Church. One party desires "to strike out the word Regeneration" from the Baptismal office. Another section would "throw open their pulpits to ministers of other Christian

bodies;" and although the writer joyfully records failures thus far in these, to him questionable movements, he regretfully admits that "they have been invited to make their communions with us, and have done so." One portion of this infallible church claims the "Real Presence of Christ in the Eucharist," which is opposed by another as a relic of Pagan idolatry. Again, there is a contention over the matter of representation of the dioceses in their general conventions, a movement being on foot, magnanimous and perfectly fair upon its face, which will surely result in loss of individuality to the smaller dioceses, and centralize the power and influence in the larger and wealthier ones. So it was in civil as well as religious Rome; so it will result with them. It always has been, and until one Righteous Judge shall come, will continue to be so.

It therefore appears that this Church "as a whole," does not know whether or not baptism regenerates; whether or not other than their own clergy should preach in their own pulpits; whether or not they may "communicate" with other Christians, and whether or not Christ is really present at Communion. This Church, which is vascillating on the point of permitting its privileges and honors to be monopolized by the wealthy, this is another institution which presumptuously claims to be infallible, and expects from its members an unreasoning obedience.

Let us WATCH and pray, and being out of Babylon stay out. As ever yours.

WM. M. WRIGHT.

[Amidst all the systems claiming infallibility, where may simple souls expect to find the true infallible guide? Surely in the Word of God alone. And while not discarding the assistance of those whom God hath raised up as teachers and aids in various ways to the body of Christ, but receiving their aid gladly, their value must always be decided by the Word of God, by which we must prove all things.

Teachers have no right to give out their opinions upon Scripture, without giving also the Scriptural reasons for drawing their conclusions. Then, each hearer should use his own head in deciding whether or

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not the conclusions suggested are to be considered the logical sense of the Scriptures.

The day for swallowing the ipsi dixit of fallible men, merely because they hold reverend titles, is past. People are coming to see, that if a doctrine is taught by the Bible, be it ever so obscure, or symbolic, they can comprehend it, if it can be logically proved by and from the Bible. And, to thus expound God's Word, is the province of any teacher sent of God,

whenever, wherever or whoever he may be, and with or without titles.--EDITOR.]

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LETTERS TO OUR CHILDREN.--NO. 2.

THE TRINITY.

DEAR MARION:--Your questions on the Trinity have been received, and after careful thought I have concluded it will be best to first study in the Scriptures the relationship of the Father, Son and Holy Spirit; and afterwards take up your questions and quoted objections. After getting the clear light of the Bible on the subject, we will be better able to compare and examine human reasonings and objections.

Our first text will be from Bro. Paul, the greatest reasoner and greatest theologian of the Bible. "Concerning therefore the eating of things sacrificed to idols, we know that no idol is anything in the world, and that there is no God but one. For though there be [those] that are called gods, whether in heaven or on earth; as there are gods many and lords many; yet to us there is ONE GOD, the Father; (of whom are all things, and we unto him,) and one Lord,--Jesus Christ, (through whom are all things, and we through him)."--1 Cor. 8:4-6, Revised Version.

In the Hebrew language in which the Old Testament was written, there is a word [Adon,] which means in English lord or master. Thus, Sarah called Abraham lord. So Abraham, the angels, Gen. 19:2; and Ephron, Abraham, 23:11; and Jacob, his brother Esau, 32:4. Joseph was lord of the treasures of Egypt, 45:9. God is Lord of lords, Deut. 10:17. Young's Concordance will show you many other cases.

The title, God, was applied by the heathen to their idols and Gods of their imagination, but in Scripture it always refers to our Heavenly Father except in a few places where it is used of the children of God; and in the case of Jesus our Lord, who is the first born SON OF GOD, and inheritor of his Father's nature and name.

Our first text shows us, that while our Lord Jesus and his brethren--all children of God, may sometimes be called by their Father's name, yet strictly there is but "one God, the Father." His name as made known to his ancient people, the Israelites, is Jehovah. This name is unfortunately covered up in most places in our English Bibles by the translators rendering it "the LORD" and "Lord God." Still, you can find it by noticing that it is printed in small capital letters, as LORD or GOD. When printed simply "Lord" it is from some other Hebrew word. [*Adon, Baal,*

etc.] Young's Concordance will make this plain. In the Revised Version Exod. 6:2-3 reads:--

"And God spake unto Moses, and said unto him, I am JEHOVAH; and I appeared unto Abraham, unto Isaac, and unto Jacob as God Almighty; but by my name JEHOVAH I was not known to them."

On one occasion, Ex. 3:14, He calls himself by another name, I AM THAT I AM," Yet it is scarcely another name, being from the same root as Jehovah. Read verses 13 to 18 and notice notes in margin of Revised Version. Jehovah means He who is, or He who will be. That is, the self-existent one; the one who has immortality or life in himself. This, God only possessed. It is his nature. He has since given this nature to our Lord Jesus, and will in the resurrection give it to all the overcomers of the Gospel age; that is, to every member of the Body of Christ, to those who in this age receive the privilege of becoming "Sons of God." Read carefully 1 Tim. 6:16; John 5:26; 1 John 3:1-2.

Now read Deut. 4:39. "Know therefore this day, and lay it to thine heart, that Jehovah he is God in heaven above and upon the earth beneath; there is none else" [none other]. Read this again carefully as if God himself spoke it to you personally, for so he does. Read also Deut. 32:39; 2 Sam. 7:22. We will read also Isa. 44:6-8. "Thus saith Jehovah, the King of Israel, and his [Israel's] redeemer, Jehovah of hosts; I am the first and I am the last; and beside me there is no God...Is there a God beside me?...I know not any." Again, Isa. 45:18-22, "For thus saith Jehovah that created the heavens; he is God that formed the earth and made it; he established it, he created it not in vain, [to be burned up, as some ignorantly think,] he formed it to be inhabited; I am Jehovah; and there is none else, there is no God else beside me; a just God and a Savior; there is none beside me. Look unto me and be ye saved, all the ends of the earth; for I am God and there is none else."

God spoke this long before he had sent Jesus to be our Savior and redeemer, so that he was then the only redeemer and Savior; and really it was true after our Lord came, because only God can save, and he does save only in his own way,-- through the death of "the Lamb of God" (John 1:29) which he himself also provided. There is no other way. (John 14:6.) Paul says, "There is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all."

Paul generally says things very clearly. Could he be any plainer than he is here? Paul does not say, "Now there are three Gods; and as Satan had upset their plans in Eden by leading Adam and Eve astray, they three put their heads together and thought out a plan to try to outwit Satan. One was to remain in heaven and profess to be the superior one, and to be angry with mankind. One was to come and live on earth and call himself the SON

of God, and profess to do the will of the one in heaven. Why should he if he was also a God, equal in power, knowledge and wisdom with the other? Or, as some put it, really the same one who was in heaven all the time? Then the third God was to come down at the beginning of the public work of the second one, in the form of a Dove, and appear to fill him with the necessary power to do the first one's will. If these are three Gods of equal power, such a pretence would seem foolish and wrong to me; if all three apparent Gods were not three, but really the one God, appearing to be three, how much worse? Then again the pretense of one of them dying and appearing to be dead for three days, and being raised up by another, when there was not another but only one; and if that one had died, the universe would have been without a God for three days; rather forever; for that which is dead cannot make itself alive. But worse confusion than all, those who teach these absurd ideas say that the God nature cannot die,--which is true. How foolish all this appears when we compare it with Paul's plain statement. "There is one God, and one mediator between God and men, the man Christ Jesus." A mediator is a mutual friend who seeks to make peace and harmony between two persons who are out with each other.

Our Lord Jesus himself usually called himself the Son of man, that is, the Man; the man promised in Eden who was finally to destroy Satan and deliver both Israel and the rest of mankind. He also and often called God his Father (which we will study by and by,) but never spoke of himself either as one of three Gods, or as the one God. On the contrary, he says in harmony with all the prophets: "This is life eternal, [will lead to endless life,] that they should know thee the only true God, and him whom thou didst send, Jesus Christ."--John 17:1-3.

In our next we will study that wonderful one who came to tell us about God, our Lord Jesus, the Anointed.

PAPA,--W. I. M.

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ESTABLISHED, STRENGTHENED, SETTLED.

"The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you."--1 Pet. 5:10.

The above words were penned by the Apostle Peter who after years of experience in the Master's service and under his discipline, through much tribulation, had evidently reached the blessed experience of one established, strengthened and settled

in the faith and in the practice of the principles of the gospel. Peter had much to suffer and endure in his continuous effort to overcome. In common with all our Lord's disciples he had much to endure from without, in the way of reproach, and sometimes of persecution, for the truth's sake. But he had probably much more to contend against from within, his disposition being naturally impulsive and wavering and difficult to bring under restraint even when the truth was clear to his mind and when his affections were fastened upon the Lord.

It should be, and is the aim of every truly consecrated saint to reach this desirable standpoint of strength and settled establishment in the faith, but it cannot be reached at a single leap. It is gained by a gradual steady growth under the discipline of suffering--as the apostle says, "after ye have suffered a while." "Now," as Paul remarks (Heb. 12:11,12), "No chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." "Wherefore" with him we would add, "Lift up the hands which hang down, and the feeble knees, and make straight paths for your feet, lest that which is lame be turned out of the way."

Are you weary and disheartened in the journey, discouraged at your slow progress, and almost overwhelmed with the cares and various besetments of this life. Is a lethargy and indifference creeping over you, cooling your ardor for the Master's service, relaxing your energies in that direction, and enlisting your interest more and more in other matters? Then beware! It is high time to wake up. Be sober; be vigilant, because your adversary, the devil as a roaring lion walketh about seeking whom he may devour. Sometimes he goes about as a roaring lion, and sometimes as a skulking serpent in the grass.

Sometimes, lion-like, when we are off guard he springs upon us unawares, stirs up the evil of the old nature, and unless desperately resisted he will take full control and drive us on to ruin. Or he will endeavor at least to turn us off the track of the narrow way. And sometimes, serpent-like, (2 Cor. 11:3) he assumes a pleasing and seemingly reasonable aspect, and endeavors to beguile us from the way. If we permit ourselves to be so off guard either by neglect to feed upon the truth, or by indifference to the reception and cultivation of its spirit, we may be sure that our ever vigilant adversary will gain an advantage over us which we may not be able to resist.

Our only safety, then, is in giving earnest heed to the Apostle's counsel. Be sober, be steadfast in the faith, be vigilant, and resist the adversary. We find foes within as well as foes without which we must not deal too gently with. The human nature which we covenanted to crucify must not be too sensitively regarded by ourselves though we should be careful and thoughtful in our dealings with others. We must let the human nature die, and

rejoice to see the new nature triumph over it. We must look our old nature squarely in the face anxious to see all its deformity, and thankful for a brother's or a sister's kindly showing of the same; and even the heartless rebuke of an enemy, or the impatient criticism of an unwise but well meaning friend, should be soberly considered and profited by, though it may severely wound the sensitive quivering flesh. All this is a part of the crucifying process, a part of the humbling under the mighty hand of God--under the discipline of his truth. If we study it carefully and cultivate its spirit day by day, seeking constantly to purge out all that is contrary to it, our character will mature, ripen and grow more and more like the glorious model given for our imitation.

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Our convictions of the truth will become more settled and clear; our faith in God and in the power of his love and grace will be more and more established. And our constant effort to learn and to do the will of God will harden into habit, and thus we will grow strong in the Lord and be able to strengthen and to confirm the faith of others.

If we have cares, we are invited to cast all our care upon the Lord, knowing that he careth for us. And we have the encouraging assurance in the midst of present trials that we shall receive a crown of glory that fadeth not away, if in steadfast sobriety and humility we work out our salvation with fear and trembling, having been first redeemed with the precious blood of Christ, and thus through faith having gained the privilege of working it out. And we are comforted in the midst of trials with the blessed assurance that while God resisteth the proud, and they also resist him, he giveth grace to the humble. Let us humble ourselves therefore, dear fellow members of the called and Anointed body, under the mighty hand of God, that he may exalt us in due time. And let us bear in mind that not all of the suffering and cross-bearing comes from the world's opposition to the truth, but that much of it must necessarily come from our faithfulness, not in excusing and cultivating, but in humbling and subduing the evil propensities of our fallen nature. "If any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself and goeth his way, and straightway forgetteth what manner of man he was. But whosoever looketh into the perfect law of liberty, and continueth therein, he, being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."-- James 1:23-25.

Oh, to be nothing, nothing,
Painful the humbling may be;
Yet low in the dust I'd lay me
That the world my Savior might see."

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FAITH.

Faith soars and sings on her tireless wings;
Though woe assail, with her blinding hail,
And pain come near
With her words of fear.

Through all the day on her love-tracked way,
Her burnished eye is turned to the sky,
As if something there
That were wondrous fair,

Her soul has bound, in its gold threads round;
And ne'er again, can the hand of pain,
Nor aught of woe
That we mortals know,

Bring Faith's wings back from the shining track,
Whose end she sees by the healing trees,
Where waters run
In a glowing sun,

And days are bright with seven-fold light,
And the moon is clear as the sun is here;
Where gates of pearl
In their colors whirl,

Like rainbows blent in the Orient;
And walls are fair with their jewels rare--
Oh, her anchor holds
To the streets of gold!

And she soars and sings on her tireless wings,
For some day she in that nest shall be,
When it cometh down
On the mountain's crown!

And his feet are set on Olivet
Who went away at the close of day
To return again
With a kingly train.

Oh! naught faith cares for the scorn she bears:
Will not her Lord bring sure reward,
In the coming hour
Of his pomp and power?

When the waste shall bloom and the robber tomb
Engulf no more on the sea or shore,
And knowledge be,
Like the deep broad sea?

CHRIST LIFTED UP.

"And I, if I be lifted up from the earth, will draw all men unto me."--John 12:32.

There have been various speculations with reference to the Lord's meaning, relative to being "lifted up." It seems to be a peculiarity of human nature, especially until we come to a position where we have learned that our own thoughts are frequently stumbling stones to us, and have learned the lesson that we must cast aside our favorite opinions and seek the meaning of the words from the context, to decide that a passage must be understood in some way more difficult to understand than the simple narrative itself. And many a Bible student has gotten himself into quite a labyrinth of difficulty from endeavoring to make out of simple statements something more elaborate than the Lord put into them; and yet the simplicity of the truth,--the simplicity which all the children of God should observe, will be to receive the Word as little children, and understand it just as it reads. With the idea of elaborating the thought, many have undertaken to say, and to imagine themselves, that the lifting up of the Son of man, meant his glorification: I, if I be glorified, will draw all men unto my glorified condition, is what they prefer to have it mean, and therefore they so construe it. But that would be a wresting of scripture, for nothing of the kind appears in the passage.

The passage clearly and distinctly says the lifting up referred to was a lifting up at the cross. "These words spake Jesus signifying what death he should die." If we would always let the context tell us just what is meant, how much difficulty it would save ourselves and others. The same Greek words here rendered "lifted up," are elsewhere used, as for instance, in John 8:28, "Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he; and I do nothing of myself, but as the Father hath taught me, I speak these things." Who was to do the lifting up? Not the Father, nor the Lord Jesus himself, nor the Holy Spirit, but ye--When ye have lifted up the Son of man. It evidently then does not refer to an exaltation to glory. The same Greek word is used also in John 3:14. "And as Moses lifted up the serpent in the wilderness." Did Moses glorify the serpent? Not at all. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish but have eternal life.

It is a fact of course, not a fact taught by this passage but taught by other passages, that our Lord Jesus after he was lifted up upon the cross, after he had died for our sins, was highly

exalted; and that he is glorified now, and forever. But what we are here noticing is, that this fact is not taught in this passage; nothing in this passage favors any such construction. Some who take the view which we have presented, that the "lifting up" referred to the glorifying of the Lord have an object in view: they wish, as they sometimes say, to do away with the wooden cross. They wish to set aside the importance of the death of Christ which this text, properly understood, shows. In the very next verse the Jews show that they understood exactly what our Lord meant, when they answered, We have heard that when Christ cometh he will never die, he will live forever; how is it that you say the Son of man will be lifted up. We see that the Jews understood it, the disciples understood it, and our Lord expressly spoke it, with reference to the death he should die, and not with reference to his exaltation to glory.

Now, then, it makes just this difference. Taken in the way the Lord gives it, it makes the cross of Christ the very center of the whole plan of redemption; just as the Lord meant it should be; just as the Scriptures everywhere present it to be,-- the very center of the whole plan. For our Lord to be crucified, to be "lifted up," to die, was a necessity which lay at the foundation of the divine plan. The death of Christ, "the Lamb of God which taketh away the sin of the world," was the only way by which mankind could be brought into harmony with God. Thus we see, that the drawing of mankind was dependent on the death, the lifting up, of Christ.

Not only is the cross of Christ now a stumbling-block, which very many do not like, and which many are ignorantly stumbling over, but it was a rock of offence to the Jews. They could not understand why the great Messiah who was to be so powerful, and an everlasting deliverer, must die. They could not see how or why the cross was connected with the fulfillment of the Covenants. But, our Heavenly Father's ways, as we have learned, are not man's ways, and His plan was, that the one who should restore Israel and the world, and be the King of glory, should be also the one that would prove and show his worthiness by his obedience even unto death, even the death of the cross, as the Ransomer of all. So, then, we see that the cross of Christ is truly indeed the center of God's plan for blessing all the families of the earth. If I be lifted up I will draw men;--if I am not lifted up I can never do so. Whenever, therefore, any attempt to show that the cross of Christ was not a necessity, that the penalty of sin was not death and that it was not necessary for our Lord Jesus to redeem mankind from it--by giving his own life as our ransom price, let this, one of the hundreds of passages that point to the ransom price, Christ's death, as the foundation of all our hope, be the answer to such; and show that sinners were not drawn to God until first the penalty against all had been paid, by our redeemer, who "bought us with his own precious blood" -- his death--the sacrifice of his life. Not until all were thus

redeemed, at Calvary, was the gospel, the good tidings of great joy, sent forth unto all people,--drawing all by promising everlasting life to all who would obey the great Redeemer. The fact is incontrovertible, that "life [everlasting, for restored human sons of God], and immortality [the grand superlative degree of life, which pertains to the divine nature only, and is offered as the great prize to the overcomers of the Gospel age -- the church] were brought to light through the gospel. And the gospel was never declared (except in a prophetic and typical way to the typical Israelites), until after his resurrection our Lord sent forth his disciples saying "Go ye into all the world and preach this gospel [good tidings --of a hope for life through the ransom given for all] to every creature."

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"I WILL DRAW ALL MEN UNTO ME."

"The love of Christ constraineth [draweth] us." --2 Cor. 5:14.

Nearly two thousand years have passed since the ransom price for sinners was paid--since the Son of man was lifted up --and even in this most favored day we see that the vast majority of men are still in ignorance of this great gift of God; and that they have not been drawn by the Lord even in the remotest sense conceivable. And when we think of the still greater mass of mankind who have died during the centuries past without being drawn, our faith in the Master's promise compels us to look to the Millennial age for its fulfillment. And why not? If infinite wisdom permitted four thousand years to elapse from the time that sin entered the world, and death, the penalty of sin, was inflicted with all its train of woes, before the ransom was given, why should we not presume that a long period might

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elapse after the ransom had been paid, before the general drawing promised should take effect.

Our Heavenly Father loved his creatures all those four thousand years before sending the Redeemer, and he sympathized with them in their fallen and dying condition just as much as he does to-day; for he changes not. Now he has allowed almost two thousand years more to elapse, and yet the drawing power of Christ, we might say, has not begun to affect the world. Strange! says human shortsightedness, if God so loved the world as to give his Son to redeem all, and if Christ so loved us as to freely deliver himself up for us all, wherefor this tardiness in bringing to pass the promised blessings? Why should two thousand years intervene before the drawing of all men begins?

Careful study into the wonderful plan of God discovers both love and wisdom even in this seeming tardiness; for all this time the drawing power of Christ has been exerted upon a special class--a class in whom the love of God and of Christ, as manifested in this lifting up, awakens such a sense of gratitude as to draw them to follow in his foot-prints at any cost of tribulation, distress or persecution. And this class of zealous, devoted faithful souls the Lord designs to associate with himself in the great work of blessing, drawing and saving all his purchased possession.

Thus Christ does draw some now--a "little flock," he terms it, in comparison with the masses of men. And these shall be his bride, and the first fruits of his great sacrifice. As the Apostle expresses it, it is the love of Christ that constraineth or draweth us now; and how strongly that cord of love has drawn the saints, has been wonderfully manifested in their sufferings, self-denials and self-sacrifice, even unto death: and that often in the most revolting forms. Many in the days of Papal persecution rather than deny their faith or walk according to the spirit of the world were so drawn by the love of Christ as to submit to all sorts of indignities and ignominious deaths by cruel rackings, burnings and tortures of every description.

What a wonderful power is the love of Christ, made manifest to us through his lifting up on the cross for our redemption! It has not lost its power yet to draw some, and to hold them in loyalty and fidelity to Christ even against all the subtle and deceptive influences of this "evil day," and these perilous times. Yes, the love of Christ still draws the saints, so that they do not seek to do their own pleasure but the will of God. And this will of God in them controls in all the little affairs of life--in the house-keeping and the training of families; and into business life, at the counter, the office, and the workbench; it influences them when seen and when unseen, in the light and in the dark, in thought as well as in action and word. The love of Christ is thus constantly constraining a faithful few, restraining all evil propensities and strengthening, ennobling and beautifying character, while affecting all their relationships with families, friends, neighbors and business associations.

The power which constrains or draws the saints into harmony and union with Christ, and through him with our Heavenly Father, is the truth. Hence the more clearly we discern the truth, the more it can influence or draw us. The truth shows us our condition in sin and condemnation; and by showing us God's provision for our recovery, the truth discloses to us the love of God and our Lord Jesus. A little truth draws a little; and the full clear truth, received into good and honest hearts, is a power,--the power of God, working in us to will and to do his good pleasure. Without this power of the truth we cannot even will aright; the truth directs our wills; and to such as have consecrated wills in

harmony with God, the truth is the greatest motive power to good deeds. A knowledge of this same truth of God, of which the lifting up of Christ is the foundation principle, will be the drawing and moving power of the Millennial age also, and in a similar manner, only there will no longer be besetments, or drawings of the adversary in contrary directions. Satan will then be bound, restrained from deceiving and drawing away from God. It will no longer cost what it now does, and what it has cost in the past, to will and to do right; for not only is Satan to be bound, but a highway (a public thoroughfare) is to be cast up, and all the stumbling stones are to be gathered out, and no ravenous beasts of prey (no fierce temptations) shall go up thereon, but the ransomed of the Lord shall walk there with none to molest or make them afraid. They shall go forth with joy and be led forth with peace, with every influence toward righteousness in their favor.--Rev. 20:2; Isa. 35:8; 62:10.

There are various reasons why the number drawn in this age is comparatively few: Some indeed are willful sinners, "children of the devil," who love darkness rather than light because their deeds are evil.

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And then the god of this world has so blinded the minds of a better class with doctrinal errors that they do not recognize and cannot appreciate the truth; and the deceptive aspect of the things of this present life deceive others, drawing and constraining them to such an extent as to offset the drawing power of the truth. Even where the seeds of truth fall into hopeful soil and begin to spring up they are often choked by weeds and thorns such as the absorbing cares of this life, the love of this world's approval, and the deceitfulness of riches, or the alluring hope of acquiring them.

While the whole world is in this condition of imperfection, weakness and sin, we cannot expect otherwise than that the vast majority would be influenced by their surroundings, their appetites, and the deep degradation into which they have fallen. What hope is there then that the time will ever come when Christ will draw all mankind unto him? If the truth is unchangeable, and if it does not draw the masses of men now, what prospect is there that it will ever draw them? None whatever from a human standpoint. We have no such assurance except in God's Word. Our Lord has promised not only that he would draw a "little flock" in the present time (John 6:37,44; Luke 13:32), but that in due time he will draw all men; and that for this purpose this little flock shall be exalted and associated with himself, that the knowledge of the Lord shall fill the whole earth, and that the power of the adverse influences of the present time shall be broken. The chains that now bind men, as slaves to sin, shall be snapped assunder; and all will then have power (liberty) to become sons of God.

Sin is represented in the Scriptures as a great tyrant compelling mankind to do his bidding; and the fallen race is so fettered by inherited weaknesses that none can do otherwise than obey him except such as hear the truth and appeal to Christ to have their shackles broken, to obtain liberty from him. Such are freed from further service of the tyrant, Sin, and may become sons of God, servants of righteousness, and have everlasting life.

This matter of returning to harmony with God through Christ, being moved or drawn by the truth whose centre is the cross is therefore a liberty, a privilege, granted to believers in Christ--a privilege that men are incapable of appreciating or using so long as they are bound in ignorance, under the power of evil and their own inherited weaknesses. We sometimes say that men are free moral agents, free to choose good or evil, yet evidently this is the case only to a very limited extent. The first man indeed was created a free moral agent, but since the fall all have been measurably under bondage to sin, and are held in this slavery by their own inherited as well as cultivated weaknesses, under circumstances which none is able to control, until, under God's arrangement, Christ shall take the power into his hand. The Redeemer of all is to take the kingdom and dominion of earth, and is to break off the shackles that are now fettering the world, and hindering even those who desire to love and serve the Lord from being drawn thereto.

It was needful that our Lord should die to redeem men, but more is necessary to the complete success of God's great plan. According to that plan the Ransomer must also be the Deliverer to free those purchased with his own precious blood from the shackles of sin--ignorance, prejudice, perverted tastes and inherited weaknesses, and many from the tomb itself. He could not deliver one, until he had redeemed them, but the object of redeeming them was that he might set them free from the bondage of sin and its penalty, death. The Prophet Isaiah foretold the ultimate object of our Lord's great work which began with his sacrifice for our sins, when, speaking for Christ, he said, "The Spirit of the Lord Jehovah is upon me, because Jehovah hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." (Isa. 61:1.) Those who have learned of God's great plan of the ages can see much more than others in this reference to the opening of the prison to them that are bound. We see that all the living generations of men are prisoners of Satan, fettered and bound for the tomb, the same great prison in which he has confined all the generations past, and that the great Deliverer who redeemed them must set them free, before even the willing can be drawn to him.

For this great work of giving liberty to the captives of sin and death, God has appointed the Millennial age. He not only had a

due time for sending his only begotten Son into the world, and a due time in which he was to give his life a ransom for us, but he has also a due time for this liberating of sin's prisoners. That age of deliverance will be earth's great jubilee year, the antitype of that jubilee which Israel observed every fiftieth year.

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In that type, the setting free of every debtor, and the return of every one to his home and possessions and privileges, foreshadowed the return of all mankind to liberty--to freedom from sin and its tyranny, to liberty such as Adam had to decide for righteousness or sin knowingly.

The great Deliverer has the emancipation proclamation all ready: it is written in his own precious blood, and the hour for its special announcement is the dawn of the morning of the Millennial day.

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ALL DRAWN, NONE COMPELLED.

When our Heavenly Father has revealed his plan it becomes us to submit all our reasonings to what he has laid before us of that plan. Human reason must not array itself in opposition to divine wisdom, but should always be guided by the divine revelation. When, therefore, our Lord declares that he will draw all men unto him, we should avoid reasoning on this statement out of harmony with the various other scriptures which touch the same subject.

Some err in this matter, and reason thus:--Our Lord Jesus is exalted to glory and he himself has said, "All power in heaven and in earth is given unto me." Therefore, if he who has all power shall draw them, every one will come; for none can resist his "all power."

This would be fatalism; it would be casting aside the true significance of the word "draw," and substituting another idea which the Master did not express, viz., force. We have no more right to thus change the significance of his words than we have to change the words themselves. What our Lord meant by the term draw, is illustrated in the experience of each of us, for he used the same Greek word when telling us that, in this present age, none could come to him except the Father draw him. (John 6:44.) The Father draws the bride now, as the Son will draw all men in the Millennial age. The Father draws us by the truth and by his providences, but he does not force or compel one. Even when drawn, by the opening of our mental eyes to the truth, under the unfavorable conditions of the present time, we are not compelled to follow; we may "go away" (John 6:66,67); we may

"do despite to the spirit of favor" which enlightened us and thus drew us; we may sin willfully after that we have come to a clear understanding of the truth, and been made partakers of the grace of God in Christ (Heb. 10:26-29); we may abide not in him, and be cast forth as rejected branches (John 15:6), "twice dead, plucked up by the root." (Jude 12.) So likewise, our Lord's drawing of all men in the Millennial age, implies that all will be shown the truth and the advantages of righteousness and the evil and disadvantage of sin; and such as choose, [i.e. will follow after righteousness,] will be enabled to come into complete harmony with the divine plan, and will obtain, as the reward of their choice, the gift of life which they may retain forever.

The drawing is one thing and the coming another. It is God's prerogative to invite, and man's privilege to come. God did not make man a mere machine to be operated and drawn about hither and thither, with no will of his own; he made him in his own noble likeness, possessed of the God-like faculty of will. Such only of God's creatures as have this quality of free will, in his likeness, does he recognize as sons, whether they be on the earthly or heavenly plane-- human, angelic, or divine sons. All of God's sons have a will of their own and may decide in matters concerning themselves; and this will be as true in the next as in the present age, though it will be more noticeable then.

This privilege of free agency, ultimately to be restored to all men, will not interfere at all with the divine plan; nor can it in any degree interfere with the final harmony of God's kingdom; for, though leaving all free to choose life by conformity to the spirit and plan of God, God foretells his intention to cut off from life all who do not thus willingly conform.

What is it that draws us to Christ? It is the truth. What was it that drew the early disciples, when they said, "Lord to whom shall we go?" They confessed it was the truth when they added-- "Thou hast the words of eternal life." It was the truth, "the words of eternal life," that both drew and held them to the Lord; and so it is with us also. The poet beautifully expressed this drawing and holding power of the truth, saying,

He drew me, and I followed on,
Charmed to confess the voice divine.

Not only are we drawn by the truth, which as a cord wraps about us to hold, and steady, and keep us, but we cast out our anchor of hope and faith, which enters into that which is beyond the veil (beyond the present life), and we are thus anchored there. Yet we can sunder either of these cords at our will; they hold us only so long as we will to permit them to control us. Thus we have two cords binding us--first, the truth coming out from God and fastening upon honest hearts; and secondly, the faith and trust of our consecrated hearts reaching back unto God again. So it will be with all mankind in the Millennial age. He who taught and

drew us, by giving us the knowledge of the truth, shall so teach the whole world. Not one will be left in ignorance of the goodness of God, or without a clear knowledge of his wondrous plan. Not one will be left without being drawn, just as we are being drawn, by the truth. Yet not one will be forced then, any more than we are forced now. God seeketh such to worship him, not only in the present time, but everlastingly, as worship him in spirit and in truth, not needing to be lashed, or forced, or barred, but such as will be glad to be in harmony with God and delight in his favor.

Some have supposed that the only thing that gives us any appreciation of good, is our experience with evil, but it is not so; those angels which kept their first estate and never sinned, are none the less able to appreciate righteousness. Though by reason of inherited weaknesses we are inclined to sin and find it difficult to do right, yet we do not find it difficult to love righteousness. All present human weaknesses (results of the fall) will be entirely taken away in the Millennial age, so that men will have none of that gravitation towards evil now experienced by all.

But does the assurance of the Scriptures that there shall be a restitution of all things prove that if all were put into a perfect condition, all would therefore willingly serve the Lord and conform to his regulations? No, we answer, we have illustrations of some who were in the perfect state who did not do so. One illustration is Adam. But says one, ignorance in part contributed to Adam's fall; with fuller knowledge he may act differently. But what shall we say of Satan's case? was it ignorance on his part that led to sin? is it ignorance that still holds him in the attitude of a sinner? and will it be ignorance on his part all through the Millennial age down to its close that will keep him in rank rebellion against God? No, Satan was not, is not, and will not be ignorant of sin and its wages; and yet through it all, with unimpaired powers and clear knowledge, Satan chooses and wills to do evil. We here cite this remarkable case to show that perfect men-- all the race--when the work of restitution (restoration to perfection) is complete-- will still need to be tested to prove whether their wills are set to do right, or to do wrong.

God is not attempting to deal with the world now as he is dealing with the church. This is our time of trial, but in the next age when men will have their disabilities removed their trial or testing will begin; and in each individual case the course chosen under that trial, will decide his worthiness or unworthiness to pass beyond the Millennial age, into the ages of glory to follow. "There shall in no wise enter into [that glorious city, the everlasting kingdom] anything that defileth, neither whatsoever worketh abomination, or maketh a lie, but they which are written in the Lamb's book of life;" "and there shall be no more

curse;" "and they shall bring the glory and honor of the nations into it." "Blessed are they that do his commandments, that they may have right to the tree of life and may enter in through the gates [through the testing process] into the city"--the city for which Abraham looked--the city that hath foundations [of justice and truth] whose designer and builder is God."

Human society will be something grand when the great High-Priest shall have completed the work which he began to do --or rather, which he gained the privilege of doing, by being "lifted up;" all the willing and obedient having been drawn to him, and the unwilling and disobedient having been cut off. This end of the wicked, at the close of the Millennial age, so repeatedly referred to in the Scriptures, was clearly expressed by the prophet Moses (Acts 3:22) saying, "A prophet shall the Lord your God raise up unto you ...like unto me;...and it shall come to pass that every soul which will not hear [heed, obey] that prophet [then] shall be cut off from among the people."

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Christ is not only the High-Priest and Prophet to make atonement for sin and to draw all men unto him, but he is also the King, the executive officer, the great Judge who in the end will pronounce the sentence of justice, saying to the worthy, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; and to the unworthy, "Depart from me, ye cursed into everlasting cutting off prepared for the devil and his messengers."

Thank God, none are going to be tortured; his sentence is a righteous sentence: "The soul that sinneth it shall die."

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EVERY KNEE SHALL BOW.

"He must reign till he hath put all enemies under his feet."..."And he shall rule them with a rod of iron."..."God hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow...and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."--1 Cor. 15:25; Rev. 2:27; Phil. 2:9,11.

Christ's Millennial work will not consist simply in drawing men's hearts by love, through a knowledge of the truth; it will be more than that: it will be a ruling with an iron rod--with unbending justice, as well, over any disposed to be rebellious against the rules of righteousness then in force. Such will be forced to comply with law and order. The perverse and obstinate will be roughly handled if they attempt resistance. Nothing will be permitted to hinder the divine plan for growth in grace,

knowledge and love, and advancement toward perfection under earth's new government. But this forced submission, in which every knee will be forced to bow, and every tongue be forced to confess, will be very different from the drawing of men's hearts which will be progressing at the same time. Hearts are not forced--they cannot be: God has made them free, in his own image. While the whole world will be compelled to render outward obedience to the laws of Christ's Kingdom, those only will be approved of God who do so willingly and from the heart. And only such as submit to the drawing influence of the truth, and render willing obedience from the heart,-- who hate sin and love truth and righteousness, will be admitted to the everlasting life beyond the Millennium. It is this class which in the close of the Millennial reign will be addressed in the words of our Lord as foretold: "Come ye blessed of my Father, inherit the kingdom [of earth] prepared for you from the foundation of the world."-- Matt. 25:34.

That there will be some who after being forced to bow in submission will remain enemies at heart and require finally to be destroyed, is evident from the words, "He must reign until he hath put all enemies under his feet." That the significance of this expression is not conversion, but destruction, see Rom. 16:20. The same lesson, that all who will not conform willingly, to the law of love to God and man, during that age of fullest knowledge and ability, and help, will be counted enemies against God, and against the law of his empire, and no longer coerced, but destroyed, is taught in the symbolism of Rev. 20:10 heretofore explained (March '88 TOWER) and also in the sentence of the "goats" ("enemies") in Matt. 25:41,46; -- expounded in our June issue.

Thus we see clearly the meaning of those passages of Scripture which teach that force will be employed during the Millennium. And we can see that the force will not in the slightest sense interfere with man's God-like quality of free will, with which God endowed him, and which he has always recognized in dealing with him.

How many will then choose life, by choosing and loving righteousness and obedience to God, we cannot judge from the conduct of the majority now, who love sin rather than righteousness. We should remember that they do not now know God, not yet having seen the height and depth, and length and breadth of his loving plan for human salvation, as we do, --as it will be finally wrought out through Christ. They are blinded by the misrepresentations of Satan, and prejudiced by their perverted judgments and tastes which often make good to appear undesirable and evil to appear desirable.

When in the Millennial age, the whole truth regarding the pleasures of sin and its consequences, and concerning the joys of righteousness and its results, are fully understood by all, and

when all are granted a choice, each will decide for himself which is his choice; and though the Judge can read their hearts and know their choice and could decide thus, their future fitness or unfitness to pass beyond the Millennium, through the portals into the everlasting and perfect state, yet he will make a test so searching and thorough as to prove and make manifest the hearts of all to all, as shown in Rev. 20:7-10.

At first thought we might be inclined to judge all others by our own feelings and preferences. If we have accepted Christ and his rules of righteousness with joy, we are apt to feel as some one has expressed it, that,--

If all the world our Savior knew,
Then all the world would love him too.

But we must remember that the saints are not samples representative of the whole race, but of those only who do love and obey, and rejoice in righteousness. Our feelings represent those of the "sheep" of the next age, and not at all those of the "goats." Love of sin, while largely attributable to ignorance and weakness, as we have shown, is not always the result of these conditions. One notable illustration of love of sin, even while possessing full knowledge and power, is seen in Satan. With full knowledge he has not only sinned himself, but has spread sin among others; even lying and deceiving so as to get some into sin who do not prefer it; and with the full power of his unimpaired organism, after thousands of years of experience, he still prefers and clings to sin; and when granted liberty at the close of the Millennium, he will, as God has shown in Scripture, be of the same mind--preferring sin to righteousness; until finally, having served God's purpose even while fighting against God and righteousness, he shall be cut off, annihilated, with all who similarly love error and sin more than truth and righteousness.

To us who love righteousness, it seems reasonable to suppose that a large majority, when granted full knowledge and ability for choice, would choose and love righteousness; but we know of nothing in Scripture which would serve to show the proportionate numbers of the righteousness-lovers and the sin-lovers, except one item in the parable of Matthew 25:33;-- the likening of the two classes to sheep and goats. The fact that the sheep are more numerous than goats, and that these were used by our Lord to represent the two classes among men in the next age, seems to teach, in agreement with our judgment, that the obedient will out-number the disobedient in the close of the Millennium.

Even if the number then accepted by the Judge, as worthy of everlasting life, should be less than one half of all the children of Adam, it could be no reflection against the wisdom, or love, or

power, or justice of that one whom God has appointed the Judge of all,--to any who have the proper Scriptural view of the case.

The supposition of some, that human salvation is a matter of contest between God and the devil, as to which shall get the majority on his side, much like the contests between ward-politicians seeking for votes, is a miserable misconception, born of old-time errors; and its fallacy we trust is clearly discerned by our readers. So far as God is concerned, there is no contest,--there has been none, and will be none. So far as Satan is concerned he may, and no doubt does, consider it a contest; an opposition and defiance of God; but like that of Pharaoh, the result will prove that his temporary success was permitted only because the divine plans could thereby be forwarded.

In creating our race, God was seeking such creatures, and only such, as would love his law of righteousness, and delight to serve and obey so great and grand and infallible a law-giver. In order that their service and love should be voluntary, they must be created free to obey or disobey; as free to love sin as to love righteousness; and they were so made in his own likeness; and their love of, and obedience to, righteousness must in the end be the results of preference for the tendencies and fruits of right doing, as we may presume it is with God. The condemnation of all mankind to death, by the failure of the first man Adam, left room for mercy, and they were redeemed without cost to them -- at the cost of another, who willingly paid their debt and became Judge of all in the new trial, which his sacrifice (in accordance with God's plan), provided for all.

The trial of the world, during the Millennium will not be a trial of strength, or a struggle for mastery, between God and the devil; on the contrary, the devil will be bound, so that there could be no such competition. God does not compete with any one; if it were a competition of power, who could withstand Jehovah's power? The binding of Satan shows that in such a matter competition would be out of the question.

But it is not God that is to be on trial during the Millennium--to test his power, whether he could coerce man's will. Jehovah did not appoint our Lord Jesus as Judge to try Him. (Acts 17:31.) Quite the contrary: God's course, in condemning man as unworthy of life, is already justified (Rom. 3:19); it is man that will be on trial--the race, every member of which has been condemned once, as sinners worthy of death. It is a new trial granted to these through their Redeemer--to test how many of them, when granted full opportunity (with the advantage of full knowledge and experience), would prove their love of God's law by their willing obedience; in order that such, and such only, be they few or many, might enjoy forever the blessings which God provided for such only;--for such as love him and rejoice in his laws.

Full of pain and sorrow, though it often is, the few years of dying which we sometimes call the present life, is really a boon, a favor from our Creator; even if he had made no provision for us in the future. This is evident from the effort with which

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every animal creature, as well as man, clings to the brittle thread of vitality. And the fact that in great mercy God has provided an everlasting future for a class of humanity who when "drawn" shall willingly come into full harmony with him and his righteous laws, is certainly not a proper ground-work for reasoning that it would be a slur against God's wisdom and power, that all will not receive his gift of everlasting life upon his reasonable and gracious terms.

Nor should the fact that God has provided, through an all-sufficient ransom price, for a full and impartial offer to all of this gift, upon his terms, be construed as in any sense obligating him for the failure of those unwilling to accept his gift upon his terms. God's wisdom and foreknowledge enabled him to foresee that all will not accept everlasting life on his terms; and this fact he has pointed out to us in the Bible.

The wisdom of God assures us, not only of the final destruction of all willful sin-lovers, but also that his original plan of peopling the earth, with human beings in harmony with himself, will be accomplished, --however many or few may be the "vessels of wrath fitted for destruction," who shall be "castaways" in the selection of the worthy and desired "vessels unto honor."

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RANSOM OR PARDON--WHICH?

The failure to discern the distinction between ransom and pardon has led to considerable confusion of thought on the subject. Christian people of general intelligence will quote texts relative to our being ransomed from the tomb, redeemed from death, bought with a price, even the precious blood of Christ, etc., and in the same breath they speak of the Father's gracious pardon of all offences. Seemingly few think, though many must know, that pardon and ransom express exactly opposite thoughts.

Webster defines Ransom to mean--"to redeem from captivity, or to forfeit by paying an equivalent."

His definition of Redeem is--"to purchase back, to regain possession of, by payment of a stipulated price."

His definition of Pardon is--"to remit the penalty, or to suffer to pass without punishment--to refrain from exacting a penalty."

The most ordinary thinker must see that these words are as opposite in meaning as could be, and that both could not be true of the same thing. If Jesus did redeem or ransom us by paying an equivalent for us, thus purchasing our release from death, then our Father did not pardon us. That is, he did not suffer our sins to pass without punishment; but as the Scriptures declare, he laid upon Jesus (who became our willing substitute) the iniquity of us all. (Isa. 53:6). Hence God did not pardon (remit the penalty); for "Christ died for our sins according to the Scriptures." --1 Cor. 15:3.

The principal cause of the difficulty arises from the fact that the terms forgive and pardon have come to be used interchangeably, and are commonly understood as synonymous, while the strict or primary meanings of the words do not admit of this loose interpretation.

Webster's primary definition of forgive is--"to give away, to make over, to resign, to cease to feel resentment against, or, to cease to impute, to remit. Webster also gives as a secondary meaning of forgiveness, the generally accepted sense, pardon. But note the difference in the primary meaning of the words: Pardon refrains from exacting a penalty, while forgiveness signifies much less, viz., that harmony is restored as a result of some settlement, or that the claim is made over to some one else.

Thus we see that the word pardon does not represent Jehovah's course in dealing

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with the sinner, but that, while he has not pardoned us, he has forgiven us, according to the above primary definition of the word. That is to say, God has "ceased to impute" sin to those sinners who have laid hold of Christ as their substitute or redeemer --"Whom God hath set forth to be a propitiation [satisfaction] for our sins"--believers' sins. And not for ours only [who now accept] but also [for all who shall at any time accept] for the sins of the whole world, [who sooner or later shall all come to the knowledge and opportunity to believe and accept].

There was a sin-penalty upon the race [death] which must be paid, and by paying this penalty for the race, our Lord Jesus bought all with his own precious blood [life shed,--death]. Thus the claims of God's justice against the race were resigned or set over to the purchaser, and he may do what he will with his own. He could let all be in death as when he bought them, or he has full right to restore any or all as he may please. But so far as the Father is concerned, the Adamic sin is forgiven and all claims under it are set over to the Redeemer, the Purchaser, our Lord Jesus; as it is written, "The Father judgeth no man, but hath committed [or transferred] all judgment unto the Son."-- John 5:22.

Thus we see too, that when "we were reconciled to God by the death of his Son," it was because he forgave us, i.e., ceased to resent our sins, because our ransom price had been paid, as provided by himself, who so loved us that he gave his Son to redeem us. Thus, too, "God was in Christ reconciling the world to himself, not imputing their trespasses unto them" (but unto his beloved Son, who freely gave himself as our substitute). The sins were imputed to mankind until Jesus died; then God forgave, i.e., ceased to impute to us what had been paid by our Redeemer or Substitute.

Mark clearly, that God did not PARDON, i.e., refrain from exacting the penalty," but "laid upon him [our Redeemer] the iniquity of us all." (Isa. 53:6.) He bore [the penalty of] our sins in his own body on the tree. (1 Pet. 2:24.) And thus we see, how God forgave us freely for Christ's sake--because he paid the penalty which was the full satisfaction of justice.

Let it not be presumed that God compelled the just one to die for the unjust. Justice could not inflict the punishment of the guilty upon the innocent unless the innocent one freely gave himself as a substitute for the guilty. This Jesus did. The Scriptures declare that he laid down his life of himself; not for fear of divine wrath; not because compelled; but for the joy that was set before him (the joy of redeeming and restoring mankind, and of bringing many sons to glory) he endured the cross.--Heb. 12:2.

Now notice that the Greek words--*apoluo*, *aphiemi* and *aphesis*--translated forgiveness, forgiven and forgive in, the New Testament, have the same significance as the corresponding English words: or, as given by Young--"To let go, to send away." Mark well, the meaning is not as some seem to infer--to send away without an equivalent, as the English word pardon would imply. It is not that God will let the sinner go unconditionally; but as Scripturally declared, God will let go the prisoners out of the pit (out of death), because he has found a ransom. (Job 33:24) Yes, the man Christ Jesus gave himself a ransom (a corresponding price) for all. (1 Tim. 2:6.) Therefore all that are in their graves (prisoners in the pit) shall hear his voice and come forth, in due time--when the Redeemer shall "take to himself his great power and reign."

Though the word pardon does not occur in the New Testament, a Greek word of nearly the same meaning does occur--*karazomai*. It signifies, to forgive freely. We will give some illustrations of the use of this word, from which it will be seen that it does not oppose but confirms the statement that our Father does not pardon, or unconditionally set sinners free from sin's penalty. The words forgive and forgave as translated from the word *karazomai* occur in all only twelve times, as follows:--"Forgiving one another... even as Christ forgave you" (Col. 3:13); "When they had nothing to pay he frankly forgave them both;" "He to whom he forgave most." (Luke 7:42,43.) Here are

four instances in which free forgiveness, or pardon is meant. But notice, it is not Jehovah, but Christ and the disciples who do the free forgiving. Jesus was in the very act of paying the ransom price of Simon, Mary and others, and realizing that justice would be satisfied by his act, he, as the purchaser, could freely forgive them. The very object of his purchasing sinners was, that he might freely release them from sin's condemnation. Here we see that had our Lord Jesus been unwilling to pardon those whom he had purchased with his own blood, had he still held against them the wages of Adam's sin, his sacrifice would have been valueless to them; it would have left all as they were--cursed--condemned. On the other hand, had the Father pardoned us, Christ's death would have been useless, valueless, as it would have accomplished nothing.

We wish that all our readers might hereafter be able to appreciate clearly the difference between pardon and forgiveness, i.e., reconciliation toward us based on our redemption through the precious blood of Christ.--Col. 1:14.

All will admit that God is just; and if so, he did not inflict too severe a penalty on man when he deprived him of life.

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Now if that penalty was just six thousand years ago, it is still a just penalty, and will be just for all coming time. If the penalty was too severe and God pardons the sinner (releases him from further continuance of the penalty) it proves either that God was at first unjust, or is so now. If it was right six thousand years ago to deprive mankind of life because of sin, it would always be wrong to restore the life unless the pronounced penalty were justly cancelled by the payment of an equivalent price. And this could only be accomplished by the willing sacrifice of another being of the same kind, whose right to life was unforfeited, giving himself as a substitute or ransom.

It is written, There is none righteous, no, not one. Therefore none of the condemned race have a right to life; and God could not justly give pardon and life to those whom he had justly condemned. To do so would be to make mercy and love override justice, and such a conflict is not supposable in God's attributes. If the love and mercy of God would benefit men they must act in harmony with justice. And thus it was: Love provided the ransom (1 John 4:10) and will use the same one (Christ,) as its agent in blessing the world.

Forever firm God's justice stands
As mountains their foundations keep."

This very principle of justice which underlies all of our Father's doings, is the ground of our strong confidence in all his promises. The Scriptures declare that he is the same yesterday, to-day and forever, that with him is no variableness neither

shadow of turning. (James 1:17). If he were so changeable as to condemn the race to death in Adam's day, and six thousand years after revoke his own decision, what assurance could we have that in six thousand years more--or less, he might not change again, and remand us to the prison house of death by revoking the pardon of some or of all? As a race of sinners we have no foundation whatever for hope of a future everlasting life except in the fact that Christ died for us, and thus satisfied the claims of justice against us.

So then, so far as Jehovah is concerned, we are forgiven through his own provision, --through Christ. And so far as our relationship to the Lord Jesus, who bought us, is concerned, he freely pardons all who would come unto the Father by him. And so far as we are concerned, the results attained by God's plan are most favorable --to us it amounts to the same as though the Father had pardoned us unconditionally and without a ransom, except that a knowledge of the fact enables us to reason with God, and to see how though our sins were as scarlet, we are made whiter than snow, and how God is just while justifying and releasing us. Thus we have a sure foundation for faith and trust.

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"BEFORE ABRAHAM WAS, I AM."

The spotless purity, the marked intellectual superiority, the humble dignity, the meek gentleness, the bold and uncompromising justice, linked with benevolence and untiring self-sacrifice, marked Jesus as a man peculiar and separate from all other men. In his day "he taught as one having authority," and men said, "Never man spake like this man." Whatever others may think or say of him, he claimed to be the sent of God, and of heavenly origin, saying. "I came down from heaven." "I am the living bread which came down from heaven." (John 6:38,51.) The Jews disbelieved this claim, and said, "How can this be?" And many of his disciples, when they heard it, said, "This is a hard saying, who can hear it?"--Verse 60.

"When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if you shall see the Son of man ascend up where he was before?" But "from that time many of his disciples went back and walked no more with him" (verses 61-66); because of this claim of heavenly origin and pre-human existence.

Again we find him before the Pharisees declaring the same truth, saying, "I know whence I came and whither I go....I am from above, I am not of this world; ...I proceeded forth and came from God; neither came I of myself, but he sent me....It is my

Father that honoreth me, and if I should say I know him not I shall be a liar." (John 8:14,23,42,54,55.) Then said the Pharisees, "Art thou greater than our father Abraham?" Jesus answered, "Your father Abraham rejoiced to see my day, and he saw it and was glad." "Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? [Abraham had been dead two thousand years.] Jesus said unto them, "Verily, verily, I say unto you, Before Abraham was, I am."-- John 8:53,36-58.

There is no mistake about that expression. Since his humanity resulted from the transference of the life-principle from spiritual to human conditions; the being, the individuality, was the same. Jesus as a man, recognized himself as the same being--the Son of God, and could remember his former glory. "I AM" expresses his continuous existence, and identifies Jesus of Nazareth with the "only begotten" and "first born of all creation." The Jews did not believe this wonderful truth, and took up stones to stone him. Our Lord's teachings only convinced the meek, and only such he expected to receive them.--Isa. 61:1.

Referring again to the saying of Jesus (John 6:62), "What and if ye shall see the Son of man ascend up where he was before?" and comparing it with Mark's statement (chap. 26:19), "He was received up into heaven and sat on the right hand of God," we conclude that before his advent to earth he occupied the right hand, or chief position on the heavenly or spiritual plane; not the Father's position, but the chief position at the Father's right hand--right hand signifying the chief place of favor and power. But we learn that the right hand position, before his advent to earth, was not so exalted as his present position at Jehovah's right hand, since it is expressly stated that because of his humiliation and obedience even unto death "God hath highly exalted him" (Phil. 2:9) and given him additional honors and glory.

Again Jesus had been explaining the truth to Nicodemus, but Nicodemus was slow to believe, and Jesus by way of reproof remarked, "If I have told you earthly things and ye believed not, how shall you believe if I tell you heavenly things?" Then he intimates that no one else could teach him those heavenly things; for "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man;"* consequently no one else knew the heavenly things. Then Jesus proceeded to explain that "God so loved the world as to give his only begotten Son" (a son on the higher plane before he was sent) to redeem men.-- John 3:12-17.

If Jesus had been conceived and born in the usual way, that is, in sin, even as others, we must believe, either that he was an imposter who sought to delude his followers into thinking him some great one, or else conclude with the Jews that he had a devil and was mad (insane). But, since in him was no sin, as not

only the apostles and prophets but even his enemies have testified, we mark his words when again we hear him say, "No man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him."--Matt. 11:27.

Strange language! Did not the disciples know Jesus? Yes, as a man they knew him, but they did not understand the secret of his wonderful being--his pre-human glory, and the mystery of his incarnation. Jesus was just beginning to reveal himself to them, as they were able to receive the truth. And he had yet many things to tell them which they were not then able to bear, but which the promised Spirit through the Word has since made plain. Whence his intimate knowledge of the Father here claimed? We find answer in the Scriptures we have just considered. But we also find further testimony.

Turning to Prov. 8:22-30, we find that this same Jesus whom Isaiah calls "The Wonderful, Counselor," etc., (the same being, though known by many names,) Solomon speaks of, as Wisdom personified, saying: "Jehovah possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths,

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I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens I was there: when he set a compass upon the face of the depth: when he established the clouds above: when he strengthened the fountains of the deep: when he gave to the sea his decree, that the waters should not pass his commandment, when he appointed the foundations of the earth; then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him."

This scripture together with John 1:1-18 not only shows his intimate acquaintance with Jehovah and knowledge of his plans, but exhibits him as his honored agent in their accomplishment.

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When we consider the length of time that must have elapsed during the creation of the material universe and that our Lord was the "beginning of the creation of God" (Rev. 3:14) before angels as well as before man, and Jehovah's agent in the creation of angels as well as men, we may have some idea of our Lord's intimate and long acquaintance with Jehovah and his plans. No marvel, then, that Jesus said, "No man knoweth the Son but the Father: neither knoweth any man the Father save the Son." And

again, "O righteous Father, the world hath not known thee, but I have known thee."--John 17:25.

The key to his knowledge of heavenly things is furnished in John 3:31,32. "He that cometh from above is above all: he that is of the earth is earthy and speaketh of the earth; he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth." No wonder that some said, "Whence hath this man this wisdom." It was his knowledge of heavenly things, his intimate and long acquaintance with the Father, begetting faith in the Father's promises, which enabled him, as a perfect man, to overcome the world and present an acceptable sacrifice for our sins. As it was written, "By his knowledge shall my righteous servant justify many while he will bear their iniquities."--Isa. 53:11.

O that all God's dear children would be more earnest in studying the Scriptures, for, said Jesus, "These are they which testify of me." (John 5:39.) As we are able to bear it, the glories of the Father and Son, and our promised glory through them, will be made very clear to us. "He [the Son] was in the world, and the world was made by him, and the world knew him not," and still does not know him. Only those who humbly walk by faith in the light of the Word, will know him, until his glory and power shall be revealed, so that all flesh may see it together.

Very soon, we know, his power shall be universally felt; and the Psalmist intimates that his power, displayed in restoring and perfecting all things, will at least equal his power, as Jehovah's agent, in creating them--"Thou hast the dew [freshness, vigor] of thy youth."--Psa. 110:3.

With all this united testimony of the Scriptures before us, we cannot doubt the pre-human existence and glory of our blessed Lord, or the sincerity of his own prayer, "Father, glorify thou me with the glory I had with thee before the world."

In no other way can we understand how "He was rich, yet for our sakes became poor, that we through his poverty might be rich." (2 Cor. 8:9.) As a man he had none of this world's goods. True, he was rich in wisdom, grace and understanding; but it was not in giving these that he became poor. He did not become poor in wisdom or grace for us. But both Jesus and the apostles tell us of the glory he had with the Father before the world was. There was the wealth which he left-- humbling himself and taking the form of a servant, etc., (Phil. 2:7) that we through that real poverty might become rich.

In no other way can we understand Jesus to be the Alpha and Omega, the beginning and the end, the first and the last, as he claims in his revelation to John (Rev. 1:8; 3:14; 21:6; 22:13), than as the Scriptures harmoniously teach, that as Jehovah's agent he is the beginner and finisher of the wondrous plan, though not its author. In a word, he was the only direct creation

of Jehovah--born "from the womb of the morning," as the Psalmist expresses it (110:3),--all other creations being through him, as Jehovah's agent, or representative; as we read: "To us there is one God--the Father--of whom are all things and we in him; and one Lord--Jesus Christ--by whom are all things, and we by him." (1 Cor. 8:6.) He is the first born of every creature [born before all creation]; for by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones or principalities or powers; all things were created by him and for him: and he is before all things, and by him all things consist. And he is [also] the head of the church, who is the beginning, the first born from the dead--that in all things he might have the pre-eminence.--Col. 1:15-18.

Our Lord's pre-human condition, we have thus seen, was one of mighty power, as the chief of all Jehovah's creation, and his agent in all subsequent creations. He was the first and the last direct creation of Jehovah. Hence with the proper conception of the meaning of the word God, as used in the Scriptures, namely, a mighty, a powerful being (See, Nov. '87 TOWER), we see the propriety of applying the name God (which in Scripture is applied to angels and to some great men) to this great being, who was and is the Alpha and Omega, the first and the last, of Jehovah's creation.

And so we find our Lord mentioned by this title, God, in John 1:1-18.--

"In the beginning [not at Jehovah's beginning, for he had no beginning, but in the beginning of his creation] was the Word [one of our Lord's titles--Rev. 19:13], and the Word was with the* God [Jehovah] and the Word was a God. The same was, in the beginning [of creation-- himself the first creation], with the* God. All things were made by him [the Word] and without him [aside from him as the direct instrumentality] was not anything made that was made. In the same was life, and the life was the light of men. ...He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not....The Word was made flesh [previously of a spirit nature our Lord was made flesh i.e., he underwent a change of nature--for the purpose of giving our ransom price; for since by a man came death by a man also "the resurrection of the dead" must come about. 1 Cor. 15:21] and dwelt among us, and we beheld his dignity [of character], the majesty as of the only begotten of the Father--full of grace and truth."

How beautifully simple is the truth; how different from the confusion of error. Yet, strange to say, some poor souls are so used to believing errors, called holy mysteries, that they fear that anything reasonable is error.

*The oldest and most authentic Greek MSS., (Sinaitic and Vatican) omit, with evident propriety, the words "which is in heaven" after this text.

*The Greek emphasizes the word here rendered God.

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DID THE JEWS BELIEVE IN EVERLASTING TORMENT.

Noting, from a back number of the TOWER, that we hold that the doctrine of everlasting torment was engrafted upon the doctrines of the Christian church during the period of the apostasy, the great falling away which culminated in Papacy, a Brother asks whether it does not seem, according to the works of Josephus, that this doctrine was firmly held by the Jews; and if so, he inquires, does it not seem evident that the early Christians being largely converts from Judaism, brought this doctrine with them, in the very out-start of Christianity.

We answer, No; the doctrine of everlasting torment sprang naturally from the doctrine of human immortality, which as a philosophic question was first promulgated in anything like the present form, by the Platonic school of Grecian philosophy. These first decided that each man contained a fragment of deity and that this would prevent him from ever dying;--that live he must, somewhere. This foundation laid, it was as easy to describe a place for evil-doers as for well-doers. But to the credit of those heathen philosophers be it recorded, that they failed to develop, or at least to manifest, that depth of degradation, from benevolence and reason and pity, necessary to paint, by word and pen and brush, such details of horrors and agonies as were soon incorporated into their doctrine, and a belief thereof declared "necessary to salvation" in the professed church of Christ.

To appreciate the case, it is necessary to remember that Greece stood at the head of intelligence and civilization when the Christian church was established. Alexander the Great had conquered the world, and had spread respect for Greece everywhere; and though, from a military point of view, Rome had taken her place, it was otherwise in literature. For centuries Grecian philosophers and philosophies led the intellectual world, and impregnated and affected everything. It became customary for philosophers and teachers of other theories to claim that their systems and theories were nearly the same as those of the Grecians, and to endeavor to remove differences between their old theories and the popular Grecian views. And some sought to make capital, by claiming that their system

embraced all the good points of Platonism with others which Plato did not see.

Of this class were the teachers in the Christian church in the second, third and fourth centuries. Conceding the popularly accepted correctness of the philosophers, they claimed that the same good features of philosophy were found in Christ's teachings, and that he was one of the greatest philosophers, etc. Thus a blending of Platonism and Christianity took place. This became the more pronounced as kings and emperors began to scrutinize religious teachings, and to favor those most likely to awe the people and make them law-abiding. While heathen teachers were truckling to such imperial scrutiny, and teaching an everlasting punishment for those who violated the laws of the emperors (who ruled as divinely appointed) we cannot suppose otherwise, than that the ambitious characters in the church at that time, who were seeking to displace heathenism and to become the dominant religious power instead, would make prominent such doctrines as would in the eyes of the emperors seem an equal hold upon the fears and prejudices of the people. And what could be more to the purpose than the doctrine of the endless torment of the refractory?

The same motives evidently operated with Josephus when writing concerning the belief of the Jews. His works should be read as apologies for Judaism, and efforts to exalt that nation in the eyes of Rome and the world. It should be remembered that the Jews had the reputation of being a very rebellious people, very unwilling to be ruled even by the Caesars. They were hoping in God's promise to become the chief nation. Many rebellious outbreaks had occurred among them, and their religion, peculiar from all others, came in for its share of blame for favoring too much the spirit of liberty.

Josephus had an object in writing his two principal works, "Antiquities" and "Wars of the Jews." He wrote them in the Greek language while living at Rome, where he was the friend and guest successively of the Roman Emperors Vespasian, Titus and Domitian, and where he was in constant contact with the Grecian philosophers. These books were written for the purpose of showing off the Jewish people --their courage, laws, ethics, etc, to the best advantage, before the Grecian philosophers and Roman dignitaries. This object is covertly admitted in his preface to his "Antiquities," in which he says:--

"I have undertaken the present work as thinking it will appear to all the Greeks worthy of their study....Those that read my book may wonder that my discourse of laws and historical facts contains so much of philosophy....However, those that have a mind to know the reasons of every thing may find here a very curious philosophical theory."

In a word, as a shrewd man who himself had become imbued with the spirit of the Grecian philosophies then prevailing, Josephus drew from the Law and the Prophets, and from the traditions of the elders and the theories of the various sects of the Jews, all he could find that, in the most remote degree, would tend to show:--

First, that the Jewish religion was not far behind popular Grecian philosophy; but that somewhat analogous theories had been held by some Jews, and drawn from Moses' Law long before the Grecian philosophers broached them.

Secondly, he would fain show that it was not their religious ideas which made the Jews as a people hard to control or rebellious, as all liberty-lovers were esteemed by the Caesars. Hence he attempts to prove, at a time when virtue was esteemed to consist mainly in submission, that Moses' Law "taught first of all that God is the Father and Lord of all things, and bestows a happy life upon those that follow him, but plunges such as do not walk in the paths of virtue, into inevitable miseries." And, it is in support of this idea and for such purposes, evidently, that Josephus after saying: "There are three philosophical sects among the Jews, first the Pharisees, second the Sadducees, and the third Essenes," proceeds to give an account of their three theories; especially detailing any features which resembled Grecian philosophy. And because the last and least, the Essenes, most resembled the doctrines of the Stoics and leading Grecian theories, Josephus devotes nearly ten times as much space to their views as to the views of both Sadducees and Pharisees combined. And yet the Essenes were so insignificant a sect, that Josephus himself admits they were few. Whatever views they held, therefore, on any subject cannot be claimed as Jewish sanction, when the vast majority of Jews held contrary opinions. The very

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fact that our Lord and the apostles never referred to them at all, is good evidence that the Essenes' philosophy by no means represented the Jewish ideas. This small sect probably grew up later and absorbed its ideas, concerning immortality and the everlasting torment of the non-virtuous, from Grecian philosophy. It should be remembered that Josephus was not born until three years after our Lord's crucifixion, and that he published his "Wars" A.D. 75 and "Antiquities" A.D. 93-- at a time when he and other Jews like all the rest of the world were eagerly swallowing Grecian philosophy, and science falsely so called, against which Paul warned the church.--Col. 2:8; 1 Tim. 6:20.

Josephus directed special attention to the Essenes because it suited his object to do so. He admits that the Sadducees, next to the largest body of Jewish people, did not believe in human

immortality. And of the Pharisees' views he makes a blind statement, calculated to mislead, as follows: "They also believe that souls have an immortal vigor in them [This might be understood to mean, that the Pharisees did not believe as the Sadducees that death ended all existence, but believed in a vigor or life beyond the grave--by a resurrection of the dead.] and that under the earth there will be rewards and punishments, according as they have lived virtuously or viciously in this life; and the latter are to be detained in an everlasting prison [not tortured] but that the former [the virtuous] shall have power to revive and live again."

Is it not apparent that Josephus has whittled and stretched the views of the Pharisees, as much as his elastic conscience would allow, to show a harmony between them and the philosophies of Greece? Paul, who had been a Pharisee, contradicts Josephus. While Josephus says they believed "that only the virtuous would revive and live again," [Does not this imply a resurrection and imply also that the others would not live again, but remain dead, in the great prison--the tomb?] Paul on the contrary says: "I have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."--Acts 24:15.

We have no hesitancy about accepting the testimony of the inspired Apostle Paul, not only in regard to what the Jews believed, but also as to what he and the early church believed: and we repeat, that the theory of the everlasting torment of the wicked, based upon the theory that the human soul cannot die, is contrary to both the Old and the New Testament teachings and was introduced among Jews and Christians by Grecian philosophers. Thank God for the purer philosophy of the Scriptures which teaches that the death of the soul (being) is the penalty of sin (Ezek. 18:20) and that all souls being condemned through Adam's sin were redeemed by Christ's soul (Isa. 53:10); and that only for willful, individual sin will any die again--the second death --an everlasting punishment, but not an everlasting torment, as shown in June TOWER.

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PURITY OF CHARACTER.

Over the plum and apricot there may be seen a bloom and beauty more exquisite than the fruit itself,--a soft, delicate flush that overspreads its blushing cheek. Now, if you strike your hand over that, and it is once gone, it is gone forever; for it never grows but once. The flower that hangs in the morning, imperaled with dew, arrayed with jewels,--once shake it so that the beads roll off, and you may sprinkle water over it as you

please, yet it can never be made again what it was when the dew fell lightly upon it from heaven.

On a frosty morning you may see the panes of glass covered with landscapes, mountains, lakes and trees, blended in a beautiful fantastic picture. Now, lay your hand upon the glass, and by the scratch of your fingers, or by the warmth of the palm, all the delicate tracery will be immediately obliterated. So in youth there is a purity of character which, when once touched and defiled, can never be restored, --a fringe mere delicate than frost work, and which, when torn and broken, will never be embroidered.

A man who has spotted and soiled his garments in youth, though he may seek to make them white again, can never wholly do it, even were he to wash them with his tears. When a young man leaves his father's house, with the blessing of his mother's tears still wet upon his forehead, if he once loses that early purity of character, it is a loss he can never make whole again. Such is the consequence of crime. Its effects cannot be eradicated, they can only be forgiven.--Beecher.

Thank God for the abundant provision made for all; for though all have lost purity and perfection and could never restore it to themselves, God has provided that the pure in heart--in motive, in intent, shall not only be accepted through Christ as if pure, but, more than this, has provided for a restoration (in his due time-- the Millennial Day), to actual purity and perfection, of all who hate sin and accept aid and deliverance through the Life-giver.

Mr. Beecher, great man and orator though he was, missed the pearl in his subject, as all who overlook the ransom do.--
EDITOR.

His blood can make the foulest clean,
His blood avails for me.

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RESURRECTION HOPE IN CONTRAST.

We learn that Julius Caesar boldly averred, in a speech made in the Roman Senate, that man had nothing to fear, or hope for, after death. Speaking of death he says: "Concerning punishment we are enabled to speak confidently, as to what may pertain to it, that for the grieving, and miserable, death brings a state of absolute repose from all affliction, and not a state of excruciating agony. It sets mortals most absolutely free from every form of evil; and beyond it there is no place for either trouble or enjoyment."

M. Portius Cato, an illustrious philosopher of the Stoic School, gives these sentiments of Caesar his unqualified approbation in these words:--"Caesar a very short time ago reasoned in a happy pertinent style, in this particular manner, concerning life and death. In making his estimate of what is commonly narrated about the dwellers in the nether world he says, I believe it all false that the wicked make a diverse journey, from that made by the good, to hideous, waste, foul, and horrible abodes."

In the opinion of those two eminent Romans death ended all. And this was the opinion of whole schools of heathen philosophers. With these, misery has its end in the eternal insensibility and unconsciousness of the grave. To what Caesar and Cato have said we will only add, at this time, the expression of another Roman of distinguished eminence. The Elder Pliny, speaking of the death-state, says:--"From the last death-day the same state will be for all as it was before the first birth-day. Onward from death there will never more be either bodily sensation or mental consciousness any more than there was anterior to our birth." Pliny thus makes our human existence a brief hour of sensation and unconsciousness between two eternal nights. [Plato's philosophy had not yet gained general acceptance amongst Romans]. Leaving now the ancients let us see how this latter thought of Pliny was draped in figure by one of our English ancestry. Green, in his history of the English people, informs us that an aged Ealdorman once addressed Eadwine, king of Northumbria, in the following manner:--"So seems the life of man, O King, as a sparrow's flight through the hall when a man is sitting at meat in winter-tide with the warm fire lighted on the hearth, but the chill rainstorm without. The sparrow flies in at one door and tarries for a moment in the light and heat of the hearth-fire, and then flying forth from the other vanishes into the wintry darkness from whence it came. So tarries for a moment the life of man in our sight, but what is before it, what after it, we know not."

Then speaking of Christianity, which was then just being introduced into Britain,

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he says:--"If this new teaching tell us aught certainly of these let us follow it." The mysteries of life and death were pathetic themes for the bards. The language of one of these poets of the olden time warns the living in these words:--"Soon will it be, that sickness or sword-blade shear thy strength from thee, or the fire ring thee, or the flood whelm thee, or the sword grip thee, or arrow hit thee, or age o'ertake thee, and thine eye's brightness sink down into darkness." With them life and death were controlled by "weird" or destiny. "Strong as he might be, man struggled in vain with the doom that encompassed him, that girded his life with a thousand perils and broke it at so short a span." Life had its work of "doomed deeds," closing in the

fateful "weirdness" of death and the tomb. It was a "sparrow-flight through a warm light room" from an eternal winter-night out into the self-same, eternal winter-night again--into endless darkness and nothingness.

How ardently we should prize the glorious gospel through which "life and immortality are brought to light." In order to this let us read, in contrast to the words above quoted, some few of the triumphant expressions of the ancient worthies, who walked in the light of divine revelation, and spake as they were moved by the Holy Spirit. Says Job:--"I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself and mine eyes shall behold, and not another; though my reins be consumed within me." David says: "As for me, I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness." Speaking of the living God, Isaiah says: "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall be taken away from off all the earth; for the Lord hath spoken it." And again: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." We close the contrast with the glowing words of Paul who lived shortly after Caesar and Cato, and who was contemporary with Pliny. "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 shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Jesus Christ is "the resurrection and the life," and he will raise up all his people at the last day. Death, to the believer, is only the briefest suspension of conscious activities, and the grave-sleep a short, deep, undisturbed and unmeasured repose, during which the unmanifested life is hid with Christ in God.

"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.--The Restitution.

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who will send a card yearly requesting it. "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 who 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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DAWN IN GERMAN, PAPER-BOUND.

A cheap, popular edition for loaning, etc., greatly desired by some of the friends, has finally been decided upon. The first thousand will be ready about October 1st, and orders will be filled in rotation as received. The price will be 25 cents each, the same as the English edition, that being the popular limit. The same "expense allowance" as on the English edition will be granted. See June '88 TOWER, page 1. Order at once.

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AN EPISCOPALIAN MINISTER'S VIEW.

At the Baltimore Conference of the P.E. church, recently held, the annual sermon was preached by one of their number, A.R. Stuart, D.D. "His theme was The Perils of the Church at the present time;" and the following extracts from his discourse,

clipped from the Baltimore press, indicate that at least one in the P.E. church sees as clearly as the M.E. bishop, quoted in our last issue, that the blind leading the blind in the nominal church are stumbling into the ditch of unbelief as truly and as surely as the Jewish Church at the first advent. We quote as follows:--

"Never was there an age in which there has been more fervid zeal in connection with the church than in this--more energy, more self-denial, greater munificence, greater exertions or greater sacrifices. The working bands, the parish organizations, and religious agencies of every kind, the multiplied services and communions of this nineteenth century have never been equaled or surpassed in days gone by. Is it possible that vital godliness can be on the decline in the midst of so much ardent and pious enterprise? What better evidence than the foregoing can be produced to show that the church is as firm as a rock, and that there is no reaction against the reformation, and no movement toward atheism or papalism?

"I concede the strength of this position and the force of argument sustaining it, but I am not afraid nevertheless in defense of my assertion and belief that there is a falling away; notwithstanding all this wonderful zeal, to point out the fact that godless ambition, baptized worldliness, strife and vain glory, party spirit, sordid motive, selfish interest, simple bigotry, or all combined, may lie at the root of much which seems so laudable.

"With the men of this generation for the most part the practical work they are engaged in with zeal and energy does not and can in no measure supply what is all the while really lacking in their faith. This they are discovering, and it is sending many of them away sorrowful--some to seek refuge under the baneful shelter of a semi-pagan system, and others to dismally flounder about in the rayless, bottomless pit of blank negation.

"The church is growing in power and wealth, and yet there is much to cause dread in the minds of thinking men. The perilous times of which the Apostles spoke having come and there can be no doubt but that great danger is at hand from Italianism and infidelity. It is true there never was a time when the church was more active in good works. The practical and pressing question now is Are we going back to Judaism? are we holding on to a too slavish respect for the ordinances of men? It looks like we are, and it is this that is driving many into Romanism and others into the arms of infidelity. There is a loss of simplicity of faith; men are laying too much stress upon what they call religious duty and

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what they are doing for God, instead of contemplating what He has done for them and placing their trust in Him. Instead of relying upon the pure gospel their minds run to forms and they soon descend to semi-paganism, or blank nothing.

"In the light and strength which we find in the Gospel, and nowhere else, may we hope to lead a life of true devotedness to God and goodness in the fellowship of the life of our Lord. In that light and strength will we certainly come to know that the essence of a true church does not consist in the length or the brevity of its title; in its being called Protestant, or called Catholic, or called neither."

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SOME PRESBYTERIANS AWAKING.

The Presbytery of Nassau, (L.I.) recently unanimously passed the following Resolution, addressed to the General Assembly:--

"The Presbytery of Nassau hereby respectfully overtures the General Assembly that a committee be appointed to revise Chapter III., of the Confession of Faith (with special reference to Sections 3,4, 6 and 7), on the ground that in its present form it goes beyond the word of God, and is opposed to the convictions and repugnant to the feelings of very many of our most worthy and thoughtful members; and that said revision be sent down to the Presbyteries, and, if accepted by them, be substituted for Chapter III. in the Confession of Faith."

One who signs himself a "Long Time Presbyterian Minister" writes as follows on this subject, to the Christian Union. "It is a matter of the highest importance, that a Presbytery has at last moved in the direction of the Revision of the Confession of Faith. The Presbytery of Nassau ask the coming General Assembly to revise chap. III. of "God's eternal decree," especially the sections which refer to reprobation. This is an awful chapter, in which it is said (sec. 3): "By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto eternal life, and others foreordained to everlasting death." Also, in sec. 4: "These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed, and their number is so certain and definite that it cannot be increased or diminished." As Calvin said, "This is a horrible decree." It is the sheerest rationalism. It puts the inference and conclusions of fallible human logic on a par with the word of God. It is a libel on the character of God, which the enlightened Christian conscience of our time will not for a moment receive as an article of faith.

"We long and pray for the reunion of Christendom, but we should not try to hasten it by professing to believe the obsolete tenets of past ages, which are repugnant to the moral and historical sense of the present generation."

We are glad to note that light is breaking in upon, and revealing some of the hideous features of, the old creed-idols; to which alas! so many still bow down. But while we must ever pity the blind, and pray and labor that they may see, what must be our righteous indignation (and God's) against such hypocrisy as this "Long-time Presbyterian Minister" accuses himself of. Hiding behind this unrecognizable title, he confesses that he does not believe the very Confession of Faith which for years, and still, he publicly professes to believe. What moral cowardice! For fear of the loss of an easy and sure living, and for fear of the loss of dignity and honor among those whom he admits are perpetrating "a libel on the character of God," he prefers to stultify himself and stand with them; not only sharing in this "libel," but more,--an admitted hypocrite, false to the solemn vows which he took when he accepted his "ministerial license" to libel God's character.

"Out of thine own mouth will I judge thee," says the Master to such; and we greatly fear that the number willing to thus libel God's character for the sake of peace, harmony, honor of men, and a good easy living, is not a few. Better far in the esteem of God and all his honest children is the condition of the Infidel, who honestly speaks his mind, than such deceivers who sell the truth and God's character for pieces of silver.

"The latter end of that man is worse than the first." "It had been better for them, not to have known the way of righteousness [truth], than after they have known it to turn from the holy commandment, delivered unto them. But it happens to them according to the true proverb: The dog returned to his own vomit."--2 Pet. 2:21,22.

Awakening is good, and we are striving to awaken all--ministers and people--to see the truth regarding God's plan and character; and to see the incongruities and unreasonableness of creeds formulated in the Dark Ages; and to get them to reject these befouled streams of human tradition, impregnated with Papal errors and corruption. But each one who is awakened and sees, is a thousand fold more guilty than the poor blinded deluded ones whom his influence and example helps to keep in bondage and ignorance of the truth. He that knew his Master's will and did it not, shall be beaten with many stripes.

We speak forcibly, because such hypocrites, both in pulpits and pews, are increasing, and often do not realize their hypocrisy because it is common and popular. We speak not in anger but in love. Following God's example we would wound to heal.

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WHY WAGES SEEM LOW.

The widening of the sphere of one's surroundings, and a larger acquaintance with other men and their pursuits, have long been recognized as not productive of content. Writing to his nephew a hundred years ago, Thomas Jefferson thus concisely expressed the results of his observation: "Traveling," he says, "makes men wiser, but less happy. When men of sober age travel they gather knowledge, but they are, after all, subject to recollections mixed with regret; their affections are weakened by being extended over more objects, and they learn new habits which cannot be gratified when they return home." Again, as the former few and simple requirements of the masses have become more varied and costly, the individual effort necessary for the satisfaction of the latter is not relatively less, even under the new conditions of production, than before,--and in many instances, is possibly greater. Hence, notwithstanding the large advance in recent years in the average rate of wages, and their increased purchasing power, there is no less complaint than formerly of the cost of living; when the foundation for the complaint is for the most part to be found in the circumstance that a totally different style of living has been adopted; and that society makes conformity with such different style a standard of family respectability.--Hon. A. D. Wells.

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LETTERS TO OUR CHILDREN.--BY W. I. M.

THE TRINITY--CONTINUED.

DEAR M.:--In our last we found that, according to the Scriptures, there is one God only. Naturally you ask, "Then who or what is Jesus?" So much mystery has been thrown around his nature that it is no wonder that he is indeed "a mystery" to many. But does not the Bible speak of him in a very peculiar manner; and are not his own sayings about himself very dark, and difficult to understand? Yes, to some they are probably very dark.

Have you ever stood near a group of foreigners talking (all together, as we sometimes do) in a language you did not understand a single word of? You have noticed their manner,--now grave, then gay; now seemingly angry in their earnestness, then suddenly all seized with convulsive laughter. How strange it all seemed to you; though to one of their own people standing by, there might be nothing strange about it.

Many have never learned God's language. It has been too much trouble; or they had not time to learn it, they were too anxious to make money or to enjoy this life; so "it is all Greek" to them.

Our citizenship is of the Heavenly Kingdom (See Phil. 3:20; Heb. 11:13-16; Eph. 2:19--Revised Version.), therefore we should be diligent to learn its language.

If we study God's Word faithfully, earnestly asking that his spirit may enlighten the eyes of our understanding, we shall learn his language, and his Word will no longer be "a sealed book" to us. --Isa. 29:9-14.

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WHAT THINK YOU OF THE CHRIST, WHOSE SON IS HE?

This is the way our Lord Jesus asked the Pharisees their official opinion concerning the promised Messiah. They answered correctly, in the language of the Scripture: "The Son of David." Then he showed them that David called him "Lord," and asked them again. "If David then called him Lord, how is he his Son?"

They had not got over as far as to understand that, and could not answer him.

Let us find the answer.

Whose son is he? He had been announced as the son of David, and heir to David's throne, Luke 1:32: As the seed of Abraham and heir of the world, Gal. 3:16; Rom. 4:13: As the seed of the woman [Eve], who was to crush the head of their deceiver,--bringing deliverance to the race.--Gen. 3:15.

The Jews might have partly understood this, knowing that Eve was the mother of all the human race, that David was a descendant of Abraham, that the promised Messiah [or Christ] would be a descendant of David, and that he would take the kingdom of Israel [David's throne], and subdue and rule the world with it.

But it was also written that the Christ was the Root of David's family (Isa. 11:10), as well as the Branch. (Jer. 23:5-6.) After David's Genealogical Tree had apparently been cut down and dried up and dead, new life was to enter one of the roots (Isa. 11:1), and it was to bud and blossom and fill the world with fruit. --Isa. 27:6.

Stranger things than these were written of this Wonderful One. Moses foresaw him as a prophet; and, like himself, as a leader; in a greater deliverance than the coming out of Egypt. (Deut. 18:15-19; Jer. 16:14-15.) Again, he was seen as a priest; and--like Melchisedec (Heb. 7:1) --as a royal priest; a priest upon a throne. (Zech. 6:12-13.) He was to be a king (Isa. 32:1), yet he would be born in a manger (Luke 2:12) and would come as one of the humblest of earth.--Zech. 9:9.

Lord of all, yet servant of all. (Matt. 20:25-28.) Without a place to lay his own head, yet able to say "Come unto me...and I will give you rest."-- Matt. 11:25-30.

Hungry and thirsty, yet dispensing living bread (John 6), and living water (John 4) and feeding thousands.--Matt. 14:13-21; 15:32-38.

Tired, weary and asleep, yet rising to subdue the winds and the waves of the raging storm.--Luke 8:24.

Rich, yet for our sakes becoming poor; that we through his poverty might be made rich.--2 Cor. 8:9.

Innocent, yet wounded for our transgressions, that through his stripes we might be healed.--Isa. 53:5.

Sinless (Heb. 4:15), yet bearing away the sin of the world.--Isa. 53:11-12.

The Lamb of God (John 1:29), yet the Lion of the tribe of Judah.--Rev. 5:5.

Rejected by his own (Isa. 53:3), but yet to be revealed as the "Desire of all Nations."--Hag. 2:7.

To blind bigots he was without form or comeliness [good looks], (Isa. 53:2) but to those whose eyes are opened he becomes "the chiefest among ten thousand" and "altogether lovely."-- Solomon's Song 5:10,16.

He is the Light of the World (John 1:4,9); The Morning Star (Rev. 22:16); The Sun of Righteousness.--Mal. 4:2.

Surely we are ready to cry out, "What manner of man is this?" Was he a man? He was certainly no common man like the rest of mankind. Try to compare him with the greatest men the world has seen, and you find you cannot. They were not enough like him to compare with him. He is beyond comparison. The most famous of earth's heroes have been its warriors: Such men as Alexander, Julius Caesar and Bonaparte. They were called great men because very successful, but their success was through the slaughter of millions of their fellow men who had as much right to life as they had. But here is a hero who refused the honors of men (John 6:15) and who instead of taking life, actually yielded up his own; that he might enjoy the pleasure of bringing back to life and joy and peace the untold millions whom the tyrants of earth have ground down to degradation and death. "Greater love hath no one than this, that one lay down his life for his friends." Jesus died for his enemies.

If Jesus was not God, nor a common man, what was he? He nearly always spoke of himself as, the Son of man. In a few instances he acknowledged the title the Son of God. Was he both, a Son of man and a Son of God? Yes. Was he therefore both God and man? No.

I think you are puzzled now. Well, God's Word contains wonderful mysteries and strange secrets. But Jesus said to his disciples "Unto you it is given to know the mysteries of the kingdom of heaven, but to them [unbelievers] it is not given." -- Matt. 13:11. Read also, Psa. 25:14; Amos 3:7.

God's Word explains many mysteries, and his faithful servants who study his Word are not in darkness (1 Thes. 5:4-8), as the worldly are.--1 John 2:11.

David said:--

Oh how I love thy law!
It is my meditation all the day.
Thy commandments make me wiser than mine enemies:
I have more understanding than all my teachers,
For thy testimonies are my meditations.
I understand more than the aged,
Because I have kept thy precepts.

--Psa. 119:97-100.

Let his prayer also be yours:--

Open thou mine eyes, that I may behold
Wondrous things out of thy law.

--Verse 18.

Read carefully what Paul said to Timothy. 2 Tim. 3:14-17.

Now let us turn to God's Word with confidence that he will reveal even this mystery to us. In John, chap. 17, Jesus speaks clearly of God as his Father; of having been sent by his Father to the world; and of having been in glory with his Father before the world existed. This carries us a long way back into the past, but John goes further. He tells us that not only "the world was made by him," but "without him was not anything made that has been made."--John 1:3.

Paul makes it still clearer in Col. 1:15-18, saying;--"In him were all things created, in the heavens and upon the earth, things visible and things invisible [to us];...and he is before all things.

You are ready to say: "If before all things, and if all things were made by him, would it not prove that he was eternal, and not created? In other words, that as he made all things, therefore he was not made; and if not made, then he must be an uncreated or self-existent God?" Well, if there were no other scriptures on the subject it would look as if John and Paul meant that; and this is the argument of Trinitarians, and a very plausible one. But we have no right to select texts to support one side of a seeming argument, and ignore or set aside other scriptures which overthrow our pet theories. We have seen that our Lord Jesus is not the Lord Jehovah, and Jehovah has said clearly and repeatedly that there is only one God, and that he is that one. We will not discuss the assertion that the three Gods ("God, the

Father; God, the Son; and God, the Holy Ghost; as the church of Rome invented it), are one God, as it admits of no discussion, being a simple impossibility, and too absurd for reasonable people to believe.

Paul in the place last quoted from (Col. 1:15) explains what he means. He tells us that our Lord Jesus was "THE FIRSTBORN of all creation." Let us examine this very carefully, for if we understand Paul here it will make the whole subject plain. The old version reads: "The Firstborn of every creature." This is not so clear, as we might get the thought of each creature, whereas it means every created thing. Not only the human race, or all living creatures [beasts, birds, etc.] on this earth, but all angels, and all worlds are included;--the countless spheres in the starry heavens, which are probably under process of preparation for future habitation under the reign of him who is to fill and perfect all things. --Eph. 1:23.

When God began the work of creation he first made our Lord Jesus. He was not called Jesus then, neither was he a man. He was made in the highest order of created beings that we have any knowledge of. He is called "The Archangel." We do not know that there was any other "Archangel," though there were other "Princes" among the angels. The word means the first or chief angel. He was both the first created and the first or highest in rank. Just as Adam was pre-eminent among men by being the first, and therefore the life-giver to all the others, so this Archangel was pre-eminent over all and the life-giver to "all creation." He was, as he himself says, "THE BEGINNING of the creation of God." (Rev. 3:14.) But he was more. God, having created him, evidently used him as his instrument in the further work of creation. That is, God did not continue to create things himself, but he told this "Firstborn" what to do and he did it.

Now, as God created all things through Jesus Christ, God was the Creator, and his Firstborn was also the Creator; but you see that the Son was not Creator in the same way that his Father was. God gave him the necessary wisdom and power to do all these things, "For it was the good pleasure of the Father that in him should all fullness dwell." (Col. 1:19) Fullness here means unlimited or complete power, etc.--John 3:34-35.

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This Firstborn then became the fountain from whence flowed out the life and power which both created and continues to sustain all things. Behind the Fountain was the great inexhaustible Reservoir, God.

Many of the texts applying to our Lord Jesus as Creator, Son, Firstborn, Prince, Fullness, etc., refer to him as the Head of the New Creation, of which he and the true Gospel Church--"The Church of the Firstborn"--are the "Beginning." We will study that feature in our next letter.

The old creation was in many things a picture or type of the new creation. Thus the first Adam was an image or small representation of the second Adam. --1 Cor. 15:44-50.

Abraham offering up his son (Gen. 22), and other circumstances in their history prefigured Our Father's dealing with Jesus, and with the Church. (Gal. 4:24-31.) David as a king represented Christ. So the work of the Firstborn of the old creation corresponds in some things to the work of the Firstborn of the new creation; but if we study faithfully with our Lord's help, we need not get confused, and the subject will become more and more clear and plain to us.

In our next we will follow the history of our Lord Jesus down from the glory he had with the Father before the world was, through his trial and victory to his glorious reward, his exaltation.--PAPA.

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ALL THINGS NEW.

The world is old with centuries
But not for these she bows her head;
Close to her heart the sorrow lies,
She holds so many dead!

Sad discords mingle in her song,
Tears fall upon her with the dew,
The whole creation groans--How long
Ere all shall be made new?

Yet brightly on her smiles the sun,
A bounteous heaven delights to bless;
Oh, what shall be that fairer one
Wherein dwells righteousness?

Oh, happy world! Oh, holy time!
When wrong shall die and strife will cease,
And all the bells of heaven chime
With melodies of peace.

No place shall be in that new earth
For all that blights this universe;
No evil taint the second birth,
'There shall be no more curse.'

Ye broken hearted, cease your moan;
The day of promise dawns for you;
For He who sits upon the throne
Says, 'I make all things new.'

We mourn the dead but they shall wake!
The lost, but they shall be restored!
Oh, well our human hearts might break
Without that sacred word!

Dim eyes look up, sad hearts rejoice,
Seeing God's bow of promise through,
At sound of that prophetic voice--
'I will make all things new.'

--Sel.

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THE VALUE OF SUPERSTITION.

As Josephus was disposed to apologize for his countrymen the Jews, and to attempt to show that their restlessness under the government of Caesar was not the result of their religious laws, etc., (as shown in our August issue), so many Christians are disposed to apologize for the spread of a Revolutionary spirit, a spirit of insubordination, wherever the gospel goes; and they, like Josephus, disclaim the responsibility of themselves and of the Christian religion. But this is because both they and Josephus are tinctured with the philosophy of their times.

The liberty and equality which the gospel inculcates is much akin to the more shadowy typical teachings of the same, given to the Jews; and the natural results of this knowledge upon the unconsecrated are much the same now as then, leading to socialism, anarchism and various impracticable ideas on the part of some who are neither controlled by a well-balanced intellect, nor by the spirit of Christ, nor directed by a knowledge of God's time and method of righting matters now seriously at fault.

Josephus, writing for Grecians and Romans in Rome, manifests his object to have been, to show that the Jewish philosophies, no less than the Grecian, tended to peace, and submission to rulers; hence after reporting the Jewish views as nearly as possible to correspond to the Grecian, he adds, "on account of which doctrines they are able to greatly persuade the body of the people."

The intelligent portion of the world has always esteemed peace and good government as of vital importance, hence worldly-wise philosophers and statesmen have often approved and even advocated theories which they themselves at heart rejected as absurdities, simply because they realized the need of some "doctrines by which the body of the people might be greatly persuaded" to relinquish their freedom and submit to the ruling of the more able and crafty. Since fear is one of the greatest incentives, fear has generally been used; and since prejudice and

superstition are the ablest supports to fear, these have been cultivated by all philosophies. And by whatsoever name known, or accompanied by whatsoever appearances of learning--as colleges, learned men, books, etc.,--such philosophies (built upon superstition and prejudice) are really but vain imaginings of imperfect men, and reveal their ignorance of the truth.

Nevertheless, in some respects at least, the world has profited by these systems and their various errors, which have had the effect aimed at by them all--namely "to greatly persuade the body of the people" --through fear. And it is for the same reason (philosophical conservatism), that wise statesmen and thinkers of later times,--such as Webster, Clay, Lincoln, Grant, Bismarck, and others, while not able or willing to accept any of the modern creeds of Christendom, nevertheless have favored all, realizing the need of "doctrines which would greatly persuade the body of the people."

Mankind in general, in the present fallen state, is mentally unbalanced and incapable of reasoning logically on any question. Only the few, the exceptions, are capable of drawing logical conclusions on financial, scientific and social, i.e. political, problems. Hence the world had its season of greatest contentment (which in some respects should be sought by all) when the masses were in utter ignorance, and trusted and obeyed blindly the dictates of the abler, more logical, and balanced minds, which rose to the surface and gained the power. But avarice, greed for power and honor and wealth, continually corrupted this abler class; and the philosophies of oppression and superstition overleaped their bounds; and the sleeping world began to awaken; and the great Reformation of the sixteenth century followed.

By fits and starts the awakening of the Reformation time has since progressed. And it has brought with it revolutions-- political, ecclesiastical and scientific. This results from the dissemination of Bible truths among the people. The Bible is the greatest of all levellers; the greatest of all liberators; the greatest of all revolutionizers. It sows its seeds deep and broad, by showing that all men are of one blood; that all alike were condemned to death; and that all alike, king and pope and peasant and slave, were redeemed by the one sacrifice given "once for all;" and that there is only one way for all to come to God, and that as they come they must all stand upon one level of acceptance, because God is no respecter of persons.

Wherever these principles of the true gospel are appreciated they are recognized as a grant of liberty from God, which inspires the people to a realization of their common rights and privileges, and causes them to feel restive under earthly potentates both kingly and priestly.

Though the world possesses the blessing of greater knowledge, and that more widely distributed among the masses than ever before; and though with it they possess many more comforts and conveniences than ever before--yes, even luxuries formerly possessed scarcely by the few, are now classed among the necessities by the many; and though there never has been a period of such general freedom, --liberty of person, of thought, and of conduct; yet for all this, it is doubtful if there ever was a period of more general discontent.

Let none misunderstand our meaning when we assert, that the Bible is indirectly the source of this discontent, as well as of present enlightenment and progress. Had the Bible been kept in the background, hidden from the people under cover of dead languages, as Papacy designed; had the decretals and bulls of

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the church of Rome continued to be the standard and law of men's consciences; the dark ages would still continue, and ignorance, superstition and contentment would prevail now, as it did in the twelfth century.

Knowledge and liberty can only be profitably used, and without danger of bad results, either by perfect beings able and willing to reason out fully the results, and to voluntarily submit to such restraints and regulations as would be for the general good; or by imperfect beings, who are conscious of the imperfections of their minds and bodies, but whose hearts recognize the divine law and voluntarily submit every thought and act thereto; or by fallen beings under a just, infallible, rigorous government which could and would enforce righteousness.

To-day we see the knowledge of human rights spreading among the masses, and the chains of ignorance and superstition breaking, yet the people are unprepared for such liberty; they are unbalanced in judgment so as to be incapable of correctly estimating causes and effects; they are not consecrated to God, so as to be willing to be under the control of his will, expressed in the Scriptures; and we have no just, infallible government, able to enforce righteousness.

The result must be, that as superstitious dread of everlasting torment and other falsities depart, and the unwise, unbalanced masses gain a knowledge of their power, laws and governments, good, bad and indifferent, will all be swept away, and confusion and anarchy will obtain,--to the injury of all. That this very condition of things is rapidly approaching, all can see, who see at all. It cannot be repressed; it already has a great momentum and makes greater progress daily. It is both an evil and a blessing. Its first results will be evil, but it will prove to all mankind the absolute necessity of a just, strong government, which can enforce the right while men progress in knowledge--

without requiring the aids of ignorance and superstition to maintain its control.

And while the people will be getting ready to welcome such a government, God is preparing just such a government for them,-
-Christ's Millennial Kingdom. Under its beneficent reign, knowledge shall be greatly increased, and man restored to God's image, which has been almost effaced by the past six thousand years of sin, so that he will be mentally balanced again and able to reason correctly on good and evil, right and wrong, advantage and disadvantage.

So then, ignorance and superstition are more favorable to contentment than a little knowledge; and the worldly-wise of the past saw this, and to the benefit of all kept the masses under subjection to law by these means. And God permitted it so to be, until his due time should come, in which, under control of the King of kings knowledge shall be made so perfect as to turn aside its present danger and to make it the basis of a much greater and more enjoyable contentment than ignorance ever produced.

We are now in the transition period, from the rule of superstition to the rule of truth. Many seeing the trouble will be inclined to shrink back, and to desire ignorance and superstition to chain and restrain the masses; and attempts to perpetuate these restraints will doubtless be made; but since God's due time has come for knowledge to be increased none can stay its progress. The consecrated church occupies, as ever, a peculiar position, seeing and appreciating without fear the result which others will dread. We have no fear, because we see the glorious results to be wrought out thus. It is in order that we should not be in darkness, as the world, that our Father's plans are thus unfolded to those of his children who, led of his spirit, have an ear to hear.

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CHRISTIAN FREEDOM.

It is said that, after the emancipation of American slaves, when millions who had for years been subject to the master's law and whip, were suddenly given the right to control their own affairs, it was almost impossible to get the majority of them to do anything. In their degraded condition liberty meant license; and had it not been for their fear of everlasting torment, there is no telling what extremes might have been reached. Since then, experience has been a valuable educator to many of these freedmen. Many of them have learned that they must master themselves, control their desires and weaknesses, and overcome their sloth; and that they must really be both master and slave. Experience is slowly teaching them that sloth brings hunger and

nakedness and disrespect, and that diligence and sobriety bring honor and comforts and respect and a higher order of pleasure; and that now they must not only be their own masters, but also their own slaves.

So, too, it requires a large degree of experience, which is one sort of education, to enable our weak fallen natures, so long the slaves of that severe master, Sin, to use the liberty wherewith Christ makes us free.

If we were perfect beings as Adam was, in God's likeness, we should probably with present experience, find no such difficulty, but only pleasure and real advantage from fullest liberty. But alas! such is not our case; we are painfully conscious of our imperfections and downward tendencies; we find that as a knowledge of God's plan comes to us, the very freedom it brings becomes a snare to many. As they get the truth, and through it freedom from the superstitions and fears of error, wherewith Sin had bound us as slaves, the first tendency with many is apt to be toward spiritual lethargy and idleness, or into slavery to politics or business.

When the task-master, the law, is gone and can disturb us no longer, because we are "not under law but under grace" (favor), we are in serious danger, even while joyfully singing,--

Free from the law, oh, happy condition,
Jesus hath died and there is remission.

But, a greater responsibility rests unto us, in some respects, by reason of this liberty. To be "under grace" leaves room for our wills to act; to use this "liberty wherewith Christ hath made us free." Our liberty is a liberty to act; to co-operate with our Lord and Redeemer in overcoming our former master, Sin.

The fuller and clearer our apprehension of God's love, and of the length and breadth of his full salvation, the fuller will be our joy and our appreciation of "this liberty wherewith Christ hath made us free." The more we learn of the particulars of our emancipation, the greater and grander we find our liberty to be, and the more our joy, the greater is our responsibility. "Brethren, ye have been invited to liberty only use not liberty for an occasion to [serve] the flesh, but by love serve one another."-- Gal. 5:13.

The American freedmen found many of their former masters willing to take advantage of their weaknesses and ignorance, to get them into their debt in advance; so that they would be compelled to serve them virtually as before. So, those whom Christ makes free, find their old

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master, Sin, even while admitting their freedom, ready to take advantage of their weaknesses and to make them serve him

virtually as before; even while they are conscious of their emancipation. Those who are thus overcome are really slaves again, except in name.

What safe course, then, can such weak and inexperienced freedmen pursue? becomes a most important question to us all.

There is but one safe course. Because imperfect, we are unfit for self-control and incapable of using liberty to our own real advantage; hence we must really become slaves again. It becomes a question only as to whose slave. Left to itself, the question would soon solve itself; we would gradually become re-enslaved to Sin, with merely the name of being free, but without any of its advantages. There is only one other Master besides Sin, and that is Christ; and unlike Sin, he never enslaves any; all of his household are voluntary servants, and he treats them as "brethren." Though all such must be as obedient to his will as though they were the veriest slaves, yet he binds none; he compels none to stay, or to serve him. In a word, all his servants are voluntary slaves. His household is really a school where he is sole Master, using his authority for the benefit, education and development of his faithful ones.

The only safe course for those made free--justified by Christ--is this:--

Go to Christ at once, tell him of our joy and thankfulness for freedom; and of our realization of our own imperfections which incapacitate us for self control; and of our fear lest our former master by cunning devices might bring us into bondage; and pledging unqualified submission to him as his servants, ask that he take us under his control;--to teach us, to chastise us, and to make use of our time and talents, in whatever way he pleases.

But we query--

- (1) Would not this complete surrender deprive us of liberty?
- (2) Would it not put us completely under the control of a master, whose every wish such an agreement would bind us to consult and obey?
- (3) Is not all slavery detestable?
- (4) Is such a slavery reasonable?

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We answer (1), Yes, it would deprive us of liberty in one sense; in that we could not abide in his service, draw his pay, and have the blessings which his household enjoy, without full submission to his will regardless of our own. But this would not interfere with our freedom in that it would be our own voluntary act, and in that we should not be bound by Christ to continue in his service. We retain the liberty to leave, even after we accept the privilege to enter this service. It is a privilege, not a compulsion; a voluntary enslavement.

(2) Yes, full submission is required of the entire household; all are required to obey whether they see fully the wisdom of the rules or not; as they obey, they are made more and more to see the justice and wisdom of their Master's rulings. But surely we need not fear to fully submit to such a master. He takes advantage of our confidence, not to injure and enslave, but to bless us and protect us from our former master and enemy Sin. We can surely trust him who died to secure for us freedom from the service of Sin, and from his wages, death;--who purchased for us life and liberty. Ah, yes, this one is interested in us, and is benevolent, wise and powerful--our tried friend.

One there is above all others
Well deserves the name of friend.
His is love beyond a brother's,
Costly, free, and knows no end.

Which of all our friends to save us
Could or would have shed his blood?
But this Savior died to have us
Freed from Sin--restored to God.

(3) Slavery to sin, is detestable and galling indeed; enforced slavery of any sort is always dishonorable, both to master and slave. But the voluntary slavery of love, subjecting itself to righteousness and wisdom and submitting every talent and moment to the direction of this Master, is grandly noble, and, moreover, the very essence of wisdom.

A mother's love and service and slavery to her family, is but an imperfect illustration of this love-slavery; and yet it is justly regarded with respect and veneration.

(4) Our weakness and inability to rule ourselves, and to protect ourselves against being again entrapped, by our old master, Sin, shows us that the only reasonable course for us to follow, is to submit ourselves to the one interested in our welfare, who will raise us up and strengthen us. It would be the part of wisdom to thus submit to Christ if our reason were none other than a selfish one,--that thus we might escape the other, the cruel master, Sin, whose wages are suffering and death.

But there is another and a weighty reason why we should volunteer to enter the service of Christ,--namely gratitude. When we realize that all we have and are is of and through him, that all our liberty is his gift purchased with his own self-denying sacrifice, gratitude of the commonest sort demands that we not only thank him, but also that we show our appreciation by using our redeemed lives to his glory, in his grand and honorable service.

Seeing human weakness, and the crafty deceptions of Satan, Paul urged some of our fellow-freedmen, in his day, saying: As ye have yielded your members--servants to uncleanness and to

iniquity, even so, now yielded your members servants to righteousness unto holiness." (Rom. 6:19.) And again he says, "Being made free from Sin, and become [bond] servants [slaves] to God, ye have your fruits unto holiness, and the end everlasting life." (Verse 22.) And again he says: "I beseech you brethren, by the mercies of God, that ye present your bodies [in his service] living sacrifices, holy, acceptable unto God, your reasonable service." --Rom. 12:1.

So, then, the only safe course for any of the justified, lies in consecration; i.e., in a voluntary and full surrender to Christ. All others really become re-enslaved to Sin, even though they may despise the service. Others, knowing not how to use their liberty and not having full divine direction, are in some respect worse off than if still in ignorance and bound by superstition; for otherwise, their release becomes a fresh source of temptation, the more difficult, yea impossible, for such to restrain. Hence self-control is dangerous to a fallen imperfect being, though good and proper for the perfect. Hence the necessity that all who realize freedom through Christ's pardon, should submit themselves to their Redeemer's control.

Indeed we may herein see the wisdom of God's course in permitting mighty systems to bind the fallen race, with chains of ignorance and superstition, until the present time; when, the selection of the church, the Body of Christ, being about complete, full knowledge as well as full power to control, will be established in the earth; after the now rising and designed tempest (Dan. 12:1) shall have swept away present systems and broken their chains.

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KNOWLEDGE SOMETIMES A SNARE.

We have noticed some of the bad effects of knowledge (freedom from superstition, etc.) on the depraved world,--in the futile efforts of fallen men to govern themselves by the simple power of love of right; for the twofold reason of their lack of wisdom, and their lack of strength of character.

Let us next notice, the bad effect of knowledge (freedom from errors and superstitions) upon believers in Christ who do not submit themselves fully to his control. They are exposed, by their freedom to greater besetments from their own imperfect organisms. Thus for illustration: Some who had dreaded to speak an untrue word; who had been scrupulously honest; who had been generous toward the poor, and in support of religion; who had been prompt and regular in worship, both in the public gatherings of believers and in private and family worship; who in a word were exemplary persons,--more than they perhaps

imagined have been held and bound to such a life, by a fear that eternal torment would be their lot if any other course were pursued, than by real love of righteousness. It is easily seen that a knowledge of God's love and gracious plan, setting free such a one from his bonds of superstition, must have one of two effects upon him:--

The effect may be to make him less careful of his word,--of his business and social engagements; less generous toward the poor and toward religious work; less regular in God's worship, public and private; more disposed to gratify self, and less disposed to sacrifice anything for God or for fellow creatures than before; because the impulse of fear is removed, and must is replaced by may; and may is fought against, by every selfish interest which before selfishly urged the other course.

Or, the effect may be the very reverse: The fear being removed, and the love of God being seen the more clearly, the effect may, and certainly should be, to overwhelm the heart and lead it, bound in loving gratitude and appreciation, to the feet of the Redeemer; consecrated fully and forever to his service, and anxious, if but permitted, to share even the humblest part in carrying forward the great work which God has foreordained. Such a one will be blessed and enlarged in every way by his freedom. Seeing God's goodness and love, and having consecrated to God's service and will and plan, he will seek to copy and imitate his character and methods. Seeing the firmness and justice of God, he will seek to be more and more just. Seeing God's love and benevolence more clearly, he, while just and firm, will be more generous toward the weak and erring. Partaking of the spirit (the mind, the plan, the sentiment) of God, gradually, he will lose that selfishness which is always seeking its own advantage, and will begin to take so deep an interest in God's plans as to gladly sacrifice selfish desires, plans and conveniences, etc., etc., in the effort to fulfill the divine plan. His love for all for whom Christ died, will make him more than ever kind to the poor and sympathetic toward the unfortunate. More than ever will he desire to use money, and time, and influence, in God's service; because now, love has made self-sacrifice a pleasure. More than ever will he desire to acknowledge the Lord in all his affairs, and to worship him in private and with his family. More than ever will he be desirous of meeting both publicly and privately for worship, and for the study of the Master's will, with those "of like precious faith" and consecration. And less than ever will he crave other fellowship or company, except he can at least have a hope of telling them of the full salvation and of the gracious Master he has found.

Some of his unconsecrated friends, may think and say of him, that he is a fool-- a very slave to Christ, doing and enduring in his Master's service (willingly, gladly), what they would not

endure under any consideration; not even in the interest of self, the master they chiefly consult and seek to please.

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But oh, how differently the truly consecrated feel:--

Oh what comfort it brings,
That soul sweetly sings;
I am safe from all danger
While under his wings.

A slave?--Yes, a willing slave; and yet free to leave the service and go away, if he wills. A menial servant?--Yes, and one whose chief anxiety is to do the work to the approval of the gracious Master. One whose only fear is to displease, or to be rejected from the work. These are the only ones on earth to whom knowledge and liberty have brought the proper fruit so much desired by all, namely contentment. And truly as it is written, "Godlikeness with contentment is great gain."

Then--

Farewell ye dreams of night,
Jesus is mine!
Mine is a dawning light
Jesus is mine!

All else my soul has tried
Left but an aching void;
Jesus has satisfied!
Jesus is mine!"

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BE NOT ENTANGLED AGAIN.

"Stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."--Gal. 5:1.

Few get truly free from errors and superstitions, because few seek earnestly enough the voluntary enslavement to Christ, referred to above. Stepping out of one error and bondage of superstition, they step into another because of their own weaknesses. As we have already shown, none are strong enough to stand alone, and there is but the one we can lean on, and not be taken advantage of and deceived, enslaved and bound again, all our present surroundings being imperfect or evil.

All such enslaving, binding entanglements are deceptive; they all appear harmless or even beneficial, else few would be thus entangled. One of the very deceptive entanglements of our day, which hinders more than all others together, perhaps, that fullness and closeness of heart-fellowship with Christ, the only Master, is the prevalent idea that in joining the one church,

whose names are written in heaven, we should also join some one of the numerous earthly organizations which each claim to represent that one true church, and whose creeds each claim to represent the "one faith"--"the faith once delivered unto the saints."

The impression is freely given, and is generally received, that to fail to become bound to some earthly sect, is to fail of membership in the one true church. The innocent soul, freed from Satan's service through Christ, is told truly that it cannot stand free alone, but instead of being pointed to Christ as the only Master and to the Word of God as the only rule for faith and service, they are pointed to the various sects as representing Christ, as appointed by him to receive their services, and they are pointed to the doctrines of these sects as taking the place and showing the real meaning of God's Word.

To become a probationary member of

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the one true church, "whose names are written in heaven," the conditions are first, a realization of our own imperfection and condemnation as sinners; secondly, of Christ's full atonement for our sins; thirdly, implicit faith in his love and goodness and in all his exceeding great and precious promises, however beyond the range of human skill or thought; and fourthly, a full consecration to him as our Lord and Master. These are the only conditions of our acceptance in the true church and they imply fullness of consecration, to do and be whatever our Master may desire, as we shall continually seek to grow in his grace and in the knowledge of his will. But to become a member of one of the earthly organizations, (churches), means to bind one's self beforehand, to believe and do neither more nor less than is stated in their creed and "covenant."

This leaves no room for the spirit of the truth to guide into all truth, and to show us things to come (John 16:13); no room for growth in grace and knowledge; and as a consequence, the new member, if he shall remain faithful to his covenant with the sect he has joined, can get no nearer to a full understanding of the truth, and no nearer to a full consecration, than the other faithful members of the same sect. He is bound by a creed seldom understood, and by a supposed interpretation of the Bible, framed by fallible men in a time of great ignorance and superstitious fog, which originated in Papacy in the dark ages.

When thus bound they are led to believe that every service rendered to such organizations, composed for most part of "tares," is service to the true church, the "little flock" of overcoming and fully consecrated believers. They suppose that money spent in cultivating sectarian pride, is sacrificed to the Lord; that fairs, suppers, and many worldly and questionable schemes to get money, are work for the Lord, and for the truth;

they suppose that time and energy spent in getting repentant souls, and many others not repentant but merely alarmed, into these sects, where they will be blinded to a higher consecration, and bound and held back from growth in grace, knowledge and love,--this they are deluded into supposing is "working for Jesus!" Alas! how sadly some are thus, in the name of the Master and in the name of the true church, entangled, misled, yoked up to error, and hindered from hearing his Word, and from following in his footsteps. A fellowship with the world, and the spirit of the world, and worldly follies, extravagancies, manners, customs and views, is thus substituted for fellowship of saints under the deceiving titles of Church and Christian.

Whoever has gotten free from such entanglements and has found the Master and submitted all to him, should take heed indeed that nothing--neither Protestant nor Catholic, church or priest, shall come between his heart and the true Lord and Teacher, Christ Jesus. And it should be the chief and most enjoyable service to the free, to lead others out of bondage of Sin and into the service of Christ. But, touch them gently as you seek to set them free! Remember that they have learned to love the galling yoke and chain; and some at least wear it lovingly and patiently, supposing that the Master placed it on them. Apply the oil and wine, to strengthen and mollify, and touch their weak sore-spots as gently as possible. The true ones are deceived, inveigled sheep belonging to our own one fold, and the Master seeketh to lead them into it, and you are his messenger. Be wise for his sake and theirs.

Then, too, there are other bonds of error, outside the pale of the great organizations which claim to be the living church but are dead. There are forms of error purporting to be the light of advanced truth, which only the elect will probably escape, in this evil day. Their full consecration, and faithfulness to the Master, will keep them so near to him that no such plague shall come nigh their dwelling. Being filled with the truth and with the spirit of the truth they will quickly discern error, so that it will have no power to entrap and enslave them.

To all, therefore, who have separated themselves from former entanglements and who desire to continue to stand fast in the liberty wherewith Christ hath made us free, we would say, Let us live very near the fountain-head of truth; imbibe its spirit freely; take a firm and positive stand for truth and be faithful at any cost. The Master we would thus obey, our sure and safe Guide, will be with us to the end. He will never leave us nor forsake us, nor suffer us to be tempted above that we are able to bear, but with each temptation provide also a way of escape.

A thousand may fall at my side,
Ten thousand at my right hand;
Above me his wings are spread wide,
Beneath them in safety I stand.

His truth is my buckler and shield,
His love he hath set upon me;
His name in my heart he hath sealed
E'en now his salvation I see."

[In our October issue we hope to examine the question of THE TRUE CHURCH, and the liberties and restraints of its members.]

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THE CURSE LIFTED.

A curse signifies an opposition, a punishment. Ever since the representative of our race was tried in Eden, and transgressed God's commandment, the curse of that broken law has rested upon him and upon all whom he in trial represented --all the Adamic race. That this is so, we need not stop to prove at length; we merely refer the reader to the many scriptures which declare it, and the many which declare that it will be removed.

But if the Scriptures were silent on the subject, our experience proves that a curse rests on mankind. The anguish, sorrow, distress and death, which attend us from the cradle to the tomb, all tell us that a curse rests upon us. Surely we would be justified in reasoning that, if man were in full harmony with his Creator, something much better than he has, would be his portion. And looking into God's Word this thought is corroborated. We find that when man was sinless and in harmony with God, there was no curse, no sorrow, no wearying labor, no pain, nor dying; but joy, peace, life and communion with God. All our distresses are included in the term death, because they all surely lead to it, and are caused by it. And this curse--DEATH--passed upon all men in that all had sinned in the person of their representative Adam.--1 Cor. 15:22; Rom. 5:12.

It was God's law that cursed us. And since the law is the expression of God's mind, or decision, it was God's curse that came upon us. Every law, to be made of force, must contain a penalty or curse for its violation. This curse is elsewhere termed by the Apostle an "ENMITY," which word has much the same meaning as curse. (Eph. 2:14,15.) Enmity signifies an opposition to--a resentment.

Not only has God, represented by his law, a just and righteous opposition or enmity toward sinners, but the sinners have since come to have an opposition or enmity toward God, without a cause. Cast off, from communion and fellowship with his Maker, man went headlong into evil; and the more he lost God's image and the more degraded he became, the more opposition and enmity he had toward that which is good and holy and right.

"The darkness hateth the light," and the darker the hearts of men became the more enmity they felt toward God.

Now, if God and man ever again come into harmony, and are made at-one, he who makes the at-one-ment must entirely remove this enmity. Then "There shall be no more curse."--Rev. 22:3.

Some would make it appear that the only enmity, is that which man feels in opposition to God and righteousness; but such see only one side of the subject. What about God's opposition to the sinner, which drove him from Eden into sorrow and death? Any theory which fails to recognize this, fails entirely; for there have been some of the race in all ages who felt no enmity toward God, but desired the blessings of his favor--Eden life and joy in his fellowship: yet such never were brought back to the original condition. And any with whom God deigned at all to commune, were made to feel that his enmity, his opposition, his curse, as a barrier still separated between them as sinners, and himself as holy. This was shown in various ways, but in none more emphatically than in the SACRIFICE FOR SIN, which they were obliged to offer, before they could have communion with God.

In these sacrifices there was remembrance or acknowledgement of sins; and since they were repeated, it proved that they never really took away sin (Heb. 10:3,4), or removed the curse. But these were typical of a better sacrifice, which God himself provided in due time, which did, once for all and forever, remove the sin, the curse, and the enmity on God's part.--Heb. 10:5-10.

The idea that the enmity is all on man's part, carried to its legitimate end, leads to the very absurd conclusion, that man got angry with God and went out of Eden full of enmity; and that he would not commune with God. Then God is represented as remonstrating and pleading with him to return and have his communion and fellowship. Man refuses, and turns his back on his Maker. God sends prophets and teachers, but man spurns them. Finally God concludes to make a great sacrifice to men to appease THEIR wrath and to win their love. This theory would represent God as saying, I have been too severe; if I had it to do again I would not be so strict; I would pardon sin quickly before you had time to get angry with me for my justice, and cast me off from your favor and love. I would bless instead of cursing you; my love for you has conquered my justice and love of right, entirely. Come, now, see what an evidence of my repentance I am willing to give. My son shall die merely to show and assure you that your sins are pardoned, and that I am anxious to have your good will. What a God that would be? Both men and angels would have in contempt such laws and such a lawgiver.

How different from this is the truth on this subject! Jehovah declares his JUSTICE as unalterable as his LOVE, and that infinite wisdom and power make possible the harmonious operation of both. He assures us that justice is the very foundation of his throne; that the empire of the universe, and the laws for its government are upheld by justice.--"Righteousness and justice are the prop of thy throne." (Ps. 89:15. --Lesser.) While stern Justice was reading to Adam the penalty of the broken law--THE CURSE--Love was telling him that there would be a deliverance. Men might have supposed that God would relent, and not long enforce the penalty; they might have supposed that God's enmity or opposition to sinners expressed by the curse of his law would be forced aside by his love; but if they did thus imagine, the long years of death's reign should have shattered such hopes. And when God declared that he changes not, and will never clear the guilty (Mal. 3:6, and Exod. 34:7), any false expectations might well be extinguished.

Then we may well inquire, If God's justice can never yield, how can his love help us? Infinite Wisdom was equal to the emergency, and God removed the enmity of his own just law by providing a ransom, a representative or substitute, to take man's place before the law, to suffer the just for the unjust. And thus, while he did not destroy that law, which was just and holy and good, Jesus destroyed its enmity or opposition to the Adamic race, by himself enduring its curse, as it is written: "He was made a curse [i.e., he was cursed, he bore the penalty of the curse--death, destruction] for us."--Gal. 3:10-13.

Because Jesus was our representative or substitute [See Webster's definition], therefore, the curse belonging to us fell on him; and the enmity or opposition against us, was reckoned against him. He was treated as man's representative or substitute, cast off to die, as an enemy, and a sinner. Remember his dying words, "My God, my God, why hast thou forsaken me?" Yes, "He is our peace, who hath made both (Jew and Gentile) one, and hath broken down the middle wall of partition, having abolished IN HIS FLESH the enmity."-- "That he might reconcile BOTH [Jew and Gentile] unto God, in one body, by the cross,--having slain the enmity [opposition, condemnation, against both Jew and Gentile] thereby." "For through him we both have access, by one spirit unto the Father."--Eph. 2:14-19.

Both Jew and Gentile needed to have a work done for them. Not to make God right, in their eyes, but to render them acceptable with God. Not to atone for any injustice on God's part, but for unrighteousness (violation of God's law) on their part. Jew and Gentile are here kept distinct in speaking of Christ's work of reconciliation, because, while all were of one family originally, and all condemned in Adam, the Jew had been separated from the others and given another trial (typically) under Moses' Law--in which also they had failed, forfeited life (typically) a second

time. So that had their covenant been real,--and not merely a typical one, the death penalty under it would have been final and hopeless, the Second Death,--from which there is no hope of recovery or resurrection.

Our Lord Jesus, by his death, not only bore all the penalty against Adam, and hence against all condemned through Adam; but as a Jew he met, on behalf of all Jews, all that special condemnation which was upon them because of failure to keep their Law covenant. There was no "access unto the Father" as long as the enmity (opposition) of his just law barred us off as sinners; but when Jesus became our substitute and suffered the condemnation, he thus destroyed all claim and enmity of the original law against us on account of Adam's disobedience as well as the condemnation of the Mosaic Law against the Jews. "Now therefore ye are no more strangers and foreigners," and outcasts from the Lord and his communion,

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but are "made nigh by the blood of Christ."--Eph. 2:13,19.

Jesus offered himself as a sacrifice, not for God unto men, to appease their enmity or opposition, but "unto God" "for men," to remove the righteous enmity and curse of God's law which was against men because of their sin.

But, note, the Law of God has not been changed; right is still right, and wrong is still wrong, and will ever so remain; but mankind has been purchased out from under the dominion of the curse, or penalty, which resulted from the original violation of the law. Mankind is reckoned as now belonging to him who bought them with his own precious blood. The claims of the law being all settled by him, the entire control of men is delivered to the Lord who bought them. Whatever now shall be done with them he shall do it. He may do what he will with his own--thenceforth "the Father judgeth no man, but hath committed all judgment unto the Son." Having purchased all mankind, he is therefore "Lord of all."--John 5:22; Acts 10:36.

Having delivered mankind from the dominion and curse of the perfect law, abolished the legal opposition--the curse of death which was against them--the work of Messiah is toward men, and not toward God; and for this work he takes to himself his great power, and will reign. The object of his reign will be to destroy man's enmity to God and his law, and to re-engrave that law upon their hearts.

Thus, our Lord not only releases us from the penalty of Adam's violation of God's law, but more, he releases us from all accountability to the Father's law; for having "bought us" we are under whatever laws or arrangements he may make for us. True, he will make no arrangement but such as is part of the Father's plan; but (as shown in August TOWER--Ransom or Pardon

Which?), it is the Father's plan to deal only with perfect beings, and to have but one perfect law, viz., the obedient may live, the disobedient must die. If placed under this law (though it is just and holy and good), we fallen, depraved creatures could gain nothing by a release from the penalty of Adam's disobedience; because, we would violate this law unintentionally at once. Hence, that good law would not be good for us, now. It was made for perfect beings who could obey if they would, while fallen humanity cannot. Even released from Adamic condemnation, we realize that it would profit us nothing, if thus put under Jehovah's perfect law. As Paul suggests, it would be a fearful thing for imperfect beings to fall into the hands of the living God.--Heb. 10:31.

The purchase plan was adopted, therefore; so as to transfer man from accountability to the uncompromising law, under which he was created, into the complete control of his Redeemer, Christ Jesus; who for a time puts all under a compromising law, which takes cognizance of men's weaknesses and inflicts lesser penalties (as well as the death penalty--which is the only one in the Father's perfect law for perfect beings) according to the willfulness of the disobedience.

But, this change of jurisdiction, from God's judgment-seat to the judgment-seat of Christ, is not a permanent change. It is only a temporary measure, made expedient because of man's fall and because he had been redeemed, and was to have a fresh trial for everlasting life; and because he could not stand trial in the higher court. During the Millennial reign, Christ will not only be the Judge, but also the Priest and Physician and Lifegiver; to restore men to perfection, step by step, as under his judgment they are found worthy; until all shall be tested, and the disobedient cut off from life. (Acts 3:23; Rev. 20:9.) Then, all the worthy having been made perfect, the perfect law will be very good for them; and we read that then, the Son shall deliver up the kingdom to God, even the Father,--his special law and special judgment being over.--1 Cor. 15:24,25.

The work of reconciliation toward God for man's sins was quickly accomplished, for Jehovah waited to be gracious. And when after laying down his life on our behalf, our Redeemer ascended up on high and there appeared in the presence of God for us, and presented the price (his sacrifice) as the redemption price of all, it was at once accepted by the Father, and the holy spirit (with gifts) was at once given (at Pentecost), as the evidence of God's reconciliation--the seal of acceptance to the consecrated waiting disciples. While there has been much error held with reference to God's character, representing him as without love, and the embodiment of stern justice only, there was in it much truth also. Like many subjects, this one has two sides; God is both loving and just. Our Father's love could not override his justice and could not acquit the guilty. The penalty

must first be fully met before his love could embrace and own the sinner as his child. This was witnessed to and sealed at Pentecost and the words are now true:--

My God is reconciled,
His pardoning voice I hear.
He owns me for his child,
I can no longer fear.
With confidence I now draw nigh,
And Father, Abba Father, cry.

But the reconciling of men is not so quickly done. While some were anxious for reconciliation and restoration to divine favor before Pentecost, and could only receive it in part, and that after typical sacrifices for sins had been offered, yet the great majority have wandered so far from God, and have had the divine likeness or resemblance so effaced, and their ideas of right and wrong, justice and injustice, so warped and twisted, and their eyes so blinded by evil and error, that they love their degradation. They will require a thorough course of training before they can appreciate the privilege now offered them through and by Christ. Only the few, are ready for this during the Gospel age; and these are offered a share with Christ in the future work, on conditions. The vast majority, however, must be released from prejudice, superstition and blindness, before they can see; and this great work of making known to men God's love and favor and their need of it, we are informed by the Scriptures, will require an age--The Millennium.

The reason of this is apparent: It will require all of the Millennial age to rewrite the law of God upon the hearts of men. When perfect, before the fall, the law of God was so thoroughly imprinted in man's nature, his judgment of right and wrong, his conscience, was exact; so that no written law upon tables of stone was needed. Man, a moral image of God, had a conscience so delicately adjusted that it would decide instantly what was right and what wrong. His difficulty, as we have already seen, was that he did not fully appreciate the evil or curse or enmity, which was the penalty of wrong-doing.

But, cast off from the fellowship and communion of God, by reason of sin, this law became more and more obliterated; and instead there sprung up an enmity or opposition to the law which they acknowledged as good, but found themselves less and less able and willing to observe. Paul refers to this blotting out of the image and knowledge of God and his law, saying: "When they knew God they glorified him not as God, neither were they thankful; but became vain in their imaginations, and their foolish heart was darkened." "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind." --Rom. 1:21,28.

About two thousand years after the fall, and when the original law was well nigh erased, God selected the small nation of Israel, and made covenants with them based on their keeping his law, which being so erased from their hearts, was expressed to them in commandments on tables of stone. But, as God foreknew, the law in stone only re-condemned them; for none could render full obedience except with it written in their hearts, as a part of their very being. They must be constitutionally right, and just, and loving, else they would be constantly warring against themselves and unable to obey perfectly. But that law served to give them an idea of their need of divine favor, rather than justice;--their need of having their penalty paid, and also of having the law re-written in their hearts.--Jer. 31:33,34; Heb. 8:10; 10:16.

Though Satan and sin have done a terribly degrading work in man, putting darkness and error for light and truth, we may still find traces of the original law, in the most degraded of men, the world over. Even savages have some ideas of right and wrong, justice and injustice, however crude. Paul testifies to this also, saying of the heathen: "These having not the [written] law are a law unto themselves, which show the work [some evidence] of the law written in their hearts, their conscience also bearing witness."-- Rom. 2:14,15.

It is because this law has been so nearly blotted out of the once perfect human nature, that it will require so long to restore it to perfection. This law must gradually be again interwoven into human nature before it will again be an image of God, and at one with him. When so restored to God's image, all doubts as to what is right and what is wrong, and all preference for the wrong will be at an end. With his whole nature right, the law of God written all over him, as the law of his being, man will be prepared to do right--not from fear, nor for reward, nor because some one would see or some one would not see, but because right is right-- the very same motive of righteousness and justice which governs all of our Maker's actions.

Then, God and men will be entirely at one--in perfect harmony.* Then, it will be seen that God's laws are only blessings; that they are the only prevention of sin, the source of misery. When God and his creatures are thus made entirely at one, the at-one-ment will be complete, and then Christ the Mediator who died to redeem, and reigned to restore men to God, will "deliver up the kingdom to God, even the Father." (1 Cor. 15:24.) All enmity and curse will have been destroyed; the enmity (opposition) of God's law having been cancelled, and man's enmity to the law removed by a restitution to original perfection, the image of God.

In harmony with this is another Scriptural statement: "If while we were enemies we were reconciled to God [the opposition and curse of his violated law being lifted] by the death of his Son,

much more, being reconciled, we shall be **SAVED** by his life;" i.e., brought back into that condition of perfection and harmony with God and His law, where we will be no longer condemned but approved. (Rom. 5:10.) This is another brief statement of the same glorious truth by the Apostle. When the work of Christ is fully accomplished, "Then there shall be no more curse;" "for the former things" [the evil incurred through Adam's transgression] will have passed away (Rev. 22:3; 21:4), being put away legally by the sacrifice of Christ, and put away in fact by his glorious reign. "Behold the Lamb of God that **TAKETH AWAY THE SIN OF THE WORLD**," for "Christ hath redeemed us from the curse of the law, being made a curse for us."

*We here deal with the great mass of the world and purposely omit mention of two comparatively small classes--the church selected in the Gospel age, and the finally impenitent of the Millennial age. (Acts 15:14; Matt. 25:46.) Because previously mentioned, it is unnecessary to interrupt the statement of the general plan as it relates to the great mass of mankind.

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PEACE IN TRIBULATION.

"Trust ye not in a friend, put ye not confidence in a guide, keep the doors of thy mouth from her that lieth in thy bosom; for the son dishonoreth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law; a man's enemies are the men of his own house. Therefore I will look unto the Lord; I will wait for the God of my salvation: My God will hear me."-- Micah 7:5-7.

The beloved and faithful Apostle Paul wisely counseled the church, saying--"If it be possible, as much as lieth in you, live peaceably with all men." (Rom. 12:18.) But in the outset he plainly admits that it may not always be possible; and we are taught that to maintain peace under some conditions would be wrong. Paul shows plainly the character of the effort we should make for peace,--that we should cultivate a loving, affectionate disposition toward others, in honor preferring one another; not slothfully casting our cares on others, but diligently bearing our own burdens to the full extent of our ability; providing things honest in the sight of all men for ourselves and those dependent upon us, and kindly sympathizing with and helping to bear the burdens of others who are overburdened; putting away vanity and self-conceit;

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not minding high things, but condescending to men of low estate; and if rewarded with evil, overcoming the evil with good--if it be possible.

And yet, strange to say, it is not always possible to secure peace with those about us, even with the most careful manifestation of such a disposition. Peace on such terms is secured with all those who love righteousness, truth, and fair dealing; but it is not so secured with others. With the world in general, peace and harmony is only secured by lowering your principles of truth and righteousness to conform to their ideas. Many do this in whole or in part, and verily they have their reward; for "the world will love its own." But those who closely adhere to the principles of Christ and faithfully carry them out, must not expect to have peace with the world--"In the world ye shall have tribulation;" "They that will live Godly shall suffer persecution." It is not possible in this age to have it otherwise. The apostles found it so, and so did the Lord. And he said for our encouragement, "If the world hate you, you know that it hated me before it hated you....The servant is not greater than his Lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me.

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If I had not come and spoken unto them they had not had sin, but now they have no excuse for their sin. But now have they both seen and hated both me and my Father. But this cometh to pass that the word might be fulfilled that is written, --They hated me without a cause."

If after the same manner, we find persecution instead of peace in the world, we should not think strange of it, or change our course of action, but should follow on in our Leader's footsteps, letting our light shine in words and deeds of no uncertain sound, however severely they reprove the works of darkness, and bring hatred and persecution from those who love darkness rather than light. If the Lord and the apostles and all the faithful saints had just kept quiet and said nothing about the truth,--the kingdom to come, and the overthrow of present evil powers civil and religious, in order to its establishment; if they had flattered, approved, and worked in harmony with the Chief-priests and rulers of the synagogues, and conformed to the ideas of the masses of professed religious people; if they had just let them alone to work out their own plans and ideas without interference, doubtless they could have lived at peace with all men and had no persecution. And just as surely as we let the world and worldly religious systems, etc., alone, to do their own will, without warning or remonstrance against their evil character, and erroneous teaching, we also will escape persecution and live at peace with the world. But as surely as the

Lord did not do it, we must not do it; unless we are willing to turn aside from the narrow way and to give up the prize of our high calling.

Although the Prophet had foretold that Messiah should be the Prince of Peace, yet when Messiah came, he said in almost the same words as the Prophet above quoted, "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household."--Matt. 10:34-36.

Though this has been true in a measure during the entire age, it is specially true in the harvest or end of the age, when the sickle of truth is doing its work of separation; for in the time of harvest, not only are Christians to be separated from the world, and wheat from tares (the true from the false), but the ripe wheat is also to be separated from the unripe. And so it will probably be true of the faithful now, as it was true of our Lord, that they shall be left alone. He said even to his disciples, "Behold the hour cometh, ...that ye shall be scattered every man to his own, and shall leave me alone."-- John 16:32.

When our Lord first started in his ministry he was glorified (honored) of all (Luke 4:15), and men "wondered at the gracious words that proceeded out of his mouth;" yet faithfulness to the truth quickly aroused hatred and opposition. Very soon the great ones in the church began to oppose him bitterly; but still many of the common people heard him gladly. And it seems that persecution from his earthly kindred was not lacking in his case, and that he was unwelcome in the home of his childhood; for he said, "The foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head." (Matt. 8:20.) His brethren did not believe on him, and seemed ashamed of the unpopular notoriety which his course brought upon them as a family. And though Jesus walked no more in Jewry [Judea] because the Jews there sought to kill him, his brethren urged him to go, notwithstanding the danger, and do some of his mighty works there. But Jesus replied to them, "My time is not yet come, but your time is always ready. The world cannot hate you; but me it hateth [and they seek my life] because I testify of it, that the works thereof are evil. Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come"--neither the time for manifesting his power to the world, nor to lay down his life as a sacrifice. (John 7.) His mother was doubtless always in sympathy with him, though she could not fully understand him and with a true mother's love, as well as the love of a disciple, she shared his reproach and followed him to Calvary and the tomb.

But while the world, and the nominal church, and they of his own house, were arrayed in opposition to the Lord, he turned to

his disciples and said, "Who is my mother, and who are my brethren? He that doeth the will of my Father, the same is my brother, and sister, and mother." (Matt. 12:50.) And yet the hour came when even these were scattered, and he was left alone. The persecution became so severe that they all fled.

And so it will probably be in the end of this age with the body of Christ. The separation must come closer and closer; friend after friend will depart; and foes will become more numerous and bitter in their opposition, until the reproach will rest so heavily upon the faithful, that all not like-minded will depart and leave them alone--alone in their fearless defence of the truth, alone in their bold declarations of the presence of Messiah and the setting up of his kingdom which shall overturn and destroy all opposing powers; and alone in bearing whatever of reproach or persecution such a course may bring.

If such is to be the stormy pathway of the saints in this day of harvest separation, how necessary is the counsel of the Prophet at the head of this article-- "Trust ye not in a friend; put ye not confidence in a guide, etc." To trust in and take counsel of former friends, however dear, with reference to our present course of action, is dangerous. Unless they join us in the same narrow way of sacrifice, we must generally keep our thoughts and purposes to ourselves, with a resolute determination to accomplish our Father's will at any cost; for their very love for us will often cause them to bitterly oppose us. And in the end even that love will sometimes turn to hatred.

We may not put confidence now in former guides however much we had esteemed and revered them--whether they were the ministers of the nominal church, or parents, or husbands, or Christians of considerable advancement, highly esteemed for their work's sake. None of these must be looked to as guides now; for the tests are now being applied to all. --Every man's work is being and shall be yet more thoroughly tested--so as by fire --and only those who can stand the tests themselves can be helpful to others. And even the wife (or husband) who hitherto shared your joys and sorrows, and entered into all your plans, will not now be able to sympathize with, or comfort, or help you in this way, unless of the same consecrated class. Hence the counsel of the Prophet, "Keep the doors of thy mouth from her that lieth in thy bosom." If not of the fully consecrated class, she cannot understand or appreciate the prize for which you run. She can see only the thorns in your way, and her share in bearing some of the reproach with you, and her efforts will, in kindness to you and in the desire to reach her own ambitions, etc., be directed toward dissuading you from your course.

To whom then shall we look? Must we walk the thorny pathway alone--with foes and dangers all about us? If we should, as individuals, be left entirely alone, so far as human sympathy is concerned, we should be willing; for the disciple is not greater

than his Lord, and he was left alone; yet not alone as he said, "because the Father is with me." But we are not, and probably shall not be so alone as he was; for other members of the body are now in existence, and their hearts are one in love and sympathy. The Prophet speaking for this class directs us where to look for help, for comfort and consolation, saying, "Therefore [though all other helps and comforts fail] I will look unto the Lord; I will wait for the God of my salvation: My God will hear me."

This must be the attitude of the saints. They must look to the Lord--through his Word--to learn his will, his plan, and the part he would have them take in the execution of that plan, and then go about their Father's business with an eye single to his glory, taking comfort and rejoicing in his words of encouragement, and his exceeding great and precious promises. In him, through his Word, we must find our friend, our comforter and guide. But we must wait patiently for the grand outworking

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of his plan--Rest in the Lord and wait patiently for him. Commit thy way unto the Lord, and he shall bring forth thy righteousness as the light and thy judgment as the noonday.--Psa. 37:5-7.

During all this time of patient waiting under affliction we rejoice in the full assurance that God is causing all things to so work together as, in his own best time, to establish universal peace on a sure and permanent basis. But before that peace, must come the lash, the tumult, and the storm. Before Christ can reign as "Prince of Peace," he must rule with the rod of iron, subduing all things unto himself and establishing his own righteous authority. Peace on any other basis than that of righteousness is not a proper peace, nor is it the peace which God wants. In its very nature such a peace cannot last, and while it lasts it is injurious.

If a parent would have peace in the home circle, it should be established on the recognition in the family of the righteous principle of parental authority over children who have not attained their majority, and respectful consideration for their wise and loving counsel from those who have come to that age. If the adult child would live at peace under the paternal roof, it should be on his part with a cheerful concession of the rights and privileges of every other member of the family, and a careful attention to filial and fraternal duties; and with the recognition on the part of parents and brothers and sisters of the righteous principles of his individual rights, and liberty of conscience, to serve God and his fellow-men, or himself, or them, according to the dictates of his conscience. When we were children, we were wisely placed by God under parental authority, but when we become men, we are subject to God only, though he directs that we still be subject to the civil powers that be, as long as he permits them. If we would have

peace with our neighbors, it should also be with a recognition on the part of each of the natural and inalienable rights of each other as individuals, and a proper respect and regard for those rights, whether esteemed as wise or unwise. To seek peace on any other ground is merely to cry, "Peace, peace, when there is no peace."

If we are saints, our individual liberties and right will not only be exercised in the interests of peace, but for that lasting peace which is founded on the firm principles of righteousness--the recognition of God as the rightful sovereign of earth; and of the common brotherhood and equal rights of all men. And while we boldly assert these principles, and rule ourselves and those under our authority and care accordingly, we must wait patiently for the grand result.

The Prophet adds another word of encouragement saying, "Rejoice not against me O mine enemy: when I fall I shall arise; when I sit in darkness the Lord shall be a light unto me." (Micah 7:8.) How like our Lord's expression, "I have meat to eat that ye know not of;" and Paul's triumph in affliction, and rejoicing under persecution. However dark our way may grow, the Lord will always be our light if we walk in close harmony with him. And though we fall in death, our power and strength will be renewed, and glory, honor and immortality will be granted when we rise in the likeness of our Lord, as his bride and joint-heir, to carry on to completion the grand work of establishing peace on earth and good will among men.

But let us not forget our Lord's words --"A man's foes shall be they of his own household. He that loveth father or 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. 10:36-38.

There is still another thought to which we would call attention before leaving the subject. It is that precious promise recorded by the Prophet Isaiah (26:3), "Thou wilt keep him in perfect peace whose mind is stayed on thee."

Well says one, I do not see how this can be true in view of the scriptures above quoted. It seems to me the Christian's experience if he is faithful, is very far from peaceful. Look at Paul and all the martyred saints of the past: and look at the Lord's sufferings.

True, from the world's standpoint, such experiences look to be far from peaceful; but if it were not for the deep under current, the gentle steady flow of communion and harmony with God, the Christian character could not stand amid the surging billows that disturb the surface. Like an iceberg, towed by a powerful under current, the Christian is upheld and borne onward by the strong under current of peaceful communion with God, and thus

moves grandly on in opposition to the counter-surface-currents, steady and tranquil even in the midst of the wildest storms. Men of the world look on and wonder because they know nothing of this grand, silent motive power.

The mind thus stayed on God is kept in perfect peace even in the midst of persecution, just as the depth of ocean is calm and quiet while the surface is lashed with storm and tempest. Peace is not enthusiastic, ecstatic joy, but real joy can never be experienced without the firm foundation of peace. Peace is calm, quiet, restful tranquillity. When our Lord said to the raging winds and waves, "Peace be still," "there was a great calm." The sun may or may not have shone out brightly, but no matter, the peace, the calm quiet rest, had come.

It is not continuous, delightful, ecstatic joy, that is promised to the Christian, but this calm, quiet, restfulness, which comes from acquaintance with God and his great

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plan of salvation, and implicit confidence in his love, and power, and wisdom, which in due time will cause all things to work together for the accomplishment of his grand designs. You may be troubled on every side, but you will not be in distress; you may be greatly perplexed, but you will not be in despair, unless you throw away your confidence in God, and cease to consider and meditate upon his word.

Those who abide in him by faith, will never know the feeling of despair. They may see every earthly tie severed, and realize to the full that in following Christ, their bitterest foes are those of their own household, and those whom they once regarded as members of the household of faith; yea, they may realize the loss of all things earthly, yet their peace will never be disturbed, if their minds are stayed on God, trusting in the sure outworking of his marvelous plan, and patiently awaiting and working in harmony with him for its development.

MRS. C. T. R.

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EXTRACTS FROM INTERESTING LETTERS.

Neshannock, Pa.

DEAR BROTHER RUSSELL:--I am glad to tell you that I am still resting my hope on the finished work of my Redeemer, his unchanging love, and his all sufficient grace. Although of late my pathway has not been strewn with roses, neither my pillow a very downy one, nevertheless I realize the everlasting arms of

God's unchanging love are entwined around me bearing me up, amid the varied trials and conflicts which are but for a moment, but working out a far more exceeding and an eternal weight of glory; for if we suffer with him, we shall also reign with him.

And thus we can sing with the poet,

He helped his Saints in Ancient days,
Who trusted in his name;
And we can witness to his praise,
His love is still the same.

His presence sweetens all our cares,
And makes our burdens light;
A Word from Him dispels our fears,
And gilds the gloom of night.

Blessed be his holy name! With best love to you and Sister Russell and all the faithful ones, I remain your brother in the blessed hope,

I. W. M_____.

Dunbar, Miss.

DEAR BROTHER RUSSELL:--Your highly prized letter came duly to hand. It was to our hearts as a refreshing shower upon a parched land. I read it over several times myself, and then read it to those who were expelled with me from Babylon, for the testimony of Jesus. It revived them also very much. I would like to meet and serve them oftener, but I am busy teaching and cannot do so. When my school closes I can meet them oftener, and give more time to selling DAWNS.

I was a local preacher in Babylon, but now the doors are closed against me; so that I have not had opportunity to preach until lately. I will soon send for another supply of Dawns.

Your Brother in Christ, F. M_____.

Utica, N.Y.

DEAR BROTHER:--Please send me 1000 Arp Slips. I find it is a good plan to leave them in the seats in the R.R. depots. I notice the passengers read them carefully, and fold them up and put them in their pockets, which shows, I think, that they are interested. Yours in the service.

L. A. P_____.

Orangeburg, S.C.

BRO. RUSSELL:--I think my subscription expires about now, and I therefore enclose a postal note for its renewal. It is now five years that I have been taking the WATCH TOWER, and so faithfully and truthfully and inspiringly has it watched for and proclaimed the signs of that unspeakably grand and glorious Millennial day, now so near at hand, that I cannot well do

without it. It opens up the Scriptures so fully and harmoniously that it has become my companion, continually pointing me to and aiding me along, the journey of the "narrow way."

God bless you.

G. W. D_____.

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Magazine, Ark.

DEAR BRO. RUSSELL:--There are six of us here, and we belong to what is known as the Second Advent Church. We want to know if this is right. Do you have any fellowship with the Second Adventists? We have been baptized by Baptist ministers, but we did not then have the truth as we now see it. Do you think we ought to be baptized again? It makes our hearts glad to read the letters from the dear brethren of like precious faith. The Advent preachers publicly denounce you as a dangerous heretic; though they teach a good deal of the gospel. We hope you will answer this letter, publicly or privately.

May our Father greatly bless you, and all of like precious faith.
J. P. B_____.

[DEAR BRETHERN:--We are glad to know that you are growing in grace and in the knowledge of the truth. This is right. Let the good work go on. Never do as many have done--stop, and conclude that you have all the truth and can make no further progress.

In the matter of baptism: As you probably saw by the May TOWER, the real Baptism was your consecration. This had a definite time, no doubt, of beginning and it is not yet ended. The dying process must continue daily until literal death shall finish it. The water immersion, by which you outwardly manifested your consecration, should come after consecration, but not necessarily after a full knowledge of the divine plan. God gives the knowledge of his plan to us because we have consecrated, and not before we consecrate. So then I say that the matter of your immersion having preceded your full knowledge, is the right order, from God's standpoint; and if to you immersion implied consecration, then you have as valid (symbolic or water) immersion as any could have; provided of course, that you were believers in the Lord Jesus, as your Redeemer, beforehand.

In the matter of worshiping with the Second Adventists:--The principle is just the same as with any other denomination. They have perhaps two advantages over some others, viz., they hold some truths more than others, and they are generally poor and unpretentious. And they have some disadvantages over others: They are generally conceited, and so filled with the one doctrine of the non-immortality of man, that they have no room for anything else, and, still worse, have little taste for other truths.

They have the disadvantage of false expectations concerning both the manner and object of

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the Lord's second coming, though like the Jews at the first advent, they are so sure that they know it all, that they will not study further.

The same rule should guide you in dealing with them as with others. If you are perfectly free to meet with them as God's children, without being hindered from talking, both in meeting and privately, of all the truth which God gives you, then you can feel perfectly free to go among them and let your light shine.

If you cannot be thus free, you of course cannot think of being among them on any other terms. And even if you have this freedom among them, it becomes then necessary for you to judge of whether your time thus spent is being used to the best advantage; whether you are getting good, growing in grace and knowledge and love yourselves, or helping others so to grow. If you conclude that to be among them is purely a waste of time, or that you can accomplish more good by spending the same time either in study at home, or with one or two, or in visiting and conversing about the truth with neighbors or friends, then it becomes your duty to do that which will most glorify God and most profit yourselves and others. Thus with these suggestions as to the Lord's will, your course is for your own decision.

Praying for your welfare, I trust that you will be faithful and let your light so shine as to glorify our Father.--EDITOR.]

Jackson, Mich.

DEAR SIR:--I am much in love with Millennial Dawn and Z.W.T., though I cannot get time to read them as much as I should like to. I have other duties that seem to take nearly all my time. I keep those Arp tracts on my show case, and give to any that I think will read them. I have quite a curiosity to know by what name your church is called. Some say, Do not be too fast now, perhaps they are Adventists or Latter Day Saints. Well I don't know by what church name you go, but I believe you are going and not standing still; and that you are not dead, while you profess to be alive.

I do enjoy conversing with living Christians, and reading the writings of those who do feel the spirit's influence while their pen is moving on to honor God and battle for the right. When I read DAWN and the WATCH TOWER, I cannot but feel that the doctrine is true. The July TOWER interested me greatly. Bless God for this food for my soul. There is so little to be had in the church now. I send you \$1.00 for four more M. DAWNS,- -I have sold two more. My own copy is out on a mission of good. Yours in Christ.

MRS. E. J. L. _____.

[DEAR SISTER IN CHRIST:--We are glad to know that the truth has found you, and that you are being fed by it.

You seem to have nearly the right idea about what should be "the path of the just ...shining more and more unto the perfect day." We are going on. Thank God we have no disposition to go back to the world, nor to sectarianism, nor to darkness, but to go onward to the perfect day. As Paul expresses it, we press along the line towards the prize of our high calling of God by Christ Jesus.--Phil. 3:14. --Diaglott. We do not separate ourselves from other Christians by taking any distinctive or peculiar name. We are satisfied with the name, Christian, by which the early saints were known. We recognize as brethren all who own our Redeemer and his work, and who are consecrated to his service. The Lord bless you; go on.--EDITOR.]

The path before shines more and more
As we near the golden city.

Sumter Co., S.C.

DEAR BRO. RUSSELL:--I am still selling DAWNS whenever I have an opportunity. I have only sold about forty, as I have very little time to spare. I have an afflicted family dependent on me.

I have never seen a book to sell as Dawn does. I never have any trouble to sell it whenever I have an opportunity to show it. I rode across the country about fifteen miles a few days ago and took a few Dawns with me; I sold them all and could have sold many more if I had had them along. One Methodist young man told me he had read Arp's comments, and shed tears when he read it; he was very glad to purchase a book and said he could not believe the doctrines taught by the nominal church--of almost universal damnation, and everlasting torment. I meet many who express the same sentiments.

I could sell hundreds if I could travel with it. I hope to be able to spare more time in the work soon; for as in the Jewish harvest, so now, "the harvest is great but the laborers are few."

May our Heavenly Father bless you in spreading the good tidings. Yours in fellowship.

J. A. G. _____.

[We feel to urge this Brother, and others thus situated, that they hereafter give all their strength and time to this, in one way the most successful method of preaching the truth; and that they do not hesitate to avail themselves of the allowance made from the TRACT FUND for their expenses. Do not feel that thus you are robbing the Lord's cause; for this TRACT FUND is supplied by the voluntary donations of dear Brethren and Sisters anxious to have a share with you in the work, but so situated that they are

debarred from the more active and public service of the truth.--
EDITOR.]

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Virginia.

DEAR FRIEND AND BROTHER:--I have returned home after an absence of several days, and a long tiresome walk over a sparsely settled country seeking to spread the truth by selling Millennial Dawn.

I enclose \$6.50 to pay for forty copies of Millennial Dawn, (less ten cents expense allowance), and a years subscription for the WATCH TOWER. We have been very busy farming; and as help is hard to get, and wages high, I have not done as much as I would have liked to do in the spiritual harvest field. I have thought it might be a good plan to have a horse, and be supplied with a large number of Dawns, ready to give them out when canvassing. It is much more easy to sell in the country than in the cities, in this section at least. Please send the books at once. I want to contribute as soon as I can to the Tract Fund. Yours fraternally.

I. S _____.

Oregon.

DEAR TOWER:--I am feasting and praising. Ah! the dear Lord Jesus. How glad we are to help glorify Him. "Hallelujah what a Savior!"

J _____.

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AND
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TO POOR SAINTS.

This paper will be sent free to the interested of the Lord's poor,
who will send a card yearly requesting it. "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 who 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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Entered as SECOND CLASS MAIL MATTER, at the P.O.,
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SPECIAL NOTICE

This paper is dated to represent two months, October and November, but numbered as one issue. From this you will know not to expect another issue until December. Your subscription year will be estimated as extended one month beyond the date at which it would otherwise have expired.

This has been found necessary to enable us to use our type for M. DAWN VOL. II., which we hope to be able to announce as ready in our next issue. The first edition will be in cloth binding only and it is questionable whether it will be worth while to get out a paper bound edition; because it will probably be of interest only to the deeply interested, who will prefer it in cloth binding for preservation as a book of reference.

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WE HAVE gotten out a new lot of ARP TRACTS--slightly changed. These we have now in both English and German. They are supplied FREE, in any quantity, postage paid by us, to those who will promise a proper distribution of them. IN ordering say what quantity you can judiciously use.

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DAWN IN GERMAN, PAPER-BOUND.

A cheap, popular edition for loaning, etc., greatly desired by some of the friends, has finally been decided upon. The first thousand is now about read and orders will be filled in rotation as received. The price will be 25 cents each the same as the English edition, that being the popular limit. The same "expense allowance" as on the English edition will be granted. See June '88 TOWER, page 1. Order at once.

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VIEW FROM THE TOWER.

MISSION RESULTS IN INDIA.

Our Lord said to the nominal Jewish church, "Ye compass sea and land to make one proselyte, and when he is made ye make him twofold more the child of hell [gehenna--the second death] than before." (Matt. 23:15.) The fault on the part of the Jews lay not in the zeal, which prompted labor and expense for others (Rom. 10:2), but in the false ideas by which the zeal was inspired, which evidently was in great measure sectarian pride

rather than love. The damage done to the Gentiles did not consist in the introduction of immoralities; for the Jews, and the Law of Moses which they took with them, favored morality, and doubtless had thus a good tendency in this respect. The evil consisted in the false ideas which they spread among the Gentiles. They taught that circumcision and the keeping of Moses' law justified to life. They raised their own imperfect lives as standards or illustrations of the demands of the law. By thus raising false standards of righteousness before the Gentiles, and telling them that they could keep the Law and justify themselves by (imperfect) works, they were breaking the very effect the law was designed to have, viz., to show human imperfection and thus point to Christ as the only perfect one, whose sacrifice for our sins was all-necessary. They were thus (ignorantly) opposing God and injuring the Gentiles; for, as many of the Gentiles as received their teachings, were in a worse condition, less likely to receive Christ as their Redeemer, than if left in heathen darkness.

We fear that our Master would offer a very similar reproof to much of the missionary effort of our day, done in his name. Even if the moral tone of the heathen people is elevated to some extent, and if education and civilization of manners and customs follow as the good results of missions, it would still be proper to inquire, Is the result favorable to pure Christianity or not? Do the doctrines taught tend to bring the people into fellowship of spirit with the Master and the

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true plan of redemption and salvation, by and through the great Life-giver; or, do they tend to a spirit of fear, and lead to trust in a gloss of morality, as a basis for hope of escape from a vengeful God and a burning hell? Ignoring the question of morals, which may be practiced by infidels as well as by saints, we ask, Is the religious tendency of mission work as now carried on, favorable or unfavorable as a whole?

On this point we have an undesigned answer, given by a Presbyterian missionary, J.C.R. Ewing, D.D., who having spent nine years in mission work in India, is certainly qualified to give an opinion on the general results of mission work there. While on a visit home recently, he delivered a lecture on the subject, before the Y.M.C.A. of this city, from which the following was reported in the local press. He said:--

"India owes more to the direct and indirect influences of Christianity than to any other one thing. It has done much to break down the old idea of material gods, and in its stead set up the idea of a single supreme God, but not the same idea of a God that the people of the West [Europe, etc.] entertain.

Among the 263,000,000 of people in that country there are 10,000,000 young men who speak the English language and

who are instructed in the Western ideas that we are taught. The higher caste are thoroughly learned in the literature, the religion and the sciences that are the basis of the education of the people of this country. The old idea of a vengeful God, who must be propitiated by numerous gifts and many prayers has given way to the modern spirit of infidelity. The educated men of the East no longer believe in the gods of their fathers. They have abandoned them forever and replaced them with the teachings of Colonel Robert J. Ingersoll, of Paine, of Voltaire, of Bradlaugh and of every other atheistical and pantheistical teacher. This skeptical age will soon pass away, and the West, just as it has given India her ideas, will give her the religion of the Christian God, and the people will no more bow down to the God Vishnu, or Corla, the goddess with the necklace of skulls.

The young men of India are well educated, acute observers, intelligent, well posted in all the affairs of other nations besides their own, and though it may seem strange, well acquainted with our Bible. Indeed they know it so well that none but a man thoroughly conversant with its teachings, and the Christian theology, could hope to be able to successfully answer all the objections that they bring forward against it. The popular idea that a missionary sits in the shade of a tree and teaches naked savages who gather around him, is an exploded one. In India the missionary meets intelligent and educated men, and he must be well equipped to influence them. They are, besides being intelligent a fine looking people, amiable, courteous, gentlemanly, and treat all foreigners with the greatest consideration and respect."

Thus, while telling us of his great hopes, this gentleman honestly confesses that missionary influences tend far more toward infidelity than toward Christianity; and that it is the intelligent class who become infidels, and only a few of the ignorant and young that accept of Christ, is to be implied from his statement, as well as from the more direct testimony of other missionaries.

Where is the fault? It is with the doctrines taught, which are neither Scriptural, nor truthful, nor reasonable. The effect of these false teachings is to embitter one class against Christ and every thing connected with his name, and to prejudice and enslave another class by fear, to the service and spread of error. Thus, while perhaps morally elevated, those people are less ready to receive the truth than if they had never seen or heard the false gospel.

Nor is the effect very different nearer home. Here too, we see the same bad fruit of false doctrine. As knowledge increases, it is rapidly driving the thinking class into either active infidelity, or passive doubt and unbelief. The majority of the young people brought into the various sects are merely credulous and deluded unbelievers. Calling themselves Christians, and supposing that

they are such, they are really nearly as ignorant of the doctrines, and words, and spirit of Christ, as the heathen. They are really farther from the kingdom of God, by reason of their delusion, than if they were totally ignorant of Christ.

It is far from our thought to intimate that all who are zealously engaged in promulgating the false doctrines referred to, are destitute of the spirit of Christ. Quite the contrary; there are such, who hold on to Christ by faith, notwithstanding the tendencies of false doctrines, handed down from Papacy, to overthrow their faith in God.

To some of those to whom the Lord had said, "Ye compass sea and land to make one proselyte; and when he is made he is twofold more the child of gehenna than yourselves," Peter said, "I wot that ye did it ignorantly, as did also your rulers." (Acts 3:17.) So now many of God's children who teach falsely, and thus exercise an injurious influence on the world, do it as unintentionally as did Saul before he saw the great light in the way and found that he was opposing the Messiah whose cause he before supposed he was serving.

Mr. Ewing has a hope without foundation, when he believes that the infidelity of India is a step nearer to God and Christ than their former conscientious idolatry. Not so; they have been injured deeply by these false doctrines; just as infidels here are injured. They are farther from Christ and harder than ever to reach. Bible truth can convert an infidel, but sectarianism never. Although the Millennial age shall bring all to a clear comprehension of the truth, these infidels will, we doubt not, be far slower to receive the truth than if they were still in heathen darkness. And many of those young and ignorant converts are injured also, they are prejudiced against the truth and in favor of errors to such an extent that it will be more difficult to convert them to the truth than if left in total ignorance of Christ until the truth in its purity, simplicity and grandeur shall be taken to them.

And when the gospel shall be preached to every creature, during the Millennial age, we have no doubt that many simple, unprejudiced ones, who make no profession of Christianity, will hear and receive the truth much more readily than some who have been Christians in name, but not in deed and in truth.-- Matt. 7:22.

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A MORNING WITHOUT CLOUDS MILLENNIAL DAWN.

Who can look around him, and consider the state of the world in which we live, and not be obliged to confess that clouds and

darkness are now on every side? "The whole creation travaileth in pain." Rom. 8:22. Look where we will, we see confusion, quarrels, wars between nations, helplessness of statesmen, discontent and grumbling of lower classes, excessive luxury among the rich, extreme poverty among the poor, intemperance, impurity, dishonesty, swindling, lying, cheating, covetousness, heathenism, superstition, formality among Christians, decay of vital religion--these are the things which we see continually over the whole globe--Europe, Asia, Africa and America.

But there is a good time coming which David saw far distant, when this state of things shall be completely changed. There is a kingdom coming in which holiness shall be the rule, and sin shall have no place at all.

Who can look around him in his own neighborhood, and fail to see within a mile of his house that the consequences of sin lie heavily on the earth, and that sorrow and trouble abound? Sickness, and pain and death come to all classes, and spare none, whether rich or poor. The young often die before the old, and the children before the parents. Bodily suffering of the most fearful description and incurable disease, make the existence of many miserable. Widowhood, and childlessness, and solitariness, tempt many to feel weary of life, though everything which money can obtain is within their reach. Family quarrels, and envies and jealousies break up the peace of many a rich man's happiness. Who can deny that all these things are to be seen on every side of us? There are many clouds now.

Will nothing end this state of things? Is creation to go on groaning and travailing forever after this fashion? Thanks be to God, the second advent of Christ supplies an answer to these questions. The Lord Jesus Christ has not yet finished his work on behalf of man. He will come again one day (perhaps very soon) to set up a glorious kingdom, in which the consequences of sin shall have no place at all. It is a kingdom in which there shall be no pain and no disease, in which "the inhabitants shall no more say, I am sick," (Isa. 33:24.) It is a kingdom in which there shall be no more partings, no moves, no changes, no good-byes. It is a kingdom in which there shall be no deaths, no funerals, no tears, and no mourning worn. It is a kingdom in which there shall be no quarrels, no losses, no disappointments, no wicked children, no bad servants, no faithless friends. Where is the Christian heart that does not long for this state of things to begin?--Bishop Ryle.

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Like the great majority of those who have caught glimpses of the Millennial kingdom, this brother's mind settles upon the final results to be obtained at the close of the Millennium; and his

view consequently is rather that of the perfection to follow, than of the Millennium itself.

There will be pain and sighing and trouble and death all through the Millennium, down to its close. But there will be a vast difference between now and then. Now, both saints and sinners suffer, and the former generally suffer most; then, only the wicked will suffer. Now, all who serve God are disadvantaged-- "whosoever will live godly, shall suffer persecution;" "in the world ye shall have tribulation;" "marvel not if the world hate you." Then, "ye shall turn again and discern [a difference] between him that serveth the Lord and him that serveth him not." It shall not be as now: the wicked shall no more "spread himself as a green bay tree;" no more shall it be true of them that "their eyes stand out with fatness, they have more than heart could wish," while the just are led as lambs to the slaughter.-- James 5:6.

The tears and pains and sorrows of the overcomers--the good soldiers of Christ who endured much and bravely for his truth's sake--will be at an end then. They all end with the present age of the Church's trial. The tears and groans and pains of the coming age will come from the ungodly. All wickedness will meet with a just and speedy punishment then, and every effort toward righteousness will bring blessings and releases from present imperfections which now cause pain, suffering and death.

Now the penalty of sin rests heavily upon all because of Adam's sin. The fathers ate a sour grape of sin and all the children's teeth are set on edge; but all this ends with the present age. Pain and death will then be an individual matter; only the sinners will suffer, as the prophet explains. (Jer. 31:29,30.) There will be death then too, but not as now, the Adamic death upon all; "the soul that sinneth, it shall die," and no others. (Ezek. 18:4,20.) None but willful sinners will die then, but such shall surely die. Some, after coming to a full knowledge, and after a hundred years of trial, because still wilfully rebellious following the example of Satan and loving sin rather than righteousness, will die at a hundred years of age, and yet be but children. Others, who will make some progress under the Millennial trial, and continue to live down to its close, will be proved by a trial at the close of the Millennium, to still love sin, notwithstanding all their knowledge and experience with it--its cost, etc., and such too will be cut off from life, in the Second Death as clearly shown in Rev. 20:14,15. [See TOWER of Oct. 86.] Hence we see that sorrow and pain and death will still be known until the great Redeemer and Restorer has finished his great work of judging the redeemed world in righteousness,--to test which of them are worthy of everlasting life upon the condition of free, willing, glad obedience to all of God's requirements --which are all righteous.

So then, the Millennial reign of the great Restorer is the "times of restitution," a time in which imperfection will still continue, but in which it will gradually give place to perfection in the obedient. It will be the time for making all things new; but all things will not be perfectly restored and new until its close. It is to be the great schooling time for earth's billions, in which they shall all come to a knowledge of the truth; the great restoring and perfecting time both for man and for the earth, both so far from being perfect or very good now. It is the great Day of Judgment in which Christ shall "judge the world" and "judge angels" (Acts 17:31; Psa. 96:13; and 1 Cor. 6:2,3) rewarding with restored perfection the willing and worthy, and cutting off from life, forever, all willful sinners. This "righteous judgment" of all, necessitates the fullness of knowledge and assistance promised to all, then.

Hence, we say the Morning without Clouds is that of the perfect age beyond the reign of Christ. The Millennial morning will be specially cloudy--"Behold he cometh with clouds." (Rev. 1:7.) "Clouds and darkness are round about Him." (Psa. 97:2; 50:3.) The Millennial dawn will be amid "clouds and thick darkness,"-- a "time of trouble such as was not since there was a nation," in which the new and rightful King of earth will rule and correct the nations with a rod of iron and dash them in pieces as a potter's vessel--debasing the high and the proud and exalting the humble lovers of righteousness.--See, "The Plan of the Ages," chapters xiii, xiv, and xv.

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EXTRACTS FROM INTERESTING LETTERS.

Columbus, O.

DEAR SIR AND BRO.:--I have been reading and investigating your book DAWN, and must confess to some interest and also curiosity. I know very well that in such investigation many important things are liable to be overlooked as well as brought out, and your book, or some other of your published conclusions may contain information on the very question I am going to ask you, viz.:--Do you teach the Scriptures on baptism (as well as faith and repentance), as an essential to forgiveness of sins? If not, why not?

If the church is not to evangelize the world, how do you justify your efforts to induce people to accept what you most certainly believe and discuss to be the truth.

I like much of what you say, as far as I have read it; but must confess that it is decidedly revolutionary. No matter for that, if it

is the truth; for revolutions never go backward. I have met and heard Bro. Adamson, and expect to hear him again.

Sisters H. and M. of this city and I are friends, and we have been together in the same church, and I was curious to know what had led them and so am reading your book and paper. Yours for all the truth.

C. W. _____.

[Your questions with reference to baptism, I trust, are satisfactorily answered in the May TOWER and others to some extent in other TOWERS sent you.

With reference to your query-- "How do you justify your efforts to induce people to accept what we believe and discuss to be the truth, if you do not believe in evangelizing the world?"--I answer, we believe in the evangelizing of the world; but we do not believe in converting the world; that is, we find that God neither intends his truth to convert the world in the present age, nor has he told us to expect it to do so. He has commissioned us to go into all the world and declare the good tidings and thus to witness to the truth, and he has told us to expect only here one and there another, a little flock in all, to receive it. He shows us that his plan is, that when this little flock is selected under the trying circumstances of the present age, he will then make use of them in the age to follow this (the Millennium) as his agents in blessing all the families of the earth, and that under more favorable circumstances, than the present.

This promise to raise up an Abrahamic seed to power and glory, and through it to bless the world, was the gospel first preached to Abraham; it is the good tidings of great joy for all people which must be fulfilled. Our Lord Jesus came as the head of this seed; and the Apostle Paul tells us (Gal. 3:29) that all the faithful church are members of this seed, and heirs with Christ of the promise made to this Abrahamic seed, that through them all shall be blessed.

Besides, we understand that now we are living in the closing period of the Gospel age, called "the end" or "harvest." --"The harvest is the end of the world [age]." This being true, it follows that the character of the work now to be done is harvest work--reaping rather than sowing. We, therefore, are engaged in dispensing the stronger truths not to the world but to the wheat and tares (Matt. 13), the professed church. These truths as harvest sunshine are warm and strong and tend to ripen the wheat; and they also lead (through a clearer knowledge of the truth) to a separation between the wheat and tares. In this, these harvest truths are the Lord's sickle. The separation of the true wheat from the mere professors, the tares, goes on as quietly but as surely as a similar separation did in the end of the Jewish age-- which was also called a "harvest."-- John 4:35-38.

I trust dear brother, that these things may be indeed good tidings to you, as they are to be to all the meek eventually; and let me hope that you will not only have the grace to see the truth and receive it into an honest heart, but also the courage when seen to confess it, and to give your entire life in its service.--EDITOR.]

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Hartsville, Tenn.

DEAR BRO. RUSSELL:--I feel greatly benefited by the July number of the WATCH TOWER. I have read and re-read the rich truths contained in it, and have been wonderfully blest. It was food indeed to my hungry soul; it made the subject of prayer very plain and comprehensible. It is a lesson worthy the study of every saint; if we pray to God let us pray aright. I needed just such a lesson on how to pray, and when to pray, and what to pray for. Many thanks for it.

When I read the letter from the dear lonely brother, J. W. B. found on the seventh page, it filled my heart with joy; and tears of sympathy flowed from my eyes, for his opposition will be great. We will pray for, and sympathize with him.

Blest be the tie that binds
Our hearts in Christian love,
The fellowship of kindred minds
Is like to that above.

God bless you in all your labors of love. Your brother in harvest work.

E. B. S_____.

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Hopkins Co., Ky.

DEAR BROTHER RUSSELL:--I have long wanted to write to you, but feared you were almost too busy to read. I am a farmer and belong to the Missionary Baptist church. I am sixty years of age and have been preaching thirty-five years, devoting part of my time to that work and refusing any pay. So you see I am quite free.

Only last fall I received Millennial Dawn, and read it with delight. I had long been seeking for more light on these deep subjects, and it was like the rising of the sun after a dark night. With my knowledge of the people hereabouts, I knew but few could stand the light all at once; so I have begun giving it to them

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just as they can bear it. The plan I adopted was to select about twenty of our very best men, without regard to their church creeds, and place in their hands M. DAWN for careful examination. The result is, about one half endorse it freely, and

the rest seem undecided. I find it requires prudence to avoid a raid of persecution against it before it is understood. I am moving, but slowly and safely.

Out of four preachers I have the attention of three who promise to examine further to see if these things be so. I have been earnestly desiring Volume II.

May God bless you in your glorious work.

S. D. C. _____.

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Pott Co., Iowa.

DEAR BRO. RUSSELL:--I am again out on the road selling DAWNS. I could not be contented to settle while there is such a favorable time to be at work. I believe there will be time enough to fold our hands when we cannot find work, but now is the harvest truly ripe, and laborers few indeed. I have been on the road since the latter part of last week and have sold nearly half of the one hundred Dawns I had left, and will now order more, (order enclosed). I tell you it is a pleasure to me to scatter those tracts and Dawns. I would rather do it than anything I ever did. Of course there are lots of disadvantages about traveling in a covered wagon, but I cannot travel by train on account of my children, as I have no one to leave them with. I am very happy when I work just as hard as I can for the Lord, and in no other way. So as long as I can I shall sell Dawns. I have to stop now and then to clean and mend, and then go again. When winter comes I shall be compelled to settle, as did Paul, to winter. With great love to you and Sister Russell, I close by asking you to pray for my full deliverance into that blessed kingdom. I remain yours in Christ.

MRS. M. L. _____.

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HE RESTORETH MY SOUL.

I am often so weary of sorrow,
So weary of struggling with sin,
So timid concerning the morrow,
So faithless of entering in

To the beautiful rest that remaineth
Secure in the city of God,
Where shall enter no evil that staineth,
Nor ever the spoiler hath trod.

But aye when the struggle is sorest,
And dark are clouds on my soul,
Dear Lord, the sweet cup that thou pourest
Has balm, and I drink and am whole.

From the quenchless old well of salvation
I quaff the pure waters divine,
And a sense of triumphant elation
Is thrilled through this spirit of mine.

No hand but thine own, blessed Master,
Could comfort and cheer in the day
When the touch of a sudden disaster
Has cumbered and tangled the way.

No look but thine own could illumine
When night gathers black o'er the land,
And strength that is failing and human
Lies prone on the desolate strand.

But ever thy help is the nearest
When help from the earth there is none,
And ever the word that is dearest
Is the word of the Crucified Son;

And aye, when the tempest-clouds gather,
I fly for sweet shelter and peace
Through the Son to the heart of the Father,
The terror and tremor doth cease.

He restoreth my soul, and I praise Him
Whose love is my chrism and crown;
He restoreth my soul; let me raise him
A song that his mercy will own.

For often so weary of sorrow,
So weary of fighting with sin,
I look and I long for the morrow
When the ransom'd their freedom shall win."

--Selected.

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THE ONE TRUE CHURCH.

"As the body is one and hath many members, and all the members of that one body being many are one body, so also is Christ; for by one spirit are we all baptized into one body."... "There is one body, and one spirit; even as ye are all called in one hope of your calling; one Lord, one Faith, one Baptism, one God and Father of all."... "After the way which they [many] call heresy, so worship I the God of my fathers."... "Am I become your enemy because I tell you the

truth?" [If so, then,] "I have become a fool for Christ's sake."--1 Cor. 12:12,13; Eph. 4:4-6; Acts 24:14; Gal. 4:16.

That during the Gospel age God has been selecting a church, is admitted by all Christians except Universalists; and that all thus selected constitute the one church, and that God recognizes only the one church, and that a membership in that one church can only be secured during the present life--during the Gospel age--is also generally admitted to be the teaching of the Bible.

And many will admit also, that our present union with Christ's body, the church, though precious, is but a probationary membership, which will only be confirmed and made everlasting by introduction into full membership in the church triumphant, at the close of this probationary period of the present life.--John 15:5,6; Phil. 3:12-16.

But, while we and other Christians agree that the church triumphant is to be one church and not many churches, there are parts and bearings of the subject regarding which we are not agreed.

We hold, that the conditions of the present trial, of all accepted as probationary members of the heavenly church, are much more severe and exacting, and that the selection is consequently much smaller than Christian people generally suppose; --a "little flock" only, is now being selected. (Luke 12:32.) Many suppose that the object of our God in calling and highly exalting the church was merely to save them from everlasting torment. We claim, and find and produce abundant Scripture proof of it, that God's object in this selection, training, discipline and final exaltation of the church, is for the ultimate purpose of blessing all his fallen, sin-stricken creatures (human and angelic) through them; by granting to all a full perfect judgment or trial under most favorable conditions, of which perfect knowledge and sufficient help, will be the chief elements of favor. Thus seen, the church is being selected for the great work to be accomplished during the Millennial age, of restoring "whosoever will" of the fallen ones back to their former estates, and consigning the wilfully unholy to the second death--everlasting punishment--everlasting destruction.

Nor can it be denied, that this Scriptural view is much more elevating than the common selfish view which originated in the great Apostasy. Those called out by the hope of sharing in God's plan for doing good to others-- blessing all the families of the earth--are sure to be both fewer, and spiritually above the masses, who are only moved by a selfish hope of escaping torment.

We also differ from most Christians in regarding the church in its present condition as merely in a probationary state. And we further claim that there is only one church now, even as there will be but one church in glory; that our Lord and the apostles

never recognized any but one church on earth; that so far from establishing many, or recognizing many, they denounced all efforts to separate into different parties and under different names, as schismatic, sectarian, and contrary to God's will, and as injurious, and an evidence of carnality in all who consented to, or aided such divisions of the probationary church.

Paul's able and pointed reasoning upon this subject is partially obscured by the common translations, yet even in it, when the attention is called to it, the trend of the Apostle's reasoning can be clearly discerned; much more so in that valuable and generally very faithful translation, the Emphatic Diaglott. He exhorts that those teachers who favor divisions in the flock of Christ, be "watched" and turned away from; because they are not following the Lord's will, but their own. And he adds, "by kind and complimentary words they mislead the unsuspecting." (Rom. 16:17.) He reproveth the Corinthian church because of a tendency toward sectarianism among them. (1 Cor. 1:10-13; and 3:3-6.) They were dividing into Paulites, Apollosites, and Peterites, while a few rightly clung to the name Christian.

Each of these teachers had his peculiarities of manner in teaching, which caused some to esteem one, and others another, most highly. But they all had the one gospel--the one Lord, one faith and one baptism. The spirit of favoritism, which led to factions and divisions, and to the exaltation of sectarian or party names, or the name of an individual teacher, to be the standard around which to rally, the Apostle declared was an evidence of carnality--proof of a worldly spirit.

While the taking of different names was wrong, it was an evidence of a deeper wrong--of a selfish, party spirit. It was an evidence that those Corinthians, who took the party names, had never really appreciated the oneness of the Body of Christ; that they did not really appreciate that Christ is the only head, leader and standard; and that his is the only name by which his followers should recognize themselves and each other. Where scoffers apply a name in derision, it is not the fault of the faithful. But the true, loyal soldiers of the cross, should never own or recognize such a name. Instances of names so originating are Methodists and Baptists, both of which were first given in derision, but were afterwards adopted as party names, representing sects, factions, or divisions in the body of Christ. All true teachers are not only sent by Christ but receive their instructions from him; and any man who attempts to put his own or any other name upon all or any portion of the church is an opponent, an adversary to the true and only Lord and Head of the church. He is a misleader and evil doer, no matter what his claims or motives may be.

The Apostle upbraiding the Corinthians, and seeking to show them their error in owning any other teacher besides Christ to be their head and standard and leader, asks, "Has Christ been

divided?" Are there several seeds of Abraham now, each an heir of a promise? Is this the reason you countenance divisions into different parties? Or, is it because each of these leaders--Paul, Apollos, and Peter, have done some special favors to you and put you under obligation to them, you requite them by calling yourselves their servants and followers, bearing their names?-- Was Paul crucified for you? or were you baptized in his name?

Nay, nay, dearly beloved; one, and only one deserves all the honor of the church, both now and forever, and that one is her true Lord and Master; and His name only she should own in any manner. He leads, he teaches, he feeds; and the various human agents used by him, as channels for his blessings to his espoused, should neither take his place in her heart nor share his honor before the world.

For a long time, in fact until very recently, Christians recognized this true principle, that there is but one body or church on earth, even as there will be but one in glory. And following this idea, each sect claimed to be that one, the only true church, and persecuted others. But by and by each began to see in the other certain good features of doctrine and practice, and gradually their ideas changed, until to-day they claim boldly, and in opposition to the word of our Lord and of the apostles, that sects are a decided advantage; that the human mind is so constituted that a common faith, which Paul urges upon the church, is an impossibility; and that the various sects of to-day with their contradictory diversities of faith are necessary accommodations to human prejudices and imbecility.

Yet, still clinging to the idea that somehow there should be but one church, they are anxious to reunite all the larger sects so as to make (nominally) one church, while each sect therein may retain its own special features of faith or disbelief as at present. All in such a union (of which the Evangelical Alliance is a beginning), merely agree to disagree, to live and let live; and to recognize each other, in this general way, because of an increased influence and power and protection which it will bring to each sect thus associated; and because it would detract from the influence of others not so associated, and thus hinder independence of thought. This would serve to fix and establish an "orthodox" boundary line, inside of which there would be bounds to individual liberty, and yet a measure of freedom --to choose a preference among the forms and doctrines of the various sects thus acknowledged as "orthodox."

This is in fact the case now, among the so-called "liberal minds" of all denominations; and it is being urged of late that an organization of this sort, already founded in the Evangelical Alliance, be fully consummated; and that an attempt shall be made to have such a composite church in some degree recognized by the government.

But, even when fully consummated, this could be no more than a union in name, with the same divisions and differences in fact;--one church nominally, and many sects really, as now.

The first danger against which the Apostle warned the church, was sectarianism. He evidently was heeded at the time at least; for no great sect of Paulites or Apollosites developed. But, as usual, the great enemy thwarted in one direction moved to the opposite extreme, and attempted to insist upon a oneness very different from what the apostles or our Lord ever taught. This attempt was to have every recognized member of the church think exactly alike, on every minutia of Christian doctrine. This attempt finally headed up in Papacy, where every matter of doctrine was decided by the popes and councils; and every man who would be considered a church member was obliged to accept such decisions fully, and to profess that such decisions were his belief, his faith; whereas they were not his in any sense, but that of adoption. They were generally either blindly received or hypocritically professed with mental reservations.

This was not at all the oneness urged by Paul. He urged a oneness of heart, and of mind and not a thoughtless, heartless, or hypocritical profession. He urged a oneness such as naturally results from the proper exercise of the liberty which we have in Christ--to search and believe the Scriptures, and to grow in grace and in knowledge, every man being thus fully persuaded in his own mind, and firmly rooted and grounded in the one faith as set forth in the Scriptures. The oneness of faith which Paul urged, was not that elaborate faith which touches and embraces all subjects, heavenly and earthly, human and divine, revealed and unrevealed. Quite the contrary: Paul's letters, weighty with logical reasoning, do not even mention the subjects upon which sectarians do most insist, and which are generally made tests of fellowship by them.

Paul said nothing about an everlasting torture for sinners; he said nothing whatever about a mysterious trinity, in which three Gods incomprehensibly are three Gods and at the same time one God; he said not a word about man being of a nature such as could not die but must live, either in a place of pleasure or woe, everlastingly; he said nothing, either, about the present life ending all trial for all classes; and he entered into no entangling discussion about the bread and wine used in commemoration of the Lord's death,--as to transubstantiation or consubstantiation; yet it can easily be discerned that he was not in harmony with any of these errors.

Notice particularly, however, that without so much as mentioning a single one of these sectarian tests of fellowship, Paul declares,--"I have not shunned to declare unto you the whole counsel of God." (Acts 20:27.) From this it is very evident, that none of these points, which are to-day regarded as the very essence and substance of Christian doctrine, and the

tests of faith, are the "one faith" or in any sense or degree parts of "the faith once delivered unto the saints."--Jude 3.

The one faith which all should hold, was a very simple one; one so simple that all, the learned and the unlearned alike, could grasp it and comprehend it, and be

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"fully persuaded in their own minds" concerning it. It was not a dose of incongruous mysteries, inconsistent with themselves and inharmonious with reason as well as with the Bible, to be swallowed by the ignorant with credulity, and by the learned with hypocritical mental reservations; but it was so simple, and clear, and reasonable, that any and every honest follower of Christ could be fully persuaded in his own mind concerning it.

What was this one faith? The basis of it is stated by Paul thus: "I delivered unto you first of all, that which I also received [first of all--as a foundation truth or doctrine, upon and in harmony with which all other doctrines must be built], how that Christ died for our sins, according to the Scriptures; and that he was buried; and that he rose again the third day according to the Scriptures." (1 Cor. 15:3,4.) "There is one God and one Mediator between God and men, the man Christ Jesus who gave himself a ransom for all, to be testified in due time."

This in a word, confesses sin and utter helplessness; it acknowledges God's loving plan for our redemption; it owns that our Lord's death was our ransom price; and that forgiveness (justification), and reconciliation to God, and the restitution of man, come as a result of faith in this Redeemer, when in due time it is made known to each and all.

These brief statements contain the whole gospel, in the same sense that an acorn contains an oak tree. Without this gospel kernel, the true gospel can never be possessed; hence this must be insisted on as a test of Christian fellowship. This must be received else the gospel is not received. When it is received the gospel is received. Then a work of growth begins--a development of this gospel; it may vary in rapidity of growth according to the temperament and surroundings; it can develop into a twig, a sapling, a sturdy oak successively, but if developed from the one sort of seed the nature of the seed will appertain to it in every stage of its development. So is faith--the true faith; it must begin with the one kind of seed-faith in all, no matter what stage of development each may attain. This one gospel acknowledges man's fall and sinfulness, and God's mercy and love manifested through Christ's great work of redemption, forgiveness and final restoration; and all theories which omit any of these items are spurious: and they are many.

Some deny God's love in the matter, and claim that all the love was Christ's and that he interposed and thwarted the Father's

original plan; but the one faith is guided by the Apostle's testimony, that God so loved the world that he devised the plan as it is being carried forward, and sent his only begotten Son to do what he has done and is yet to do for the world. Others deny that any redemption was accomplished by the death of our Lord Jesus, deny that his life was substituted as a corresponding price or "ransom for all," and claim that the Father does all by simply pardoning the sinners. But again the one faith is clearly pointed out by the words of Paul "There is one mediator between God and men, the man Christ Jesus who gave himself a ransom [corresponding price] for all."--1 Tim. 2:5,6.

When received into honest hearts this simple gospel, the true gospel, will gradually open up and spread its roots of reason and its branches of hope in every direction, feeding upon the promises of God and building itself up as He designed, grasping the "one baptism" [See, May '88 TOWER], and every other feature of the gospel in its fullness as it progresses.

Note the difference between this, God's test, on the simple first principles of the gospel, and the wrong course of men who attempt to enforce upon all an entire system of faith, and that when they are the merest babes in Christ; so fettering them then, that they are hindered from growing. To ask babes in Christ to assent to thirty or forty articles of faith arranged by fellow-men, and to agree to take those as the infallible truth, and to promise never to believe either more or less than they contain, is like as if in an orchard one gnarled and crooked tree were selected as a standard, and all the other trees were required to be padded out to make them look as thick and as gnarled as the sample and bound with iron bands that they might never grow larger or straighter.

This true gospel, this simple faith, easily understood and confessed by the weakest babe in Christ, must also be, and always, and equally, the faith of the most developed sons of God. This one faith (and not the endless ramifications and details of faith which lead out from it) Paul placed as a standard or test of all claiming the name, Christian. All the consecrated who agreed on this one standard, or foundation truth, Paul counted as in and of the one church. While each member was to grow in grace, knowledge and love, if all growth were kept in line and harmony with this foundation truth, there would always be harmony and oneness in the faith and fellowship of the church.

Here was a perfect basis of union which allowed for all the various stages of individual development in the truth; and which guarded against errors most effectually. For if this simple creed were made the standard by which all doctrines would be tested to-day, it would speedily lead to the discarding of every error and to the true union of the church in the "one Lord, one faith, and one baptism."

The endeavor to compel all men to think alike on all subjects, culminated in the great apostasy and the development of the great Papal system; and thereby the "gospel," the "one faith" which Paul and the other apostles set forth, was lost; buried under the mass of uninspired decrees of popes and councils. The union of the early church, based upon the simple gospel and bound only by love, gave place to the bondage of the Church of Rome--a slavery of God's children, from the degradation of which multitudes are still weak and suffering.

The Reformation movement of the sixteenth century, came as an effort to regain liberty of conscience; but deluded by the idea of an elaborate creed, insisted upon for so many centuries, the reformers and their followers formed other systems of bondage very similar to that of papacy; with slight modifications, giving liberty to fuller ideas on some subjects. And so it has been ever since, each new reform movement has made the failure of attempting to make a creed just large enough for its prime movers.

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A "CHURCH TRUST" UNDESIRABLE.

But while divisions in the Church of Christ are very wrong, and very contrary to the will and word of our Lord, they are better far than a union of bondage under Papacy's system, faith, etc. Instead therefore of attempting to get all the sects to combine in a sort of "Church Trust" an image or likeness of the Papal system of oneness (though on a higher plane), to regulate and restrict further investigation and further growth, we need to do the very opposite,--to abolish all sects and all elaborate creeds and confessions of faith. Instead of being further bound (by such a Church Trust Union--or wheel within a wheel, double imprisonment), all bondage should be set aside, except the simple tests first imposed in the one faith once delivered to the saints; and all party sectarian names should be repudiated, and the name of Christ should be the only name borne by his Church.

Such a breaking down of sectarian fences would leave the true children of God willing to accept the original and simple test--"all one in Christ Jesus;" and this is what is needed. It would destroy sectarian pride, which so often counterfeits true Christian zeal and love, but it would tend to develop the truth, and thereby to develop the real zeal for the truth which our Lord desires in his followers. The term Church of Christ would no longer mean to any "our denomination," but the one true and only church, when they would sing:--

I love thy church O God
Her walls before thee stand,
Dear as the apple of thine eye
And graven on thy hands.

Under such conditions, recognizing the true and only test, as above quoted from Paul, those who formerly championed opposite sides of the various questions of doctrine would join heads and hearts in carefully weighing the various statements of the Scriptures; and truly seeking the divine plan they would ere long, as promised, be guided into all truth.

They would join hands and hearts as Christians, and while their heads, on certain points might not at once agree, it would only be a question of a short time; for the unbiased study of God's plan with no sectarian theory and organization to uphold, would bring the heads of all into union and general harmony, even though as at first the growth of faith in roots and branches might vary. All would believe the "same things" even if some could see and believe more elaborately than others.

This freedom, and yet harmony and union, which is the result of a full acceptance of God's will and word, will not be attained except by the few, the "overcomers" in the present age. Others the Scriptures show, will continue in sectarian bondage and even increase their bondage-union by a Church Trust or "confederacy" (See Isa. 8:12), until all this is corrected in the close of this time of trouble by the fall of sectarian monarchies as well as of present political governments.--Dan. 12:1; Rev. 18:2-5.

In the next age, during the world's trial, such great deceiving systems will not be permitted; but now they are permitted in order to the testing and manifesting of the "overcomers."

Let the dear saints who now walk the narrow way, and whose names are "written in heaven" as probationary members of the one true church of Christ, patiently persevere in worshiping God after the manner which others term heresy--closely studying and believing all that is written in the inspired Word, however it may conflict with human creeds, and the opinions of so-called great theologians. Be simple enough to take God at his word, however church monopolies or trusts may seek, either willingly or unintentionally, to wrest it to their own advantage.

Flee all so-called unions which are merely bondages. What is needed is less of such unions, not more. Each individual needs to feel and exercise the same liberty on doctrine that each sect now claims. In this sense and view the bondage-union of the church under Papacy was the worst and most complete enslavement of the individual Christian; and the full breaking up of all sectarianism, so that no two persons will be bound to hold one faith (except on first-principles), is the most desirable condition. The breaking of Papacy into a hundred sects, each

free from the other, was a good work; tending to the realization of the liberty wherewith Christ makes free. Though at first regarded as a calamity, it soon came to be known as the Reformation. And now the breaking up of these numerous sects, so that each individual will be free, is essential to a fuller growth in grace, knowledge and love than is at present possible. This breaking up of sectarianism, now regarded as a calamity, will by and by be truly recognized as the greatest of all religious reformations. The signs of the times indicate that such a reformation is impending, and the Scriptures declare it. A little more light, a little more knowledge, and these sectarian shackles upon the individual conscience will fall. Then whatever union shall exist will be upon right principles,--a union of hearts and principles and not merely on creeds and confessions. Recognizing each other's personal liberties, each disciple of Christ will be bound to the other by his love of the Lord and of his word alone; and others will be separated.

Sectarianism has woefully distorted that beautiful figure of Christian union given by our Lord, recorded in John 15:1-6. To fit it to sectarianism, and to make their error in this appear to be supported by God's Word, it is claimed that the "Vine" is the whole church and the various denominations of "Christendom" are the branches. But that the Lord's words will bear no such construction must be evident to any one who will give the passage candid consideration. The branches are the individuals, and any branch is defined to be "any man" by our Lord's own words. Let this, our Lord's illustration of the true proper union of all the branches in one vine, connected and nourished by the same sap, from the same roots, teach us of true union and personal freedom in the body of Christ.

Suppose that the salaries and "livings" of all ministers, bishops, priests, etc., were cut off, all churches, chapels and cathedrals destroyed, all theological seminaries broken up, and their professors turned to other pursuits, all religious guilds and societies broken up, including all sectarian organizations--what would the effect be?

Who can doubt that it would be a real blessing under the disguise of a great and terrible catastrophe? The effect would be to bring true Christians together as the family of God, and not as sectarian bands, to study God's Word and not human traditions and creeds formulated in the darker ages. Very soon, unhindered, God's word would be heard by all truly his; and one Lord, one faith, and one baptism would soon be the result, while the worldly mass would speedily drift apart and the true distinction between the church and the world would be discernible. The Scriptures seem to indicate that very much of this sort of destruction of present systems must take place before all the "wheat," the true church, will be separated from the

"tares"--the mere professors. Party spirit and love of sect is so strong that, apparently, nothing short of a complete wreck of them all will suffice to set free all of God's children now bound and blindfolded in and by them.

This catastrophe,--sectarian destruction, the fall of Babylon, is what is referred to in the Book of Revelation under the symbol of the seven last plagues.

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(Rev. 15-18.) The pain from these will consist largely of mental chagrin, from the disappointment of sectarian hopes and plans, and the wounding of sectarian pride. When the Master said, "Watch ye that ye may be accounted worthy to escape all these things coming upon the world," it included the pain of these plagues, as well as other annoyances which the world will be subject to, because of ignorance of the real plan of God. It is of escape from these plagues that the Revelator (our Lord--Rev. 1:1) speaks to us, saying, "Come out of her my people that ye be not partakers of her sins and that ye receive not of her plagues."-- Rev. 18:4.

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THREE VIEWS OF THE CHURCH.

"There are two conceptions of the Church, which for convenience I shall designate as the Protestant and Catholic conceptions. The Protestant idea of the Church is that it is a voluntary association of believers in Christ; that those who think alike upon religious subjects join together in a society and choose their pastor, who derives his commission and his authority from them. Consequently they are at liberty to prescribe what he shall and shall not teach, or to unmake their church and make another, precisely as the members of a club, or of a political party have a right to withdraw and form a new organization. The Protestant theory of the Church is that of an aggregation of individuals, 'who can rearrange themselves at will, and thus create new churches at every re-arrangement.' (Ewer.) The Catholic theory, on the other hand, is that it is an organization which God Almighty has founded once for all, to last to the end of time, and into which he invites men: it is His family, His household, His kingdom, His city. Its officers are commissioned by Him and hold their authority as teachers only from Him. In a word; the Catholic Church is not a democracy but an empire, not a republic but a kingdom. As such it comes to man with divine authority: its officers are under oath to the Eternal King, and they are to minister to man in His name and for Him."--The Living Church.

Brother Wright who sends us the above clipping remarks,--
"Two views well stated. Please give us the third and true one,
Brother Russell."

In presenting the true view of the Church, we labor under the disadvantage that for fifteen hundred years people have been taught one or the other of the above views and combinations of both, while the true idea has been generally lost sight of since the second century. The true view, as we conceive it, is as follows:--

God's church when completed and organized will be all that is given above as the Catholic or Episcopal view. But it is not yet completed, and hence not yet organized. When organized it will be clothed with power, and will be, "not a democracy but an empire, not a republic but a kingdom. As such it [will] come to man [the world--during the Millennium] with divine authority [and with power to back up that authority]. Its officers are [then, to be] under oath to the Eternal King, and they are to minister to man in His name and for Him." All this, it is to be noted, fits exactly to the coming reign of the church, when it shall "bless all the families of the earth;" but it will not fit at all to the present state or condition. There is no organization to-day clothed with such divine authority to imperiously command mankind. There is no organization doing this to-day; though we are well aware many of them in theory claim that they ought to be permitted to do so; and many more would like to do so.

This was the fatal mistake into which the church began to fall in the second century; and the effort to realize this false conception culminated in the boastful imperious counterfeiting of the coming kingdom in Papacy, which for centuries sought to dominate the world, by claimed "divine authority." This idea has more or less pervaded and poisoned the ideas of all the "Protestant clergy" as well, who, copying Papacy's false ideas of the Church, claim also that the Church of Christ is now organized, though they make less boastful claims to "divine authority" to teach and rule mankind in general, than Papacy does.

God's church is not yet organized; on the contrary the Gospel age has been the time for calling out and testing the volunteers willing to sacrifice and suffer with their Lord now, and thus prove themselves worthy (Rev. 3:4,5,21; 2 Tim. 2:11,12; Rom. 8:17) to be organized as joint-heirs in his kingdom at the close of the Gospel age, when he shall "set up" or organize his kingdom in power and great glory, to bless and rule the world with "divine authority."

In the meantime, these unorganized but merely called out ones, who are seeking to make their calling and election sure, that they may obtain a share in the kingdom (2 Pet. 1:10; 2 Cor. 5:9), are "a voluntary association of believers" drawn together for

mutual assistance in seeking to know and do the Master's will, that they may be accounted worthy the honors and glories promised, and not to rule men by divine authority; for they have no such authority now. In this "voluntary association" of the consecrated there is no imperial authority of one over another; and no lording it over God's heritage should be permitted; for the one and only Lord has left the instruction, "Be not ye called Rabbi; for one is your Master, even Christ, and all ye are brethren."--Matt. 23:8.

Instead of the kingly and lordly rule prevailing in the customs of the world, the Master gave all another and an opposite rule, saying, "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you; but whosoever will be great among you, shall be your minister [literally, servant]; and whosoever of you will be the chiefest, shall be servant of all [or greatest servant]: For even the Son of man came not to be ministered unto [served] but to minister [serve], and to give his life a ransom for many."--Mark 10:42-45.

The Lord was chiefest servant; and among the apostles those who served the church at greatest cost to themselves-- Paul, Peter, John and James--are esteemed, by those who have the spirit of the truth, in proportion to their service and not in proportion to their titles, gowns, vestments, praise of men, etc., of which they had none.

The Church, or company of believers, probationers for coming glory, in its "voluntary association" was indeed to recognize "teachers," "helps," "apostles," etc., but not to make them. If they recognized a man "mighty in the Scriptures," "apt to teach," able to make clear the divine plan, and specially qualified to build them up in the most holy faith, they gladly acknowledged God's favor in raising up among them such a servant of all to assist them in the understanding of his word. But they should be careful always, even while rejoicing in and thanking God for such a servant, to require a "thus saith the Lord" for every point of doctrine, and to search the Scriptures daily to see whether these things be so--whether the deductions and arguments of the teacher agree with the whole testimony of God's revealed plan.

Thus, the Lord is the teacher of his followers, sending them now and again, in their own number, certain ones to call attention to truths being overlooked, or to injurious errors being entertained. The "meek" among the probationers will hear the Master's voice by whomsoever he speaks; and these will be guided into the truth, and prepared in due time for organization as his kingdom. "The meek will he guide in judgment, and the meek will he teach his way."--Psa. 25:9.

Thus seen, both the Catholic and the Protestant views of the Church are erroneous. The Catholic view gets the future organization applied to the present time, and the Protestant view, though ridding itself of some of that error, carries along enough of it to injure itself; for instead of admitting all consecrated believers into a "voluntary association," in which God would raise up his own teachers, Protestantism attempts also to organize and bind with creeds and confessions into various sects, each of which anxious to perpetuate itself and its ideas, selects and makes its own teachers in its own seminaries.

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THE TRUE CHURCH.

To-day there are many organizations claiming to be the church, and having various bonds of union; but we wish now to show upon the authority of God's word, what church, our Lord established, and what are its bonds of union; Secondly, we wish to show that every Christian should belong to that church; thirdly, the injurious effects of joining the wrong church; and fourthly, having joined the right church, what would be the results of losing our membership.

First, then, the church which Jesus began to gather during his ministry, and which was recognized by the Father at Pentecost after their ransom price was paid, was the little company of disciples who had consecrated earthly time, talents and life, a sacrifice to God. Theirs was a "voluntary association" for mutual aid; and this society was under the laws and government of Christ, its head or recognized ruling authority. The bonds were bonds of love and common interest. Since all were enlisted under the captaincy of Jesus, the hopes and fears, joys and sorrows and aims of one were those of the other; and thus they had a far more perfect union of hearts than could possibly be had from a union on the basis of any man-made creed. Thus their only union was of the Spirit; their law for the government of each was love, and all as a whole were put under obedience to the "law of the Spirit" as it was expressed in the life, actions, and words of their Lord. Their government was the will of him who said, "If ye love me keep my commandments."

There are two senses in which the true church of Christ may be considered: All who like the early church were fully consecrated to the doing of our Father's will, amenable only to Christ's will and government, recognizing and obeying none other--these, the saints, from the beginning of the Gospel age down to its close, when all of this class are sealed, constitute the "CHURCH OF THE FIRST BORN, whose names are written in Heaven." These are all one in aim, hope and suffering, and in due time will be joint-heirs with Christ Jesus to the great inheritance --

heirs of the kingdom which God hath promised for them that love him.

The other sense in which this same class is recognized, is by counting a part for the whole; thus all the living of this class may be spoken of as the church; or, again, any part of this class of living followers who may meet together may properly be called the church; for, wherever two or three are assembled the Lord has promised to be among them. Consequently that would be a church meeting --an assembly of the "Church of the First Born." The general assembly will be, when all the church are made like, and glorified with, their Head.

Such, then, is our definition of the church of Christ. It is perfectly illustrated by Paul (Rom. 12:4,5) when he compares the church to a human body. In this figure the head represents our Lord, and all who are his constitute the body, over which the head rules. Jesus has been and always will be the head over his church as a whole; he is likewise the head and ruler of the entire living church, and in every assembly where two or three meet in his name (when his word is sought and heeded), he is the head, ruler and teacher.

If it be asked, In what sense does he teach? we answer, by exercising the qualities of the head, or teacher; by using one or more of those present as His mouth-piece in unfolding truth, strengthening faith, encouraging hope, inspiring zeal, etc., just as the head of your body can call upon one member to minister to another. But here a word of caution: If one becomes as useful a member as a right hand, he should take care that he assume not the position and authority of the Head, to put forth his own words and ideas as truth. He must ever remember that his highest honor is to be an index finger to point out, or a mouth-piece to express the will of the one Lord and Master. Be not puffed up; pride will paralyze and render useless. "Be not ye called Rabbi [master, teacher], for one is your Master [head] even Christ, and all ye are brethren." And let not the least member despise his office, "for if all were one member, where were the body?" "Nay, those members of the body which seem to be more feeble are necessary"--"God hath set the members every one of them, in the body as it hath pleased him."

How simple, beautiful, and effectual is God's plan of the "voluntary association" of His children.

This brings us to our second proposition, viz.: that all Christians should be joined to this association or incipient organization. In the light of what has just been said as to the class constituting the church which our Lord is calling, it is evident that if you have given up all your will, talent, time, etc., you are recognized by the Lord as a probationary member of the church, of which he is the head; and whose names are written in heaven. Thus, by consecration, we join the true church and have our names

recorded in heaven. But says one: Must I not join some organization on earth, assent to some creed, and have my name written on earth? No; remember that our Lord is our pattern and teacher, and neither in his words nor acts will you find any authority for binding yourselves with creeds and traditions of men which all tend to make the Word of God of none effect, and bring you under a bondage which will hinder your growth in grace and knowledge, and against which Paul warned you, saying, "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."--Gal. 5:1.

But say some: If it is not proper to

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unite with any of the present nominal churches, would it not be well to form a visible association of our own? Yes, this is what we have--a society modeled after that of the early church. We think we have come back to primitive simplicity. The Lord Jesus alone is our head or law-giver; the Holy Spirit is our interpreter and guide into truth; our names are all written in heaven; we are bound together by love and common interest.

Do you inquire--How shall we know one another? We ask, how can we help knowing one another when the Spirit of our Master is made manifest in word and act, and manner and look? Yes, the living faith, the unfeigned love, the long-suffering meekness, the childlike simplicity coupled with the constancy and zeal of maturity, make manifest the sons of God, and we need no earthly record, for the names of all such are written in the Lamb's book of life.

Do the sick need visiting or assistance? These stand ready with consecrated time. Does the Lord's work require money?-- These stand ready with consecrated means. Does his work bring upon them the reproach of the world, and of a degenerate nominal church?--These have also sacrificed reputation and all else to God.

But again, do you inquire, How shall we deal with one who walks disorderly in our midst? if we have no organization such as we see about us, how can we free ourselves from such, as the Lord requires us to do? We answer: Do just as Jesus and Paul directed.

Now, as in the early church, there are various degrees of advancement among the individual members, and Paul says (1 Thes. 5:14,) some are feeble-minded, comfort them; some are weak, support them; but while you should be patient toward all, warn the disorderly (those who are drifting away from the true spirit of Christ). Don't mistake the disorderly for the weak, and comfort them; nor for the feeble-minded, and support them, but patiently, lovingly, warn the disorderly. Whom does he call

disorderly? Doubtless there are many ways of walking disorderly, but in 2 Thes. 3:11, he speaks of some who work not at all, but are busy-bodies, and says they should do as he did--work, that they be not chargeable to any; and if any will not work, neither should he eat. Thus he said he did, that he might be an example to others. He warns us also against immoral and unjust persons, and those who wrest (twist) the Scriptures and thus turn the truth of God into a lie. Then again, verse 14, after you have warned such a one, if he "obey not...note that man, and have no company with him, that he may be ashamed.... Yet, count him not as an enemy, but admonish him as a brother."

Again, our Lord gives explicit directions where there is a matter of offence between two brethren, Matt. 18:15,17: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother; but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church (the company of brethren who assemble together); but if he neglects to hear the church, let him be unto thee as an heathen man and a publican." If, under the captaincy of our Head, we heed his commands, which we will do if we love him, how few will be the misunderstandings and difficulties among the brethren.

This association has its evangelists, pastors and teachers, appointed and directed by the Lord. They need no laying on of hands by the so-called Apostolic succession; for the "Spirit of the Lord hath anointed" all the members of the body "to preach," etc. (Isa. 61:1), and it is the duty of every member of the body to exercise his office for the edification of the other members. The true church are all priests, an association of priests and not an association under the control of a clerical or priestly class. (1 Pet. 2:9.) There is one great Bishop or overseer, who raises up and sends from time to time, his own special messengers to uncover truths, over-throw errors, etc.--Luther seems to have been one of these, Wesley another. But our Lord retains the Bishopric himself, as saith the apostle. (1 Pet. 2:25.) How complete is the voluntary union of the church of Christ with its heaven-written, love-bound and Spirit-ruled membership, and how sad the error of mistaking the nominal for the real church!

The importance of our fourth proposition need not be urged. It would indeed, be a dreadful calamity to lose our membership in the true church or body of Christ. And no member is out of this danger except when keeping a vigilant watch over the old nature, counted dead, lest it come to life again, and assert itself in the form of pride, selfishness, envy, evil-speaking--or what not? But if filled with love (the love that prompts to sacrifice) and clothed with humility, and under cover of the redeeming

blood, we are safe in the church (the body), having the assurance that it is our "Father's good pleasure to give us the kingdom."

Yes, the kingdom is the glorious destiny of the true church--the "little flock"--now treading the pathway of humiliation and drinking the bitter cup of death. The glory that shall be revealed in us, doth not yet appear, except to the eye of faith, but the temptations and trials, are very apparent on every hand. "Let us, therefore, fear lest a promise being left us of entering into his rest, any of you should seem to come short of it."-- Heb. 4:1.

Thus Paul warned others and thus he feared, lest (even after) having preached to others, he himself should be a castaway. (1 Cor. 9:27.) We may have our names cast out as evil by those of the nominal church, and yet "rejoice and be exceeding glad because our names are written in heaven." They may frown upon you and despitely use you and say all manner of evil against you falsely; or they may seek to win you back by flattery, saying they cannot afford to lose your influence, you could do so much good by remaining among them, etc. Oh, how necessary in this "evil day" is the faith--

That bears unmoved the world's dark frown,
Nor heeds its flattering smile;
That seas of trouble cannot drown,
Nor Satan's arts beguile.

Dearly beloved, let us again repeat the warning: "Stand fast in the liberty wherewith Christ hath made you free, and be not again entangled with the yoke of bondage" --not even in the slightest degree.

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GOD IS TRUE.

"He that hath received His testimony hath set the seal that God is true." (John 3:33.) "A friend gives me for the Orphanage a check, which runs thus: 'Pay to the order of C. H. Spurgeon the sum of L.10.' His name is good, and his bank is good, but I got nothing from his kindness till I put my own name at the back of the check or draft. It is a very simple act: I merely sign my name, and the banker pays me; but the signature cannot be dispensed with. There are many nobler names than mine, but none of these can be used instead of my own. ...I must myself affix my own name. Even so, each one must personally accept, adopt, and endorse the promise of God by his own individual faith, or he will derive no benefit from it."--Spurgeon.

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REAL CHRISTIANITY.

The following from the Chicago Times, points out an individual responsibility toward God and the truth, which sectarianism will not take the place of. It says:--

"It is probable that we are to be forced, ere long to the serious consideration of how closely Christianity, as taught and practiced, is in accord with the actual spirit of its Founder. Somehow it is meeting with unexpected opposition in the world, which raises the question of whether Christianity is really Christian. We shall have to confess that it is not satisfactorily so, says an exchange. If the question were put in this form, Is Christianity Christ-like? we should readily admit that it is not. It has lost, or grown weak in some of the main characteristics of its Founder. It does not adequately preach the Gospel to the poor, not do its members seek first the kingdom of God; they do not love their brethren as themselves, nor are they touched with the feeling of others' infirmities to the degree which impels them to adequate measures of relief.

While it has gained much, Christianity has also suffered in its contact with the world--it has lifted the world up immeasurably beyond its old position, but it has also been dragged down from the sublime ideal established by Jesus Christ. It must return. It cannot stoop and conquer. Its only hope of acceptance lies in maintaining itself as the one thing pure, to which men may give themselves with the assurance that there is nothing better. It seems unnecessary to say that current Christian practice does not conform to such an ideal as this.

It is easy to say that Christianity is to be judged by its ideal precepts and not by the actions of its adherents. But in the practical world it is not judged by its ideal precepts--it is judged by its fruits. It will continue to be judged so. Therefore it is impossible to see how it is to succeed in extending itself much further without our broadening our conception of human brotherhood, deepening our sense of human wrongs, miseries and sins, and without a larger degree of self-sacrifice, sympathy, and purity of life. As Canon Wilberforce says: "The only thing Christianity needs just now is Christians." And these sooner or later it will have to find. We shall be driven by increasing skepticism and indifference to raise our standard of personal fidelity to Christ and His commands. Nothing will eventually be found to answer except that every Christian shall try to be a Christ. Christianity will learn to be not only Christian, but Christ-like, else it cannot venture to offer itself as a remedy for human wrongs, an antidote for human fears and sorrows.

It is a fact that Christianity has always made most rapid progress in those periods when its theology has been simplest and its practice purest. The creed of Christendom has never been so simple, nor its life so pure and Christ-like, as in apostolic times,

when it spread so rapidly around the Mediterranean. The great Wesleyan revival originated in the feeling that the age had drifted, both in theology and in practice, very far from the teachings of Christ, and its entire strength lay in the emphatic call to greater simplicity of faith and purity of life. The Church was compelled to raise its standard of living by the same causes that are operating now, the spread of atheism among the learned, and indifference and immorality among the ignorant. The Wesleyan revival was the only answer that was ever needed or could be given to the infidelity of the eighteenth century--only it did not go far enough. There is a degree of beauty and completeness in the example of Jesus Christ never dreamed of by Wesley and his followers, and this it belongs to the Christians of our time to discover and illustrate in their lives."

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"AS BECOMETH WOMEN PROFESSING GODLINESS."

--(No. 1.)--

The thought has recently been suggesting itself, that as the sphere of Christian women differs somewhat from that of our brethren, a few observations in the TOWER bearing upon the duties, privileges and obligations of Christian women, and how we may best fulfill our mission might prove beneficial and helpful.

The sphere of Christian women is by no means a narrow one, as many seem to regard it; and if we would properly fulfill our mission, it behooves us as members of the Church of Christ, and in the earthly relationships of wives, mothers, daughters and sisters, as well as neighbors and friends, to consider it with care in the light of the divine revelation and particularly in the light of our present position as the prospective heirs of God and joint-heirs with Jesus Christ. As stewards of God we all have some of his goods--some talents--however great or small, entrusted to our care. And if we would be wise stewards and meet the Master's approval when we come to render up our accounts, we must study the best ways and means for investing our talents so as to have them yield the largest possible increase.

A merchant who simply invests his capital, be it large or small, in business, and pays no further attention to it, will never succeed. If he would be successful he must study to learn the best possible ways of turning everything to account. So must we do if we would be faithful stewards of God.

As members of the church, we, in common with our brethren, are even now privileged to be co-workers together with our Lord and Head. The question therefore naturally arises first of all,

What department of Christian work may properly engage the activities of Christian women?

To rightly judge of the matter we need first to observe the natural position to which God has assigned woman; and secondly to inquire whether the new relationship into which we are called as members of the church of Christ, in any degree modifies our duties and responsibilities under the natural order. Let us therefore first consider the divine order of headship as expressed by the Apostle Paul --1 Cor. 11:3.

THE DIVINE ORDER OF HEADSHIP.

"I would have you know that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God."--1 Cor. 11:3.

The Apostle Paul here uses the human body as an illustration of God's order and arrangement among his intelligent creatures. The symbol is an apt one, and

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suggestive of perfect harmony. The head is the director and care-taker of the body; every interest of the body is taken into consideration by the head, and every possible provision made and applied to meet those interests. And in turn, the members of the body are always at the prompt and willing service of the head. And such is the sympathy between the various members that if one is disabled the other members, are ever on the alert to execute the plans devised by the head for its recovery.

The headship of Jehovah was expressed to Adam in his perfect condition in Eden, when God said: "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof, dying thou shalt die." (Gen. 2:16,17,--margin.) Here was an expression of Jehovah's rightful authority, his loving care and generous provision--his headship. Man in turn should have expected to reverence, respect and obey the authority, to reciprocate the love, and to gratefully accept and enjoy Jehovah's bounty. In the obedience expected, the idea of base servility was absent. Love commanded, and love should have delighted in obedience.

Even Christ Jesus, highly exalted as he is, delights to acknowledge the headship of Jehovah, saying, "My Father is greater than I;" "I came not to do mine own will, but the will of him that sent me." And again: "I delight to do thy will, O my God; yea, thy law is within my heart" (Psa. 40:8). In harmony with this thought of the headship of Jehovah, the prophet Isaiah represents Christ as the "Arm of Jehovah" (Isa. 53:1; 59:16), and in obedience to Jehovah's will he was active, prompt and willing, even unto death. Thus our Lord set us an example of the

true relationship which should exist between himself as head and the members of his body.

Since Christ has redeemed mankind from death, all judgment, authority and power is given unto him. The office of the head is now vested in him; hence Paul declares: The head of man is Christ. And whatever is implied by this term in expressing the relationship between our Lord Jesus and Jehovah, his head, is also implied in that relationship between Christ and man. He, then, who would be perfect, must find his chief delight in learning and doing the will of Christ, even as Christ Jesus delights to do the will of Jehovah. It should be his constant aim to bring "into captivity every thought to the obedience of Christ." (2 Cor. 10:5) And to do the will of Christ is to do the will of Jehovah; because the will of Christ is to do Jehovah's will.

The next step in God's order indicated by the Apostle, is, man the head of woman; or as shown in Eph. 5:23, the husband the head of the wife. Many who see clearly the headship of Jehovah, and the headship of Christ, fail to see the headship of man in the domestic relation. Prejudice, public sentiment and the abuse of power, have made this and similar expressions of the faithful Apostle quite unpopular. And this is not surprising, in the present fallen and disordered condition of humanity. Because of his teaching on this subject, the Apostle Paul is variously charged with being a despiser of women, and as speaking without divine authority; and this even among Christians. But when rightly viewed, Paul, as usual, is found to give faithful expression to the divine order dictated by unerring wisdom for the highest good and happiness of all.

If the husband is the head of the wife, it implies exactly the same responsibilities on the part of each as named above. The husband should be the protector, provider and director in the affairs of life, and the wife the cheerful, willing co-worker in harmony with his will. He, therefore, who would assume the position of husband, should see that he is capable and willing to fill it after the divine pattern; and she who would become a man's partner in life, should see that she is ready to fill such position according to the divine arrangement.

Yes, says some dear sister, that would all do very well if men were perfect, but we know that it not unfrequently happens that the wife has more ability and judgment to act as head than the husband. That is doubtless true in many cases, but that should be considered before such contracts are made. If unhappily it has not been considered in time, such wives should make the best of the situation and quietly assist in the office of head, with as much modesty, and as little appearance of doing so, as the circumstances will admit. It also happens, says another, that the husband's will often runs counter to the Lord's will; how then? We answer, If the husband is consecrated to the Lord, and yet

his will appears to be out of harmony with the Lord's will, he will be very ready, either to prove his course to be in harmony with the Lord's will or to change it. And here we see the wisdom which dictates that we should not be unequally yoked with unbelievers (2 Cor. 6:14). But if such contracts have been formed before we became consecrated believers, we must bear in mind that our first responsibility is now to our Lord, our Heavenly Bridegroom. The worldly husband is not the head of his wife as a "new creature" espoused to Christ. Her first allegiance, is, therefore, to her real though invisible Lord, but in so far as may be consistent with this new relationship she should endeavor to fulfill the old also--a thing not possible in every respect. For one of those consecrated to God as living sacrifices to thereafter become unequally yoked with one of the world's children, is to violate the direct command of God (2 Cor. 6:14), and to take a long step toward ignoring union with Christ, "for what communion hath light with darkness?" The children of this world strive for the things of this world and delight in the world's approval, while the consecrated child of God has renounced all these and should be striving only to obtain those things which are beyond and entirely unknown to the world. But if both are united in the Lord, studying to know and do his will, and walking after the Spirit, to do the will of the consecrated husband is to do the will of Christ.

The consecrated wife sustains the same relation to the consecrated husband that the husband sustains to Christ, and that Christ sustains to God who is head over all. Should submission on the part of any be regarded as mere servility? By no means. Christ did not so regard it; why should we? There is neither servility nor tyranny where love rules. Love is neither boastful of its authority nor ashamed of its submission. The true Christian husband will delight to honor the wife as the weaker vessel, and the wife will reverence her husband. The wife will look up with a lawful pride in her husband's manly strength and goodness, while he will regard with admiration and affection her womanly grace. If the relationship between husband and wife in the divine order stands thus, it cannot be true as some claim that man and woman are exact equals in every respect. They are not equal in all respects, but each possesses and should recognize those qualities of heart and mind which make them companions for each other. Under such circumstances the wife will be subject to the husband because she recognizes such to be the divine arrangement for their mutual good; and further, because it will be her delight to serve for love's sake. And the husband will delight to honor and bless the wife.

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God never makes one the head over another exact equal. Jehovah is superior to Christ, Christ superior to man, and man superior to woman, the weaker vessel. Man's superiority consists

mainly in his greater strength, both physical and mental. These various steps are in God's order. True, in the present fallen, imperfect condition, many women are superior to many men, but such women should be very sure not to become wives of such men; for in so doing they must either violate the divine order (Eph. 5:22), or else submit themselves to an inferior which is also out of harmony with the Lord's design.

When after the fall God said to Eve, "Thy husband shall rule over thee," some claim that he there established domestic slavery. Truly domestic slavery has followed; but God did not establish it. Man, created to bless by his power to rule, too often falls into the error of tyrannical misrule, and the desire of the wife toward her husband--for his love, appreciation and approval--alas, too often ends in bitter disappointment just as God foretold.

In view of these considerations, let us note the instruction of the Apostle Paul, and see that its object is the very same as that contemplated in the union of the first perfect pair in Eden: "Wives submit yourselves unto your own husbands as unto the Lord; for the husband is the head of the wife even as Christ is the head of the Church, and he is the Savior [preserver, caretaker] of the body. Therefore, as the Church is subject unto Christ, so let the wives be to their husbands in everything. Husbands love your wives even as Christ also loved the Church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word [the truth]: that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies" (Eph. 5:22-28). Children may then obey both parents, since each will be in harmony with the other and with the Lord.

In recognition of the same principle, the headship of man, Paul further states: "I do not permit a woman to teach or to assume authority over man, but to be quiet" (1 Tim. 2:12). Surely Paul does not mean that a woman's lips must be forever sealed that she may not declare the good tidings of great joy to others. Does not the same Apostle say: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all ONE in Christ Jesus. And does not the prophet Isaiah teach that all the anointed, are anointed to preach the good tidings. It is in harmony with these, then, that we must understand the above words of the Apostle.

His idea, therefore, seems to be, that in no case, however important the truth we are commissioned to bear, is woman to assume a position of authority or headship over man. She may tell the blessed tidings of great joy and teach the principles of truth anywhere and everywhere, and to whomsoever she has opportunity; but always with becoming modesty, stating the truth so clearly that of itself it may carry conviction with it and

her own individuality be lost sight of. This element of character is one which naturally belongs to woman, but is generally very soon lost by those who attempt to work in a public way. The work for the majority of women is the individual, quiet and none the less effective work. Her greatest influence is that exerted strictly within her divinely appointed sphere. If necessity, opportunity, and ability should indicate a more public sphere of usefulness, she may fill it as long as such necessity and opportunity lasts, if in so doing, she bears that modest, quiet demeanor, in action, word, and apparel, which becometh women professing Godliness. By emphasizing necessity, we mean that never should she seek or prefer publicity to the less obtrusive and equally effective ways of making her influence felt for truth and righteousness. It is the assumption of authority and dictatorship, which is so unbecoming.

Again, we see that in this relationship of husband and wife, is prefigured the beautiful relationship between Christ Jesus and the church. And as in the type, so in the antitype, the church, the bride of Christ is to be subject unto him in everything; earnestly seeking at all times to know, and then delighting to do his will. As the woman is not to assume authority and direct her husband, so the church is not to assume authority and to attempt to direct the Lord's work, but is to be "quiet," searching diligently to know his plan and methods, and then endeavoring faithfully to execute them.

When God's plan shall be brought fully into execution, we see that loving authority and joyful submission will fill the universe with blessed peace and everlasting joy--and "God shall be all in all"-- Head over all--his will done in earth as it is done in heaven. (1 Cor. 15:28.) Seeing this to be God's ultimate design, it should be our endeavor, so far as it is in our power, to carry out and illustrate that purpose now. It can only be fully illustrated, however, by those who are "united in the Lord." The covering of the head by the woman (1 Cor. 11:10), signifies submission to authority; a recognition of God's order of headship. It symbolizes the relationship between the church and her head, Christ Jesus. The same thing was illustrated in the attire of the priesthood: the high-priest wore a mitre or crown and the under-priests (representatives of the church, the bride), wore "bonnets" or head coverings, indicating that they were not the head but under authority to the Chief-Priest.

The Apostle's high regard for woman and woman's work is shown by his mention of several faithful co-laborers and helpers among them--see Rom. 16:1-6,13; also Phil. 4:3: "I entreat thee... help those women which labored with me in the gospel...whose names are in the book of life." And Acts 1:14: "All continued with one accord in prayer and supplication with the women." And 1 Cor. 11:5: "Every woman that prayeth or prophesieth [teacheth]."

These scriptures show that women did a work in the Apostles' days which was approved and appreciated by them and by the Lord. Yet women usually spoke only at the smaller gatherings; and when Paul said, "Let the women keep silence in the congregations," he probably had reference to the public gatherings at which it was the custom to have more or less debating. In these public debatings, Paul

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thought a woman's voice would be out of place, and this is the opinion of most thinking men and women to-day, though it has by many been carried to an extreme, forbidding them to pray or teach on any occasion, even in more private assemblies of Christians; which certainly is an error.

When Paul urged that the women keep silence in the churches, and if they would learn anything to inquire of their husbands at home, he must be understood as referring to a principle to be observed only so far as practicable--and possibly to curb some unwomanly women who were a disturbing element in the church then. To rigidly apply the rule would do violence to the general spirit of Paul's teaching. Where the spirit of Christ is there is liberty--not liberty to violate God's law and order as expressed both in nature and Revelation, but liberty to progress and to grow in grace and knowledge under the wholesome restraints of God's law and established order.

Because God has arranged that the man and woman are representative of Christ and his bride, the church, probably this is one reason that men have always been given the more active and public work of the ministry, and women the work of assisting and the more private teaching, which is equally acceptable to God. So Christ is the active agent in carrying out God's plan. He is the great minister of all, and we as his Church are permitted to be helps meet for his use: to do an humbler part, and yet an acceptable part, well pleasing to God.

MRS. C. T. R.

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SHALL NEVER DIE.

"I am the resurrection and the life: he that believeth in me, though he die, yet shall he live: and whosoever liveth and believeth in me shall never die."--John 11:26.

These were our Lord's words of consolation to Martha. They briefly state the great hope of our race through the plan of redemption.

The first statement--"He that believeth in me, though he die, yet shall he live," teaches, that only believers shall be resurrected

i.e., made to LIVE. This may appear out of harmony with other statements of our Lord, to the effect that ALL in their graves shall come forth, until we recognize the full force of the words, resurrection and life. We have heretofore shown that the word resurrect, signifies to lift or raise up again to perfection; and that since man's fall was from perfection, as represented in Adam, his promised resurrection implies a bringing to perfection again. But, many scriptures indicate that, while the gospel Church will be lifted to the perfection of the new nature in a moment, in the twinkling of an eye, the world of mankind will be gradually resurrected, or brought to perfection of human nature, from which all fell in Adam;--the entire Millennial age being "the times of restitution," resurrection, or restoration.

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By recognizing this fullness of meaning in the word LIVE, in the scripture under consideration, we have the statement clear, and easily understood, in harmony with all other declarations of the Scriptures.

TO LIVE means a great deal, in its full import. Adam and Eve lived, i.e., they had life in perfect measure, before sin entered. When sin entered the dying commenced, and it was a process of ceasing to live. So death, the opposite of life, passed upon all men. From the standpoint of God's sentence, all are now dead. (2 Cor. 5:14; Matt. 8:22.) So then, though it is true that all in their graves shall "come forth," they will come forth with only a small measure of life, such as men now have; they will still be measurably in death as all now are, and will be gradually advanced to perfection, through knowledge and acceptance and obedience of the truth.

That believing in Christ [including hearty obedience], is in the Bible made the condition of perfect resurrection to life, is a fact; and its reasonableness is evident; for why should the Redeemer continue to lift upward toward perfection, those who, when they came to a full clear knowledge of his character and plan, willfully fight against it? The mistake generally made is, in insisting that this belief and obedience is limited for all to the present life-time. On the contrary, it is as true of the Millennial age as of the Gospel age.

In the present age, only a few come to that fullness of knowledge which brings fullness of responsibility; and how shall the many believe on him of whom they have not heard? And since only believers are to be fully released from death, it is evident that all must come to a knowledge of the truth that they may be saved --"in due time."--1 Tim. 2:4,6.

Though our Lord is the great Life-giver in whom is vested all the resurrection or life-giving powers, and though he has promised perfect LIFE, full release from death, to believers, yet we see that now believers die as well as unbelievers. And we at

first wondered as Mary did why the one who has the power of life should let his believing friends die, when he tells us that his special mission is to "destroy death." (1 Cor. 15:26; Heb. 2:14.) The Lord's words show us that though his work as the Life-giver belongs to the next age, yet he will not neglect the believers who die before that age; and that though such are permitted to die, it should not be understood to imply lack of power or willingness to serve, on the part of the Life-giver. "He that believeth in me though he die, yet shall he live."

That "whosoever believeth in him shall not perish [in death] but have lasting [perfect] life," is as clearly stated in the Scriptures, as that all shall come to a [full] knowledge of the truth,--when the knowledge of the Lord shall be caused to fill the whole earth as the waters cover the sea. And it is equally true that whosoever believeth not [when given full knowledge and ability] shall be condemned.

In perfect accord with this view, is that peculiar statement of John 5:25--"Verily, verily, I say unto you, The hour is coming* when the dead shall hear the voice of the Son of God: and they that hear shall LIVE." According to the general conception, this should read, They that live shall hear, but this would not have been strictly true: hence the peculiar and guarded expression used, which is only appreciable as we come to see more deeply into God's plans for that coming age. All are dead (under death's dominion) until entirely freed. The Redeemer has come, the ransom has been paid, and in due time all the dead race shall hear [be brought to a clear conception of these facts], and they that hear [heed] shall [in due time] LIVE, reach perfection.

A few, who were of the dead class, in this age heard thus of the ransom price given for our release; and those who have heard [understood and heeded] it, could also afterward hear, of a prize or high calling offered during the Gospel age to believing sacrificers, and have "had access into this grace wherein we stand, and rejoice in hope of the glory of God." But the due time in which the great mass of the dead shall hear, will be when this "little flock" of sacrificers and heirs of God, has attained the glory. As members of the great Prophet they shall teach and bless the people, bringing them out of their graves and opening sin-blinded eyes and prejudice-stopped ears, as it is written.-- Isa. 35:5.

"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him." (John 3:36.) This is further testimony on the same line: that only believers in and accepters of Christ and his redeeming work (as their ransom) will ever attain to life, i.e., get fully free from death. Only the little flock, the church, thus gets life during the Gospel age; and they get it only by promise--in hope--in faith. Their life is hid now, in God's promises. See Col. 3:3.

The Millennial Day is the time for life-giving actually. The church will get hers first, in the early morning of that day. The Lord will give to his overcoming Bride the crown of life that fadeth not away. (1 Pet. 1:4; 5:4.) Hers will be like her Lord's-- life on the divine plane of being. Then will come the life-giving to such of the world as will believe and obey; when they all shall then stand trial for life, being brought to a full knowledge of God's character, plan and righteous laws. The gradual resurrection to perfect LIFE, step by step, will be of believers only; for, as clearly stated, the disobedient shall perish without attaining to life--they will never see perfect life, but as willful sinners shall be destroyed. --Acts 3:23.

The wrath of God will abide on such thus: The whole world was condemned, sentenced to death, in and through Adam; "the curse" [See Sept. TOWER] was upon all; and God had provided only one way of escape from that curse of death-- through the Redeemer, by the remission of sins through faith in his blood. Some (the church) get free from the curse now, through faith in Christ, and will be received of the Father (actually) at the close of the Gospel age. Others, the great majority, will believe and get free from the curse by faith during the Millennial age and be (actually) received of the Father at the close of that age. But such as reject the only "way" to God remain under the curse or condemnation of death (wilfully, for they must all be made fully aware of the conditions of life and reconciliation to God) and shall never see [experience] LIFE.

Let us now examine the second part of our Lord's statement: "Whosoever liveth and believeth in me shall never die."

In the light of the previous statement, this one becomes very clear and simple. It is the Lord's assurance, that all who reach the condition of life, in its fulness, may retain it forever by continuing to believe and obey. It is the promise that the perfect life once attained may be held forever.

*Sinaitic MS. omits "and now is."

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THE POWER BEHIND.

"I girded thee though thou hast not known me." (Isa. 45:5.) A little boy sat in front of his father, and held the reins which controlled a restive horse. Unknown to the boy, the reins passed around him and were also in his father's hands. He saw occasion to pull them. With artless simplicity the child looked around, saying, "Father, I thought I was driving; but I am not, am I?" Thus it is often with men who think they are shaping a destiny

which a higher hand than theirs is really shaping. They do their own will, but they also do the will of God. A stronger hand guides them; a mightier power holds the helm of their vessel and saves from rock and wreck. Happy are they who quietly yield to the guidance of an Almighty hand.--Sel.

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"ENTERTAIN no thoughts which you would blush at in words."

"WHOEVER makes truth appear unpleasant, commits high treason against virtue."

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This paper will be sent free to the interested of the Lord's poor, who will send a card yearly requesting it. "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 who 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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GREETINGS FOR 1889.

With the present year almost gone and the new one at the door, we tender humble thanks to God and congratulate our readers, that we are still earnestly and lovingly and deeply interested, in the study of our Father's Word. Thank God, the truth still shines, brighter and brighter, more and more. Let us thank him warmly for the blessings past, as we earnestly implore others for the year at hand--

More and more, more and more,
Always more to follow.
Oh, the matchless, boundless love!
Still there's more to follow.

May the coming year be as this one, and much more abundant, in grace and love and knowledge of our Father's character and plan, is our prayer.

Those of the Lord's poor who by reason of any circumstances are unable to pay for the TOWER the coming year, but who want it, should remember the offer at the head of this column,-- to supply such free--and should accept it as from the Lord; as one of his numberless gifts. Such should not hesitate nor delay to write now for 1889, if they would have their papers continued.

To all in Christ Jesus we send hearty greetings and best wishes for the year 1889.

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MILLENNIAL DAWN. VOL. II. "THE TIME IS AT HAND." NOW READY.

We have pleasure in announcing this book now ready. The present edition is in cloth binding, embossed, price one dollar. It contains 368 pages on fine paper. Orders will be filled in rotation as received, as fast as the books come from the bindery.

While one dollar is but a moderate price for the book, we propose to give Watch Tower subscribers a special price upon this, as upon Vol. I. and other books. Therefore, we give notice that for \$1.25 we will mail a copy of Vol. II., "The Time is at Hand," postage prepaid by us, and the TOWER during the year 1889.

We suggested in our last, that this volume would specially interest TOWER readers only, and that these would all want it in cloth binding for preservation and reference. Many have murmured against this, and urged that they had friends to whom

they had sold and loaned Vol. I. who, they believed, would be interested enough to read Vol. II., if obtainable in a cheaper edition in paper-binding, --say at 35 cents.

We doubt the practicability of this; we fear that not enough would be wanted to justify an edition of ten thousand; and only by getting out such editions could the price be gotten so low as 35 cents including postage. However, to test the matter, we will agree to get out a 10,000 edition at 35 cents each, or 3 for \$1.00, as soon as one half that quantity is ordered. So then, let those who favor the cheap edition, write as soon as possible, mentioning how many they can use. If this edition is issued, The Tract Fund will probably make an allowance to the Colporteurs (for expenses) on it as on Vol. I.

TOWER PUBLISHING CO.

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VIEW FROM THE TOWER.

"This gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come."-- Matt. 24:14.

Notwithstanding the fact that sectarianism has blinded the hearts of the vast majority of those who own Christ's name, so that they cannot appreciate the real good tidings of the coming Kingdom of God and the blessed work it is to accomplish, yet God has so arranged that the gospel itself is being preached (declared), as a "witness," for use in the coming age; even though the traditions of men, which tend to make it void and meaningless, are permitted to accompany it. God's purposes will all be accomplished, even by some who forward them with their hands, while they oppose them with their lips. For instance, note the great work which has been and is being done by Bible Societies. They are incessantly spreading the "good tidings of great joy, which shall be unto all people," before all nations, and in all languages, even though as we know, very few of those engaged in the work see with any degree of clearness, either the harmony or the beauty of the plan of God for the establishment of his kingdom and the blessing of all people.

And this work continues notwithstanding the fact that so-called "rationalism," and Elsmere-ism, are convincing thousands that the Bible is, at best, but a conglomeration of well-meant, but utterly untrustworthy traditions, colored by oriental habit and language out of all resemblance to the real truths and facts. Still the work of publishing the Bible progresses, and even its opposers assist often in its spread. An instance of this sort was witnessed in this country a few years ago, when the Revised Version of the New Testament was first published. Unbelievers

took hold of it, advertised it and circulated it by the million. To satisfy curiosity and make money, they published it in the daily papers, and even in Novelette form. Now--within the past

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month--the daily press makes mention of the fact that in Italy and in Spain, where Bible Societies have long been trying to get a foothold and to introduce the Scriptures, with but slight success, because of the predominance of papal influence over the consciences of the people--even there the Scriptures are now being read by thousands. The item runs as follows:--

"A Milan (Italy) newspaper Il. Secola, is issuing in daily installments a new translation of the Bible. The enterprise is extraordinarily popular, and the circulation of the paper has reached 50,000. This success has provoked emulation, and a secular paper in Barcelona, Spain [where only recently Bibles were publicly burned], has arranged to publish a translation in Spanish. Both these undertakings are purely journalistic, and entirely unconnected with missionary societies."

Thus, despite every obstacle, both of friends and foes, the gospel is being preached for a witness to all nations.

Some good is being accomplished too, and some appreciation of God's character is reaching the heathen, notwithstanding the fact that those who carry the Bible, in great measure offset it with their traditions and make merchandise of the people through their creeds and sects. An illustration of this is furnished in the article subjoined, which we clip from an exchange. It is as follows:--

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IN JESUS' NAME.

When the Japanese Empire was thrown open to American commerce, the American churches were zealous to proselyte that country to their several Confessions. The missionaries sent out found that their division would be an effectual barrier to success, and agreed to conceal their differences and work together for souls alone --simply presenting one God and Christ crucified for sinners, until they should obtain a foothold.

The dissimulation succeeded so well that in 1873 in respect to the clamor for sectarian harvests, on the part of home Boards it was agreed that the converts were sufficiently numerous to warrant a division of the spoil.

But when the deceit was carefully exposed to the converts from heathenism an unexpected difficulty arose. These poor natives assembled and drew up a petition, setting forth the joy and peace and righteousness they had found in Christ Jesus, objecting to be divided contrary to the Word and the Spirit of God, and urging

the missionaries, since they had confessed such a deplorable state of things in their own country, to return to America and leave the further evangelization of Japan to them.

Copies of this petition were forwarded to the various Boards by which the missionaries were supported and controlled, and agents were sent out to investigate and report.

One of these agents, whose letter was published in the Independent, says that to these minds, just brought from the darkness of heathenism, "the simple joys of salvation overshadow all other considerations," and "it will be many years before they can be indoctrinated into the nice distinctions which divide Christendom."

Nevertheless, these whose "other considerations" overshadowed the "joys of salvation" and shut out the love of God, persevered in their work of dividing.

The Spirit prompted these honest souls to meet in the name of Jesus only, as it always does. The most difficult thing in the work of the sectarian missionary is to "indoctrinate the convert into the nice distinctions which divide Christendom." Very few of the adherents of any sect in America are so indoctrinated. They are prejudiced and overcome by other considerations than real convictions. A very small per cent have anything like intelligent consciences about professions of faith and the distinction by which they are separated from other sects.--The Testimony.

WHAT ARE THE RESULTS?

Eighteen centuries of effort are in the past. What prospect is there that the claims of sectarianism will be fulfilled? What prospect is there of a Millennium of peace on earth being brought about by present missionary efforts? What are the evidences to support the claim that soon, or ever, the world shall willingly submit to the gospel, and voluntarily become God's Kingdom--in which his will shall be done as [perfectly as] in heaven?

This inquiry is now coming up from every direction. The nominal churches read it, and attempt to answer for themselves, to render up the best accounts they can in figures, while the world looking on draws its own conclusions. Why, we might inquire, is there so much reckoning, and figuring, and apologizing for meagre missionary results now?--a thing apparently not thought of in former times. We answer, it is because we are living in the "harvest," or reckoning time (Matt. 25:19; 7:20-23,26,27), and the Lord of the harvest, earth's new King, who is about to establish his kingdom in a totally different manner, permits those who have chosen a different plan from his, and who have boasted of what they could do by

their own efforts in his absence, to see and to confess to each other and to the world their failures. All systems, both religious and political, claiming the name of Christ (Christendom) and to be engaged in his service, must give an account. All are on trial, and all are being proved incompetent--incapable of bringing about the desired and promised results--everlasting righteousness, God's will on earth as done in heaven. Each system must render up its own account, and some of these are now being heard by an astonished world.

Below we quote briefly from Canon Taylor, of the English Church, discussing the question:--

ARE CHRISTIAN MISSIONS A FAILURE?

A little more than a year ago Mr. Taylor read a telling paper before the English Church Congress, in which he took the ground that the Mohammedan religion is not only equal to Christianity in some respects, but is far better suited to the needs and capacities of many peoples in Asia and Africa. (In our issue of May '87 we quoted Canon Farrar and Mr. Thompson, the missionary, on this subject, under the caption "Christianizing the World."-- Therein we showed the folly of comparing nominal Christianity with genuine Mohammedanism.) Mr. Taylor's article, entitled "The Great Missionary Failure," in The Fortnightly Review, is likely to attract even more attention than his paper of last year.

The most important point which he makes is, that at its present rate of progress, Christianity can never hope to overtake heathenism. Estimating the excess of births over deaths in Asia and Africa as 11,000,000 a year, and the annual increase of Christians as 60,000, it would take the missionary societies 183 years to overtake one year's increase in the heathen population. He says:--

"Dr. Bruce has complained that we do not succeed because the sums spent on missions are insufficient. It would rather seem that the floods of money which are poured out are the cause of much of the weakness of the missions. It is curious to note that the most costly missions are frequently the least successful....It is plain that the failure does not arise from a niggardly expenditure. But there can be no doubt that the vast sums of money, and the still more precious lives of hosts of devoted laborers, are thrown away in the prosecution of hopeless enterprises. In the missions to Egypt, Persia, Palestine, and Arabia, where there are no heathen,* the Church Missionary Society employs 119 agents, and has spent L.23,545, 4s. 7d. in the last two years. The net results are nil.

"To extort from Sunday School children their hoarded pence, for the ostensible object of converting 'the poor heathen,' and to

spend nearly L.12,000 a year in fruitless missions to lands where there are no heathen,* seems to me to be almost a crime; the crime of obtaining money under false pretenses."

According to official reports cited, the 424 agents of the Church Missionary Society in Ceylon spent a little more than \$55,000 last year in making 190 converts out of a population of nearly three millions. And as there were 330 relapses from Christianity the same year, this great expenditure counted for less than nothing. The same thing was true in a measure of China, Egypt, Arabia and Palestine. Moreover, the converts which are made in these countries at a cost of from \$300 to \$500 each, in many cases reflect no credit upon the religion whose claims they acknowledge. As an illustration of this he says:--

"Three years ago in a nominally Christian village [in Africa] a quarrel broke out, and not a few were killed. The victors cooked and ate the bodies of the slain. As a punishment the native pastor announced that they were suspended from Church privileges."

Of the native pastors engaged in the mission work, the Canon has evidently a poor opinion. He quotes Mr. Johnson as saying:-

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"With a few very rare exceptions, those native African pastors, teachers, and catechists whom I have met, have been all, more or less, bad men. They attempted to veil an unbridled immorality with an unblushing hypocrisy, and a profane display of 'mouth' religion, which to an honest mind seemed even more disgusting than the immorality itself."

*[The Canon's ideas of Christianity are, like those of most people now, that it is merely morality; and the Mohammedans being a temperate and moral people, he classes them not as heathens, but as good as Christians; hence this remark.]

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Commenting still upon the general character of the few converts made, Mr. Taylor continues thus:--

"In Egypt, last year, there were two 'inquirers,' one a negro, and the other an Egyptian, but the inquiries did not lead to any further results. In Arabia a sick robber who was doctored by a missionary, promised to abstain from robbing for ten days. In Palestine, the one Moslem Convert of last year, a weakminded orphan girl, who required constant guidance, and for whom the prayers of all English Christians were evoked, has gone over to Rome, and is now in a nunnery. In Persia we are told that a 'great and wondrous door has been opened for the Gospel,' but no converts are mentioned, and the door seems to consist of a Persian who reads the Bible, which is one of his own sacred books. I have several correspondents among the Persian

Moslems, and they constantly quote the Bible, with which they seem to be almost as familiar as with the Koran. It is plain that these futile missions should be given up. A few Eastern Christians may be perverted, but the missionaries make no way among the Mahommedans."

In giving his opinion of the cause of missionary failures: that it is Sectarianism, together with lack of full consecration on the part of the missionaries, who endeavor to live as princes surrounded by more than European luxuries, instead of consecrating time and all to the work of evangelization, Mr. Taylor refers to "Dr. Legge, a missionary of 34 years standing," saying:--

"He thinks that we shall fail to make converts so long as Christianity presents itself infected with the bitter internal animosities of Christian sects, and associated in the minds of the natives with the drunkenness, the profligacy, and the gigantic social evil conspicuous among Christian nations. Bishop Steere thought that the two greatest hindrances to success were the squabbles among the missionaries themselves, and the rivalry of the societies."

Thus the results of eighteen centuries look very meagre from the standpoint of nominal Christianity; and notes of their apologies and perplexity are constantly appearing through the secular and religious press. They do not see, as we do, that the object of preaching the gospel in all the world now, is, to witness to the world, and to select a "little flock" of saints, to whom with Christ their Lord, it is the Father's good pleasure to give the Millennial Kingdom,--which shall bless the world, by both ruling and instructing it in righteousness.--Luke 12:32.

For some years the facts have been known to the officials, who, hoping for some miraculous change, have presented the brightest possible view of matters and urged larger and larger contributions. But finally, the facts are coming to the ear of the public, producing general consternation. It can no longer be boastfully and falsely claimed, that a few more millions and a few more years will see the world converted by present missionary arrangements. On the contrary, it must be admitted that according to statistics, at home as well as in foreign lands, Protestantism not only is not making headway at converting the world, but is actually going backward, not anything like keeping pace with the natural increase of population. Only this last month a general meeting of Protestants was held to account, if possible, for the great falling away in its influence and numbers in New York, the principle city of this land.

What a commentary upon the failure of man's plans are these reports and confessions! And when it is remembered that it was to carry out these plans, and insure their success, that 1500 years ago and since, the eternal torment doctrine and others,

blasphemous and dishonoring to God, were invented, and all the creed- bondages of to-day manufactured, how great is the failure. How, with shame and confusion of face should Christian people acknowledge their failure, and their own utter inability to conquer evil, and look to God for help. In his plan, recorded in the Bible, they would find it speedily. But no, they are not ready for this yet; they must try their own way further.

What shall we do about it? they inquire one of another; and church Congresses meet in various parts, to help fix up an answer. Let us ignore all differences in our various creeds, say many voices, and band ourselves together as one, for mutual assistance, and that will make a larger showing. Count in all the nominal as well as the real Christians, say another set. And count the baptized children too, say others. And count in all the big sects that can be induced to associate themselves. And don't forget "that great Christian Camp, the Holy Catholic Church of Rome!" calls out a Methodist bishop; and amen! amen! chime in his many retainers. And many in other sects re-echo the sentiment, saying, with a Presbyterian Minister of this city: We must not longer reject the "holy mother, from whom we received every doctrine that we hold dear."

But hold! says Mother Rome, I make no compromise! I am infallible! I will gladly receive you to my arms, but only on condition of submission to my authority. Here all pause and hold their breath in fear, as visions of her past authority and power flit before the mind. But what is to be done? they cry, hard pressed on every side. A Presbyterian minister replies, "We must make repeated advances until we gain her support."

Together they will attempt to show that all the civilization and progress of the world is due to sectarian efforts, and will entirely ignore the influence of the great truths of God's Word, which, notwithstanding misrepresentations both by friends and foes, has really been both the light and salt of the earth. Lowering the standard, and ignoring faith in the doctrines of Christ and the Apostles, morality and civilization will be the new standard or platform. It will be broad enough to include all grades of outwardly moral people--the various grades and shades of Protestants, including Unitarians, Roman Catholics, Greek Catholics, Jews, Brahmins, and Mohammedans. Under this new standard the world will be re-examined and found almost converted--almost up to the standard. But, what a standard!

However, even this seeming successful union will be of short duration, for it is written: "Associate [unite] yourselves, O ye people and ye shall be broken in pieces;...take counsel together and it shall come to naught." And again, "He that sitteth in the heavens shall laugh, the Lord shall have them [their futile schemes] in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure"--declaring,

Nevertheless I have appointed to set my King upon Zion, my holy mount or kingdom. Isa. 8:9,10; Psa. 2:4-6; Prov. 1:24-33.

But the appointed work of the Gospel age, as shown in the Scriptures, has been going on and is almost accomplished, just as intended and foretold. The Word has gone forth as a witness to all nations; and the end, the "harvest" is here. As foretold, the Lord's word has not gone forth in vain; it has accomplished that which he pleased; it has prospered in the thing whereto he sent it (Isa. 55:11); the "little flock" is almost complete, and should now lift up their heads and rejoice, knowing that their redemption draweth nigh, and that their prayer--"Thy Kingdom come, thy will be done on earth as in heaven"--is about to be fully answered.

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BROTHER ADAMSON STILL LABORING.

It is some time since we made any mention of the work being done by Brother Adamson. He is not idle, however, but fully in the harness is spending himself daily in the Master's service, Sister A. sharing his encouragements and discouragements, also, as a true helpmate.

Bro. A.'s preaching or "gospelling" as he calls it, is chiefly by the sale of DAWN VOL. I. His plan is to make some town or city his headquarters, from which he makes trips to surrounding smaller towns and villages, selling DAWNS. Thus he makes thorough work, changing his base of operations about every four months. Toward the close of his stay in a place, he makes the acquaintance of some of the truth-hungry and holds some meetings, which serve to further establish, and to introduce to each other, those of like precious faith, who frequently meet regularly after he has gone further--without any covenant or bondage other than that of love, which fealty to the Lord and the truth produces. May He who has said that he "abhorreth the proud, but giveth grace (favours) to the humble, continue to greatly bless and own our Brother's efforts in the present "harvest" work. We give below one of his recent letters.

Indianapolis, Ind.

DEAR BROTHER RUSSELL:--Yours of 24th received to-day. I see you and Bro. Ball are doing all you can to get the DAWNS to me and save unnecessary trouble on my part. Sold 50 copies on Saturday-- a good day again.

I will mention that the main avenues of Indianapolis radiate from the centre like spokes in a wheel. This centre was a park 150 feet in diameter with some seats and most of the space made

into broad, gravelled walks. Here I preached while here four years ago, spending most of my Sundays there.

After I left, the Bible Christians held meetings in this Circle Park, but were soon restrained by the Mayor and Council on the ground that they are not a religious denomination. Now the Park space is being filled with monuments of "great" men, such as Senators Morton and Hendricks, which with their broad bases occupy about all the space, leaving no room for either seats for the weary passers to and fro, nor for the preaching of an unsectarian gospel.

Here is where some (an Episcopalian minister specially) told me, I had not the proper anointing to preach--meaning that I had no bishop's hands laid on my head.

I am glad to hear you are all so heartily in the Master's service, and appreciate so much my own weak efforts to serve Him.

With much love, joined by Mrs. A., to you all. In Gospel bonds,
J. B. A.

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PERFECT LOVE.

O God! this is my plea,
What'er the process be,
This love to know.
And if the prize to gain,
Through sorrow, toil and pain
I go, e'er self be slain,
Amen! I go.

Rooted and grounded! yes,
For this I plead, O! bless
My waiting soul.
Will not this proud heart melt
Unless the rod be felt?
In mercy be it dealt,
And make me whole.

To Thee I humbly bow
And pray Thou wilt e'en now
The work begin.
'Tis all that I desire
This fulness to acquire;
This one great purifier
Dwelling within.

E. M.

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THE SPIRIT OF A SOUND MIND.

"For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind."-- 2 Tim. 1:7.

The word spirit is here used in the sense of mental disposition. Thus we sometimes speak of a bad spirit, meaning an evil disposition; or of a good, true spirit, meaning a pure, noble and amiable disposition. So the Apostle here refers to the disposition of a sound mind.

A sound mind, is a mind in a sound healthy condition, and in full possession of all its faculties. Its perceptive faculties gather up various data and store them away in memory's garner; and its reasoning faculties arrange and compare them, and thus arrive at conclusions that otherwise could not be gained. However, if the mind is not in a sound, healthy condition, reason will not act properly. It will receive memory's store of facts, and by misapplying and misappropriating them, arrive at erroneous conclusions. If the mind is disturbed by undue fear and dread, or by superstition or prejudice, or hate, or revenge, or undue ambition, or pride, or self-conceit, or avarice, or any

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depraved passion, reason will be so influenced by such dispositions as to render its conclusions, or judgement, untrustworthy. The mind is only sound when in the full possession of all its faculties, and when it is entirely free in the use of those faculties--free from prejudice to bias it in any direction. Those among men who are freest from prejudice in the use of reason, we sometimes, and very properly, speak of as cool-headed, while those of the opposite disposition are called hot-headed.

Strictly speaking, there is not a perfectly sound mind in the world. The mind could not be perfectly sound unless the body were so. Both mind and body are sadly bruised by the fall; and in the fallen race we see all shades and grades of mental as well as physical derangement. Mark the varieties of physical derangement: Here is one with a deranged stomach--a dyspeptic; and that derangement affects the whole body to a greater or less extent. Another is afflicted with an improper action of the heart: and the whole body is therefore in trouble. The same is true if the lungs will not fill their appointed office, or if the liver will not do its duty, or if the nervous system be unstrung. In such cases the mind is always more or less unfavorably affected. If the body is burning with fever, or racked with pain, or agitated by an excited nervous system, or oppressed by the distresses of a dyspeptic stomach, or excited by a palpitating heart, or enfeebled by inactive and diseased lungs, the mind is correspondingly weak and diseased; it is unsound, fettered in the use of its powers, and unable to fully govern and rightly use them.

The curse of sin and its penalty has laid its heavy hand on the entire man--mind and body. If one member of the body suffer, the whole body, and no less the mind, suffers with it. And in addition to those sufferings of the mind which come directly from physical disabilities, are many others which come from its own derangement, from the undue cultivation of its inferior instincts and the dwarfing of its nobler faculties through sin and the necessities of painful toil--the labor and sweat of face which are parts of its penalty. Truly, as the prophet expresses it, There is none perfect (sound, either in mind or body), no, not one. (Psa. 14:3.) All are covered with wounds and bruises and putrefying sores--both mentally and physically, though there are various degrees of unsoundness.

O, says one, I do not see that the world in general is so much out of gear mentally. Men are considerably out of order physically, greatly out of order morally, but it seems to me that mentally they are pretty straight. What evidence is there of such general mental derangement?

Well, let us see. If we go into an insane asylum we find people who are so far unbalanced mentally as to be incapable of managing their own affairs, and often in danger of damaging the interests of others as well, because unable to exercise even moderate judgement. But we all know that we have neighbors on every hand whose judgements, as well as our own, are very imperfect. And not infrequently many give evidence of inability to manage their own affairs creditably, who are a great annoyance in attempting to manage the affairs of others. Through self-conceit they are gossips and busy-bodies in other men's matters though incapable of managing their own. This is one evidence of an unsound mind--a measure of insanity.

What business man will not admit that, over and over again, when he has used his very best judgement, he has actually done the wrong thing when he should have known better? The large number of failures in business, and ill-successes generally, attest that the majority of people are very unsound in judgement. And likewise the numbers of badly raised families, of mismatches in matrimony, of ungoverned tempers, and of miserly, or extravagant, or foolish habits, etc., etc., all bear witness to the same fact. The great trouble in every case is an unsound mind. And no one knows better than the man who has precipitated financial disaster, or who has made a bad mistake in choosing a wife, or the woman who accepted a worthless man for a husband, that bad judgement, unsoundness of mind, was the cause of the trouble. And so avarice, selfishness, and other bad habits are evidences of mental as well as of moral and physical unbalance. Sometimes a man has average soundness of mind on most subjects, but is greatly astray on some one. He can reason intelligently on other subjects, but on this one he cannot; he reasons absurdly and draws false conclusions. There are some

subjects on which so many are astray that mankind in general do not regard the wrong course as wrong, and are ready to pronounce those unbalanced who do not run with them to the same excesses.

Suppose a man down on the river bank with a long rake, raking up old corks, and sticks, and rubbish out of the water, and having them at considerable expense carted off and stored in a barn somewhere. You see him day after day toiling away to no reasonable purpose and you say, the man is insane. Why do you think so? Because he is spending his time and effort at that which, when looked at from a reasonable standpoint, is unreasonable. Now while all are not as bad as the illustration there is a disposition of the same kind running through the whole race with reference to some subjects: For instance, that of accumulating money. That is an evidence of an unsound mind, but the popular opinion does not so regard it. There are thousands of men who have plenty of money, more than they know what to do with. It gives them great care and anxiety to take care of it, and great labor and weariness in one way or another to accumulate it. And yet, notwithstanding their superabundance, they will lie, and cheat, and steal, and defraud their best friends to get more; only to add greater burdens to their already heavy load, and to heap upon themselves the calumnies and hatred of those whom they have unjustly defrauded. What is the natural inference? The man who acts so, has an unsound mind. But it is on a popular subject; and others of similar disposition, though not always so successful, say, That is a great man; his aim is the grand acme of life; go on, become a ten times ten-millionaire (unless I should succeed in outwitting you).

How should a really sound mind regard such proceedings? How does God view it as he looks down upon men cheating and fighting and stealing from one another to get money, or wheat, or corn into a "corner" from other men, then guarding it, and keeping it, and fighting for it, as if it were very life itself.

He sees it as the result of an unsound mind, as the mental and moral unbalance brought about through sin. If the mind were well balanced its energies would be divided between accumulating and using; and good and noble uses would be thought out whereby he and his fellow-men might receive some real advantage. But the common practice of all the world is to lay it up for posterity, and posterity receives it with mean ingratitude and generally uses it to its own injury.-- Psa. 49:10,13.

Another subject upon which the masses of men are of unsound mind, but which is not popularly so regarded, is the reckless propagation of the race without due regard to means of support, or health, or the Lord's special service to which some have consecrated their all, and often regardless of the barest

necessities of life, overburdening wives whom they profess to love and covenanted to support and defend, with weights of care which they are mentally and physically unable to endure, and from which they often gladly find refuge in the silent tomb; while the mentally and physically diseased offspring, which she was thus unfitted to rear, and which the father is incapable of supporting, are left to add their burden of misery, and mental and moral and physical depravity to the world's long moan of distress and sorrow.

True the command was given, increase and multiply and fill the earth, but human fatherhood should be after the likeness of the divine fatherhood, which provides for every son--"If a son, then an heir." If a sound mind were in control, a man would not incur the responsibilities of husband, or of fatherhood a numerous family, with known inability to produce a healthy offspring, or to provide for them the necessities of life until able to do for themselves. The unsoundness of mind thus displayed has raised the wail of distress from thousands of homes, and nipped in the bud the tender plants of love and peace; and the struggle for bare existence has driven out every element of harmony and right-mindedness.

If the spirit of a sound mind were in control here, love and harmony would prevail to a vastly greater extent, and a healthy, happy, and welcomed offspring would rise up to bless a mother's training hand of care, to honor a father's kindly providence, and to walk in their honorable footprints.

Is it not true too, that such as have consecrated all to the Lord's service have little enough to give at best without tying their hands with more than indispensable earthly burdens and cares? Is it not, rather, the mission and privilege of such, to feed and clothe, spiritually, God's little ones?

But there are many other evidences of unsoundness of mind not so general among men, and yet very numerous in one form or another. For instance one is a miser: he clutches a penny with almost a death grip; he would bargain and contend with a poorer man to induce him to undersell his little stock of goods on which he depends for the support of his family; he would deprive his own family of the necessary comforts of life, which he and they know he is able to supply, but will not, and thus introduce an element of discord into what might be a happy and prosperous home. Hugging his hoarded dollars he goes to his grave, and his children gather them to quarrel over them and to hate his very memory. O, what a mistake!

Another man is a spendthrift; self-gratification he will have, in every possible

direction, regardless of consequences for the future. This is better than the miserly extreme, yet it is founded in the same mean principle of selfishness, regardless of the interests of others, and even of self-interest beyond the present moment. Neither of these extremes of unsoundness is realized by those so afflicted: The miser congratulates himself that he is not a spendthrift, and the spendthrift that he is not a miser, and neither ever dreams that he has gone to the opposite extreme.

O, that all the world might be blessed with a sound mind! What a renovation it would make! What a transformation of all things! This is just what men will have when the great restitution work is all complete.

But, notice that the Apostle in the above text speaks of the saints as now having the spirit of a sound mind. They are not actually sound, either in mind or body; they have mental and physical and moral weaknesses like other men, but they have received from God the spirit, the disposition of a sound mind, which, under God's direction, is able to a very great extent to correct, control, and direct the whole man. To have a sound mind, then, is the thing to be desired above all others, and all who realize their unsound condition should apply at once to the great Physician, who says, "Come unto me all ye that labor and are heavy laden, and I will give you rest." And those who have come to this great Physician can testify to his healing power; for lo, under the magic of his healing touch, old things-- the old dispositions of fear and superstition, and evil inclinations, and weakness, and imbecility, have passed away, and all things have become new. The spirit of love and of a sound mind has taken its place, giving increasing power to govern the whole being as we grow up toward the stature of men in Christ Jesus.

In coming to our Lord, his first requirement is, that we submit our minds entirely to his control, setting aside our

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ideas and plans entirely, to henceforth be guided by his sound mind. And only those thus consecrated to the doing of his will, have the spirit or disposition of a sound mind.

As soon as this spirit of a sound mind comes in, it begins at once under the divine guidance to set the whole man in order. And it begins in the right place: It commands the will to assert its power and hold its commanding place over body and mind; it puts reason at the helm with the divine Word as its guide book; it searches the heart with the lamp of divine truth lighted by the holy spirit, to see what form the malady of sin has taken; and then looking to the divine healer by faith and the energy of resistance, the transforming work begins and progresses, bringing the mind into a more and more sound and healthy condition, notwithstanding the infirmities of the body may tend

in an opposite direction. Thus the children of God are "transformed, by the renewing of their minds."

Sometimes the children of God get cold and listless and almost cease to aspire to and seek this soundness of mind, but let such remember that this is the lukewarm condition of which the Master declares his abhorrence. (Rev. 3:16.) Let the consecrated ones who look for the reward of our high calling remember that ceaseless vigilance and earnest striving against the dispositions of the old unsound mind, and a constant submission to the divine will in the smallest affairs of every-day life, are the most thorough proof of our faithfulness to God. It is all-important that while we endeavor to faithfully serve the Lord by bearing the good tidings of his truth to others, we should not fail in this most important work of self-discipline and self-culture under the divine direction. The every-day life of faithful saints will preach a sermon to all who know them, which their lips could never speak. And if it does not do so-- if avarice, or penuriousness, or pride, or selfishness, or bad tempers, or slovenly habits in conversation still continue, our lips had best keep silence, regarding godly matters except before God in our closets. There we may speak freely, and ask largely for fresh supplies of grace to help us overcome the dispositions of the old unsound mind, that our daily life may speak a volume to our Redeemer's praise. Our children, our neighbors, our friends, and all who know us as exponents of divine truth, are looking for its fruits in our daily life, and judging of it accordingly, whether they tell us so or not. Let us endeavor to let our light shine in this way. We should never be too busy to let those about us see that our mind is under control of the divine mind--to let them see what carefulness the spirit of a sound mind hath wrought in us.

As the divine mind takes the control of our minds, it cultivates the nobler qualities; it nourishes them with divine truth and bids them expand and take possession of the man; it subdues the lower propensities and appoints their definite and proper place in the service of the new higher nature. It also lifts the mind out of the narrow sphere of self, and sets the man to work in the Lord's benevolent service of blessing others; it shows him the divine plan and tells him he may have a share in it--not only in its benefits, but also in its great work as a co-laborer together with God. Thus the saint approaches the divine likeness and enjoys communion and fellowship with God.

Well, says one, while we criticize some who spend their lives in gathering dollars, and others who spend it otherwise, they also criticize us, and say that we are unsound in mind, "peculiar," because our view of life is turned so much from the ordinary. What shall we say of this?

We cannot help that--we once thought much as they do, but now have received the mind of Christ. We cannot expect any but those governed by the same heaven-directed view of matters, to

agree with us, or to commend our mind and course. The only way we could please all the insane people in an asylum would be to agree with their ideas and do as they do. And just so, the only way we can please the unsound world is to agree with their erroneous ideas and do as they do; but when we receive our ideas from God's Word, and recognize the world's ideas as contrary to that Word, then we know on God's authority that we have the spirit, the disposition of a sound mind, though we are constantly reminded of the unsoundness of our natural mind by the effort which it costs us to keep it in subjection to the divine ruling. Naturally, the children of God are no better than average men of the world, and often worse. Among them, as natural men and women, there are all sorts of mean dispositions, but when the spirit of a sound mind, under God's direction, takes hold, it transforms and beautifies them in deed and in truth. And, dearly beloved, if this transforming work is not going on within us, we are either dead or dying, branches that must sooner or later be severed from the vine. "Every branch in me that beareth not fruit [fruit of the spirit] he taketh away."--John 15:2.

We must then let the transforming work go on within our own hearts, while we do all in our power to inspire and cultivate the same spirit in others. God hath not given to us the spirit of fear and superstitious dread of him, but of power, and of love, and of a sound mind. And when we have discarded our own unsound mind, and taken God's mind as expressed in his Word, we know that we have the disposition of a sound mind, no matter how other men regard it.

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BONDAGE OF THE CREATURE.

There is an aspect of redemption which many Christians overlook, and which is important to a right understanding of the Gospel of the resurrection. That gospel is the glad tidings to the human race that the life of man, which in this world has been so weighted with evil as to sink into the mire of sin and death, is to be delivered from this bondage to corruption, through resurrection. There are numerous passages of Scripture in which this present world or cosmos is viewed as a hostile kingdom, which is to be reckoned with for this long and degrading captivity of its highest creature--man. It harbors those hostile forces which Scripture designates by such titles as "Prince of the Power of the Air," "Rulers of the World-Darkness," "The Enemy," which have power over the bodies and souls of men, and to whose malign energy not only diseased cravings of the mind but diseases of the body are due. The power of death is ascribed to the arch adversary, the devil. In an important sense, therefore, these enemies share in the responsibility for human

wickedness. And they have been radically dealt with in the redemption of the race effected by the Son of Man. He was manifested to destroy the works of the devil, and "him that hath the power of death."--Heb. 2:14.

The redemption of the human race would be therefore incomplete were not all mankind to be rescued from the evil conditions under which they have been brought in the present system of the world. They are by nature children of wrath (Eph. 2:3). It is often affirmed that this downward drag is effectually resisted in the case of every man by the Spirit of God striving in all, and that on the platform of this present world all have a fair chance for eternal life. But the facts do not bear out the assertion. How many of the vast and varied multitudes of the race succeed in this conflict, and by patient

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continuance in well-doing win life eternal? What sort of a chance is that in which almost everybody fails? And Scripture teaches that but few enter along this way into life. "There is none righteous, no, not one." Indeed, if eternal life consists, as Jesus declares (John 17:3), in the knowledge of God and of Jesus Christ whom He has sent, then how can there be a trial for eternal life where Christ is not known? Therefore He gave Himself a ransom for all, in order that, set free from the evil conditions of their life in this present world, men may have the opportunity to know Him in the world to come.

This is not their second probation. They never had a first.

[It is the second probation for the race as a whole, though not as individuals. In the first trial or probation the entire race was represented by one man--father Adam. In that trial or probation all failed, and all was lost. It was to secure a second probation to all (this time an individual trial) that Christ died. By paying our death-penalty, he settled for all the disastrous consequences of failure in the first trial. Thus a second trial (to prove worthiness or unworthiness of everlasting life) is assured to all--to each. And as knowledge and freedom of will are essential to trial, it is written concerning the Millennial age, that then "the knowledge of the Lord shall fill the whole earth," and then, "whosoever will may take of the water of life freely." Then the ransom and its value will be testified to all, with full opportunity for each to avail himself of its benefits, and by hearty obedience to make them everlasting blessings.--EDITOR.]

They were born into this world under condemnation. Only those who are here tested under the gospel of Christ may be said to be now under probation for eternal life. The emancipation then of the human race from under the yoke of this system is to be through death and resurrection. And this deliverance is connected with that of the system itself (Romans 8:19-23). The enemies who have defiled this heritage of creation, and debased

its appointed heir, must be dealt with and cast out. "Now is the judgment of this world, now shall the prince of this world be cast out." (John 12:31). We see thus why Jesus immediately adds, "And I, if I be lifted up from the earth, will draw all men unto me."

The casting out of the prince of this world would be the deliverance of those held captive by him. The prison doors of death were to be opened for all. Their resurrection will be their emancipation not only from bondage in death, but from the yoke of Satan. On the platform of the life to come they will be free to serve God and to choose life. The freedom of the will, about which men now harp so much, will only then be fully realized. Most men are not now free to choose the right. They are born slaves--slaves to natural appetites and natural laws, which drag them all the other way. This reckoning by God with man's natural enemies would fall short of its object unless man himself were lifted on to this high vantage ground above them. An incomplete and unworthy result would be this redemption of creation from the bondage of corruption, with the vast mass of men-- God's highest creatures--left crushed in the mire. Therefore He has provided to deliver them by raising them from the dead. Indeed, the redemption of the creature is in order to provide them a proper platform on which to work out their destiny. If they fail under these, their failure must be final.

But salvation attained now, when such a battle is required and such yielding up of self on God's altar, will be a far grander thing than salvation in the world to come. The church of the first-born whose names are written in heaven--these are to be God's kings and priests through all the ages. Courage, then, Christian, for this wrestling with principalities and powers! We are passing through the very forms of trial which shall fit us to reign with Christ. In some form, we too must bear the burden of the world's evil, and feel the stress of conflict with the power of darkness; in order that through victory over the world we may take part with Christ in the world's deliverance. This discipline of life through which we are daily passing has a wondrous meaning for us if our eyes were only opened to perceive it. Under this our Father's training, we should learn to rejoice in the Lord always, and in everything to give thanks, casting all our care upon Him, for He careth for us.--L. C. Baker.

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THE COUNCIL AT JERUSALEM.

BY J. G. FELL, PRESIDENT OF BERE A COLLEGE.

Inasmuch as there was a council at Jerusalem (which council was temporary, for a specific object, and under the declared

guidance of the Holy Ghost), many Christians now assume divine warrant for other councils, associations, conferences and assemblies, whose organization shall be self-perpetuating, with supervision and control over a number of churches, and whose decision shall be final.

Let us look at this original council, and see if there is anything in its organization, duration and authority which warrants such assumptions. The church at Jerusalem was the first local New Testament church. At the persecution of Stephen, members of this church were "scattered abroad." "Some traveled to Antioch, preaching the Lord Jesus. Many believed and turned to the Lord. When tidings of these things came to the ears of the church which was at Jerusalem, they sent forth Barnabas, that he should go as far as Antioch; who, when he came, exhorted them all that with full purpose of heart, they would cleave unto the Lord. And much people were added unto the Lord." (Acts 11:22,23). After the departure of Barnabas and Paul from Antioch, "certain men came down from Judea and taught the brethren 'except ye be circumcised after the manner of Moses ye cannot be saved.'" (Acts 15:1). This the church at Antioch regarded as contrary to the teachings of Barnabas and Paul, and as an infringement upon their Christian liberty. Also, the requirement to be "circumcised," appears to have been conveyed as a command from the church at Jerusalem; for reply was, "we gave no such commandment." We now note--

1. The question to be settled was not the propriety or duty of circumcision, any where and every where, but whether any command of its observance was from

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the mother church at Jerusalem to the church at Antioch.

Circumcision was one of those Jewish practices that did not subvert morality or true piety, and was left in observance in the churches gathered among the Jews.

Now whilst this council did not pretend to settle the propriety or impropriety of circumcision for all people, it did decide concerning those who "went out from us troubling you"--the church at Antioch-- "saying you must be circumcised,"--"to such we gave no such commandment." See Acts 15:24.

The one local church, guided by the Holy Spirit, as we shall see, took the occasion to decide also, "that we trouble not them which from among the Gentiles are turned unto God."

2. This convention was not composed of ministers and delegates alone, nor of ministers and "elders" alone, nor of bishops and presiding elders and deacons alone, but of the one local church at Jerusalem. Note the language--"When they," (the messengers from Antioch), "were come to Jerusalem, they were received of the church, and the apostles and elders." v. 4. Again: "Then

pleased it the Apostles and elders with the whole church." v. 22. The apostles and elders were members of the church, just as "men and brethren" were members of the church. The men were not a separate class from the brethren. The address to the "angel"--minister--of the church at Ephesus was an address to the church at Ephesus, as the context shows. See Rev. 2:1. So here. Hence when Peter and James, (the latter was pastor of the church), arose to speak, they addressed "all the multitude, men and brethren."

3. The decision was not the mere judgment of men; whether clergy or laity or both, but the decision of the Holy Ghost --for "it seemed good to the Holy Ghost and to us." v. 29.

4. Lest these converts from the Gentiles might infer that because they were not under obligations to observe one of the laws of Moses, they were alike exempt from all others, even such as were necessary to morality and true piety, and the canon of Scripture being not yet fully established, the church at Jerusalem, guided by the Holy Ghost, directed in reference to non-observance of heathen vices around this church and said "abstain from pollution of idols and fornication and from things strangled and from blood." Let the reader now fix in his memory the fact that the council at Jerusalem was not a body of clergymen, with delegates gathered from different provinces or districts, to decide whether a church should be formed or not, and how it should be formed; nor was it a body of clergymen and delegates met to declare that the acting pastor of a local church, within the boundary of an "association" was heterodox, and not a suitable person to be installed over another church, but it was simply one local mother church having the mind of the Holy Ghost, answering a pertinent inquiry from a child, another local church; and then, the canon of Scripture not fully complete, and the church at Jerusalem being guided by the Holy Ghost, gave instructions in reference to certain vices, which if practiced would have been subversive of true piety. This was the work and the manner of it.

Now, until these modern "councils, associations, conferences and assemblies" can show that they are, in their organization and duration, like the precedent in Jerusalem, and having also the voice of the "Holy Ghost" in the formation of their creeds, regulations and edicts, we shall challenge their assumptions, and maintain for ourselves the strict independency of the local church, guided by the now complete and inspired word.

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THE LIBERTY OF ROMANISM.

In the city of Boston Roman Catholics predominate and fill the principal city offices, having a majority on the school Board, City Council, etc. Not a great while ago we noted the fact that several Protestant ministers were arrested and fined for attempting to preach to the people on Boston Common--one of them, the widely known H. L. Hastings, being imprisoned because he did not pay the fine. More recently Swinton's History has been rejected from being a school text-book. It tells some truths about the past, which Romanists would fain cover up rather than repent of.

The objectionable passage in Swinton's history runs as follows:

"When Leo X. came to the Papal chair he found the treasury of the church exhausted by the ambitious projects of his predecessors. He therefore had recourse to every means which ingenuity could devise for recruiting his exhausted finances, and among these he adopted an extensive sale of indulgences, which in former ages had been a source of large profit to the church. The Dominican friars, having obtained a monopoly of the sale in Germany, employed as their agent Tetzal, one of their order, who carried on the traffic in a manner that was very offensive, and especially so to the Augustinian friars. The indulgences were in the early ages of the church remissions of the penances imposed upon persons whose sins had brought scandal on the community. But in process of time they were represented as actual pardons of guilt, and the purchaser of an indulgence was said to be delivered from all sins."

Victor Durney, the renowned Frenchman and historian, himself a Roman Catholic, in his history (*Historic des Temps Modernes*, page 128), says on this same subject, what confirms the above, as follows:--

"The wars of Julius II. had exhausted the pontifical treasury. Afterwards came the magnificence of Leo. X., who dispensed 100,000 ducats at his coronation, and gave 500 for a sonnet. He was likewise compelled, in order to live, to pledge the jewels of St. Peter and to sell some charges, which increased by 40,000 ducats the annual expenses of the government. The splendid temple commenced by Julius II. on a plan which should make it the grandest basilic of Christendom, St. Peters of Rome, threatened to remain uncompleted. Leo. X. accorded indulgences to all those who contributed of their money for its completion. The archbishop of Mayence charged with the publishing of these indulgences in Germany, caused them to be preached in Saxony by the Dominican Tetzal.

"There were great abuses committed, both in the exaggerated promises made to the faithful who purchased these promises of salvation, and in the employment that was made, even under their eyes, of a part of their money. The Augustines, heretofore

charged with the sale of indulgences, were irritated to see that lucrative mission pass into the hands of the Dominicans. Spite uncovered to them abuses, and these abuses were strongly attacked by their most eminent doctor, Martin Luther, whose theological studies led him to take a view entirely opposed. He had, in effect, already arrived at the principle which remained the foundation of the Protestant churches,--justification by faith alone,--whereas the doctrine of indulgences supposes also justification by deeds. Such was the beginning of reform."

The above mentioned treatment of the ministers, and also that of Swinton's History, serve to show what toleration means, to Roman Catholics. They appreciate tolerance when it is extended to them, but then only. When President Cleveland's gift, of a copy of the Constitution of the United States, was presented to the Pope, he expressed great admiration for the religious tolerances of this land, no doubt longing for the power to crush it under the heel of Roman intolerance and bigotry. We do not forget that while the pope was a temporal sovereign, no protestant congregation was permitted to worship within the city of Rome. The pope would tolerate none now, if it were in his power to prevent it. The power alone is lacking--not the will.

Archbishop Ryan, of Buffalo, who was one of the committee to present President Cleveland's gift to the Pope, made a statement in Philadelphia not long since which, as reported in the public press, is as honest an admission of Romish intolerance and its cause, as could be asked. We quote as follows, from the columns of the Methodist Advocate:--

"We maintain that the church of Rome is intolerant--that is, that she uses every means in her power to root out heresy. But her intolerance is the result of her infallibility. She alone has the right to be intolerant, because she alone has the truth. The church tolerates heretics where she is obliged to do so, but she hates them

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with a deadly hatred, and uses all her powers to annihilate them. If ever the Catholics should become a considerable majority, which in time will surely be the case, then will religious freedom in the republic of the United States come to an end. Our enemies know how she treated heretics in the middle ages, and how she treats them to-day where she has the power. We no more think of denying the historic facts than we do of blaming the Holy Ghost and the princes of the church for what they thought fit to do."

Since writing the foregoing we learn that the Archbishop denies the accuracy of this report. It cannot be denied however, that the past history of this "unchangeable" church, agrees perfectly with

the words of the Archbishop, as reported. Indeed they are tame when compared with some of the well authenticated utterances of popes during the period of Papacy's triumph: and though her people have changed by the advance of civilization, in the Reformation (still in progress), her clergy and their general policy are unchanged; and they themselves claim that they are unchangeable. The same errors of false doctrine which led to persecution and general corruption in the past, still remain, and would undoubtedly produce the same fruits again if favored by opportunity, power, etc.

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AS BECOMETH WOMEN PROFESSING GODLINESS.

NO. 2.

DO THE DUTIES OF CHRISTIAN WOMEN CONFLICT?

Our next question, as to whether the duties of Christian women as probationary members of the church of Christ, conflict with their duties in the various natural relationships in which they find themselves--as wives, mothers, daughters, sisters, neighbors and friends--is one of very great importance. But let us first notice what our duties and responsibilities are, in the anointed body.

Like our brethren, we are told that "we are all called in one hope of our calling;" that we are "new creatures in Christ Jesus;" that we are "all one in Christ;" and that in Christ there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female." (Gal. 3:28.) And the Prophet Isaiah (61:1,2; 2 Cor. 6:1) shows, that all the anointed ones are anointed to preach the gospel--the good tidings of redemption and restitution, and the special high calling and privilege of the Gospel age, to all who have an ear to hear.

Our commission is plain, therefore, and is the very same under which our brethren go forth. And if we ignore it and excuse ourselves, we are certainly slothful servants, proving our unworthiness of the high position to which we are called. The harvest field and the harvest work are before us; and lo, the fields are white, the harvest is great, and the laborers are few, comparatively, though many precious saints are devoting themselves to the work.

The harvest work is not the training of and caring for our families, nor the instructing of the worldly, but it is to seek out the saints already consecrated to God and of meek and lowly

spirit, and to acquaint them with the plan of God more perfectly; that as they study it in outline and detail they may discover the blessed truth, that it is now time to lift up their heads and rejoice, knowing that their deliverance draweth nigh; and that as they more freely receive the truth and partake of its spirit, they may make ready to receive the King in his beauty, and to be united to him as his glorious bride.

This is a work in which every consecrated one should be engaged to the extent of ability. And to do so, if we have the spirit of the Master, that is if we have the work at heart as he has it, we will be willing to sacrifice other engagements to accomplish it, and will learn to so bend and turn and manage our earthly affairs as to make them hinder this first and most important work, as little as possible. This effort to so manage the earthly affairs, and take full cognizance of our talents and apply them to the best advantage in the interests of the great harvest work, is part of the privilege and duty of every steward in the Lord's service. And it is because the Lord desired us to do this that he called us his stewards. He would have us as wise and faithful stewards study to show ourselves approved unto him--study our abilities, circumstances and opportunities after we have learned his will, that to the extent of our ability, we may accomplish it.

The duties of the earthly and the heavenly relationships, do not however, conflict. Duties never conflict, though sometimes in our perplexity to discover the exact line of duty, they may seem to. The Scriptures clearly explain, that no matter what may be the circumstances in which we are placed, when called to be the bride of Christ, it will be possible to make our calling and election sure. The straight and narrow path will be made very plain no matter how rugged. If you are called being a servant, you need not ignore the duties and responsibilities of a servant, or esteem yourself too highly to meet a servant's obligations. Fulfill them with dignity and grace; not with eye-service as men-pleasers, but with singleness of heart as unto the Lord.-- Eph. 6:5-8.

So also, art thou called being a mother, do not count yourself released from the duties and obligations already incurred, or perform them with the least carelessness or indifference. Study God's methods, plans and precepts, and do your best in applying them to the training of your children, with the single object of glorifying God by training them up to honor and serve and praise him.

Beyond your own family extend your influence for the truth as far as your talents and opportunities will permit, among neighbors and friends and relatives--by word and deed and example, by letters or by printed matter, and by training your children in the love and service of God, to co-operate with you in his work, and to look forward to the good time coming

when full grown, they can engage in it more effectively.

Yet, in consideration of the great harvest work, and of the fact that the time is short for its accomplishment (See 1 Cor. 7:29; also TOWER of Feb. '87), earthly cares and responsibilities not yet incurred should be regarded as so many hindrances to the great work to which time and talent are already consecrated. And no entanglements of an earthly character which are likely to hinder or retard our usefulness in the great special work of the hour should be entered into.

The Apostle says, "Let every man [or woman] abide in the same calling wherein he was called," whether the position be that of husband, or wife, or mother, or servant. And though we serve our families or our fellowmen, even more faithfully than before, yet we may remember that "he that is called in the Lord, being a servant, is the Lord's freeman, and likewise also he that is called, being free, is Christ's servant." All service, in whatever capacity should be rendered unto the Lord--that is with the single desire and effort to please him. Ye are brought with a price; be not ye the servants of men--serving with eye-service as men-pleasers.-- 1 Cor. 7:20-24.

However, the Apostle shows (verse 21), that to remain in the very same position in which we were called, is not always obligatory. If the nature of the contract be such that it can be broken, or in some degree compromised, and that to the advantage of the Lord's work, then it should be done.--"If thou mayest be made free, use it rather." The marriage contract being one of peculiar sanctity, and solemnly entered upon for life, may never be broken because you see better opportunities for service in other directions --"Art thou bound unto a wife [or a husband]? seek not to be loosed." (verse 27) Yet the Christian husband or wife should not be distressed if, because of his or her fidelity to the Lord, the unchristian partner depart:--"Let not the wife depart from her husband. But if she depart [if it must necessarily be so] let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife....If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him....But if the unbelieving depart, let him depart. A brother or sister is not under bondage in such cases: but God hath called us to peace."-- 1 Cor. 7:10-15.

How very plainly the course of the called ones who are already entangled, by what sometimes proves to be one of the most detrimental hindrances, is thus mapped out, while those not so entangled, are warned not to be unequally yoked together with unbelievers. In other words, we are taught to do the best we can in whatever circumstances we find ourselves when called, unless

the circumstances are such as we can control and improve. And we are assured that not the measure of our actual service, but of our faithfulness in the little or great opportunities afforded us, will be the measure of our acceptableness, and worthiness of the Lord's final approval.

The parental tie is another which can never be broken, nor its duties and obligations disregarded until the children

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have reached maturity. And even then parental interest, counsel, etc., should not be deemed unnecessary. These duties, therefore, the Lord would have us do--not as unto them, to please them, or their friends, or your friends, or the world in general--but as unto him.

We conclude, therefore, that the real duties of Christian women in the various relationships wherein they find themselves when called, do not conflict with other duties of the higher work. God does not expect impossibilities of any, but he does expect great and studious faithfulness on the part of all, especially of those called to be joint-heirs with Christ.

MRS. C. T. R.

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THREE MINISTERS FREED.

The first of the following letters is from a brother in Connecticut, who has been for years the minister for a German Baptist congregation; it speaks for itself, and will be read with great interest. It is only a few months since his investigation of the Bible, from the standpoint of the Plan of the Ages, began. The second letter is from New Jersey, from a superannuated Methodist minister, coming into the clearer light. The third letter is from a Baptist minister in Florida, who has gotten quite free, and is full of zeal for the truth, and anxious to counteract the influence of former false teachings. The Lord's words are being continually fulfilled: "If any man will do my will he shall know of the doctrine;" and "Ye shall know the truth, and the truth shall make you free." The Lord bless these each and all. May they learn to expect and love the wages promised by the Lord to his faithful servants--in the present time "tribulation," "persecution" and "all manner of evil," and in the age to come everlasting life and glory, as his joint-heirs. --Mark 10:30.

DEAR BRO. RUSSELL:--I must let you know that the blessed truth has reached my heart and mind so deeply, that since I received the MILLENNIAL DAWN and ZION'S WATCH TOWER, both German and English, last July, I have read and re-read, and studied nothing else but these blessed truths which I

have been comparing with the different translations of the Bible, German, English and Greek. I have since that time done as the Bereans did, which received the Word of God with all readiness, daily examining the Scriptures whether those truths which Paul preached unto them were so; and I have so far found them Scriptural: "How precious unto me are they thoughts, O God! how mightily great is their sum!" So must I say over and over again, while I read, and study, and compare M.D. and Z.W.T. with the Bible. Yes, the dear Lord has blessed my dear companion and me through these Scriptural truths so much, that we cannot find words to tell it, though we speak of it whenever we can. We are not ashamed of these glad tidings; because they are unto us a power of God. One thing I do know, that having been blind (in regard to these real Scriptural truths) now I see." Now I know the truths which are so graciously given to us by God through Jesus Christ. Words not taught by human wisdom, but by the teachings of the mind of God; comparing spiritual truths with spiritual, as the spiritual man can examine, indeed, all truths! Praise the dear Lord for it; I find that this is so now! All the sectarian doctrines, traditions of men, etc., which I studied in the Theological Seminary, I can now examine no longer by comparing spiritual truths with human wisdom, doctrines and traditions, but, by comparing spiritual truths with spiritual; Scripture with Scripture; I see now wherein I failed to see and know, the real mind, will and glorious plan of God!

With the help of God I am now determined to preach and teach these truths. I am willing, with the grace of God, to suffer the loss of all earthly things. I will give my life, my time, my talents for the service of the truth. I have heard already his voice, saying, "Whom shall I send, and who will go for us? And I said, Here am I; send me." I say this not hastily, but with consideration. Indeed, when I remember how, under false training in the theological seminary (though I have no bitter words or thoughts towards those men), I was led away from the real truth, now having obtained this glorious knowledge, and this strength which God supplies, should I not be willing to give up all? Yes, dear Lord I will; here am I! O, how I wish that others may know and believe. But knowing that wishing don't bring the truth to them, I will leave my church-parish, in order to bring the truth to them by canvassing for Dawn. I have already handed in my resignation as the first step toward it.

O, what a heart-cheering joy and willingness fills my heart and mind, when my whole being is centered in this perfect, beautiful, grand and harmonious Plan of the Ages! O, how it agrees with all the plain declarations of the Holy Scripture, from first to last--from Genesis to Revelations! How these truths uphold the true character, righteousness, justice, love, mind, will and plan of God. And, how gloriously it relieves him of those fearful aspersions which a heathen philosophy and the human wisdom of the different sectarian doctrines and traditions of men

have cast upon it! O, how in vain they do worship Him, by teaching as doctrines the precepts of men; and laying aside the commandment of God, by retaining the traditions of men. So did Jesus say: "Well do you annul the commandment of God, that you may keep your own traditions; making void the Word of God by your traditions, which you have delivered; and many such like things you do."

For this high and heavenly calling of God by Christ Jesus I desire, and I shall forget all things behind, and will stretch forth under the grace of God towards the things before; yes, I will press along the line (as dear old Bro. Paul says), toward the prize of the high calling of God. I praise God through Christ Jesus, my Lord, that I, even I, can be an associate of that heavenly and high calling. (Phil. 3:14; Heb. 3:1.) My dear brethren I would not want to miss this high and heavenly calling; no, not for all the wealth, honor and office of this world. It makes the tears flow for joy and gladness since my heart and mind is centered in these glorious and harmonious truths. O, how these truths, when we have learned them in the real theological school of God, confirm and beautify every doctrine of the blessed Bible! I have already found out that it is of no use to patch the Baptist sect with the doctrines of the new dispensation; and therefore will not try to patch this old worn garment, falling now to pieces, with the glorious and harmonious new stuff.-- Matt. 9:16.

In regard to your questions of DAWN Vol. I., page 347, let me say that, having counted the cost, the value, and the profit, I am ready and willing to leave all, earthly friendships, social ties, church-parish, ministerial-office, salary, and even my own brothers and sisters and parents, if required. Yes, solemnly I can say, I am willing to give myself with all I am, and have, and shall be, to the ministry of this blessed truth, as a bond-servant of God and of the Lord Jesus Christ, knowing that the time is short. Your Christian brother.

J. A. WEIMAR.

DEAR BROTHER:--I have lately seen "Millennial Dawn Vol. I.," and am delighted with it. I am a Methodist minister in broken health, and laid aside for the present. I am seeking information on the second coming of Christ, and the true meaning and object of the Millennium, etc., feeling confident that the Methodist view on the subject is not Scriptural. The lady whose book I read, has kindly offered it to me, and I would like to pursue the subject further, but I am not able to purchase now. I would be very thankful if you could send me occasionally ZION'S WATCH TOWER, if you could not afford to send it regularly. I might, after I get work be able to subscribe for it. Pray that the dear Lord in whom I do trust most implicitly, may soon make some provision for me and mine. My family are 1900 miles away from me in the West Indies, while I am here

for my health, and to try to earn a living for them. Pray for us. I know that the Lord hears prayers, and will help me soon; but I believe it is Scriptural to request the prayers of God's people for those in distress. Yours in the fellowship of Christ.

S. H. BAYLEY.

DEAR BROTHER RUSSELL:--Again I feel that I must write you a few lines, to let you know how I am progressing. God be praised, dear brother, I am FREE from Babylon. Inch by inch, I have progressed until I have now passed and left far behind me, I trust forever, the musty traditions of men, and have been able to enter into the glorious liberty of the gospel. Oh, how happy I feel! Yet I am persecuted, by those who once called me brother, and have to contend with ignorance and prejudice. At times I am cast down in heart, faint and weary, but I can never give up the fight. The pleasure and consolation I now derive from reading the Word, I never felt before. And ZION'S WATCH TOWER, what a white winged messenger of peace it is to my soul. I read it carefully, and send its glorious message to others. It is beginning to bear fruit in a small way; but I have faith in small beginnings. I have been preaching the gospel now, for some time, until finally the chief priests, scribes and pharisees, commanded me not to preach "this way." I answered, "Whether it be right to obey God or men judge ye--I can but preach what I have learned from the Word of God." I have sent a letter to the association to which I formerly belonged, announcing my withdrawal

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from, not only the Baptist denomination, but from all purely sectarian societies. But I have decided to let my church (where I am a member) bring me to trial,-- instead of withdrawing as they wanted me to do. My object in this is, to use the opportunity this will afford me, in exposing the errors of so called orthodoxy.

I hope and pray this may prove acceptable to our heavenly Master in a manifestation of the truth, and the consequent conversion of some from error. Already some are almost persuaded. One old brother, a deacon, says he is going to withdraw, and a few more are fast coming to the light. Two of my former churches want me to preach for them, which I will do as long as I am permitted.

God helping me I will do my very best to dissipate the mists and fogs of so called orthodoxy, in this country. Oh how blind, how utterly blind is sectarianism! It is hard to realize that people who profess to be Christians, with an open Bible in their hands, can be so utterly blind to what the Word of God so plainly teaches.

Enclosed you will find cash for one copy of Millennial Dawn, paper cover, and one subscription for the TOWER for myself. If you have any spare numbers Z.W.T. that you think would suit

my work now, please send them to me, and also a supply of Arp slips.

Oh how I need help! What a large field, and no laborers. God bless you dear Brother and Sister Russell. Pray for me, and for all the poor blinded ones. God bless all the brethren. If you have time, please write me, and advise me in regard to my contest with my church. Help me dear brother all you can.

W. D. WILLIAMS.

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GIRD UP YOUR LOINS.

Grinnell, Iowa. BROTHER RUSSELL:

I am discouraged, I am all alone here as far as I know. Can get no one to take any interest in these things. It is hard to hold fast when one stands all alone without one congenial spirit to cheer him on the thorny way. Were it not for the comfort and strength I get from the monthly visits of the TOWER, I think I would lose my grip. Yours in despondency.

W. C. P.

DEAR BROTHER P.:

Your prayer is heard, your desire for companionship and fellowship of a congenial spirit. We wish to introduce you to one who we know will prove a friend indeed, one with whom you may frequently have communion and counsel. We fear from the tone of your letter that you, though acquainted with him, had forgotten him--we refer to our Lord Jesus. Surely you could not feel lonely or discouraged

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if you had remembered, that "greater is he that is on our part than all they that be against us." Better is the communion of this one, than the fellowship of all on earth beside.

Now, dear Brother, enter into your closet and hold communion with this friend more and more frequently. Advise with him. You will soon find that this, and the openings for communion which he will provide--the TOWER, DAWN, etc.-- will be a comforting and satisfying portion. Meantime of course be on the lookout for means of spreading the truth. Those who most love the truth, love most to serve it: and the appreciation and the service and the refreshment from it, go hand in hand. "Wherefore," dear brother, "gird up the loins of your mind, be sober and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."--EDITOR.

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The following article by the editor of this journal, appeared recently in several of the Pittsburgh dailies. We publish it here for the sake of a large list of new readers to whom this number will go.

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THE OLD THEOLOGY.

THE WAGES OF SIN.

"The wages of sin is death." "By one man sin entered into the world and death by [as a consequence] of sin."--Rom. 6:23; 5:12.

The teaching of "Orthodoxy," that the wages of sin is everlasting torment, is emphatically contradicted by the above words of inspiration, and by many others, direct and indirect, which might be cited. How reasonable is the Bible statement, and how absurd the common view, which is founded neither in reason nor in the Scriptures, and which is in most violent antagonism with the plan and character of God, as presented in his Word.

The eternal torment theory had a heathen origin, and began very gradually to attach itself to nominal Christianity during its blending with heathen philosophies in the second century. The credulity of the present day, therefore, receives it as a legacy, not from the Lord, or the apostles, or prophets, but from the compromising spirit which sacrificed truth and reason, and shamefully perverted the doctrines of Christianity, in an unholy ambition and strife for power and wealth and numbers. Eternal torment as the penalty for sin, was unknown to the patriarchs of past ages; it was unknown to the prophets of the Jewish age; and it was unknown to the Lord and the apostles; but it has been the chief doctrine of Nominal Christianity since the great apostasy -- the scourge wherewith the credulous, ignorant and superstitious of the world have been lashed into servile obedience to tyranny. Eternal torment was pronounced against all who offered resistance or spurned her authority, and its infliction in the present life was begun so far as she had power; and the pains of purgatory she promised, in such measure as she should dictate, to any of her votaries who showed the slightest disposition to be refractory. Under the terrible bondage of a superstitious reverence for self-exalted fellow-men, in dense ignorance of God's real plan, and tormented with a wretched fear of eternal misery, the masses of men resigned their reason; and even yet, under the increasing light and liberty of this nineteenth century, men scarcely dare to think for themselves on religion and the Bible.

WHAT SAITH THE SCRIPTURES?

Let God's inspired writers be heard in opposition to heathenized church traditions, and let reason judge which is the sensible and Godlike view, and which the unreasonable and devilish. The prophets of the Old Testament do not mention a word about eternal torment, but they do repeatedly mention destruction as the sinners' doom, and declare over and over again that the enemies of the Lord shall perish. The Law given to Israel through Moses, never hinted at any other penalty than death, in case of its violation. The warning to Adam when placed on trial in Eden, contained not the remotest suggestion of eternal torture in case of failure and disobedience; but, on the contrary, it clearly stated that the penalty would be death--"In the day that thou eatest thereof, dying, thou shalt die."--Gen. 2:17, margin.

Surely if the penalty of disobedience and failure is everlasting life in torment, an inexcusable wrong was done to Adam, and to the patriarchs, and to the Jewish people, when they were misinformed on the subject, and told that death is the penalty. Surely Adam, the patriarchs, or the Jews, should they ever find themselves in eternal torment, where the various sectarian creeds shamelessly and falsely assert that the vast majority will find themselves, will have sufficiently good ground for an appeal for justice. Such, no less than the heathen billions who died without knowledge, and hence surely without faith, would have just ground for cursing the injustice of such a penalty as a most atrocious misuse of power--first, in bringing them into a trial subject to such an awful and unreasonable penalty, without their consent; and secondly, for leaving the one class wholly ignorant of such a penalty, and for deceiving the others by telling them that the penalty of sin would be death,--to perish. It must be admitted that the presumption to declare that death, destruction, perish, and similar terms, mean life in torment, belongs to word-twisting theologians since the apostles' days.

Look next at the New Testament writings: Paul says, he did not shun to declare the whole counsel of God (Acts 20:27), and yet he did not write a word about eternal torment. Neither did Peter, nor James, nor Jude, nor John; though it is claimed that John did, in the symbolic figures of Revelation. But since those who make this claim consider the Book of Revelation a sealed book, which they do not and cannot understand, they have no right to interpret any portion of it literally in violation of its stated symbolic character, and in direct opposition to the remainder of the Bible, including John's plain non-symbolic epistles.

Since the apostles do not so much as mention eternal torment, all truth-seekers, especially Christians, should be interested to search what they do teach concerning the penalty of sin,--remembering that they, and not the apostate church of the darker ages, taught "the whole counsel of God."

Paul states the matter thus:--"The wages of sin is death;" The disobedient "shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power;" and "Many walk who are the enemies of the cross of Christ, whose end is destruction."--Rom. 6:23; 2 Thes. 1:9; Phil. 3:19.

John says:--"The world passeth away and the lust thereof; but he that doeth the will of God abideth forever....He that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested that he might destroy the works of the devil....He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer, and we know that no murderer hath eternal life abiding in him....He that hath the Son hath life; and he that hath not the Son of God hath not life."--1 John 2:17; 3:8,14,15; 5:12.

Peter says:--The disobedient "shall be destroyed from among the people;" that the evil-doers "bring upon themselves swift destruction;" that the Lord is "not desiring that any should perish, but that all should come to repentance."--Acts 3:23; 2 Pet. 2:1 and 3:9.

James says:--"Sin, when it is finished, bringeth forth death."
"There is one law-giver who is able to save and to destroy." -- Jas. 1:15; 4:12.

No one who has studied the subject, can consider the penalty of sin, as Scripturally set forth and defined, too slight a punishment. When understood, it is seen to be neither too slight, nor too severe, but simply a just recompense of reward. "The gift of God," says the apostle, "is eternal life." And that gift or favor bestowed upon Adam, and through him upon his posterity, was to be lasting only on condition of its proper use, which was to glorify God in its well-being and well-doing, and not to dishonor him by rebellion and sin. And when God creates, he reserves to himself both the right and the power to destroy that which he considers unworthy of continuous life. When man sinned, therefore, God simply withdrew the favor he had granted which had been misused, and death (destruction) followed: preceded naturally by the dying process--pain, sickness, and mental, moral and physical decay.

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Had God not provided redemption through Christ, the death penalty which came upon our race in Adam would have been everlasting; but in mercy all have been redeemed from death; yet all are again, individually, put under the same law, which changes not--"The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

Did our Lord Jesus ever use the expression, eternal torment? or even once hint that he came into the world to save men from eternal torment? No, never! Yet, if this were the truth, and if

they were in danger of a penalty so terrible for not receiving him, it would have been neither just, nor kind in him, to have kept back the truth whatever it might be. He did tell them, however, that he came to save them from death, from perishing. The penalty of sin, death, being against all, none could hope for a resurrection to any future life, but all were hopelessly perishing, unless Christ should redeem and restore them from death, to that which was lost in Adam,--to righteousness and its privileges of everlasting life and favor. The Lord's title, Savior, has a weight too in this examination. It does not imply a deliverer or savior from torment, but a savior from death. The Greek word translated Savior signifies literally Life-giver.

What did our Lord say of his mission? we may well inquire. He said that he came "to preach deliverance to the captives." What captives could he refer to but the captives of sin, receiving daily its wages--dying by inches and entering the great prison-house, the tomb. He said he came to "open the prison-doors"-- what prison, but the tomb? of which also the prophet had spoken. (See, Isa. 61:1; Luke 4:18.) He declared that he came that mankind "might have life;" that he came "to give his life a ransom for many" lives--in order that by believing in him men "should not perish, but have eternal life;" and again, "Narrow is the way that leadeth unto life," and "broad is the way that leadeth to destruction."--John 10:10; Matt. 20:28; John 3:15; Matt. 7:13.

AN UNANSWERABLE ARGUMENT.

It will generally be admitted by Christians that our Lord Jesus redeemed mankind by his death; that he endured willingly the penalty of man's sins, in order that man might be released from that penalty. "Surely he hath borne our griefs and carried our sorrows." "He was wounded for our transgressions; he was bruised for our iniquities; the chastisement for our peace was upon him; and by his stripes we are healed." (Isa. 53:4,5.) This being admitted, it becomes an easy matter to decide to an absolute, unquestionable certainty, what the penalty of our sins was, if we know what our Lord Jesus did endure when "the chastisement for our peace" was inflicted upon his willing head. Is he suffering eternal torment for us? If so, that would thus be proved to be the penalty against our sins.

But no one claims this, and the Scriptures teach that our Lord is now in glory, and not in torment, which is incontrovertible proof that the wages of sin is not torment. But what did our Lord do to secure the cancellation of our sins? What did he give when he paid our ransom price--the price or penalty against sinners? Let the Scriptures answer. They repeatedly and explicitly declare that "Christ died for our sins;" that he gave his life a ransom to secure life for the condemned sinners; that he bought us with his own precious blood; that for this purpose the Son of God was

manifested in flesh, that his flesh he might give for the life of the world; that as by man came death, by man ("the man Christ Jesus") might come the resurrection of the dead.--1 Cor. 15:3; Matt. 20:28; 1 Tim. 2:6; Hos. 13:14; 1 Cor. 6:20; 1 Pet. 1:18,19; 1 John 3:8; John 6:51; 1 Cor. 15:21; 1 Tim. 2:5,6.

Is there room to question further the clear Bible doctrine that "the wages of sin is death"? Is there room to doubt further either the unscripturalness, or unreasonableness of the heathenish dogma of eternal torment? We answer, No! Let the God-dishonoring, saint-perplexing, scoffer-making, and wholly absurd blasphemy go--back to its vile and worthy source, the devil.

OBJECTIONS BRIEFLY CONSIDERED.

Limited space will permit merely a glance at certain of our Lord's parables and dark sayings, which, with the popular idea of torment firmly entrenched in the mind from childhood, appear to many to support that doctrine. We will, however, briefly notice two of these, generally considered impregnable--the parable of the sheep and goats, Matt. 25:4-46, and the parable of the rich man and Lazarus, Luke 16:19-31. We shall find that properly interpreted, they teach nothing of the kind.

Not to enter into details--the parable of the sheep and goats describes a trial of the world of mankind in the coming Millennial age--"When the Son of man shall sit upon the throne of his glory." The separating work will be according to character, and will require all of that period of a thousand years. Verses 41 and 46, which give expression to the final sentence upon all the lovers of unrighteousness, the goats, are the points upon which the interest of our topic centers.

Verse 41 reads, "Depart from me accursed ones into lasting fire, prepared for the devil and his messengers" (servants). We must infer that the fire here is as symbolic as the goats which go into it. As goats fitly represent wayward and unrighteous

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men, so fire fitly represents destruction. Fire is always destructive, never preservative. The goat cast into a fire would be consumed, destroyed, if the fire did not too soon become extinct. And hence in the parable, in order to show the certainty and completeness of the destruction of the finally incorrigible, the symbolic goats are represented as being cast into a lasting fire, i.e., a lasting or perpetual destruction--extinction.

Verse 46 reads, "And these shall go away into everlasting punishment." We are not questioning that the unrighteous are to be punished, nor that the punishment upon this class is to be everlasting; the nature of the punishment is the question we are investigating. We have seen that the punishment or wages of sin

is death, and nothing else, as clearly stated all through the Scriptures; and this parable certainly teaches nothing to the contrary. Only the prejudice of deep-seated error makes this passage even appear, to some, to teach anything to the contrary. The Greek word rendered punishment in this verse, speaks positively regarding the kind of punishment. The original word is *kolasin*, whereas if torment were meant, the Greek word *basinos* would have been used. *Kolasin*, on the contrary, derived from *kolazoo*, signifies, 1., To cut off; as in pruning off branches from a tree; 2., To restrain, or repress. The Greeks write, --"The charioteer restrains his fiery steeds;" 3., To chastise, to punish; to cut off an individual from life or society, or even to restrain his liberties. That the first definition, "to cut off," is the proper one in this case is evident from the antithesis of the succeeding and last clause of the verse, where life, the reward of the righteous, is put in contrast with the death, or cutting off from life of the unrighteous.

THE PARABLE OF DIVES AND LAZARUS.

--Luke 16:31.--

While this is admitted to be a parable, it is generally treated as if it were a literal statement. To regard it as a literal statement involves several absurdities; for instance, that the rich man went to *hades* because he had enjoyed many earthly blessings and gave nothing but crumbs to Lazarus. Not a word is said about his wickedness. Again Lazarus is blessed, not because he was good, or full of faith in God, but simply because he was poor and sick. If this be interpreted literally, the only lesson to be logically drawn from it, is, that unless we are poor beggars full of sores, we will never enter into future bliss; and that if now we wear any fine linen and purple, and have plenty to eat every day, we are sure of future torment. Again, the coveted place of favor is Abraham's bosom; and if the whole statement is literal, the bosom must be literal, and surely would not hold very many of earth's millions of sick and poor. But why consider absurdities? As a parable, it is of easy interpretation. In a parable, the thing said is never the thing meant; as for instance in the parable of the wheat and tares, the Lord explained that wheat meant children of the kingdom, and tares the children of the devil; and similar classes in another parable were represented by sheep and goats. So in this parable the rich man must represent a class, and Lazarus another class; and the narrative applies to these classes.

The rich man represented the Jewish people which up to and at the time of the parable "fared sumptuously," as the special recipients of God's favors. As Paul said, the Jews had "much advantage every way, chiefly because to them were committed the oracles of God" (the Law and Prophecy). The promises to Abraham and David invested that people with royalty, as represented by the rich man's "purple." The typical sacrifices of

the law, constituted them in a typical sense, a "holy nation," represented by the rich man's "fine linen"--symbolic of righteousness. --Rev. 19:8.

Lazarus represented the God-fearing people of other nations debarred, until the close of the Jewish Age, from those blessings conferred upon Israel specially. As the linen represented Israel's justification, so the sores represented moral defilement in this class, for whose justification no sin-offering had at that time been made. They were not even typically cleansed, and had as yet no share in the rich promises of the kingdom. They were on the contrary outcasts, strangers from the commonwealth of Israel. (Eph. 2:11-13.) As to how these ate of the "crumbs" of divine favor which fell from

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Israel's table of bounties, and how they accounted themselves as companions of "dogs," the Lord's conversation with the Syro-phenician woman, who was one of this class, offers a clear explanation.--See, Matt. 15:27.

But there came a change to both of these classes. The "rich man" (the Jewish nation) died, ceased to exist as a nation, and as the national representatives of God's favors, when God's favors were taken from them (Matt. 21:43) and given to those formerly outcasts.

The "rich man" class was cast out of favor, into trouble. And from then till now, the Jews as a people have been in torment; yet were hindered by their law prejudices (as a great gulf) from accepting of Christ. The "Lazarus" class also died, or ceased from their former condition, and were received into the favor of God. (Acts 10:28-35.) Accepting of Christ, these henceforth were received to Abraham's bosom--esteemed the true children of believing Abraham, and the true heirs of the promise made to him.-- See, Gal. 3:16,29; Rom. 11:7-9,12-25.

LET HONESTY AND TRUTH PREVAIL.

Having demonstrated that neither the Bible nor reason offer the slightest support to the doctrine that eternal torment is the penalty of sin, we note the fact that the various church creeds, and confessions, and hymn books, and theological treatises, are its only supports; and that under the increasing light of our day, and the consequent emancipation of reason, belief in this horrible, fiendish doctrine of the darker ages, is fast dying out. But alas! it is not because Christian people generally are zealous for the truth of God's Word and for his character, and willing to destroy the grim creed-idols. Ah no! they still bow before their admitted falsities; they still pledge themselves to their defense; and still spend time and money for their general support, though they are at heart ashamed of them and privately deny them.

The general influence of all this, is to cause the honest-hearted of the world to despise Christianity and the Bible; and to make hypocrites and semi-Infidels of nominal Christians. Because the nominal church clings to this old blasphemy and falsely presents its own errors as the teachings of the Bible, the Word of God, though still nominally revered, is being practically repudiated. Thus the Bible, the great anchor of truth and liberty, is being cut loose from, by the very ones who, if not deceived regarding its teachings, would be held and blessed by it.

The general effect, not far distant, will be first open infidelity, then anarchy. For much, very much of this, lukewarm Christians, both in pulpits and pews, who know or ought to know better, are responsible. Many such are willing to compromise the truth, slander God's character, and stultify and deceive themselves, for the sake of peace, or ease, or present earthly advantage. And any minister, who by uttering a word for an unpopular truth, will risk the loss of his stipend, and reputation for being "established" in the bog of error, is considered a bold man, even though he ignominiously hide his identity by withholding his name from his published protests.

If professed Christians would be honest with themselves and true to God, they would soon learn that "their fear toward God is taught by the precepts of men." (Isa. 29:13.) If all would decide to let God be true though it should prove every man a liar (Rom. 3:4), and should show all human creeds to be imperfect and misleading, there would be a great creed-smashing work done very shortly. Then the Bible would be studied and appreciated as never before; and its testimony that the wages of sin is death (extinction), would be recognized as "a just recompense of reward."

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A SUGGESTION TO THE REAPERS.

FROM BROTHER E. BRYAN.

DEAR BROTHER RUSSELL:--I have just returned from Marietta, where I sold 165 copies of DAWN. As my method of canvassing (by which I also sold nearly four hundred copies at Zanesville), differs, so far as I know, from that of any of our brethren, it is here given.

Take a supply of "Arp" slips and colporteur cards, and visit each house, giving a slip and a card in a manner like this: "Good morning! Please read this when you have time; show it to your family; keep it until I call in a day or two." Keep a diagram of each street in a small blank book, taking in so much of each cross-street that no house will be missed. Put out several hundred slips before commencing to solicit. Then calling again

you say: "You remember my leaving a slip lately. ["Oh! yes."]
Did you read it since? ["I did."] Now I have stopped a moment
to show you the book spoken of. The slip gives you some idea
of it; now notice its appearance--its size, its good clear print. It
has thrown much light on Bible study; is entirely unsectarian,
builds up no denomination or creed. It is not paid for until
delivered, a week from next Monday." This is about all, except
as circumstances require slight additions. If the slip was not
read, request that it be, and you will stop when passing next
time. On your diagram you had made a straight mark for each
house where a slip was left, a cipher for each where none was
left. If you now sell a book, with another line make a cross at the
place; if you fail to sell, put a cipher on the straight mark. This
diagram is useful until your last book is delivered; and it will
save hours of time and much labor and worry. A few initial
letters can be added when necessary, to show that you are to
"call any time," "call later," "call on delivery," etc.

Try to keep slips enough out among the people to furnish you
work for a day or two ahead. Put out many at the end of the
week, for Sunday reading.--Let your address be always pleasant
and polite. Some book-agents employ importunity and even
insolence, and we must make the difference between them and
us manifest. If a person shows a bad spirit, or from any cause
seems a hopeless case, make the interview very brief.

Will the "Arp" slips excite the prejudice of some? Yes; but they
will create a desire in the minds of others. And the new slips are
not so likely to offend those who hate the very mention of hope
for man after death.

Then, if you feel that you are not a good talker, and reflect upon
the great number of book-agents who are now talking the people
overmuch, take the "Arp" slip in your hand, and on your tongue
the words, "Please read this." E. BRYAN.

The above is an excellent suggestion, especially for those who
are not professional canvassers, nor great talkers; it will,
therefore, suit well the majority of our readers, each of whom
seems to be doing what he can to thus serve and spread the truth.
The greatest difficulty on the part of many seems to be, that their
hearts are so full of the good tidings, that they are tempted to tell
a little too much concerning the Plan of God. Remember, that
the errors are so deep-seated, that no one can remove them in a
few moments' conversation, and that to suggest them without
fully meeting them, is often, to prejudice their minds against the
truth and the book. The "wise as a serpent, harmless as a dove"
plan is, to speak of the book and plan in general terms,--to
present it as a "Bible Key," a "Helping Hand to Bible Study,"
without telling how it helps, or what is the plan of God which it
presents. Awaken interest, curiosity, etc., and let the reading of
the book gradually remove their errors, disarm prejudices, and
implant the true knowledge of God's character and plan.

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The price will be 25 cents each, the same as the English edition, that being the popular limit. The same "expense allowance" as on the English edition will be granted. See June '88 TOWER, page 1. Order at once.

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We are in receipt of many letters asking, whether this work is of any value to English readers who have no knowledge of the Greek. We answer, Yes; it is specially designed for such: and the Diaglott, together with Young's Analytical Concordance, are worth more than a year's study of the Greek. Both should be in the hands of every Bible student; but if you cannot afford both, the Diaglott is the most valuable--indeed almost indispensable.

Many orders come for the Diaglott from persons not subscribers to the TOWER, and for extra copies for friends from those who

are subscribers. Hence, we must explain particularly, why we can supply this work to TOWER subscribers only, and to these only one copy each, at the special price \$1.50. The reasons are as follows:

Some years ago a Brother, who is a great friend to the TOWER, and a great admirer of the Emphatic Diaglott also, suggested that, Every student of God's plan, as presented in the TOWER, ought to have the aid which the Diaglott affords. The difficulty which seemed to stand in the way was, that it is of necessity an expensive work (Retail price in cloth binding \$4.00, postage 16 cts. = \$4.16.) and the great majority of our readers are far from wealthy, like the majority of the saints in all ages. To meet this difficulty, the Brother proposed to the TOWER PUB. CO., that, if they would be at the trouble and expense of mailing the books, he would supply one copy each to all TOWER subscribers, at a price to bring the book within the reach of all, viz. \$1.50, including postage.

This was begun when our subscription list was much smaller than now, and is still continued: New readers of either DIAGLOTT or TOWER need both. Subscribers will please save us the annoyance of refusing, and returning their money, by ordering only one copy of the Diaglott: unless your first copy has worn out,--in which case, in ordering another, mention this fact. The only way for others to get the book at this special price is to subscribe for the TOWER: and the Diaglott must be mailed direct to the subscriber and not to another person.

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