

R897 : page 1

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page 1  
Zion's Watch Tower

AND

HERALD OF CHRIST'S PRESENCE.

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PUBLISHED MONTHLY.

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BUSINESS OFFICE:  
No. 40 Federal Street, Allegheny.  
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.

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This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it. Freely we have received and freely we would give the truth. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea, come, buy wine and milk without money and

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

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ORDER all the sample copies you can judiciously use, free.

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WE send this February number to many whose subscriptions expired with the December number, whose names will be dropped unless heard from at once.

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R897 : page 1

DID YOU GET A PAPER "DAWN" VOL I,  
AS NOV., DEC. AND JAN. TOWER?

To all regular subscribers, including those on the "poor list" unable to pay, and also to a large number whose subscription closed with December, 1886, we sent a paper bound edition of Millennial Dawn, Vol. I, as representing three numbers of the TOWER, November and December, '86, and January, '87.

The wrapper of this was of specially heavy paper, but some of them sent without tying got the wrappers much torn, and not a few lost the address entirely and failed to reach the proper hands. All therefore who failed to get that number, and who were entitled to it, either as paying subscribers or as the "Lord's poor," according to the terms at the head of this column, should write and let us know at once.

Because of the mutilation of so many wrappers, it becomes proper for us to reprint here a supplement which was printed inside of the wrapper, as follows:--

SUPPLEMENT TO ZION'S WATCH TOWER.

VOLUME VIII., NUMBERS 3, 4 AND 5.

TO ALL READERS, GREETING: We

wish you all a very happy New Year  
and pray that it may be to all of us a  
very profitable one, very favorable to our  
further growth in grace and in knowledge,  
and in the love of God. And if  
the love of God thus united with and  
built upon the knowledge of his plan be  
shed abroad in our hearts, filling them,  
it will make us NOT ASHAMED of the  
Gospel of Christ, nor unfruitful in its  
service, but, on the contrary, valient supporters  
and expounders of it, willing and  
glad to support it in the face even of opposition  
and evil speaking on the part of  
those whom the God of this world hath  
blinded to the truth, by prejudices and  
misconceptions sacred with age and  
loved associations. And it is to render  
aid to you all in putting on the whole  
armor of God and to shed abroad in  
your hearts more fully the love, and  
thus provoke you to love and good service  
for the truth, that this special number  
is sent out thus. Let us explain:

The book MILLENNIAL DAWN, Volume  
I. (cloth-bound, \$1.00), which some of  
you have already had and read, seemed  
to be doing so much good that we earnestly  
desired to have you all possess a  
copy, but all were not able to purchase,  
and we had not the means to supply  
them gratis. So, to meet the many calls  
for a cheaper edition, which all could  
possess, and of which a large number  
could be used in loaning to friends and  
neighbors, we were led to issue the  
present edition as a special number of  
the TOWER, on the terms mentioned on  
back of same. We issued the October  
number late in the month, and will, commencing  
with February, 1887, hereafter  
issue at the first instead of the 15th of  
each month. Thus the time between the  
October, 1886, and February, 1887, issues  
which this edition fills, will not be too  
long for a thorough study of the subjects  
treated, even for those who already  
have the cloth-bound edition; for it is  
the general testimony of those who have  
been most blessed by the book, that the  
second or third readings benefitted them  
most, and paid better than the first even.

We could not think of getting out this  
edition on poor, common paper and with  
poor workmanship, hence the saving is  
in the binding and the quantity. The

message it carries is clean and beautiful --"good news" indeed, and the Lord, we think, would be pleased to see the truth-bearers also clean and good.

The price of this number is 50c., but to our subscribers to whom it represents three numbers of the TOWER, we make the extra charge only 25c. Those who do not wish to retain it on these terms may return it to us and reckon their term of subscription extended three months further, instead. Those who cannot pay the extra charge, and yet desire it and will read it, may keep it without pay--freely, if they will drop us a postal card stating these facts. Any subscriber to ZION'S WATCH TOWER who may desire copies of this edition for loaning or giving may have them on the following special terms (free of postage in U.S. and Canada; 5c. each extra for postage to Foreign Countries):

10 Copies.....	\$ 3.00
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50 " .....	13.00
100 " .....	15.00

Anyone can have the present volume (VIII.) including this number at 75c.

With the hearty co-operation of you all we can have this edition in the hands of 50,000 readers before this time next year. Do you know of any better method of preaching the good news?

Yours in fellowship and service,  
C. T. RUSSELL.

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R898 : page 1

#### VIEW FROM THE TOWER.

Matters are rapidly shaping themselves for the great physical struggle of the "Battle of the great day of God Almighty." In Europe all the great men and many of the little ones are full of fear and anxiety, looking after those things coming upon the earth--seeking to read the future and desiring to shape their course accordingly.

Britain's government is weaker than it has been for a long time; consequently she is without policy, except to endeavor

R899 : page 1

to keep hold of all the countries  
over which in the name of God she  
claims the right to rule, because by force  
of arms she took control years ago.  
She is beset by her dependencies, whose  
people, under the increasing light of  
this day of increasing knowledge, are  
demanding greater privileges and liberties  
than she feels would be consistent  
with her self-preservation. Her common  
people are almost paupers, made such by  
drunkenness, combined with the injustice  
which in years past permitted  
the aristocracy to "seize" and call  
their own, all the land, which God gave  
to all the people. English statesmen  
and others see that she has enough to  
do to preserve her present arrangements,  
and that not for long.

Germany and France, armed now far  
beyond what reasonable taxation can support,  
are voting for increased military arrangements.  
But in Germany even pride  
of country and fear of France have not influenced  
their parliament to grant all the  
enormous increase asked for by their  
King, whose Prime Minister urged that the  
entire sum was needed and indispensable  
to the preservation of the Empire's  
peace, and who dissolved parliament  
rather than accept a less liberal allowance.  
Prince Bismarck's speech upon  
that occasion aroused the attention of  
the world, and showed that Germany is  
so fully engaged in keeping guard over  
her own Socialists, and in holding  
France at bay, that she is quite willing  
to let Russia have her own way in the  
overthrow of Turkey, Bulgaria, etc.

In view of the reorganized policy of  
Russia in connection with Turkey, this  
speech is significant as preparing the  
way for all of the great powers of Europe  
hitherto opposed to it, to give their  
consent to such an arrangement, or by  
declaring themselves opposed to it, to  
involve themselves in war to protect  
Turkey. This all looks as though next  
Summer would see a war on foot which  
might engage every nation of Europe.  
Already France is building extra barracks  
for troops upon the German frontier,  
and Austria is ordering extra hospital  
supplies and provisions, and arranging  
for transportation of troops in

March, while Germans in England have been notified to be in readiness for a twenty-four hour notice to return home for military duty.

Wars in Europe would be no new thing, but circumstances are greatly changed and results would doubtless be greater than ever before. Every country contains a large class whose chief disease is discontent, and frequently not without just cause. These will gradually conclude that themselves and their sons can fill a better mission in life than that of supporting Royalty either by laboring under excessive taxation, or acting as bullet-stoppers. The fact that General Von Moltke and Prince Bismarck, as the agents of their Emperor, failed during the last month, even by the strongest appeals to patriotism, and the statement that the Empire would be endangered unless the measure and the funds it demanded were granted, failed to influence the one-half of the people's representatives, is an evidence that the Germans are no longer easily moved by that poor sentimentalism called patriotism.

This is well; good sense and broader ideas will cause men to look with as much sympathy and care at the homes of others, as at their own. And it will lead them to withhold their aid and support from Kings and Emperors who take from them the flowers of the family in their very bloom for soldiers, and rob the remainder through taxation to support their thrones and gratify their vanities or spites--all under the name of patriotism!

But let no one imagine that such a war will bring final results. It will be but one act in the drama--one skirmish in the "Battle of the great day of God Almighty," which covers the coming twenty-seven years. It will doubtless change the map of Europe some, and by weakening and draining the empires it will prepare them for overthrow at the hands of the Communist vultures of Rev. 19:17,18.

Russia, recently refused a large loan of money by the great Jewish Banking House of the Rothschilds, has found another way of replenishing her treasury. She has ordered all Jews to leave Russia. She will thus from their confiscated

property be able to supply herself with sinews of war, while taking revenge on the Rothchilds and helping to fulfill the predictions of Scripture, that in this day of the Lord the Jews in large numbers shall return to their own land.  
There are 4,000,000 [See R1465:2] Jews in Russia more than in all other countries.

R899 : page 2

At home the interval of peace has come temporarily, only to be succeeded shortly by another travail pang more severe than before.

The large vote which Henry George polled in New York city, has alarmed some who dreamed not of so many in sympathy with views so socialistic, [we use the word in its true and proper sense] as those advocated by Mr. George. Now repressive measures are introduced. One Lutheran church has excommunicated several of its members for belonging to the Knights of Labor. The Catholic church in Canada has taken a similar stand, and a priest who has assisted Mr. George in his New York city canvass, has been relieved of his pulpit, a successor appointed, and he has been ordered to Rome. He has refused to go. He does not submit as the Catholic clergy used to do. He has been thinking to himself that as a man he has some rights, while in this country at least. His congregation has rebelled against the Archbishop's decree. The choristers refuse to officiate, and even the janitor will not open the house for the services of the newly appointed priest. At a largely attended meeting of the congregation, resolutions were passed demanding the reinstatement of the deposed priest, and declaring that until it is done they will neither attend its services nor contribute to its support. These resolutions were sent by a committee of thirty of the prominent members to Archbishop Corrigan. A banner displayed by one of the priests' adherents, read: "Give us from Rome all the religion you want, but of politics nothing." Rather unusual for Catholics, is it not? This goes to sustain our prediction of some years ago, (based upon our interpretation of Rev. 19:19-21,)

that in the coming struggle  
the Nominal Church will take sides with  
and fall with the earthly empires, in their  
overthrow.

In spite of encouraging "statistics"  
skillfully manipulated to make a good  
showing, in spite of the retention on  
church rolls of the names of the dead,  
etc., candid minds are reluctantly admitting  
that Protestantism, and in fact all  
religion, is going rapidly backward.  
Babylon's fall from power and influence  
was thus attested to by Mr. J. W.  
Sproul, an Allegheny preacher of the  
Reformed Presbyterian Church, recently.  
He said, "it is a disagreeable truth,  
but it cannot be denied that the church  
is losing ground in every respect, and  
this despite the statements of statisticians."  
"How lamentable it is to be  
obliged to say that the church is not  
even holding her own."

Babylon is so wedded to the darkness  
and errors of human traditions that she  
cannot and will not admit the light and  
"meat in due season" to her children.  
Since some of these are the Lord's, the  
whole institution he declares, must be  
wrecked to set at liberty his captive  
children. It begins to fall.

All men are waking up, and girding  
on their various swords and drawing  
nigh to the battle. "It is near and  
hasteth greatly." As the prophet has  
expressed it, (Joel 3:9-16,) the plowshares  
will first be turned into swords,  
and the great conflict must take place,  
before they shall peacefully be turned  
back again to plowshares. So though  
the dread evil is coming which will  
cause great trouble to us and to all, yet  
seeing the outcome of it, and relying  
upon God's sustaining power throughout,  
we alone can look forward with  
composure and trust.

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

But what is the outlook of our own  
battlefield close around the bulwarks of  
Zion? some one inquires. We answer  
that the enemy by first one agent and  
then another in heavenly garb seeks  
still, and more, to overthrow the truth,  
using all subtlety. Thank God we are

not ignorant of at least some of his devices.  
(2 Cor. 2:11.) But more on this  
under the caption, "As the Serpent Beguiled  
Eve," crowded out of this issue.  
It will appear in our next.

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R899 : page 2

#### THE LORD'S SUPPER.

The anniversary of the Lord's Supper  
will this year fall upon Thursday  
evening, April 7th; and in harmony  
with a custom among the early Christians,  
we esteem it as they did, a blessed  
privilege to commemorate our Lord's  
death in the manner which he requested  
us to observe, and at the time observed  
by him. Though he has made free  
from the Law all believers in him who  
were under it (Israelites), yet he was  
"under the Law" and was limited by  
it. Accordingly he could be crucified  
only upon the fourteenth day of the  
Jewish month Nisan (which this year  
commences Thursday evening, April  
7th, and ends at 6 P.M. on Friday, the  
8th), because his death was the antitype  
of the death of the lamb whose blood  
sprinkled upon their door-posts covered  
or protected the firstborn of Israel.  
And these firstborn in turn were exchanged  
for the tribe of Levi (Num. 3:12,13),  
of whom came the priests through  
whose sacrificial ministrations all the

R900 : page 2

people were justified.

The lamb typified Christ Jesus our  
Lord; its death represented his death.  
And, in exact correspondence with the  
type, his sacrificial death, must and  
did occur at the same date. The firstborn  
saved by the blood of the typical  
lamb, typified "the church of the firstborn,  
which he (Jesus) hath purchased  
with his own blood." Those firstborn  
Israelites, afterward the priests, typified  
the "Royal Priesthood" of whom the  
Lord himself is Chief Priest; and this  
anointed company is to be God's instrumentality  
for blessing all people who  
will come into harmony with him, typified

by all Israel. Thus seen, the blood  
of the typical lamb cleansed and preserved  
all Israel, though applied at first  
and directly only to the firstborn. For  
if the firstborn ones had not been preserved,  
there would have been no priesthood;  
and if no priesthood, no reconciliation.  
So also in the antitype, the merit  
of the Lamb of God which taketh away  
the sin of the world, is applied during the  
gospel night only to the firstborn, the  
church, the select little flock, the Royal  
Priesthood, who under the direction of  
the High Priest, shall soon in the incoming  
age, bring all of honest hearts  
(Israelites indeed) into full harmony  
with God.

Let all of the Church of Firstborns  
then intelligently and reverently commemorate,  
not the typical lamb, nor eat  
it as did the typical people (Israel), but  
let them celebrate the death of our Paschal  
Lamb, the Lamb of God. Let us as  
often as its anniversary recurs, keep it in  
remembrance of him; for even Christ our  
Passover [lamb] is slain, therefore (let us  
not only commemorate his death) but  
let us joyfully afterward keep the antitype  
of the Feast of Passover.\*

We do not celebrate the "Feast of  
Passover" on the night of April 7th. It  
is celebrated throughout the remainder  
of our lives which the seven days of its  
continuance represented; but we will  
celebrate the Supper, whose elements  
(bread and wine) symbolize the flesh and  
the blood of our Redeemer.

And yet the bread and wine are only  
symbols, and to appreciate what we do  
we must see deeper than these while  
using them as our Lord directed, saying,  
"Do this, in remembrance of me." The  
partaking of the bread representing his  
flesh, to us means a partaking of those  
perfections which were in him as a perfect  
man, which we and all, lost through  
Adam. In partaking of the wine representing  
his blood, his life, we accept from  
God again through him, the right to live,  
lost in Adam. Thus the eating and  
drinking of the bread and wine, emblematic  
of his flesh and blood, signifies our  
complete justification. All of the Redeemer's  
human perfections and his right  
to life--given for us--are thus accepted  
by us, in this symbol. All believers in

the ransom are thus privileged to celebrate or commemorate it, and the blessings it brings.

But among those "believers" there is a class, a "little flock," to whom it means all this and more. These are those who have consecrated themselves as the under priests, under their great Chief. To these the emblems not only signify the Lord's sacrifice by which they are justified to human life and all its rights, but also their own consecration to be joined in sacrifice with him, to suffer with him, to be dead with him; to sacrifice all the rights to human perfection and life to which their justification through acceptance of his sacrifice had entitled them. To these 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 him, his "joint-heirs" and co-workers in blessing all the people.

Paul calls our attention to this feature of the commemoration, saying: "The loaf which we break, is it not the communion 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 of the blood of Christ [the entire anointed company]? For we, though many, [members] are one loaf and one body, for we are all partakers of that one loaf.

--1 Cor. 10:15-17.

All must eat of the flesh and blood 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" intelligently, and while using the emblems, to 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 human beings, that they may live 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 who shall pass the emblems, even Judas may have assisted at the first celebration.

All who can do so are cordially invited to be present and celebrate with the church that is at Pittsburgh. If possible arrange your affairs to stay over the following Lord's day, which will be the anniversary of our Lord's resurrection. Turn aside--let us devote a few days to the pursuit of our spiritual interests exclusively. It will help possibly to break some of the cords by which the world, the flesh and the devil would bind us down to "diligence in business," to the dwarfing of the fervency of spirit in serving the Lord, so indispensable to every crown-winner.

Quite a number were present from a distance last year, and many more have expressed the intention of attending the coming celebration. Especially those whose labors are of a public character, will do well to come. Make a memorandum of questions which you would like to discuss, so that our communings together may be the more profitable. So far as possible all of our readers will be provided with board and lodging free during the meetings. Let us know of your coming a day or two ahead. Notice the date and get here some time before 6 P.M., of April 7th, that you may be in time for the celebration of the "supper." Come to the Z.W. TOWER business office.

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\*The "Feast" is not the "supper," but follows it and has a totally different significance. The "Feast" with the Jews lasted a week, and commenced after the lamb had been killed and eaten. Its observance was marked by joy of heart, separation from all carnality and from leaven. It

represents the life of joy and purity and separation from sin [leaven] which all who recognize the value of the lamb, etc., are to enjoy.

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R902 : page 2

#### THE EASY YOKE.

"Come unto me all ye that labor and are heavy laden, 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."--Matt. 11:28-30.

Satan the prince of this world has placed many yokes upon the necks of all mankind. They are bound and fettered by every device which he could arrange. But Jesus invites all such to come to him and find rest--the blessed rest of freedom from the galling yoke of the oppressor. That rest is found in the meek and quiet spirit which humbly submits to the easy yoke of the divine will and ceases the strife to gratify the perverted human will. The burden of the divinely imposed yoke is easy and light when we let it rest naturally upon us. It is only placed upon us for our good, and only those who cheerfully submit to it have rest and safety.

Our Lord's words were addressed to those of his day, bound by Jewish creeds and traditions and their own fears, engendered by their erroneous misconception of God and his plan. As with the Jewish church, so with the Christian church, the "yokes" of sectarianism and the "burdens" of tradition, fetter and gall those who possess the spirit of Christ, whose zeal and love are according to knowledge and for Christ and the church which is his body, rather than for a sect of human organization. Such cannot be comfortable with the yokes and burdens of men and must claim the freedom of sons of God, the liberty wherewith Christ hath made them free.

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R902 : page 3

## 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,  
    Thy 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,  
Yea, 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."--Manifesto.

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R900 : page 3

## THE TIME IS SHORT.

"But this I say, brethren, the time is short; so that they who have wives, should be as if they had none; and they who weep, as if they wept

not; and they who rejoice, as though they rejoiced not; and they who acquire, as though they acquired not; and those occupied with this world, not going beyond the proper using of it."

--1 Cor. 7:29-31.

It is a great mistake, and yet a very common one, to apply the teaching of the Apostle Paul to the world and the church indiscriminately. It should be borne in mind that the apostle is addressing the church only, as a peculiar people, separate from the world, with hopes and aims, and present conditions and future destiny entirely different from those of the world, although they appear to be as other men. It would seem strange indeed if such a class should need no special instruction.

Under the erroneous impression that these and other teachings of the apostle were intended alike for all, Paul is generally considered as an extremist, and as a teacher who though good in some respects, had his peculiarities which colored his teachings, and which should therefore be received at a discount to that extent. Paul was indeed a man of marked personal peculiarities, and therefore he was a fit instrument and a chosen vessel to do the greatest work that any man, except "the man Christ Jesus," was ever privileged to accomplish. He was a man true to his convictions, untiring in energy, and full of zeal,—one of the meek who, when called upon by the Lord even in the midst of his zealous persecution of the saints, in which he verily thought he was doing God service, meekly inquired, "Lord, what wilt thou have me to do?" And what the Lord showed him to do, he did immediately, not stopping to confer with flesh and blood.

But these were not the only peculiarities which influenced Paul's teaching. By the favor of God, Paul was caught away (in the spirit, that is, mentally) to Paradise, to the third heaven, the new dispensation or kingdom of God, where he saw things to come, which were not then lawful to be uttered clearly, because it was not yet due time. And the broad view of God's plan thus given to the apostle enabled him to realize the real position

of the saints, and the weighty interests involved in their development as members of the body of Christ. Yes, Paul at that early day of the church's history was by special favor of God permitted to know what is now due to all the saints, viz., the plan of God spanning the ages past and future. And from this standpoint of knowledge he was able to guide the church by his teachings all through the age--from the beginning down to the closing days of her course, until she is presented to her Lord as a chaste virgin accounted worthy to be his bride. In this great work of preparing the bride for the marriage, the various apostles and prophets were privileged to share; but Paul was more highly honored thus than any other.

As we are now privileged to see from the same standpoint of knowledge, it now being due time, we can see a propriety in Paul's teaching which is in perfect accord with God's plan and purpose for the saints, though it must seem extreme to others. Being begotten to a new nature, they are no longer to live after the old. We should now live, not as men, concentrating our interests, affections, hopes and aims on earthly things and striving after them, but as new creatures, whose sole interest and concern is for the advancement of the interests of the heavenly kingdom.

The principal work in the interest of the heavenly kingdom during the present age has been the selecting and development of the church, who are to be God's agents for the enlightenment, conversion and blessing of the world in the age to come. The all-important work, therefore, to which every earthly consideration should now bend, is the seeking out and preaching the gospel to the meek, few though they be; encouraging, strengthening, and helping them in every possible way to make their election sure.

For this great work we are reminded that the time is short, and that if we would have a share in it, we must push aside the earthly hindrances and improve every passing hour; for very

soon our opportunity will be gone. Consider for a moment how very short is the opportunity which as an individual you possess, that you may more fully realize the necessity for haste and diligence in the service. Deduct from the brief space of your present life the years past, before you came to a knowledge of the truth and consecrated your life to the service of God, and then the declining years of life, when sight grows dim and physical strength grows more and more feeble, and then the time and strength which must be expended in providing things needful for the temporal wants of ourselves and those necessarily dependent upon us, and with the greatest economy of time, how much is left for the great work in hand to which we have consecrated ourselves? When we actually figure it out, how very insignificant it appears! Truly, Paul is right here--the time left for service is extremely "short"; and it behooves the saints to resolutely push aside the hindrances and overcome the obstacles, if they would run successfully for the prize, or accomplish anything to the Master's honor, or to show their love and appreciation of the good tidings by sounding the trumpet of truth to fellow-pilgrims.

The time is short; so that they [of us] who have wives should be as if they had none. The establishing of an earthly home and the rearing of an earthly family, which is generally regarded as the principal business of life, should not be the ambition of the saints. The injunction to increase and multiply and fill the earth, was given to the natural man, but not to the little flock, the new creatures, partakers of the divine nature. Their mission is not to help to people the earth, but to help bring to the spiritual birth the new creatures of the divine nature--the little flock--begotten of the heavenly promises. And the time for that work being short, they cannot afford to further cumber themselves by increasing their earthly cares. The idea of consecrating one's life to the service of God, and then going on, year after year, tying ourselves down and loading ourselves with cares and responsibilities of an earthly character,

which when once incurred we dare not shirk, and which with increasing and necessary demands will require more and more of our time and thought, and care and attention, is simply preposterous, and entirely out of harmony with our covenant. It is not following the footsteps of either the Lord or his most faithful apostle.

Jesus said he had finished the work given him to do at his first advent, and how did he spend his life? He spent it in selecting, teaching, training and developing a small and apparently insignificant company of men and women, who should form the nucleus of the church, which under his future direction and care would be fully developed and perfected. He did not cumber himself with the cares of this life, and let his special work take its chances, in the odds and ends of time which could be spared from earthly things. The increase of the earth's population, he considered no part of his work; nor is it the mission of those who follow in his footsteps.

With his clear insight into the plan of God, and a realization of the importance of the great work in hand, Paul's counsel that the unmarried should remain so, that they might thus give themselves without hindrance to the Lord's service, and that the married should not add to their earthly cares, and thus make their pathway more difficult and their opportunity for service less, was timely and important, and in perfect harmony with The Lord's example and teaching (Matt. 19:12), which he also so closely followed.

None should make the mistake, however, of supposing that the responsibilities of a family already incurred can be ignored or set aside; on the contrary, it is written, that he that provideth not for his own is worse than an unbeliever, and hath denied the faith.--1 Tim. 5:8.

The worldly and lukewarm Christians are in total ignorance of the great work before the saints either in the future or in the present age, and therefore our work seems to them unimportant and foolish--a waste of energy; but we must not for a moment view it from their standpoint. This work, insignificant

though it may seem in the eyes of others, and small though it may appear to us now in its results, is the grandest work in which it was ever the privilege of any to engage. Eternity alone will reveal to the world its magnitude and importance, or enable us to fully realize it.

Further, we are told that because the time is short, those who weep should be as if they wept not, and those who rejoice as though they rejoiced not, and they who buy as if they acquired not. We may and have, in common with all mankind, causes of an earthly character for both weeping and rejoicing; but we should not allow either joy or sorrow to unfit us for our work, nor to detract from our interest and effort in it. But we may rejoice always in the Lord, knowing that in due time all tears shall be wiped away, and that fleeting earthly joys shall give place to the songs and everlasting joy which by-and-by shall be upon every head. And those who acquire wealth or goods should not reckon their acquirements their own, or for the gratification of self-pride or the love of display, but as something belonging to the Lord, something more of his entrusted to them to be utilized in his service. If once thoroughly awake to the fact that every acquirement is the Lord's and not their own, that their time, influence and talent, past, present and future, is all consecrated, it would free such from many of the snares to which they are subject-- "which some coveting after, wandered away from the faith and pierced themselves through with many sorrows."--

1 Tim. 6:7-12.

Finally, while necessarily occupied with the business of this life and the expenditure of its income, we should not go beyond the just using of it for ourselves as becometh saints. Provide things honest, neat and comfortable for the temporal necessities, and then give them no further thought. Though we have consecrated ourselves and all our goods which we have acquired or may acquire, to the Lord, he permits us to appropriate this much of it for our temporal wants. In harmony with our covenant, this only is the "proper using"

of earthly goods.

O how narrow is the way in which the saints must walk who follow in the footsteps of the Master! There is self-denial at every step, but Jesus said, "He that taketh not up his cross, and followeth not after me, is not worthy of me." If we cannot prove our love for the Lord by thus sharing in his reproaches and self-denials, we are not of the class he wishes to make his Bride. It will be no easy thing for any to endure unto the end, but blessed is he that shall do it. If we keep looking at the things behind, cherishing the old ambitions and fostering the old spirit which once impelled us, endurance of our trials will become more difficult if not impossible; but let us take the apostle's advice, and forgetting the things behind, seek new conquests over the world and flesh and devil. Let us thus press forward to the mark of the prize of our high calling, which is of God through Christ Jesus. And bearing in mind that the time is short, let us make haste to improve passing opportunities for such a grand and blessed service.

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HE is a great conqueror who can conquer himself.

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page 3

WHEN you make a mistake don't look back at it long. Take the reason of the thing into your mind, and then look forward. Mistakes are lessons of wisdom. The past cannot be changed. The future is now in your power.--  
Hugh White.

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R902 : page 4

BIBLE LIGHT ON PROBATION AFTER DEATH.

Brother Stowe is a contributing member of one of the branch Bible Societies.

At one of their recent meetings the so-called "Andover question" of probation for infants and heathen in death, was taken up for discussion. Brother S., though not a public speaker, prepared and delivered the following paper, which shows the question from our standpoint in a good light. It made quite an impression on some of the D.D.'s who heard, and we doubt not they wondered that a Christian business-man could become so well versed in theology as to be able to teach them on this subject. It shows how the earnest ones who have the will can find some way to serve the truth. Each saint should seek to multiply his opportunities for service and thereby increase his talents. Willing hearts, hands and voices are finding and using hundreds of ways, great and small, and making openings.--Editor.

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Opinions, from other sources than the Bible, differ as to what the act of death is, but the agreement of the whole Bible seems to be that it is a total extinction of life, and, therefore, that the state of death is an entire suspension of being, mental as well as physical. This being so, man's probation or trial must occur, not in death, but before the state of death has begun or after it has ended--in resurrection.

"So man lieth down and riseth not; till the heavens be no more they shall not awake, nor be raised out of their sleep. Oh, that thou wouldest hide me in the grave, that thou wouldest keep me secret until thy wrath be past, that thou wouldest appoint me a set time and remember me! If a man die, shall he live again? All the days of my appointed time will I wait till my change come. Thou shalt call and I will answer thee; thou wilt have a desire to the work of thine hands."--Job 14:12-15.

"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."--Eccles. 9:10. ("Grave" is here translated from "sheol.")

"For in death there is no remembrance of thee; in the grave (sheol) who

shall give thee thanks?"--Ps. 6:5.

"For if the dead rise not, then is not Christ raised; and if Christ be not raised your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished."

--1 Cor. 15:16-18.

A great multitude of texts convey the same meaning. This death is the Adamic death, from which Christ, by virtue of his sacrifice, giving a ransom or corresponding price, redeems all men. The first probation of the race was a representative one in Adam, whereby all became subject unto death. Were there not to be a recovery as wide as the condemnation the first probation would be properly regarded as a total failure, a sweeping victory for the adversary at the outset of creation. But "Known unto God are all his works from the beginning of the world." (Acts 15:18.) "For the Lord of Hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" (Isa. 14:27.) We who believe in the infinite power, wisdom and benevolence of God cannot doubt that he has a definite and systematic plan for the development of the race, by which the largest possible proportion thereof shall be brought to ultimate and permanent good. This idea was hinted at when God told Adam that the seed of the woman should bruise the serpent's head. Two thousand years later he told Abraham plainly that in his seed should all the families of the earth be blessed. Gradually the features of the plan were delineated in the prophecies, but it was yet a mystery until its fulfillment began. Paul declares (Col. 1:27) that "this mystery which hath been hid from ages and from generations,...now made manifest to his saints,... is Christ in you the hope of glory."

Jesus is anointed to be the Head or Lord over the Church, which is his body, and unitedly they constitute the promised "seed"--the Great Deliverer. "If ye be Christ's, then are ye Abraham's seed and heirs, according to the promise" (Gal. 3:29)--the promise of blessing to all the families of the earth.

There never was a publication to the Gentiles of the "only name" given

whereby men must be saved until the world was 4000 years old, and the very gradual and intermittent progress of the "good tidings which shall be to all people" up to this day, indicates the purpose of God hitherto to have been other than

R903 : page 4

the application of the ransom to the world in this life. Who can doubt God's power to have enlightened all men had he so chosen? He has not done so. More than nine-tenths of the race have died without any knowledge of Christ. Only a "little flock" has been "called and chosen and sanctified," while mankind at large have only lived that they might learn the sad but needful lesson that sin brings misery and evil brings destruction. With this experience which Adam had not, they will be better prepared than he to accept the favor of God when it shall be extended to them. To them, indeed, "the law," whether written on tables of stone or in their hearts, has been a "schoolmaster," availing for their condemnation, but not for their salvation, since that must come through Christ alone.

The present mission of Christ to the Gentiles has been to take out of them "a people for his name." Convinced of this, many have supposed that all not so chosen were forever lost. In reality the few are chosen and severely disciplined now, that through their labors in the coming new day "all the families of the earth" shall be blessed.

There is to be a resurrection of all. "But now is Christ risen from the dead and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:20-22.)

"Therefore, as by the offence of one, judgment came upon all men to condemnation [to death], even so by the righteousness of one, the free gift came upon all men unto justification of life." (Rom. 5:18.) "And he shall send Jesus Christ, which before was preached unto you, whom the heaven must receive until the times of restitution of all things which God hath spoken

by the mouth of all his holy prophets since the world began." All that was lost in Adam by the world of mankind will thus be restored through Christ. All the prophets had declared it, though it is improbable that they understood it. This resurrection, this "justification to life," then, is a part of the Savior's work of blessing all the "nations," "kindreds" and "families of the earth." How, then, shall we read his words--John 5:28-29  
--"Marvel not at this, for the hour is coming in which all that are in the graves shall hear his voice and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." The new version renders the last word "judgment" instead of "damnation," and a glance at the original discloses the fact that the change is wisely made. The Greek word is "Krisis." Webster gives eight definitions to the word "judgment," which includes trial as well as sentence. Read now verses 24 to 27, the burden of which tends toward the giving of life, rather than its withdrawal.

"Judgment must begin at the house of God," says Peter. The church has its trial now; the world will have its trial hereafter. The "day of judgment" will be a period commensurate with the extent and grandeur of the work to be done in it.

"Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the straight gate; for many, I say unto you, will seek to enter in and shall not be able when once the master of the house has risen up and hath shut to the door." This refers to the present dispensation.

Now note a picture of the coming day: "Strengthen ye the weak hands and confirm the feeble knees. Say to them that are 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 and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart and the tongue of the dumb sing, for in the wilderness shall waters break out and streams in the

desert....And a highway shall  
be there, and a way, and it shall be called  
the way of holiness; the unclean shall  
not pass over it; the wayfaring men,  
though fools, shall not err therein."  
And the ransomed of the Lord shall return  
(from death) and come to Zion with  
songs and everlasting joy upon their  
heads; they shall obtain joy and gladness,  
and sorrow and sighing shall flee  
away."--Isa. 35:3-10.

Every age is tributary to its successor  
in the revealed plan of God. In the  
present the rod of God smiteth the rocky  
heart of a man, and lo! it becomes a  
"well of water springing up into everlasting  
life;" but in the broader day,  
when the New Jerusalem "cometh down  
from God out of heaven," the water of  
life is not a little well here and there, but  
a mighty river, and then "whosoever  
will may partake" thereof freely. (Rev. 22:1,2,17.)  
The church is then complete;  
yet we are told that the leaves of  
the trees upon the margin of the river  
are for the healing of the nations, showing  
that there will then be nations not in  
health, but capable of being healed.

"The ransom given does not excuse  
sin in any; it does not propose to count  
sinners saints and usher them into everlasting  
bliss. It merely settles the first  
condemnation and its penalty, and  
reckons the sinner released from that  
condemnation and its results, direct and  
indirect, and places him again on trial  
for life, in which his own willful obedience  
or willful disobedience shall decide  
whether he may or not have everlasting  
life."--Millennial Dawn," Vol. I., p. 148.

"But, beloved, be not ignorant of this  
one thing, that one day is with the Lord  
as a thousand years and a thousand  
years as one day. The Lord is not  
slack concerning his promise as some  
men count slackness, but is long-suffering  
to us-ward, not willing that any  
should perish, but that all should come  
to repentance."--2 Peter, 3:8-9.

"Who will have all men to be saved  
(from death) and come to a knowledge  
of the truth. For there is one God and  
one mediator between God and men, the  
man Christ Jesus, who gave himself a  
ransom for all, to be testified in due time."  
--1 Tim. 2:4-6.

In this last clause lies the key to the mystery. To the millions of the living to-day and to the far vaster myriads of the dead the ransom has not been testified, but that it will be we have many a "Thus saith the Lord." When even extinct and sinful Sodom shall be brought back to her "former estate" and made a daughter to Jerusalem, as we read in Ezek. 16:44 to end, we may well believe that "the mercy of the Lord endureth forever," and that "I will give thee the heathen for thine inheritance and the uttermost parts of the earth for a possession." The mysteries of human destiny that have pained our hearts and tested our faith are clearing up in the advancing light due to the household of faith, and as the Church beholds her work spreading out before her in the coming life, and sees the grandeur of her association with her head in ruling and blessing the nation's new-born from the grave, she is filled with gratitude and gladness and her heart is stirred with passionate zeal for present self-purification and to make known to all the good tidings which shall be to all people.

J. A. STOWE.

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R903 : page 4

#### LIVING BY FAITH.

"Now the just shall live by faith, but if any man draw back my soul shall have no pleasure in him."--Heb. 10:38.

Living by faith is a very different thing from living by sight. To live by sight is to act in the present, and plan for the future, according to our own knowledge, experience and judgment; while to live by faith is to study and accept God's plan for both the present and future, and to act as he directs, ignoring our own ideas of expediency whenever God's word speaks to the contrary.

It will not require very deep penetration therefore to decide to which of these two classes we belong. Every man belongs to either the one or the other, unless he be an idiot or insane. The great mass of mankind are endeavoring to

walk by sight; yet they are so very short sighted that they can see but a short distance in advance, and their past experience has been so brief and varied, that it forms a poor criterion on which to base a correct judgment in devising plans for the future. Yet, lacking faith in God, it is the best they can do for themselves, and they very generally realize that all their plans must end with the present existence, as they know nothing of the future beyond the tomb.

But there is a small class who walk by faith. They are a peculiar people, separate from the world, and cannot assimilate with it. Having learned and believed God's plan, and seeing that it not only includes all the present but stretches on into eternity, and having implicit confidence in his infinite wisdom and boundless love, they simply place their hand in his, accepting of his proffered leading, and promising to follow wherever he directs, trusting that however dark or thorny the way may be, the end will be blessed and glorious. They are not promised that the pathway in the

R903 : page 5

present life shall be one of luxury and ease, that they shall have abundance of comforts, that their business plans shall all succeed, that friends will multiply, and that their declining years, specially, shall be years of rest, after the heat and burden of the day is past.

No, these things are not promised, but it is promised that their bread and water shall be sure as long as God desires

R904 : page 5

to have them live; and having food and clothing they are to be therewith contented, and whatever temporal adversity may come, to remember through it all, that all things whether good or evil, shall, under the divine management work together for good to them. Having this confidence it is their privilege to be always rejoicing, trusting with childlike simplicity to their heavenly Father's love and care, and faithfully meekly and obediently following in the footsteps of our leader and head,

Christ Jesus, who set us an example  
that we should follow in his steps.

His life was one of implicit faith in  
the promises of God, and his daily walk  
in perfect harmony with his faith--obedient  
even unto death. He took no  
thought more than was necessary for the  
life that he then possessed--either for  
the present or future of his earthly existence;  
and beyond that, he had nothing  
except what was secured to him by  
the promise of God.

The apostle denominates this class  
who now thus live by faith, the just.  
This includes Jesus their Lord and head,  
the just one, and all those now justified  
by faith in his blood and following in  
his footsteps. These justified ones are  
just, having received the favor of justification  
through Christ, and in grateful  
and cheerful obedience submitted themselves  
to God. Blessed "little flock" follow  
on, through evil report and good  
report, through present tribulation and  
trial and conflicts within and without; it  
is your Father's good pleasure to give  
you the kingdom; blessed virgin church  
"the King hath greatly desired thy  
beauty" and thou shalt be his bride and  
joint-heir, if thou wilt prove thy love for  
him by cheerful endurance unto the  
end.

But if any of this class draw back  
the Lord will have no pleasure in them.  
To draw back from this high privilege  
into which we have come by faith, is to  
go back to the world and to live after  
the course of this world, to take the  
world's standpoint of observation and  
to reject the Lord's leading. The drawing  
back is not generally done suddenly  
but gradually. It begins with discontent,  
and the discontent soon finds expression  
in complaint; and complaint  
soon develops into open opposition,  
which grows more and more fixed and  
obstinate. Paul declares the end of such  
apostacy when in the next verse he remarks  
hopefully, "But we are not of  
them who draw back unto destruction,  
but of them that believe to the saving of  
the soul."

Let each of the dear consecrated  
company beware of taking the first  
steps backward; and if you realize that  
you have already done so, wake up to a

sense of your danger and recover yourself at once from the snare of the adversary.

Your only safety dear ones is in keeping your eye of faith fixed on the mark of the prize of your high calling and forgetting the things behind. If you keep looking back at the sacrifices already made you will only see the things behind, and the things before--unseen except by the eye of faith--will cease to attract you, and very soon you will be caught in the snare of the prince of this world. Besides the malady of discontent is contagious and may spread to some other members of the household of faith, and so many be defiled.

Thus you would be a stumbling block and adversary of the body of Christ rather than an aid and upbuilder of it.  
"Watch and pray that ye enter not into temptation."--MRS. C. T. R.

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R904 : page 5

"NO VARIABLENESS, NEITHER SHADOW OF TURNING."

"Do not err, my beloved brethren: Every good gift and every perfect gift is from above and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures."--Jas. 5:16-18.

Only those who have been brought to a clear knowledge of the plan of God, can really rejoice in those assurances which the Scriptures give of the unchangeableness of his character, and the certainty that all his purposes shall be accomplished. To the great majority of Christians this assurance only awakens fearful apprehensions. For centuries the church has been taught that God's plan is to consign all but a few of his creatures to eternal and hopeless misery; and as they look at his perfect law and realize their own shortcomings when measured by it, and much more the utter failure of all the world to find justification through it, the assurances of God's unchangeableness sounds like the knell of an eternal and merciless

doom for the great majority of the human race.

But with what different feelings we read the blessed words, "With Him is no变ableness, neither shadow of turning" --we who have been so wonderfully enlightened through the Scriptures concerning God's plan: as to how it was wisely designed before the creation began; how it has been developing in the ages past; what is its present status and mode of development; and what and when will be the glorious outcome. As we take in the grand scope of the wondrous plan and perceive the blessings in store through it for all creation, both spiritual and human, our hearts are filled with joy unspeakable and full of glory as we read, "With him is no变ableness, neither shadow of turning." "I am the Lord, I change not." "My word that goeth forth out of my mouth 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." --Mal. 3:6; Isa. 55:11.

Do not err, beloved brethren: every good and perfect gift comes from God. God's plans for mankind are all good and perfect, and when fully realized in his appointed time will amply demonstrate his glorious and benevolent character. Every purpose of God is for the ultimate good of his creatures. His severest chastisements are for the reformation of the wayward and their final establishment in righteousness and everlasting happiness; and only when they absolutely refuse to be rightly exercised by the discipline of the Lord will he administer the final punishment which forever blots them out of existence, because unworthy of life. And this he declares will be the last resort; for "As I live, saith the Lord, I have no pleasure in the death [second death] of the wicked, but that the wicked turn from his way and live." --Ezek. 33:11.

God is not the vindictive tyrant which so-called orthodoxy represents him to be, delighting in the eternal misery and torture and hopeless despair of millions of his creatures; and those who have been taught to so regard him should reflect upon his words through the prophet Isaiah (29:13)--"Their fear

toward me, is taught by the precept of men."

God's eternal purpose is briefly epitomized in two great covenants carefully recorded by the prophets--the Abrahamic Covenant, and the New Covenant.

The former, addressed to Abraham, reads thus: "In thy seed shall all the nations of the earth be blessed." (Gen. 12:3; 22:18.) The latter, addressed to the typical people Israel who represented the whole world [see Tabernacle Types] is recorded thus: "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah.

Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant they brake, although I was a husband unto them, saith the Lord.

But this shall be the covenant that I will make with the house of Israel: After those days [when the days are accomplished for the overthrow of the kingdoms of this world and the setting up of the kingdom of God] saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more. In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one [who dies then --the second death] shall die for his own iniquity [his own wilful sin, and not because of inherited weaknesses and tendencies to sin]. Every man that eateth the sour grape, his teeth shall be set on edge."

--Jer. 31:31-34,29,30.

Of these two covenants it will be seen, that the latter, or new covenant guarantees to all mankind, represented by Israel, a restitution. This is the prophet Jeremiah's testimony concerning the restitution of all things which Peter says, God has spoken by the

mouth of all his holy prophets since the world began (Acts 3:21). A restitution, as all must know, signifies a restoration of that which was lost--the restoration of mankind to the perfection and blessedness lost in Eden. Read it again, and see how emphatically and clearly the Lord here states his purpose; and notice further that it is unconditional --an affirmation of Jehovah not subject to any contingencies which might hinder its going into effect. And then remember his words: "I am the Lord, I change not," and the words of the Apostle James, "With him is no variableness, neither shadow of turning"; and the words of the Apostle Peter, which show that the times of refreshing, the times of restitution, are due to begin with the return of our Lord Jesus Christ whom the heavens receive until that time.--Acts 3:19-21.

R905 : page 5

In view of this glorious purpose of God for all mankind, is there not cause for great rejoicing in the unchangeableness of God's purpose, and also in looking for the appearing of our Lord and Saviour Jesus Christ clothed with divine power for the accomplishment of that purpose?

The former or Abrahamic covenant, it will be observed, is not applicable to the whole world, except in the sense that the whole world shall be blessed through it. It guarantees that a class called the "seed," whom God shall elect, shall be clothed with authority and power as Jehovah's agents for the accomplishment of his purposed blessing of all, as indicated in the new covenant. This promised Seed of Abraham is the Great Prophet of whom Moses wrote (Deut. 18:15-19; Acts 3:22,23), and whom the Apostle Paul explains to be the Christ--Jesus the head, and the overcoming church the members of his body.--Gal. 3:16,29.

As the new covenant which guarantees restitution for all, belongs specially to the Millennial Age, so the Abrahamic covenant, which guarantees the selection and exaltation to power of the Great Prophet who shall restore all things, is

confined exclusively to the Gospel Age. This covenant must be fulfilled, before the New Covenant can go fully into operation. And of course when it is fulfilled, the special favors now offered through it will no longer be offered to or attainable by any. The favors of the Abrahamic Covenant do not go beyond this age, in which the selection of the little flock to receive the kingdom will be fully accomplished.

It is in this covenant that those who are Christ's faithful followers now, may read their title clear to joint heirship with him in his kingdom.--"Now to Abraham and his seed...which is Christ, were the promises made. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." --Gal. 3:29.

Abraham was the father of this seed only in a typical sense--"like unto him whom he believed, even God." (Rom. 4:16,17, see margin.) Like as Abraham was the father of the natural Isaac (type of Christ--Gal. 4:28; Rom. 9:8), so God is the father of the spiritual seed, the spiritual Isaac, which is Christ, head and body." (Gal. 3:16.) And yet a special blessing will come to the natural seed of Abraham in fulfilment of this covenant as he understood it. The covenant has two phases and will be fulfilled in each. (See "Millennial Dawn," Chap. XIV.) As James explains, "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures." Not only was Jesus thus begotten of God, but every member of the anointed body is thus begotten." (1 Pet. 1:3; John 20:17.) Of this spiritual body or class Jesus was the first fruits, and they all as a class are a first fruits of all classes or orders which shall be brought back to harmony with God through their ministry of sacrifice.

To be begotten is to receive the first impulse of life. As a race we were all dead, having lost life and all right and claim upon it through Adam's transgression. And not until begotten again, through faith in and acceptance of his promises, are any alive in the sight of God. The whole world yet lieth in condemnation [condemned to death], and consequently the steady tread of the

whole race is downward toward the tomb. The time for their begetting again, or regeneration, has not yet come, but will have come when the great Restorer has fully taken unto himself his great power, and begun his reign. Then the fact of their redemption and consequent

R905 : page 6

right to life through faith in the Redeemer, and grateful acceptance of the unmerited favor, will be clearly testified to all (1 Tim. 2:6), and the hope begotten of this truth will be the first impulse of that life which when fully developed will be eternal. Those thus begotten of the truth, and who go on unto perfection, will be fully born into life when actually and fully delivered from the bondage of corruption into the glorious liberty of the children of God--when the great work of restitution is complete.

But there is a class who are now begotten of the truth, as the apostle James here asserts, before the time appointed for the begetting or regeneration of the world in general. By faith they now accept the promised redemption, and though their restitution to perfection does not follow their acceptance of the ransom in this age, they are reckoned of God as restored and are told to so reckon themselves. They are thus not only begotten again, but are reckoned of God as born again, made perfect, fully restored, just as all mankind will be when the great work of restitution is complete in the end of the millennial age. Thus by faith they become partakers of the blessings of the New Covenant before its time for coming into force fully or for all. The blessings of restitution are reckonedly theirs, and God can now treat them as sons, "holy and acceptable" unto him.

The apostle explains why it is that some are thus begotten now. It is that they may be "a kind of first-fruits of his creatures." When this class is fully developed, born, in the resurrection, they will be the first ripe, perfected fruit of his plan. "Blessed and holy are all they that have part in the first resurrection." These are justified, begotten, in this age, in order that they may lay hold by faith

upon another and still greater favor of God offered in this age, that they may be eligible to a yet higher calling, even to the divine nature. (2 Pet. 1:4.)  
The conditions of this high calling are works and sacrifices added to faith; and since only perfect works and unblemished sacrifices are acceptable with God, it was needful that all of the sin-defiled ones called to such service should first be justified or reckoned pure and perfect, that they might present themselves living sacrifices, holy and acceptable to God. Those begotten of the truth, who hear and obey this call to become joint-sacrificers with Christ Jesus (Rom. 12:1) thus become heirs of the Abrahamic Covenant, joint-heirs with Christ, members of the "seed," the "Great Prophet," the "anointed," which is to bless and restore all nations; which is to apply the blessings of the New Covenant actually to all mankind.

As members of the condemned race we never could have become heirs of the Abrahamic Covenant had we not first had the favors of the New Covenant applied to us; for only that which is holy, without spot or blemish or any such thing, is acceptable as a sacrifice (Lev. 22:20; Deut. 15:21; 17:1; 1 Pet. 1:19,16-19; Eph. 5:27), and we are so reckoned through Christ, our Redeemer.

We notice further the expression of the apostle--"a kind of first fruits." While this class will be the very first fruit of God's creatures, it is only one kind of fruit, and there will be other kinds to follow, both human and angelic. But the divine kind will be first of all--first, both in point of time and also of rank. And through the divine kind shall all the other kinds be blessed; for they are to be exalted far above angels and principalities and powers, with Christ, even at the right hand of God [chief place of divine favor]. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him, but God hath revealed them unto us by his spirit." (1 Cor. 2:10.) Surely our light afflictions, our little crosses of the present time, are not worthy to be compared with the glory which shall be revealed in us, if we prove faithful unto

death and are counted worthy of the crown of life.

Language seems too weak to paint the glories of our high calling, and the blessedness vouchsafed to the heirs of the Abrahamic Covenant. Only those who are diligently delving into the depths of God's revealed truth are able to grasp these promises and to realize their value. And we might add, that only those who are faithful also in spreading the knowledge of the truth are able to fully appreciate it themselves. As we tell it to others, its blessed inspiration fills our own hearts to overflowing, and we are enabled to run more swiftly and more patiently the heavenly race. Let those who are faithfully running the race remember that "Faithful is he that calleth you, who also will do it." (1 Thes. 5:24.) Let not your faith stagger at the promises of God; for what he has promised he is able also to perform (Rom. 4:21), and "with him is no variableness, neither shadow of turning."

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R905 : page 6

#### A VAST MAJORITY IN HELL.

In the Christian Register, a Unitarian paper, we find the following:

"The Examiner (Baptist) freely concedes the point we have pressed in regard to the damnation of the vast majority, at least of the adult portion, of the race. It says: 'The idea of a probation in this life does imply the possibility of salvation, but the possibility may never be realized. As a matter of fact, we believe that, for the vast majority of the heathen, this possibility never is realized, and we never yet heard of an orthodox theologian who held any other belief than this.'"

In its comments, the Christian Register makes the following remarks:

"This is meeting the issue fairly and squarely. The Examiner does not seem to be afraid to show its colors. Now let it print its weekly edition on black paper with a small margin of white, and its color will correspond with its doctrine. We are glad, however, that the Examiner

is consistent. In these days of word-twisting and mental reservation, consistency is a notable virtue."

R906 : page 6

Another writer copying the above adds: "The suggestion is good, but if the white margin is to represent the few saved, even from christendom, saying nothing about heathen lands, according to church creeds, the white margin will be so very small as to hardly be discernable. The hell into which our Baptist brethren would thrust the whole world, except the few who accept their terms of salvation, is described by the Christian poet, Dr. Watts:

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

Here we see the difficulty which is rapidly overtaking intelligent Christians everywhere. It is a struggle between old creeds and reason, and the cause is that they falsely suppose their creeds to represent the Bible's teaching, and hence neglect the Bible and seek not in it, for the wisdom of God which alone is able to solve the question now rising prominently before men's minds, viz.:--What is the fate of those who have died in ignorance of the only name given under heaven or among men whereby we must be saved?

In the above controversy the Examiner seeks to hold on to the Bible statements, that only believers in and accepters of the Lord as their Ransomer will be saved. But it failed to see that the present age is for the selection of a little flock, and that an age is coming in which all the blind eyes shall be opened and the deaf ears unstopped, when the knowledge of the Lord shall fill the earth, and when all shall know [believe in] him--when the "little flock" shall have become the Bride, the Lamb's wife, and as such shall say unto all the world, "Come," to the waters of truth and grace and live. (Rev. 22:17.) And failing to see this, it is forced to the position it takes, that the "vast majority" of the race never have had, and never will have a chance for life through Christ's ransom sacrifice

--hence his ransom was not a ransom for all to be testified [to all] in due time." This in the Examiner's creed implies that the vast majority of humanity go into an eternity of torture because God did not make ample provision for them, either in the ransom or in the granting of a knowledge of that ransom as a basis for belief, without which they cannot be justified.

Would that the Examiner and all could see that God's "due time" for granting a knowledge of the only name, is not limited to the present age and present adverse conditions: that As the heavens are higher than the earth, so are his ways and thoughts higher and wider than those of the vast majority of his children whose fear toward him, and too narrow views of his character and plan, are taught by the precepts of men.-- Isa. 29:13 and 55:9.

The Christian Register's views of the subject are broader and more reasonable when it repudiates the thought that God will consign the vast majority of mankind to endless torture simply because they knew not of Christ, and did not believe on him of whom they had not heard. But its reasonings are human merely. Not seeing the plan of God as set forth in the Bible, of a ransom for all and a due time for all to partake of the benefits of that ransom and believe in, and accept of Christ, it rejects the Bible's teachings entirely and represents a large and growing class who while professing a respect for the Bible, and calling Christ the Redeemer, in fact deny the teachings of the Bible and reject Christ as a Redeemer; denying that there was any need of a ransom for all, or for any. They virtually make everlasting life a reward for every man who will wear the filthy rags of his own righteousness, claiming that every man who lives the best he knows how, avoiding gross sins, will be accepted of God and granted everlasting life as a reward therefor. With such a view where was the necessity of testifying it now, or in any other "due time?" In such a view where could Paul's statement apply--"There is none other name given under heaven or among men whereby we must be saved?"--or where is the sense of urging

men now, or at any time to believe on the Lord Jesus Christ to be saved, if they are to be saved without believing, and on the basis of works merely?

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R909 : page 6

To do or not to do, to have  
Or not to have, I leave to thee;  
To be or not to be, I leave:  
Thine only will be done in me;  
All my requests are lost in one,  
Father, thy only will be done.  
--C. Wesley.

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R906 : page 6

#### SAMARITANS LOOKING FOR MESSIAH.

The woman of Samaria, talking with Jesus at Jacob's well, said, "I know that Messiah cometh (which is called Christ") (John 4:25, Revised Version.) Her people accepted the five books of Moses and from them drew their hope of a coming Messiah.

A most wonderful corroboration of the woman's words is found in the belief of the Samaritans to-day. They belong to the race of the woman with whom Christ talked. They live at the ancient Shechem, (now Nablus,) not far from Jacob's well. They have a copy of the Pentateuch, which is of great antiquity. They celebrate all the Mosaic festivals, and are the only ones of all the Jewish race who offer sacrifices at the Passover.

The Jewish Intelligence gives some interesting facts. The community now numbers about a hundred and fifty souls. By wearing of pink turbans they are distinguished from other people of the land. Their high priest is Jacob ibn Harun. Prof. Strack, of the German Palestine Association, had an interview with the high priest and questioned him concerning the belief of his people. The high priest replied in a letter, saying that their word Taheb (Ta'ib in Hebrew, signifying the Promised Prophet who will convert the people) refers to the prophet promised by the Lord, "I will raise them

up a prophet," etc. (Deut. 18:15,18.) They interpret this as meaning "one who will teach the nations the good way, and lead them to walk in it only, so that the whole world will repent of its sin and become converted and purified from all evil." It is indeed a remarkable fact that the Samaritans, who accept only the Pentateuch, should have so strong a belief in the coming Messiah, and adopt the interpretation of Deut. 18:15,18, which the New Testament gives (Acts 3:22; 7:37; John 4:25.) They think that they are now living in the age of "apostacy," which will only end with the appearance of Taheb, the Messiah, who will re-establish worship on Gerizim in its pristine purity.

Great political convulsions will precede. "Then, the wisest of all the nations will be charged by the kings of the earth to find out the true faith. Among them will appear also Taheb, as the representative of the Samaritans, and quite unconscious of his Messiahship. But the whole council will be so impressed by his superior wisdom that they will follow him to Gerizim, where they will find the law of Moses, the vessels of the temple, and the hidden manna." Then the whole earth will submit to the law of Moses and to Taheb. At the foot of "this mountain" (Gerizim) of which the woman spoke to Jesus, her people still worship in a humble synagogue, in their prostrations throwing themselves on their faces towards the eastern summit of Mount Gerizim. They are still looking for Messiah.--S.S. World.

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R906 : page 6

#### ANSWERS TO YOUR LETTERS.

It is not possible for us to answer your letters as we should like to do. Our mail averages fifty to one hundred letters a day, some of them full of citations to Scripture which we have no time to look up, much less to reply to at length. We state this as an explanation why your letters have gone unanswered often, or perhaps a ten paged letter has been answered on a postal

card.

Please put all orders for books, etc.,  
separate from your letter on another

R906 : page 7

piece of paper. And please state any  
questions as concisely as possible after  
you have finished your letter--as a  
Postscript. And be sure you write your  
name and full address plainly. Many  
letters come without and cause us much  
annoyance, as well as you.

But think not, dear brethren and sisters,  
that your letters are unappreciated  
because unanswered. We can read  
five, for one we can answer; and were  
it not for the strength and encouragement  
which your many excellent letters  
afford, we would no doubt long ago  
have felt quite discouraged. But such  
wonderful letters from all quarters--  
from China, Britain, India, Sweden,  
Hayti, Australia, South America, besides  
the thousands from our own States  
and Canada, give evidence of such a  
work of grace in your hearts, and such  
zeal and variety of effort on your part  
to serve the truth, often at great sacrifice,  
that our hearts are re-invigorated.  
We wish you could all share this comfort  
and encouragement with us, and for  
this reason publish extracts (this month  
from an unusually large number) of letters.  
We give you but a sample, and  
we are by no means sure that they are  
the best; for some contain orders written  
in the body of the letter, and get  
lost after those orders are filled.

So then write on, dear friends; your  
letters give us points, and frequently  
suggest subjects for TOWER articles.  
But do not be disappointed if your answer  
is slow, or if you get none. The  
TOWER, from month to month, is our  
letter to you; and the MILLENNIAL  
DAWN, when finished in its several volumes,  
will, we trust, answer all reasonable  
questions.

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R907 : page 7

EXTRACTS FROM INTERESTING LETTERS.

Brother Adamson has been laboring for the truth in New York state for some time past with good success. In Buffalo especially quite a number were awakened to see the morning light. A hasty note recently received from him at Rochester, says among other things, "I have excellent letters from various places, especially Buffalo. Saints are encouraged and comforted by the truth, and growing daily in favor and knowledge. Here, storms have prevented much out-door work, but I have out 336 of the Packets, (containing Food and sample TOWER) nevertheless. Catholics and Presbyterians seem to have gotten some "orders" respecting the Packets, not to read. Poor, stupid, blind "orthodoxy."

Yours in tender regard and love in  
the anointed. J. B. A\_\_\_\_\_.

Word received from Brothers Marting, Gillis, Myers, Bryan, Cobb, Blundin, Hickey, Van Hook, Bowman, [Brother Bowman, please send your present address in another good letter.] and many others, indicate that amid circumstances sometimes favorable and sometimes adverse, each is seeking to do what he can. And though our home (Pittsburgh) missionaries are seldom referred to, you should know that there are here quite a number who will we doubt not, receive of the Master in due time such honorable mention as, "She hath done what she could," "Thou hast been faithful over a few things, I will make thee ruler over many things."

We are more and more convinced that the "slothful servant" becomes a wicked one, and in the present time of trial will be sifted out, and by getting out of the light into darkness, will thus get his portion with the hypocrites. It will be found that every one who shall be of that "little flock," the "Royal Priesthood," will have been a priest not in name only but in deed and in truth--he must sacrifice his own will, and spend and be spent in the Royal service if he would share in the glories to be revealed in that Priesthood. This applies to each, not merely the public teachers, but to the private also. Every under priest will not only recognize his justification

by the High Priest's sacrifice,  
but must also bring his sacrifice to God,  
acceptable in the name and merit of the  
great High Priest.--EDITOR.

Orangeburg, S.C., Dec. 13, 1886.

BROTHER RUSSELL: The special number of TOWER is at hand. I am highly pleased with your plan in thus absorbing the three issues of the TOWER whereby the many readers of the TOWER may obtain so invaluable a work as the Millennial Dawn, at the trifling extra charge of 25 cents. I sincerely hope that not only every subscriber may obtain it, but that many of the thousands of creed-bound and famishing ones in the various sects may obtain one, or read one thoroughly. No book is more calculated to establish one in the truths of God's word than Millennial Dawn, and those who are drifting upon the sea of insecurity would do well to clasp Millennial Dawn very warmly. Enclosed is 75 cents, the extra charge for three of us here.

Yours in Christ,\_\_\_\_\_.

R907 : page 7

Ohio, Dec. 13, 1886.

MY DEAR BRO. RUSSELL: I am so near the wall that my being cries out with anguish--hard pressed by the flesh and Satan. My desire is to resign my position in the nominal church--that of pastor, (though not a salaried position, for I will not hire). I might say my desire was to do so, but now I conclude to remain a while yet. My reasons are these: Your late work, "The plan of the ages," The Fire of Judgment, I call it--is in season to accomplish a great work here. It is the wedge which will separate the true from the false; and I shall see that it is driven into our congregation, but I shall be wary in my work. When all the wheat has been reached, then we will forsake the old nominal threshing floor and go out into the broad, white wheat fields and glean.

I have delivered three lectures here in my native village, which are not in the least in taste with nominal religion. My themes were: 1. God--His attributes --His Plan, and Purpose in Creation. 2.

Man--His Origin and Destination. 3.  
Life and Death--The Wages of Sin and  
the Gift of God. My next will be the  
new race--Christ. By the time I have  
these all fixed in their minds I will be  
ready to preach any Bible subject to  
them, having their minds prepared to  
receive it. I am now ready to advertise  
Z.W.T. from the pulpit, as people are  
wondering where I get this strange doctrine.  
Verily God has been leading me;  
I have no purpose of my own.

Some of the brethren in \_\_\_\_\_, are arranging  
to have me come and preach  
for them. If it is God's will, I expect to  
go there in a few weeks, but I do hope  
the Lord will not permit Satan to exalt  
me, for I am heart sick of worldly praise.  
I think we are in the midst of a great  
trouble in the nominal church, and M.  
Dawn is destined to take a prominent  
position in this coming storm. It is the  
panacea that will open the blind eyes  
and unstop the deaf ear, and unloose  
the dumb tongue in the nominal Babylon.  
What a confusion I anticipate!  
"Come out of her my people." I would  
send you some money, but I can't just  
now. I am no financier, I am more of a  
Bible student. I remain your brother in  
Christ, and ask for your prayers in my  
behalf. J. P \_\_\_\_\_.

DEAR BROTHER: Your letter of the  
13th rejoices me greatly. May God bless  
you dear brother, giving you grace according  
to your day, and upholding you  
with the word of truth.

I am glad that you are seeing clearly,  
I am glad too that you have a fervent  
zeal which permits you to become warm  
and excited over a matter worthy of excitement  
and warmth--the great prize--  
the inheritance--a pearl of great value.  
I pity those who become deeply absorbed  
muck-raking for earthly treasures,  
but are cold and lifeless and do less in  
regard to the heavenly prize of our high  
calling. My prayer is that you may not  
be moved when you find others lukewarm.  
Do not conclude that you are  
too hot, our Lord and the chief apostles  
were enthusiasts, and burned with zeal  
and love for their work.

Go on, dear brother; your plan is  
good, carry it out thoroughly. Being

unbound by oath of office or covenant with any denomination to preach only their doctrines, you are at perfect liberty to preach God's Word as it opens.

It is well to understand what we must expect that we may not be disappointed but strengthened as we see the harvest separation progress. In this as in many other respects the "harvest" of the gospel age closely resembles its type, the "harvest" of the Jewish age. Now as then "they shall cast you out of the synagogues," and "shall say all manner of evil against you falsely," and shall "hate you." Rejoice, however, and be exceeding glad, for this is an evidence or "witness of the Spirit" that you are in the "narrow way" as voiced by the word of sure testimony.

For this reason you must be on your guard that your opponents may find no real cause for their evil speaking. Guard weak places. If you are "no financier" that would be a very assailable point. Guard it well. Live within your income, if it cuts off all luxuries and reduces you to potatoes and salt. Owe no man anything but love.

You will want to arrange your affairs on a business basis at once, because as soon as you begin to scratch instead of tickle the ears you will find purses begin to close, and, generally speaking, you may expect the truth to separate you from the more wealthy of your friends and leave you in company mainly with the poor, rich only in faith and the coming inheritance.

As an ambassador of the Great King, yet as a follower of him who was a servant of servants, be both noble and fearless, as well as humble and condescending. Be careful for nothing, but in everything and in every condition give thanks always and make full proof of your ministry. Such fruitage will honor the Lord and stand the test of the present trial--"so as by fire." Let me hear from you often. Grace, mercy and peace.

Yours in fellowship and service,  
C. T. RUSSELL.

MR. C. T. RUSSELL, DEAR SIR: I was very much surprised, and so much pleased, to receive the Dawn. I was eagerly watching for the special paper, but never dreamed I was to get the much wished for Dawn. I had hoped to be able to pay up the two years arrearages, renew my subscription and send for the Dawn, which I have greatly desired ever since you announced it ready, but owing to recent sickness, a light form of diphtheria, including husband, self, and our four children, which caused us great anxiety and some expense, I abandoned my purpose, concluding to wait awhile. But through your kind consideration I have to-day had the pleasure of perusing some of the contents. It is valuable to me, and I shall try to do what good I can by loaning it to others.

Humbly and sincerely yours in Christ,  
A. B\_\_\_\_\_.

Nottingham, England.

DEAR BROTHER RUSSELL: Accept my tribute of thanks for the Dawn. I concur most emphatically in all Brother Adamson has said respecting it. Notwithstanding some of the chapters are old friends, they add to the book's value. I esteem its price, next to the grand text-book of our faith, above rubies. I have read the book through and some chapters several times, and I am amazed at the light it sheds upon God's word. Truly the Lord is with you and your dear wife, may he grant you all needful grace to sustain you. You are willing to be accounted "fools" for Christ's sake now and seek only for "glory, honor and immortality hereafter." You will be glad to know that I received my copies safely and have six of them loaned out at work. I cannot tell you yet what effect they are having on the readers, but will report in my next. I want seven more copies to send to friends in different parts of the country. I feel that this is just a sort of work I can do.

Praying that the blessing of the Master of the harvest may continually abide upon you, I remain in loving fellowship and service, yours affectionally,

A. P. R\_\_\_\_\_.

DEAR BROTHER RUSSELL: I am slowly improving in health. I am usually quite comfortable, and am able to take a walk of a few rods each day-- usually about the yard. I have not strength for more than this. I cough considerable at times, though by no means as much as I did. Have not finished Millennial Dawn yet, as I cannot read much without getting too tired.

I am thankful to our dear Father in heaven for giving you light and ability to write this volume, and trust it will be a very effective agency in disseminating the truth. I am aware that to have it so, the book must be brought to the attention of the people, and were I able it would be a great pleasure to me to add my mite in this direction. Perhaps the Lord may yet give me the strength. His will be done. Permit me to express my hearty approval of "A Word of Warning" in last number. I am thankful that all through the struggle you hold the readers of Z.W.T. to the Scripture teaching, and that while there is so general a tendency to looseness on Bible teaching, the WATCH TOWER has held up Christ and him crucified as the only foundation.

Mrs. T. joins me in Christian love to yourself and Sister Russell.

Yours in Christ, S. T. TACKABURY.

Brooklyn, Jan. 9, 1887.

DEAR BROTHER RUSSELL: Both your letters were received in due time and suggestions considered. I am afraid you over-estimate my service; or is it possible that there are so few willing to do much of anything that what I rejoice to do appears to be more than it is? Well, I feel that I am doing but little to what I would do, and so do that little gladly.

The package arrived in due time. I was surprised at its size, but glad that I could get so many to distribute. Have sold one book to a Methodist brother in business, who has been considering these views for some time.

On Friday evening I went down to Talmage's church with about 100 copies of Z.W.T. About eight hundred or more were present. The first half hour was devoted to lecture; then, while singing,

all who do not wish to remain longer go out. Then about three-quarters of an hour are given to devotional meeting. Six hundred were present. I sat near the door, and was out nearly first; pulled wrapper off papers instantly and commenced handing out rapidly, saying, "New Christian work, new book," &c. By the time all were out my papers were gone. Many go there from other churches, so the paper must be pretty widely spread. Then I went into the church, and, seeing a couple of young men looking at a copy, I handed them two, with the request that they should be handed to Dr. Talmage.

I am profiting by the perusal of Millennial Dawn. Your statements are clear, backed by Scripture proof, and advance step by step in so orderly and connected a manner that the learner is led gradually up to the view of these great truths, instead of being overwhelmed at once, and thus turned away from them. I do wish every earnest Christian could be induced to read the book.

I shall go to another large church next Friday evening, and also mail copies to different places. To many places in the United States, and to Canada, England, Scotland, Germany, Switzerland, and even Russia, has the October number WATCH TOWER gone. You may think I have done some mailing when I tell you that almost all that large package of TOWERS have gone by mail. The five Millennial Dawns came safely to hand, and I sold two and mailed the other three, one to Mr. Moody, one to Major Whittle and one to Rev. Geo. E. Needham, Secretary and originator of the Proph. Conf., with letter to each, and asking a reply; and I sent a bound copy of Millennial Dawn to Canon F. W. Farrar, of England, with a longer letter, which I am almost certain will bring an answer. I have been very busy during December, but now am sitting down to go a second time studiously through Millennial Dawn. I desire to fasten many things therein upon my memory.

I mailed you yesterday a money order for \$10, which I expected to send you last month. Wish it were greater. I rejoice, even though not without trials.

Yours in service, B. P\_\_\_\_\_.

R907 : page 8

Kansas

C. T. RUSSELL, DEAR SIR: Find enclosed \$1.25, for which please send one copy of Millennial Dawn and the TOWER one year. I never was interested in religious writings till I read Food. I am not a Christian; it is so hard to do right; but I just love to read this teaching, it is so reasonable. I was on the "Poor List" last year, and am not really able to subscribe. I live in a "dug-out," with only a dirt floor, with a large family; but I do not feel like taking so much for nothing, so will send this much in spite of all. Will also send some names for samples.

Yours sincerely, E. W\_\_\_\_\_.

IN REPLY.

DEAR FRIEND: You probably are more acceptable in the sight of our Lord than many who profess much more. Your willingness to sacrifice for the truth proves this. The fact that you love the truth proves that you have an "ear to hear." The fact that God has sent it to you at all, proves that he has some blessing in it for your heart and life. In fact, you are already a believer, and now you are experiencing some of the "joy and peace" promised to such as believe. Grasp a firmer hold of the Lord; realize him not only as the Saviour of all from death, but as your Redeemer. Trust him for the future and learn to trust him for the present also. Serve him by serving the truth and daily seek to be more like him in your thoughts and deeds. "She hath done what she could," is the highest praise any disciple can expect.--EDITOR.

page 8

Brother Brown, writing from Chicago, says: "I called yesterday to see Brother C. (an attorney-at-law) and passed about three-quarters of an hour very pleasantly with him. I found him to be a Scotch, "dyed in the wool" Presbyterian, but by accident a year or so ago his attention was called to Food. On Sunday

last he sat down immediately after breakfast  
and began to read Millennial Dawn,  
Vol. I. He read without stopping even  
to eat until 10 o'clock that night, and the  
first half of the book looks as my own  
copy did, only more so, for he had underscored  
fully half of it.

Veedersburg, Ind.

MR. C. T. RUSSELL: Enclosed find  
one dollar for the paper.

Educated by a Methodist father and  
Presbyterian mother, even as a child  
my inquisitive mind detected the inconsistency  
of accepting the tenets of both  
denominations, and also of rejecting  
them. When I grew older and ventured  
to express my doubts, my father  
replied, "It does seem illogical and inharmonious;  
but, my child, I am sure  
the Bible is true and logical if it were  
clearly understood. Do not try to  
comprehend what you cannot understand,  
but believe in Christ." Even  
then the thought crossed my mind, if  
Christ died to restore what Adam lost,  
why not make every man just as Adam  
was? That would be restoring. However,  
I tried to follow the advice given,  
tried earnestly and sincerely to exercise  
faith, but after a time fell into skepticism  
--stayed away from church, and had  
for my friends worldly people, scientists  
and infidels. My home was then in a  
beautiful city, but my mind kept at  
times reverting to the old subject. I  
finally concluded there must be, there  
is, one true church, and it must be the  
Catholic Church, since so many of the  
Protestants whom I knew were so insincere;  
and as the Episcopalian claimed  
the same origin, I would try that.

Just as the change to this little town was  
talked of, your tract fell into my hands.  
I glanced over it, thinking it odd; said  
something to the pastor about it, who  
laughed at me for thinking it something  
new. The little book was packed  
amongst my effects, and while in a  
doubting mood one day fell into my  
hands again, seeming to answer every  
troubled question. I believe now my  
faith is established; and it seems odd to  
me that other people--cultured, Christian  
people--cannot see it as I do.

Pardon my long letter, unless it interests

you to hear details. I am in the "Wilderness condition," have consecrated, and dare not turn back. Remember me in your prayers.  
Kindly and respectfully, MRS. E. W. R.

Brother MacMillan, of Latrobe, says: "We don't express our praise as does the Salvation Army, but if any of God's people can feel and live a Hallelujah life, we ought to. I sometimes wonder what those Salvation Army people would do if the light from God's word would shine upon them and illumine their understanding as it has done ours; for the little they have makes them so noisy.

An aged brother here wishes me to say that the Dawn is the best prepared table of food that ever he sat down to, and that he cannot get done eating. He keeps right on partaking, and, strange as it may seem, his hunger has not yet diminished."

San Joaquin Co., Cal.

DEAR BROTHER RUSSELL: I have now given Millennial Dawn a thorough examination, and like the book. I took one day last week trying to get subscribers for it, and have got twelve for my first day's work, and as I intend to place one in each family who attend my Sabbath school (I say my school because for the last eighteen months I have had no connection with any denomination of Christians), and as I wish to send some to distant parts, I send you enclosed a P.O. Order for fifteen dollars, for which send the value in Millennial Dawn, Vol. I. Yours, etc., D. K\_\_\_\_\_.

Bear Lake, Michigan.

DEAR BROTHER RUSSELL: I have not done as much as I should like for the advancement of the truth, and the setting up of Christ's Kingdom, but I desire to do more. I long to give all my time to the glorious work of spreading the truth. To open the blind eyes, and to turn men from darkness to light, from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Christ Jesus.

I had an opportunity last summer to symbolize my baptism, I was baptised

by immersion by a Baptist minister, we had a talk together and I found his idea of baptism was according to scripture. He could not accept all of our views, although he was the most liberal Baptist I ever met, acknowledging the evils of sectarianism but fearing to come out. He baptised me on my confession of faith, but not into the Baptist church as is generally the custom.

I have been approached by two Congregational ministers, one of them a great scholar, bearing the title D.D., trying to persuade me to unite with them in a Congregational church which they are trying to organize in this place. They made use of all manner of nice speeches, saying my influence would be a great help; and it mattered not what I believed if I would accept their creed. They even went so far as to write out what they called articles of faith, separate and apart from their regular church creed, leaving out some articles which they thought I and some others who have accepted the TOWER views, would object to. But they found we were not for sale: we told them that we would take nothing less than the Word of God itself for our creed, with Christ for our only foundation and hope; and with firm faith in him as our only Saviour, we claimed the right to search the Scripture for ourselves and to believe whatever it teaches.

The TOWER is a great help in the search for truth, we would not do without it. There is always some new light received from the Scriptures by reading it and comparing it with the Bible.

The Millennial Dawn which I am reading through the second time, is indeed a most wonderful book, it seems impossible for any one to read it and not be convinced of the truthfulness of its position. It is a great feast to my hungry soul. I find too, that the Diaglott is a wonderful help in clearing up many seemingly dark passages. I thank our dear Father in Heaven for all these helps.

Will you please send me about a dozen of the October number of the TOWER? I think I can make good use of about that number. I intend loaning them instead of giving them away. I

intend sending for some packets in order  
to do some colporteur work as soon  
as the way opens.

Below are the names of two ministers  
(Baptist and Methodist) to whom please  
send the TOWER, October number.

With love to yourself and the church  
at Pittsburgh, I am yours in Christ,

J. N. L\_\_\_\_\_.

Buffalo, Jan. 2, 1887.

DEAR SIRS: I have just received the  
first volume of Millennial Dawn, I was  
about to send for one bound in cloth, as  
it would stand rougher usage, as I intend  
to lend it to all inquirers after truth.

A priest here desires to read it, and I  
am more than pleased to loan it to him,  
as I believe it to be the essence of the  
word of God. ZION'S WATCH TOWER  
has been distributed to a great many of  
the members of the church of which I  
am a member. At first it was not received  
very warmly, but now many are  
anxious to read it and are seeing the  
Bible as a new book through its teachings,  
especially the priest to whom I allude.

Yours in Christ, O. E\_\_\_\_\_.

Helsingborg, Sweden, Dec. 19, 1886.

DEAR BROTHER RUSSELL: It is now  
some months since I had the pleasure of  
receiving your letter and papers (Swedish  
as well as English), for which I  
thank you much. I will use them so  
that they will do the most good. People  
in general are averse to hear of salvation  
for any after this life, just as in  
America. Here the Lutheran faith predominates,  
but many have been led to  
abandon the idea of an atonement, and,  
as I have seen in the TOWER, you are  
fully acquainted with their way of mixing  
things. At one meeting, where I was  
defending the atonement, and claimed  
that Christ purchased us with his blood,  
one speaker said, "The average of Christian  
teachers allow that something great  
took place at the crucifixion of Christ,  
but of what and how, there seems to be  
no clearness." An odd one is desirous  
of perusing the TOWER, and they have  
nothing to say but that light and truth  
are shown through them. Thanks be to  
God, when I see through all God is showing  
me, that my efforts are not in vain,

and people are getting more prepared to hear the glad tidings of great joy which shall be to all people. Thank God that light is shining; thank God that I am privileged to help to spread it. Some years ago, when I sacrificed myself to God, I had no idea that I should be distrusted and rebuked of any that trust God, but in entire reliance on God and his Son, my Redeemer, I shall be able to overcome. Yours, in hope of glory,

N. M. O\_\_\_\_\_.

Fort Dodge, Iowa, Jan. 17, 1887.

DEAR BROTHER IN CHRIST: I had just finished reading your book, lent by a friend, when the cheaper edition came. I thank God that he has given you such a work to do for his children, and now I have a great desire to persuade as many as possible to purchase and read the book. I had thought to get as many copies as I could and lend them, but that does not satisfy me. I could not reach enough, and I believe the way is open for me to visit the Christian and thinking people of this place, and perhaps of others, and my brother proposes to do the same in other cities and towns, if we meet with success sufficient to cover our necessary expenses. My hopes are very buoyant, because I want everybody to read it, yet I know that I must not expect too much.

I enclose fifteen dollars, send me of the cloth and paper bound Dawn, Vol. I., half each.

In Christian fellowship. Sue B\_\_\_\_\_.

New Orleans, La., Dec. 17, 1886.

DEAR BRO. RUSSELL: Inclosed please find P.O. Order for ten dollars, for which please renew my subscription for the WATCH TOWER (three copies), and send another copy of Millennial Dawn. What is over use where most needed. The money I send I received in answer to prayer. I have been desirous to send my subscription and something for the Lord's work, but somehow was not able to spare it out of my wages. Yesterday I asked the Lord to help me get it. Today my employer handed me twenty dollars as a present, which seems to me a direct answer to my prayer.

I have been since asking the Lord to

make plain his will to me regarding it,  
which I believe to be this, to give ten  
dollars for the clothing and feeding of  
the spiritual man, the other ten I give  
to my wife for her part of the work,  
namely, supplying the physical necessities  
of the Lord's poor around us. Still  
trusting in God, who gives us richly all  
things to enjoy, I remain as ever your  
fellow-laborer in the harvest field.

C. S\_\_\_\_\_.

Oceana Co., Mich., Dec. 6, 1886.

C. T. RUSSELL, DEAR BROTHER:  
The first volume of Millennial Dawn,  
so kindly sent came safe to hand, may  
the Lord richly bless the unselfish love  
bestowed on the poor of the Lord's  
flock. I have not read it all through  
yet, but have been greatly blessed from  
the perusal so far. I thank God every  
hour of my life that I am enabled to understand  
so much of his grand loving  
plan for the blessing of all the families  
of the earth. I am sorry I am unable  
to forward you any money with this, the  
great drouth here the past summer has  
deprived me of that happiness. I am  
compelled this winter (with poor health)  
to labor in the lumber woods for means  
to supply self and family with bread,  
and food for my stock. However, I expect  
some money before long and part  
of it shall be appropriated in renewing  
my subscription for the TOWER and the  
volume of Millennial Dawn, and I trust  
something for the Tract Fund.

I shall want one of the cloth bound  
volumes for my library, and intend to use  
the present volume for lending to those  
whom I have reason to believe are hungering  
for the truth.

Your brother in fellowship and service.

T. B\_\_\_\_\_.

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R907 : page 1

VOL. VIII. PITTSBURGH, PA., MARCH, 1887. NO. 7.

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page 1

THE supply of "FOOD" is exhausted; and it will be some time before we will have a fresh supply ready. Any who have a quantity on hand not in use, will oblige us by returning a part, at least. We have always plenty of free sample TOWERS.

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THOSE who have "packets" loaned out, can procure of us clean papers, and packet envelopes to replace such as are too much soiled for further use. Order only as many as are needed.

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R909 : page 1

THOUGH our office address is changed as noted above, we have not removed, but are still in the same place. The building fronts on Federal St. No. 40., but our office entrance is on Robinson St., and has recently been numbered. Our mail would come safely, whether addressed to street and number or not, but the above will be more readily found by strangers.

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R908 : page 1

THE ONES MEANT.

Hereafter it will not be sufficient, that one write us to send them the TOWER another year, without mentioning money or their intent to pay at some time, or their inability to pay. Say, what you mean.

Neither will it be sufficient that some one write and send us an address without money, saying that the party is poor. We do not offer to send the TOWER to all the poor of the world. To the poor who are the Lord's children, and as such are sufficiently interested in the truths published in the TOWER to write us, and say

so, and request it--to these only we offer it each year, so long as it is published.

Let such not be backward to ask; we are anxious that such should have it.

Accept it as from the Lord--it is from him. Not only are the truths it bears from his Word, unfolded to us by his favor, but the money with which it is published is all consecrated to Him. Hence those who have no money to pay for it, can and should accept it from Him, as per the notice above from Isa. 55:1,2.

Should you learn of any who have asked as above, or who have subscribed and paid for the present year, who do not receive the paper, advise them to write us again, for there surely is some mistake, which we will be most glad to have rectified. Almost every mail brings some letters either without the writers name, or with insufficient address.

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R909 : page 1

#### THE ANNIVERSARY SUPPER.

Remember the date for the commemoration of the death of Christ, our Passover --on the anniversary of his last celebration, April 7th., evening. Meet with fellow members of the one body so far as possible, but eat it alone, if you know of none with whom you could celebrate it in spirit. If you cannot do better make a substitute for wine of raisin juice.

We will be glad to have as many as possible meet with us in this city on that occasion. We anticipate a precious season. Warm hearts here will make you welcome, and endeavor to carry out Paul's and Peter's suggestions.--1 Pet. 4:9; Rom. 12:13; Heb. 13:2. Review the subject in last (February) TOWER.

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R907 : page 1

#### VIEW FROM THE TOWER.

"He shall send his messengers with the great trumpet [Seventh Trumpet], and they shall gather together his elect from the four winds, from one end of heaven to the other."--Matt. 24:31. [Sinaitic

and Syriac MSS. omit sound.

"Gather my saints together unto me; those that have made a covenant with me by sacrifice."--  
Psa. 50:5.

Millennial Dawn Vol. I. both in cloth and paper covers has already sold very largely and every mail brings fresh orders and grateful acknowledgement of it as God's instrumentality of blessing and enlightenment. But some of the friends connected with the work and the Tract Fund declare that they want to see the volume in its Fiftieth Thousand by January '88, believing that that number of such preachers and teachers would do a great work in forwarding the truth, blessing God's children and honoring their Father and Lord. To accomplish so desirable a result, it is proposed to reduce the paper bound 50 cent edition to one-half its present price, and make it hereafter 25 cts. per copy for any quantity--one copy or a thousand copies, postage prepaid by us.

Surely at that price even a child who could show the book should be able to sell numbers of them wherever thinking people are to be found, particularly thinking Christians. If you have read it carefully yourself, ask yourself how many you can place in the hands of readers, and get to work at once. The harvest truly is great and the laborers are few. Pray ye the Lord of the harvest that he will send forth more laborers, and if you are not one of them, pray that He will accept of your service granting you the great privilege of being a co-worker with him in filling the earth with the knowledge of his glorious character and plan--a service which angels would fain be engaged in. If you are in earnest in your prayer, believe that you have the privilege you ask, and go forward. The way will open before you.

Another matter--We remember that some who are willing and anxious to serve the truth, are so circumstanced that they must derive some income from their time, to support themselves. Such could make no profit in buying the book at 25 cts. if they sold it at the same. This matter has been arranged for thus: Out of the Tract Fund, an allowance of 10 cts. per copy will be made for expense money to any canvasser. Such, in ordering

should state the matter clearly thus:  
"Please send me ten copies of Dawn Vol.  
I. paper covers, price \$2.50 less "expense  
money" allowance 10 cents each. I  
enclose \$1.50." Or reckon it and state  
it in the same manner whatever the quantity  
ordered.

The supply of FOOD being exhausted for  
the present, will enable those who have  
been using the "packets" to give their  
attention to "DAWN." A plan has been  
suggested by which each one can make a  
thorough canvass of his own and neighboring  
towns. We have prepared circulars  
which give the Table of Contents, and  
Kind words of Commendation, to which  
we have affixed a small slip which calls  
attention to the book, states the price, and

R908 : page 1

tells the reader that an agent will call to  
show him the DAWN and to take his order  
for it. These circulars can be sent out by  
the hand of trusty boys or girls, whom you  
can employ. And if you cannot visit all  
your neighbors yourself to show the book  
and take their orders, these same boys or  
girls could do it. [Girls would generally  
succeed best.] You could pay them a  
commission out of each day's sales--so much  
on each copy disposed of. Let them so  
far as possible collect the circulars as they  
show the book, so that the same may do  
to use again and again, until too much  
soiled. Of course you can do better yourself  
than boys or girls could do, but all  
cannot give so much time.

Now what think you, can we not thus  
bring the thinking people of every city  
and town in contact with the light of the  
Millennial Dawn? The joy, quickening  
and comfort which it will bring to one  
truly receptive heart, should you with  
much effort reach but one, would more  
than repay you, even aside from the joy  
it will give you to be a co-worker with  
God and our Lord Jesus Christ.

The fact that you have canvassed your  
town with the "Packets" will be no hindrance,  
but rather an aid to the work now  
suggested. Your conversation and their  
examination of FOOD awakened an interest  
or at least a curiosity which passing events  
have not permitted to die out, and they  
are now more ready than ever for Millennial

Dawn--The Plan of the Ages. Harp  
[the Word of God] in hand, strike up the  
Song of Moses and the Lamb.

"Wake the song of Jubilee;  
Let it echo o'er the sea."

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R908 : page 1

EXTRACTS FROM INTERESTING LETTERS.

Brooklyn, N.Y.

DEAR BRO. RUSSELL:--Last March a Brother of this city employed me to work in his paint store. Every day more or less men gathered in the store and would engage in argument on different topics, and sometimes on religion, and by the grace of God I preached to them Christ, who is the Saviour of all men, specially of them that believe. I explained to them how Christ had paid the debt, and there was now justification for believers, a crown for overcomers, and restitution for the world. The grace of God began to work in my employer's heart, and one day he brought down stairs a large Bible and said to me, "William, it is not everybody wants that book in his store, but I am going to have it here from this on," and I praised the Lord. I had the FOOD for Thinking Christians that you sent me several years ago, and began reading it in the store, but he did not believe in restitution, and fought hard against it for a long time. I tried to get him to read FOOD, but he said, "No, that is all man's work, I won't have anything but Scripture." I said I was glad he wouldn't have anything but Scripture, and if he would only read FOOD and search the Scriptures, he would be surprised to see how the little book agreed with the Scriptures. But no, he would not touch it. I had almost dispaired of him, but I told it to the Lord, and left it all with him. I had put the FOOD in the show case, where he could see it, and one day I came in the store, and there he was, behind the counter, all broke up, and the tears running down his cheeks, and FOOD in his hands. I was sure it had entered his heart, as he said, "God bless him! God bless him!" and he has been preaching restitution ever since. Of course you hear from him, and know all about

it. One day Bro. Hickey came in the store, to buy a brush to paste up Eternal Torture around the city. I told him about restitution, but he, being a regular ordained minister of the Presbyterian Denomination, could not see it, and thought I was a little off. Another day, I was reading out of FOOD in the store to a crowd of men, and Bro. Hickey was present. He came over to me and said, "What have you got there?" I told him it was a little book called "FOOD FOR THINKING CHRISTIANS." He asked me where I got it, and I told him. He said he would write to you, and he did. You sent him MILLENNIAL DAWN, and you know how he was closeted for three days with DAWN and the Bible, and when he came around to the store again, he was very happy, and praising the Lord. You know the rest. Dear brother, I write this for your encouragement, and to let you see how the Lord can use one little FOOD; that little book is bringing light and peace and joy to many a household. I received MILLENNIAL DAWN; it is a wonderful book, and has the right ring, and I am sure the Lord will

R908 : page 2

use it to his honor and glory. I am out of employment, and if you will send me some packages, I will spread the glad tidings, and take subscriptions for the WATCH TOWER.

How I long to be with Jesus, to see him as he is, and be like him, to reign with him in glory.

Your brother in Christ, and his labor of love, \_\_\_\_\_.

page 2

Reading, Pa.

DEAR BRO. RUSSELL:--Need I tell you? My joy continues to abound in the Lord: and I am putting forth every effort that his name may be magnified in my body.

I informed you previously that I aided Brother Hickey four Sundays in succession. I then turned my attention to my own immediate neighborhood above Harlem Bridge, N.Y., and was instrumental in awakening some interest. Sold several FOODS and took some subscriptions for the WATCH TOWER, a list of which I here

inclose. The "FOODS" I ordered were for this purpose and came duly to hand.

I left N.Y. on Friday last and held a meeting that evening at Easton, Pa. Some of the brethren there said it was the most interesting meeting we have yet had.

I preached yesterday (Sunday) in the Court House, Allentown, but my audience was small, owing no doubt, in a great measure to the inclemency of the weather.

I expect (D.V.) to see you in about a week. Until then, farewell. With love to your household, I remain yours in the glorious Lord. S. O. BLUNDEN.

Westboro, Mo.

DEAR BRO. Russell:--The Z.W.T. of February received, I was glad to see it once more. I hailed it with joy, for its teachings lead to a higher plane of life. I have read and re-read M. DAWN, and every time I read, I see something that I overlooked previously; in fact I would not be without it for anything. I find, the more I read it the more I think of my God and every thing he has done and created. I used to blame men unmercifully, and thought they did not get punishment enough for their wickedness, but as I become more acquainted with God's plan for their redemption, my heart grows softer. I gradually take in their situation in their fallen nature, and I feel more like pitying than blaming them. A Methodist Minister said that by talking of this I would become unpopular. Such an idea! I would like to meet with you April 7th., and celebrate the Lord's Supper, but being so far away I see no chance of coming.

Yours in Christ. D. R. D\_\_\_\_\_.

R908 : page 2

Nillville, Pa.

DEAR BROTHER: I appreciate the teachings of the TOWER very highly, except upon one point. You seem to ignore or deny the Sabbath kept by our Lord and all the Jews--for he was "born under the Law," and bound by it so long as it held dominion (Rom. 7:4-6). I am not able to see clearly, as yet, that the keeping of the seventh day (Saturday) is not binding on Christians as it certainly was upon Jews. It seems to me that the observance of Sunday, the first day of the week, instead

of the seventh, was a change for  
which Papacy is responsible. What say  
you? S. I\_\_\_\_\_.

IN REPLY.

DEAR BROTHER:--General articles on  
the Sabbath question have already appeared  
in the TOWER (Oct., 1883, Dec.,  
1885, etc.) Have you carefully read  
them? If not, read them and wait for Millennial  
Dawn in some of its future volumes  
to deal with the subject at length.

The Sabbath was a part of the Law.  
It and all other parts of the Law on stones  
was given to the Jew. I never was under  
the Law as a covenant of life, thank God,  
else I would have found it as the Jew did  
a covenant of death.

As regards the Papacy's substitution of  
Sunday instead of the seventh day, we do  
not dispute it; but had they or any one  
else a right to make a substitute for a law  
that was never given except to the Jew,  
and which even to them ended as a "covenant  
of death" when Christ died for them  
and for all, becoming the end of that covenant,  
its fulfiller? The text you quote  
(Rom. 7:4-6) is against you, and says  
No. No day is commanded to the church.  
We are glad that a day is observed, but  
sorry that any suppose it to be a substitute  
for the day fixed by the Mosaic Law. Such  
bring themselves under a law not put upon  
them by God, but by Rome. I am  
glad to be of those who, in the liberty  
wherewith Christ makes free, am not under  
the law--neither that of Moses, nor that  
of Papacy.

The Sabbath is not a "moral" law, as  
some claim; there was never any thing  
moral or RELIGIOUS about it. It was not  
a command to worship nor to study nor  
anything of that sort--but merely to DO  
NO WORK.

It has a typical feature and lesson and  
NO OTHER: it illustrated or typified the  
REST OF FAITH from our own works--rest  
in Christ's merit and sufficiency as the  
one who fulfilled all righteousness for us  
and redeemed us all from death.

I and every Israelite indeed (antitypical)  
keep this Sabbath or REST, not on one  
day of the week but EVERY DAY. I am  
ALWAYS RESTING. I have FOREVER ceased  
from my own works, ceased trying or

hoping to justify myself by my own deeds or works.

This glorious peace and rest which I enjoy is the antitype of the typical and enforced rest or Sabbath-keeping put upon the typical people, just as much as their Temple and all their sacrifices were types of which we have the higher and real antitypes.

EDITOR.

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page 2

Brooklyn, N.Y.

DEARLY BELOVED AND FELLOW LABORER.

--Grace to you, and peace, from God our Father and the Lord Jesus Christ. I give thanks to my God always, making mention of thee in my prayers, (knowing thy love and faith which thou hast toward the Lord Jesus, and for all the saints) that the fellowship of thy faith may become effectual...for we have much joy and consolation over thy Love, Brother! Because the tender sympathies of the saints have been refreshed through thee. The February '87 TOWER has been a refreshing draught from the wellspring of truth. The "View from the Tower" has confirmed our position; "The Lord's Supper" has awakened pleasurable anticipations; "The Easy Yoke" has been more perfectly adjusted; that "The Time is Short" has been more fully realized, and our grave responsibility more deeply felt; "Bible Light on Probation After Death" dispels still more fully the awful gloom that so recently enveloped us because of the God-dishonoring creeds of Babylon; "Living by Faith" becomes a sweeter experience, and the things that are not seen and eternal, more and more real; "No Variableness neither Shadow of Turning" is the attribute of our God that gives stability to every doctrine of his word, and is the ground of all our confidence and all our boasting, for He hath spoken and He will bring it to pass; "Extracts from Interesting Letters" stir our hearts within us, as we learn of like blessing received by other members of the body of Christ, and of their work and labor of love in the Harvest.

Altogether we have been strengthened and encouraged, hand and heart for the

warfare and still more greatly rejoice, and more fervently thank Christ Jesus our Lord that He counted us faithful putting us into the ministry. I enclose list of subscribers to Z.W.T.

In Christian Fellowship and Service  
affectionately yours, S. I. H\_\_\_\_\_.

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R909 : page 2

COMING IN THE FLESH.

Rochester, N.Y.

DEAR BROTHER RUSSELL:--Since removing here I have had my faith in the correctness of your teachings relative to the coming of the Lord a spirit being and not flesh, assailed and shaken by parties who claim that you are Anti-Christ. They base the charge upon what they claim is the literal translation of 2 John 7. They render it thus: "Who confess not that Jesus is coming in the flesh. This is a deceiver and an antichrist." If they are correct, then to deny that our Lord's second coming will be as before, viz. in the flesh, is wrong. Looking at the word for word translation of the passage in the Diaglott I find the Greek word is there translated coming, though in the regular reading translation in the side column of the Diaglott it is rendered did come. Doubtless the Diaglott's word for word translation gave rise to the application of this Scripture against you here. But no matter, the question is an important one, and I write you to know, if you can solve the difficulty. I called upon Prof. Kendricks of the Rochester College and asked him for the most literal meaning of the Greek word in dispute, and he said that its most literal meaning was coming.

Hoping to hear from you soon I am  
Yours respectfully C. G\_\_\_\_\_.

[The above is not the exact wording as our brother's letter got mislaid. We recall the main points from memory. We replied at once as below and now lay it before our readers that all may be armed on this point.]

DEAR BRO. G.:--Yours of the 23d came duly. I am glad to see the candor with which you approach the question which

you present to me, and that before deciding on the matter you write to see what I know of it. This is right, and your course may save you from being stumbled.

The Greek word used in 1 John 4:2, and that of 2nd John 7, for "is come," are from the same Greek root, and might like our English words came, come, and coming, be used to indicate a past, or present, or future coming according to the way in which it is used. A strict translation of the two words would be (1 John 4:2.) came, and coming (2 Jno. 7.); but the weight you, and perhaps others, give this fact, is not justified, and probably arises from an imperfect knowledge of the Greek. To make the matter quite plain, let me show you how the English word coming, may clearly refer to a past coming, and let this be an illustration of the Greek: for instance when we say-- It was not the time, but the manner of our Lord's coming, that surprised and deceived the Jewish Doctors of the Law-- or that, He who denies that coming, stands where the Jew stands to-day, and must therefore be an opponent of the truth, a contradictor of the Apostle's testimony, and hence an opponent of the entire work of grace in progress during the Gospel age--Antichrist.

It is after this manner that erchomia is used in 2 John 7; and it is repeatedly used similarly elsewhere. Take your Young's Concordance, turn to pages 181 and 182. Note the instances in which this same word is used in the various tenses, past, present and future--came, come, cometh, coming. If you will examine the context you will find that in the majority of cases in which it is used it relates to transactions already past, just as in the cases under consideration--1 John 4:2. and 2 John 7.

You mention the literal word for word translation of the Diaglott in 2 John 7. We agree with it fully, you see, as to the literal meaning of the Greek word standing alone disassociated from the limitations of the sentence. Professor Kendrick answered your question as to the literal meaning of the word, in the same way; so would any Greek scholar. But the translator of the Diaglott, as also Professor Kendrick, and every other person who knows what he discusses, will agree

with me that the word can be used to refer to a past coming, just as our English word coming, can; as illustrated in above examples. Furthermore, they will all agree that the construction of the Greek in 2 John 7. signifies a past coming.

You will notice that while the Diaglott in its literal translation, gives coming as the meaning of the disputed word, yet when giving the sense of the sentence, it in very unmistakeable terms shows that the coming was in the past, there rendering it did come. The author evidently was guarding the unscholarly against an error to which they would be very liable. Young's Bible gives only the very literal translation, coming, but when posted, any one can see from the construction of the sentence, that a past, and not a future coming is referred to.

Notice too that nearly all Translators would naturally be favorable to the view that our Lord's second coming will be again in the flesh; for they so expect him --among others, the Author of the Diaglott. Hence it cannot be claimed that they were influenced in their translation in our favor.

Yours in fellowship and service  
C. T. Russell.

An answer to the above received before going to press, says that Bro. G. called upon Prof. Kendrick again, to inquire concerning the sense of the entire sentence (2 Jno. 7.) referred to above. The Professor fully agreed with us that the reference was to a "coming in the flesh" already in the past, and had no reference whatever to a future event.

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R909 : page 2

#### THE DISPUTED CLAUSE.

To those who are loath to part with the first clause of Rev. 20:5. (See Millennial Dawn Note p. 287) we would suggest, that it probably crept into the text by accident in the fifth century; for no MS. of earlier date (neither Greek nor Syriac) contains this clause. It was probably at first merely a marginal comment made by a reader, expressive of his thought upon

the text, and was copied into the body of the text by some subsequent transcribers who failed to distinguish between the text and the comment.

However, the repudiation of this clause is not essential to the "Plan" as by us set forth, as will be clearly shown in a subsequent volume of "Millennial Dawn." For, the word resurrection, it will be shown, has been misapprehended greatly: it signifies to raise up. As related to man it signifies to bring up to the full perfection of manhood--the thing lost through Adam. The perfection from which our race fell, is the perfection to which they will gradually rise during the Millennial age of restitution or resurrection (raising up). The Millennial age is not only the age of trial, but also of blessing through resurrection or restitution to life--to that which was lost. The process will be a gradual one, requiring the entire age for its full accomplishment. Consequently it will not be until the thousand years are finished, that the race will have fully attained to the complete measure of life lost in Adam. And since anything short of perfect life is a condition of partial death, it follows that it would be strictly true to say, the rest of the dead lived not again (did not regain fully the life lost) until the thousand years of restitution and blessing were complete.

This much here to prevent stumbling upon this point--particulars again, in appropriate connection.

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R884 : page 2

HAVE you not noticed that in the history of this planet God turns a leaf about

EVERY TWO THOUSAND YEARS?

God turned a leaf, and this world was fitted for human residence. About two thousand more years passed along and God turned another leaf, and it was the Deluge. About two thousand more years passed on, and it was the appearance of Christ. Almost two thousand more years have past by, and He will probably soon turn another leaf. What it shall be I cannot say. It may be the demolition of

all these monstrosities of turpitude, and the establishment of righteousness in all the earth. He can do it, and he will do it. I am as confident as if it were already accomplished.--Talmadge.

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R910 : page 3

#### THE PRAYER OF THE CONSECRATED.

"We seek not, Lord, for tongues of flame,  
Or healing virtue's mystic aid;  
But power thy Gospel to proclaim,  
The balm for wounds that sin has made.

"Breathe on us, Lord; Thy radiance pour  
On all the wonders of the page  
Where hidden lies the heavenly lore  
That blessed our youth and guides our age.

"Grant skill each sacred theme to trace,  
With loving voice and glowing tongue  
As when upon thy words of grace  
The wondering crowds enraptured hung.

"Grant faith, that treads the stormy deep  
If but thy voice shall bid it come;  
And zeal, that climbs the mountain steep,  
To seek and bring the wanderer home.

"Give strength, blest Saviour, in thy might  
Illuminate our hearts, and we,  
Transformed into Thine image bright,  
Shall teach, and love, and live, like thee."

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R910 : page 3

#### "AS THE SERPENT BEGUILED EVE."

"I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ....  
Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.  
And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing, if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works.--2 Cor. 11:3,13-15.

The early church was surrounded with many bitter and outspoken enemies, but

against these the apostles never needed to warn the sheep. But continually they sought to put believers on their guard against false teachers, professing much, clothed as ministers of light, with morality etc., but teaching errors which would confuse and befog the minds of the saints, and tend to hinder them from the full accomplishment of their covenant of self-sacrifice.

The great shepherd of the sheep warned them to take heed to His voice and to heed not the voice of strangers, intimating that others would seek to call the sheep in his name, and to direct them, whose leading would be contrary to his.--John 10:1-5.

The apostle Peter referred pointedly to this same evil when he said, (2 Pet. 2:1,2.)

There were false prophets also among the people [Jews], even as there shall be false teachers among you who privily [in a subtle manner] shall bring in damnable heresies, even denying the Lord that bought them."

This does not signify that these teachers will deny our Lord as a person, nor deny his Lordship or authority over the church. Such a teacher never was countenanced in the church; none would recognize such an one as a Christian at all.

He would be an out and out Infidel; and so open a course would prevent any deception of the sheep. On the contrary those whom the adversary has used to advance errors, have always been loud in their professions of faith in the Lord.

They thus wear a garment of light, as Paul calls it, and the more successfully serve the error which they "privily" bring in and set before the church.

In this text Peter's words would be better translated thus: "The having bought them sovereign Lord denying." It is a rule in the Greek to put the important or central thought first in a sentence. This the translators have not generally observed in this case, not noticing that the ransom is the central thought. In the Greek it stands as we quote it above, showing clearly that the denying referred to by the apostle is a denying of the ransom--denying that our Lord gave for us and all men "a corresponding price." To deny this, is to deny all: for it is the removal of the very foundation of all our hopes and of Christ's Lordship. For if we were not

"bought with a price, even the precious blood of Christ," then we are yet in our sins, condemned still, and without hope. If he has not bought us, he is not our Lord, and has no right or control, present or future. Hence those who deny the ransom, really deny the Lordship of Christ, no matter how much they may claim to acknowledge Jesus as Lord.

The seriousness of this which Peter calls "damnable heresy," is far reaching, and leads into a great variety of errors and heresies, reflecting against other truths and laying a foundation for other errors. Peter adds: "Many shall follow their destructive ways [destructive of the very foundation of hope and its corresponding licence in dealing with scriptures which oppose them] by reason of whom the way of truth [the true way of salvation--through the ransom--the way of the cross] will be reviled."

It is against such teachers, who, whether knowingly or ignorantly, are serving Satan and error, and are the enemies of the cross of Christ, that Paul speaks in our text. As Satan through the serpent beguiled Eve with crafty sophistry, he would now through such teachers among you beguile and lead astray the chaste virgin church espoused to Christ. Of course from time to time throughout the age Satan has sought to and did test the nominal virgin of Christ, but much more so now in the end of the age, when the church is almost complete, and as he sees the plan of God unfolding, and that he has not thwarted it thus far, Satan seems to redouble his efforts; for as each new ray of light shines out for her assistance, in this the dawn of the coming day, he matches it or counterfeits it, with rays of false light to draw attention away from the true.

Various have been the delusions of our subtle adversary, but in this instance as in many others, the apostle's words seem to apply directly to our day. His words were a prophecy to us, now being fulfilled; for now the form of error is again presented as it was with Eve,

"YE SHALL NOT SURELY DIE."

In Eve's case it applied to the first death, now it is applied to the SECOND DEATH.

The argument used to Eve was that she would not die at all, and when the reality of death was established beyond a question in the death of Abel, he changed the argument, and ever since he has unceasingly taught through deceived poets, philosophers and priests, heathen and Christian, that mankind does not really die, but only appears to; that when dead they are more alive than ever before. And in every age among heathens and Christians he has succeeded in gaining a majority to believe his lie, in direct opposition to God's statement, "Thou shalt surely die." "The soul that sinneth, it shall die." --Gen. 2:17. and Ezek. 18:4.

This lie Satan started with, for he was a liar (and thereby the slayer of our race) from the beginning and abode not in the truth (John 8:44.), and he has since kept it up, and the sophistries used to back it up are truly wonderful, and worthy of such a Master deceiver. Upon this lie he has built his entire system of error with its God-dishonoring doctrines of a present or future place of anguish, in which the dead are doubly alive and suffering. And on it he builds the further idea of the endlessness of their torture, that they not only are not dead, but cannot ever die; that God, though he can create, cannot "destroy soul and body in Gehenna"--the second death [See October 1886, Tower]. Thus for centuries he has maligned God's character and cultivated a fear and abhorrence of God which repulsed all true love, and hindered that depth of consecration in his service which can spring only from love and appreciation of God and his plans.

And not only so, but by and in support of this same lie, the adversary has warped and twisted and perverted the Scriptures so that all the exceeding great and precious and various promises of God's Word have come to mean only what might be interpreted in one sentence, thus: You must either spend an eternity in awe, fear and trembling in the presence of a fiendish God, or else in everlasting torture with devils. And of the two evils men have hoped to get the least, and dreaded almost to read the Bible whose every parable and symbol was caused to smoke and flame and to reflect the words ETERNAL TORMENT, under the lurid light cast upon it by the adversary, through hymn-books, prayer-books,

and commentaries, in harmony  
with his original lie, "Ye shall not surely  
die."

This lie has had a long run, of six thousand years; it has served his purpose well, and yet serves in most cases. But now in the dawn of the morning the light of truth begins to shine unto some, showing the Scripture to be in perfect harmony with God's original declaration, "In the day that thou eatest thereof, dying thou shalt die" [margin]. At first he merely cast odium upon it and was content to let a few get free from this error, but it led so rapidly from darkness to light that he must do something to oppose it, and to deceive and ensnare the espoused virgin of Christ, as in the past.

R911 : page 3

And what could be more taking or deceptive now, than the same lie he took at first, only newly applied, to the second death, instead of to the first. Surely this would be his wisest plan; for already he had the prejudices of many and a reflected bias cast on Scripture to favor his old and popular error. Hence as Paul prophesied he has concluded to attempt to deceive the "virgin of Christ" on this line. He now again declares through some willing to deliver his message to the church, as the serpent did to Eve, the same denial of God's sentence against sinners; and now as at first declares, "Ye shall not surely die"--every human creature that God ever made, will be saved everlasting--not one will be cut off from life.

We have not a full account of the sophistry used to Eve, but it was probably one or all three of these: Either, that God was not able to destroy as well as to create; or that he was too loving to punish and might be disobeyed with impunity by those who would take advantage of his mercy and love; or else that God had a plan arranged which would be interfered with if death were permitted, and which must not be interfered with, and that hence the threat was only a threat, and really a lie on God's part.

Whether or not those were the arguments used to Eve, Paul's words seem to indicate considerable argument, and sophistry --"As the serpent beguiled Eve by

his subtlety." And certainly these are the arguments now being advanced by the same adversary. And as the light has begun to make the old doctrine of eternal torture unpopular, it seems as though the adversary by one bold move on the same line would swing the general sentiment to an exact opposite, and past the centre of truth. From thinking of God as the great monster delighting in the everlasting unmitigated torture of billions of his creatures --all except the handful of saints, the little flock--he would now have them to think of God as so loving and gentle and weak that he could not carry out his own just sentence of death upon wilful sinners, that therefore he must coerce all and accept an enforced obedience instead of a willing one, because he is so oversensitive and weak that he could not blot out of existence those who after having had the fullest opportunity of light and favor under the Millennial reign still wilfully and deliberately oppose him. How weak such an argument! In view of the past six thousand years--when we consider what God has permitted man to bring upon himself of pain, sickness and woe, is there room for such conclusions? None; that display of God's justice and firmness should leave no doubt on this subject.

The fact that God so loved all while sinners, as to redeem them from Adamic death and grant to all another, this time an individual trial for life, should not be mistaken for a weakness on his part, nor used as an argument for further trials after all have had full individual trial and opportunity.

It is because we were not wilful sinners, against full knowledge and opportunity, but sinners through the disobedience of one who sinned without full knowledge, that God redeemed all, and has provided under the Redeemer a second trial and second chance of life for all.--

See "Second Chance" in TOWER of December, 1884.

But glance for a moment at a sample of the sophistry now used to beguile the virgin of Christ on this subject. The first penalty, death, is denied by the claim that it referred not to the death of the man, but to the death of righteousness in the man. The same argument exactly that the adversary has used for centuries, is thus taken up again to form part of a specious argument,

that the second death means the reverse of that death of man's righteousness, or the dying of the sinner to sin--the death of sin in him. Otherwise stated, the claim is that the first death was a death to righteousness making all sinners, and that the second death is to be a death to sin making the sinners all righteous. What perversion! What subtlety, as the apostle terms it, is here advanced to entrap the feet of Christ's little ones, now escaping from darkness to the light. Let us open up and examine this sophistical\* argument.

We deny both claims: The second death has no reference to the death of sin in sinners, and the first or Adamic death was not the death of his righteousness. These are figurative uses of the word death drawn from the one great actual death illustrated for centuries before all mankind, namely, ceasing to be. We have no right to object to the proper use of any figure, but when any attempt is made to set aside the reality entirely, and put a figure, based upon it, in its stead, we seriously object. The errors into which such a course would lead are legion.

Of the first death, or Adamic death, the Apostle says: "By one man sin entered into the world and death by [as a result of] sin; and so [thus] death passed upon all men, by the one offence" (marginal reading). "As by the offence of one condemnation came upon all men [condemning

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\*Sophistry is false, deceptive reasoning. Thus for instance, if we should say--(1) Food is essential to life. (2) Corn is food. (3) Therefore corn is essential to life.--our reasoning would be sophistical. That is it would be false, and yet, (if the subject were a deeper one) deceptive, in that it goes through a form of reasoning to establish a false conclusion, which those not accustomed to close thinking, are not quick to discern. On such apparent reasoning from the Scripture, many hurtful errors are based, and accepted without investigation by the superficial and prejudiced.

R911 : page 4

all to actual death] even so by the righteous act of one [by the actual not figurative death of Christ] favor has freely

come to all men, justifying them to life. (Rom. 5:12,18.) Those whom we criticize claim that the sin (or death of righteousness in Adam) was the Adamic death, while we with Paul and the entire record of Scripture hold firmly that death was the penalty for sin inflicted after and because of that [figurative death to righteousness] sin.

The penalty cannot be the crime; yet these confound the crime (the sin) with its penalty, and treat the question as though the penalty of sin consisted in becoming a sinner.

But why pursue such a foolish and inconsistent theory? it cannot stand the least examination. The death penalty came after and because of Adam's disobedience [figuratively speaking, because of his death to righteousness]. Adam had all to do with the sinning [ceasing from righteousness] and did it wilfully; but he had nothing to do with inflicting the death penalty which followed as its just punishment.

This penalty was inflicted by God [no matter into whose hands he commits the power of death as his executioner, Heb. 2:14.]; and it was inflicted against Adam and all his race, much against their wish, and against their every struggle. Adam had already become a sinner when God inflicted the literal penalty. It was because he was already dead to righteousness (or had ceased to be righteous) that God pronounced the sentence or curse of the law against him-- "Dying thou shalt die." God would not permit one dead to righteousness (who had ceased to be righteous) to live on everlasting in that condition, and hence he deprived him of life--not instantly, but by a dying process, the result of casting him out of the garden, from access to the life-sustaining trees. As it is written: "Because thou hast done this [become a sinner--died to or ceased from righteousness]...unto dust shalt thou return."

The apostle James, also an authority, declares that sin when it is accomplished bringeth forth death--a return to dust. Neither Paul nor James (standard theologians) confounded the sin which is a ceasing from righteousness, with its penalty, which is death actual--a ceasing to exist.

So then the death penalty is a return to dust, and is not at all the same as that implied in the figurative expression of dying to righteousness. It follows the other, and could not be mistaken for the other except under the deceptive sophistry of the original liar, who alas now works most successfully through those who have fallen away from the truth.

Nor is the SECOND DEATH, a death to sin, a making alive to righteousness again. It is never used in such a sense anywhere in the Scriptures; only the desire to uphold and advance the original lie "Ye shall not surely die," coupled with a slight respect for some who use their Bibles (and could not be led off the track without the twisting and plausible and subtle perversion of those Scriptures which mention the Second Death,) could have induced reasonable beings to offer such a subterfuge in the name of truth and "New light."

The Second Death [See October Tower 1886.] is the same in kind as the First. It is inflicted as the penalty of the same law, and by the same Law-giver, and upon the very same class (wilful sinners fully able to have resisted, forewarned, and fully forearmed;) as the first death. The second death is the penalty of wilful sin under the second trial, as the first death was the penalty of failure in the first trial. This, when seen, establishes the fact that God's law is and always shall be the same unchangeable law; that He will always refuse the privileges and blessings of lasting life to those who, when enlightened and able, refuse to conform to his just and wise arrangements willingly.

There could be no second death except the first death had been cancelled, since so far as man is concerned, the first death's condemnation passed upon all. And since a second trial implies a second chance for life, it is manifest that none could be granted a second chance for life until the first sentence of death was settled. And at the same time, a second chance for life implies a chance for a second death.

As the law of the Creator is perfect, it can never change, hence a second trial, (which only a few have yet enjoyed, and which for the vast majority will be in the coming age of judgment), must be on the same conditions as the first, viz.: Obey and

live forever, disobey and die forever. Not to be forever dying but to be dead, extinct,

R912 : page 4

"cut off from life" forever--the second death penalty for failure under trial, from which there is no redemption and no release. Such "shall be as though they had not been."

Glance at the uses of the expression "Second Death," a glance is sufficient to convince any unprejudiced mind. Paul refers to it as a possibility in this age only to those who have first been enlightened, who have tasted of the good word of God, who have been sanctified and become partakers of the Holy Spirit, and who have been able by faith to grasp and apply to themselves now the cleansing and justification which will belong to the age to come. He says, "If these fall away it is impossible to renew them again unto repentance." Such wilfull sin on their part proves them unworthy of the favor of God --the gift of life.

John the apostle mentions the second death when he says: There is a sin unto death--I do not say that ye should pray for it. (1 John 5:16.) To pray for it would be to oppose God's expressed will, which we have no right to do. Rather, we must study his plan and will and consent thereto as the wisest and best for all concerned.

Jesus the Great Teacher spoke of the second death using Gehenna as a symbol of it. (See October 1886 TOWER.) He said, God is able to destroy both soul and body [being] in Gehenna (the second death), and that it would be better to sacrifice, cut off, evil desires and practices even though loved as an eye or as a right hand and (if it were necessary) enter into life maimed, than to be destroyed utterly in the second death.

Paul says that such as wilfully reject the favor of God through the ransom after they have once fully seen it and partaken of its benefits, have no further interest or share in the sacrifice, and for them naught remains but a fearful looking for of judgement which will devour (destroy) them as adversaries. He calls attention to the type, Moses, and to the fact that those under him who would not obey died without

mercy, (Heb. 6:1-6; 10:26-31,38,39; Acts 3:22,23.) and asks whether a severer penalty is not due to wilful sin against the Great Teacher. The penalty under the type, was the taking away of a life already forfeited, and to be restored; but the severer penalty of wilful rejection of Christ is the second death--the cutting off forever from life without remedy or hope.

The same law or rule will apply to the world in general in the next age: All will come to a knowledge of the truth, partake of the fruits of the ransom in restoration etc., etc., and such as wilfully spurn God's favor and cling to sin when able to avoid it, are fit subjects for destruction--the second death. Of such a class we read in Rev. 20:14,15: "Whoever was not found written in the book of life was cast into the [symbolic] lake of fire." "This is the Second death." Again, the same class proved unworthy of life in that Millennial trial are described (Rev. 21:8.) as the "fearful, unbelieving, abominable, murderers, whoremongers, sorcerers, idolaters, and liars" who have their portion [reward] in the [symbolic] lake which burneth with fire and brimstone, which is [literally] the second destruction. Fire is always a symbol of destruction, and when brimstone is added in the symbol, the destruction is intensified; for burning brimstone is a most destructive agent against life in every form and degree, known to science to-day.

Now what can any sane man think of the classes here referred to as subjects of the second death--who after a thousand years of most impartial trial, under most favorable circumstances, under the judgement of him who bought them from the first or Adamic condemnation (death), and who in spite of all this opportunity and favor are pronounced by the judge "abominable", and whose names he refused to write among those worthy of life? Can any sane man think or honestly claim that the sentence of second death pronounced against these, means that they shall die to sin and live to righteousness? Surely any not totally blinded by the great deceiver must see, that it is because they have refused to cease from sin, and refused to live in righteousness, that, as the "abominable" filth--pestilential, noxious,

and contagious--they are destroyed in (Gehenna) the Second death--outside the New Jerusalem, even as the literal filth was destroyed in literal Gehenna outside the literal Jerusalem.

Look again, and notice that of the holy ones it is written--They "shall not be hurt of the second death," and "On such the second death hath no power"--and ask yourself, how this could be, if, as this theory would teach, the second death means a ceasing from sin? If the second death is a ceasing from sin, it is a grand thing, and no one could be hurt by it; all would be benefited. In that case the saints would be the first to plunge in and cease from sin. The fact that on the saints the second death has no power, and that its power is wholly upon the "abominable" rejectors of divine favor, proves that it is not a blessing, but a curse--the second curse--that it is not a death to sin, but a death of the sinner, blotting him from existence because of wilful sin.

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R912 : page 4

#### CHOOSE LIFE OR CHOOSE DEATH.

We showed in the October '86 issue that the offer in the next age to the whole world, was typified in the offer of life or death made to Israel through Moses the typical lawgiver, which because of the weakness of the flesh they were totally unable to comply with.

Now some one wants to know whether we think that any would choose death, when a full opportunity is granted to all in the next age, of taking their choice. We answer that if the question were put to them in that form, Whether do you choose life or death, all would undoubtedly choose life; but it will not be put in that form. In that trial, obedience will stand for life and disobedience for death. So it is now: a thief does not choose imprisonment nor does a murderer choose the gallows; but in knowingly and wilfully choosing those crimes they virtually are choosing the known penalties. Those who will accept of God's plan and choose well-doing will be choosing life, and those who choose otherwise will be choosing

death, the declared and sure wages of sin.

Those who shall experience the second death will doubtless not be expecting it. By disbelieving God's plain statements with reference to it, they will doubtless deceive themselves. Such are ever deceiving others and being deceived themselves, and doubtless the goodness and favor of God manifested toward them so long (during the Millennium) will lead them to believe as some now conclude, that God either could not, or would not "cut off" wilful sinners. The statement is, that they will be deceived (Rev. 20:7,8.) by following the same deceiver who beguiled Eve and who now seeks with the same lie to deceive the virgin of Christ--the Gospel Church. Doubtless his deception then as now will be based upon the same lie, "Ye shall not surely die."

#### WHAT IT INVOLVES.

Error is far reaching; one error serves as a foundation for another, and so it is with this one, "Ye shall not surely die." Looked at from one standpoint some might say that it could affect other doctrines little whether we claim that all will be saved everlasting, or that a comparatively small number will be cut off in the second death. But such do not see the full logical outcome of the proposition; for the doctrine of the everlasting salvation of all,\* in spite of the wills of some, proves either that God is so loving, that he cannot and would not execute his just sentence, "The soul that sinneth it shall die," or else that though desiring to carry out his sentence he is unable to destroy the [souls] beings that he has created.

If God is unable from either of these causes to destroy in the second death, then he was unable to destroy in the first death, for the same reasons. And if unable to destroy them, or in other words, if they were not lost in the first death, then the Bible teaching that our Lord Jesus gave himself a ransom for all and thus saved the lost, is false; for if God could not (from any cause) destroy them, they were not lost and consequently were not redeemed.

Look at it again from another standpoint and we will reach the same conclusion; namely, that the everlasting salvation

of all, stands logically opposed to the doctrine of the ransom. And it is for this reason that those who deny the ransom always sooner or later claim universal everlasting salvation.

None will question from the account of the Scriptures, that in the trial of the next age there will be some wilful sinners (Jer. 31:28-30; Isa. 65:20; Matt. 25:41,46; Rev. 20:12-15; 21:8,27; and Ezek. 20:29.). And these being on as fair and full a trial as Adam was, and with greater experience, will be as culpable as he, and as worthy of condemnation to death under the law, "The soul that sinneth it shall die." And since it is recorded that "Christ dieth no more," it follows

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\*Be it remembered that the TOWER has constantly taught the salvation of all from the first death, their redemption and recovery by Christ from all that was lost in Adam, that thus rescued or saved all shall be brought to a full knowledge of the truth and then by obedience prove themselves worthy of everlasting life or by disobedience prove that they merit second death.

R912 : page 5

that not one of such condemned ones can be redeemed or ransomed as Adam was. And it logically follows that if God can excuse sinners and clear or acquit the guilty without a ransom [corresponding price], then, where the guilt will be even greater than Adam's, because of greater knowledge by experience, then God's

R913 : page 5

ways were not equal when he inflicted death as the penalty upon Adam and all his children, refusing to release them from its condemnation until he himself had provided the ransom. And if God can and will excuse many wilful sinners in the next age without a ransom, He could have forgiven the one sin of Adam without a ransom. Seeing this to be the logical conclusion of the theory of everlasting salvation of all, four out of five of its advocates deny the ransom, and the remainder must choose the one or the other position as soon as they come to see the two sides

of the question and their bearing upon each other. We recognize the fact that God's dealings with our race in the past, in condemning sin and sinners, is his one unalterable law, which for the security and good of his creatures he will not permit even himself to set aside, and that when he would save mankind from the Adamic sin and penalty it must be by providing a ransom [a corresponding price] for the sinner, in the death of our Lord Jesus. This rule being unalterable it follows that the wilful sinner in the second trial will be condemned to death--the second death. And since divine Justice and Love could not grant more favorable conditions than they will have enjoyed, any further trial would be useless; and being useless, will not be granted. Hence there has been no ransom provided for those condemned in the second trial; and no ransom being given, their recovery from it is impossible.

Further, notice that if the total number of those out of harmony with God in the end of the Millennial age, and therefore (by believing his lie) deceived by Satan into outward opposition (Rev. 20:8.), be but ten thousand out of all the billions then tried and tested finally, their ransom would cost the sacrifice of ten thousand redeemers, just as surely as the sin of one man cost the death of one as his corresponding price--each wilful sinner requiring one to pay his price and to redeem him. And then all this would be useless, since they could have no more favorable opportunity in a thousand trials, than God promises to all in the second trial.

In conclusion then, The second death like the first is a penalty for wilful sin. It means the taking away of the gift of God, the taking away of life because not used in accordance with his will for the creature's good and the Creator's glory. In neither is the penalty completed in the process of dying, but in the sinner's remaining dead--without life. Had the penalty been completed in the dying, so that the culprit might then be awakened free from condemnation, no ransom would have been needed, for each sinner in dying would pay his own penalty. But no, the penalty was real and lasting; for six thousand years sinners have died and remained dead; and none have been able

to escape the verdict of the Great Judge. There is only one hope of deliverance. It is based on the Bible testimony that Christ died for our sins, and redeemed us from sin and its penalty, death, by paying our penalty. And this is man's hope of release from the first sentence in due time. So surely as a ransom was needed from the first penalty, one would be no less necessary from the second death penalty. But that trial being complete, no ransom should or has been provided; hence the second death is final and irrevocable.

Let us be on our guard, lest, As the serpent beguiled Eve through his subtlety, our minds should be corrupted [warped, twisted] from the simplicity which is in Christ. Note this simplicity: Life, God's gift to man, lost through sin--death passed upon all. Christ Jesus, God's gift, became a man and paid man's ransom, or corresponding price--he died for our sins and the sins of the whole world. God raised him from death to a higher nature and commissioned him to dispense the favor which his death secured for all, and has appointed the Millennial age for that great work of giving men another chance for life, under the same perfect, divine law which condemned and sentenced Adam; and the law, unchanged, still declares death to be the wages of sin, and life the wages of righteousness, and thus puts the lie upon all such statements as that "Ye shall not surely die."

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R913 : page 5

#### THE ZEAL OF THINE HOUSE.

"The zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me." --Psa. 69:9.

Zeal in the Lord's service is that eager arduous active interest in the Lord's plans and their development, which is begotten of sincerest love for the Lord and for all those dear to him. The soul that is really in love with the heavenly Bridegroom will most naturally express its devotedness in such activity. And while ardent love is in the heart and prompting to action,

we cannot contentedly be otherwise than active. We will seek and we will find avenues for usefulness. Since the special work of the Gospel age is the selection and development of the church, our zeal and service, like that of the Lord and the Apostles, should be spent chiefly for the church--in searching them out and doing all in our power to develop, strengthen, and encourage them to persevere to the end in the narrow way of sacrifice. It is in this service of the house or church of God that the Psalmist declares that the zeal of the Lord's anointed is expended--"The zeal of thine house hath eaten me up"--hath consumed all my energies.

As we engage in that service, a growing interest will increase the desire to be more and more active until in the end like our Lord we can say, The zeal of thine house hath eaten me up, hath consumed me. If we are following closely in the Master's footprints, we will find this consuming process going on and increasing from day to day. We will find his work consuming our time, our energies, our money, our reputation, our former earthly hopes and ambitions, and every talent we possess however great or small; and realizing how little it all is, even when judiciously used, the language of our hearts will be

"O for a thousand tongues to sing

My great Redeemer's praise,

The glories of my God and King,

The triumphs of his grace."

And just as surely as the fire of zeal is brightly burning and consuming our sacrifice, we will realize also that the reproaches of the same class who reproached our Lord will fall upon us. The reproaches will come thick and fast particularly from the nominal church. The world will have little interest in either opposing or defending us, but will coolly regard us with indifference, perhaps think us fanatical extremists, and will not desire to associate with us lest a measure of the same reproach should attach to them. But the devotees of Babylon will not fail to point the finger of scorn, to shoot the arrows of calumny and to instigate open opposition against the little flock of the anointed cross-bearers. But blessed are those who shall endure unto the end, until the zeal of God's house has eaten them up, entirely consumed them. Those faithful unto

death shall receive the crown of life.

We should not be troubled then if we find that we are being used up in the Lord's service. Through zeal for the spread of his truth and the honor of his name do you find that your time is so used up that you scarcely have enough left for your personal necessities? that whereas you were once in better circumstances when your earnings all or nearly all were expended on self, you now find that gradually as the necessities of the work seem to need it, the hard earned savings of the years past are diminishing and with increasing prospects of larger demands?

Do you find that your reputation as a Christian and as a man of sound common sense is about gone? Do you find that your present course if continued will put an end to the ambitions you once deemed of so much importance? Do you find your friends fewer, (but thank God, these are generally truer) than formerly? Do you find yourself often weary, your energies largely spent, and that physical strength is actually wearing out in the service, in doing what your hand finds to do with your might? Then you can truly say, The zeal of thy house is eating me up. And when your sacrifice is ended in the complete exhaustion of all your powers, you will have fought the good fight of faith, you will have finished your course; and as he who has called you is faithful, you shall receive the crown of life that fadeth not away.

The measure of our zeal in the service is the measure of our love for the heavenly Bridegroom who is now looking for his jewels, for such as he desires to make his bride. And only those who prove by the sacrifice of earthly things their supreme love for the Lord, will be counted worthy of such honor and exaltation. If our harmony and sympathy with him and his great work for others is so great as to prompt us to sacrifice all other ambitions and hopes, even unto death, then we are giving most satisfactory evidence of our love and interest, and will most assuredly be chosen; and even now such may reckon themselves his bride elect.

There is no punishment for those who do not manifest such zeal. Such service is not forced nor unduly urged upon any. The Lord does not want for his bride one

who needs to be forced or even coaxed to engage with him in carrying out his plans. He wants such as from the heart, and not by constraint are in deepest love and sympathy with him. He will not take for his bride one whose heart is divided, or whose love is chilled, or who cannot enter heartily

R914 : page 5

into his plans, esteeming it a privilege to endure hardness in doing so.

Those who do not manifest such zeal are simply showing themselves unworthy of this great favor to which they are called, and shall not be numbered among his jewels. The marriage of the Lamb is based on supreme love and tenderest devotion, a matter of choice and by no means of compulsion or constraint, and their hearts are most truly united long before the consummation of their hope.

It is quite an erroneous idea that it is possible to be over zealous in the Lord's service. Yet such is the impression which many give who receive the truth, yet never allow it to spur them to more than ordinary activity. If we really appreciate the truth, it ought to arouse and utilize all the enthusiasm of our nature; not in noisy and unreasonable demonstration, neither in words only, but in unusual efforts by every method which we can devise. And if we do so, we will very soon find the reproaches of the lukewarm and indifferent cast upon us.

Dearly beloved, let us examine ourselves by the tests which the Lord is applying to us, and he will soon show us how we personally stand in his estimation. And if we find that we are falling short of a full and complete sacrifice, let us strive yet more diligently to fully render that which we covenanted to give--our all. Yet let none be discouraged as they look at the steady steps and more rapid progress of Christians of maturer growth. The babe's effort to walk and the young child's unsteady steps are none the less appreciated by the Lord. With continued effort will naturally come the strength in due time. If you cannot command sufficient courage at first to do some parts of the work which cost much in the way of self-denial, let yourself come to it by degrees. Do something at first which you can do, and keep

on gradually increasing your efforts and  
trying your strength, and while thus endeavoring  
to develop strength go to the  
Lord and ask for more. Ask him to give  
you a fuller realization of the privilege of  
engaging in the work and of suffering for  
the truth's sake. Tell him of your weaknesses  
and your desire and determination  
to overcome them by his help. Do you  
imagine for a moment that he will leave  
you to struggle alone with your infirmities,  
or allow you to be overcome by them  
when you thus lay hold upon his strength?

Never! no never!

"That soul which on Jesus hath leaned for repose  
He'll never, no never, desert to its foes.

That soul, if all powers should endeavor to shake,  
He'll never, no never, no never forsake."

None are so matured and so sure footed  
as to be able to tread steadily onward in  
the narrow way without constantly invoking  
and laying hold upon divine strength.

Even our Lord sought frequent opportunities  
for private communion with the  
Father. And if he, the perfect one, needed  
divine help to enable him to sacrifice  
himself, how much more do we need to lay  
hold upon that power to carry us through.

Watch then and pray that the fire of  
zeal may not go out until it has entirely  
consumed your sacrifice. And when the  
reproaches of them that reproached your  
Lord fall upon you rejoice in your privilege  
of showing your sympathy with his  
sufferings by sharing in the same to the  
extent of your opportunity. When for  
your sake he agonized in Gethsemane's  
Garden you were not there to speak a  
word of comfort. When he stood before  
the High Priest and false witnesses testified  
against him and the lawless authorities  
pronounced him guilty of death, you were  
not there to defend him. When they spat  
in his face and buffeted him and smote  
him with the palms of their hands and  
taunted and reviled him, you were not  
there to resent such treatment, or to give  
him even a look of sympathy. When  
they scourged him and derided him and  
planted the cruel crown of thorns upon  
his brow and nailed him to the cross you  
were not there to sympathize or pity or  
to appreciate the love that prompted to  
such suffering for you. But to fill up our  
measure of the sufferings now, manifests the  
same love which would then, had we fully

comprehended the situation, have hastened to comfort and help so far as possible. It is our privilege to share some of the ignominy, some of the reproach, and the promptness and zeal with which we do it will manifest the strength of our devotion and love.      Mrs. C. T. Russell.

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R914 : page 6

#### RISEN WITH CHRIST.

"If ye, then, be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth; for ye are dead, and your life is hid with Christ in God."--Col. 3:1-3.

It is evident that the apostle Paul is here addressing a particular class--not the world, nor mere believers, but that comparatively small class who have made a covenant with God of entire consecration to his service, even unto death.

This class, he affirms, is dead (reckonedly), and his language also implies that they have (reckonedly) risen as new creatures, and from these two facts the apostle draws certain reasonable conclusions, and upon them bases a timely exhortation.

Let us consider first the sense in which the consecrated are dead and risen, that we may clearly see our present position and its responsibilities. Once we were dead with Adam in trespasses and in sins. That is, we with all the rest of mankind were under the condemnation; the death sentence had passed upon us; and, as we sometimes say of a condemned criminal, "he is a dead man," although the sentence is not yet executed, so we were likewise all dead men--reckoned dead already. But being redeemed, purchased, from that condemnation, we, by faith in that transaction, passed from death unto life--from under God's condemnation of death, into his favor and into justification of life. And yet it was only a reckoning--a right or title to life, secured, and not yet the actual possession of it.

In due time ("the times of restitution")

that title would have been made good, had we not again lost it--disposed of it. None have lost it except those who have first accepted of it, and then presented themselves to God as living sacrifices--holy (because justified), and (therefore) acceptable unto him. (Rom. 12:1.) This covenant of sacrifice, even unto death, is the same covenant which Jesus made. All who make it, thus solemnly engage to die, to spend and surrender human life in God's service. By faith (i.e., reckonedly) we are risen from the Adamic condemnation (death); we have consecrated the life reckoned as restored; we have counted ourselves dead with Christ as actually we were dead with Adam; and further we reckon ourselves as though risen with Christ and now, like him, no longer human, but "new creatures," "partakers of the divine nature," and as though seated with him "in heavenly places." We are thus reckoning to ourselves all the promises of God in advance, because we realize that "It is a faithful saying: If we be dead with him we shall also live with him."--2 Tim. 2:11,12.

It is in this sense that the apostle speaks to us of being both dead and risen--dead and risen a second time: first dead through sin with Adam and redeemed and risen with him and all men to human perfection; but now dead with Christ our Redeemer as sharers in the sacrifice for sin, and risen with him as new creatures.

Actually, we are not yet either dead or risen with Christ, but if our covenant was sincere, and if our faith in the promise of God, who raised up Christ from the dead, and that he will raise up us also, is firm, we may reckon the transaction as sure as though it were already actually performed, as though we were already in actual possession of the glory which shall be revealed in us.

It is to these embryo "new creatures," before whom is set such a sure and glorious hope, that Paul gives counsel and exhortation, saying: "Mind the things above, not the things on the earth; for you [as a human being] died, and your life has been hidden with the Anointed One by God. When the Anointed One, our life, shall be manifested, then you

also will be manifested with him in glory.  
Put to death, therefore, those members  
on the earth--fornication, impurity,  
passion, evil desire, and covetousness  
[money loving], which is idol-worship;  
on account of which things the wrath of  
God is coming [the "time of trouble"].

It would scarcely seem necessary to  
thus exhort those who have covenanted  
to become dead to all earthly things,  
even to the sacrifice of life itself; yet  
Paul saw the necessity and did not  
neglect the duty of faithfully warning  
those inclined to forget or ignore their  
covenant. We find him again writing  
to the Philippians, "Brethren, become  
joint-imitators of me, and watch those  
who are thus walking, as you have us  
for a pattern. For often I told you, and  
now even weeping, I say, many walk as  
the enemies of the cross of Christ; whose  
end [if they pursue that course to the  
end] will be destruction, whose God is  
the stomach, and their glory is their  
shame; they who are engrossed with  
earthly things."--Phil. 3:17-19.

Our acquaintance with the truth and  
the remembrance of our covenant is all  
that should be necessary to inspire zeal  
and constancy in the Master's service;  
but alas! such is not always the case, for  
many of those called to be saints we now  
see walking as men--minding earthly  
things, cumbering themselves with earthly

R915 : page 6

cares, hampering and fettering themselves,  
so as to hinder their usefulness in  
the great work of the present hour, and often  
cutting off all opportunity in this direction.  
The heart thus turned to earthly  
things, and the attention fastened there  
by increasing earthly cares, it becomes  
an easy matter to let the whole current  
of thought and interest turn toward  
earthly things--food, raiment and the  
provision for present and future emergencies.  
In every condition in life it is  
much easier to follow the bent of the old  
nature than to crucify it.

The earthly things are present with  
us; the world and its ideas and interests,  
in which we also formerly shared, still  
draws us, and we must resist its spirit  
and influence, else we are in no sense

overcomers. We must be willing to be thought peculiar, to be separated from their company and to bear the reproach of Christ as we go forward, steadily pushing aside the earthly interests, while, denying ourselves, we spend our time and strength and means for the advancement of the heavenly kingdom.

If we are minding the heavenly things and not the earthly, we will be planning and arranging and endeavoring to devise ways and means to advance the Lord's work, to spread the knowledge of his truth. If our sphere is narrow, we will be seeking to enlarge it, just as a prudent business man will study to increase his business and to make the most out of it.

Some will undoubtedly find that they cannot do a great deal in this direction, but in all probability they can do something; they can at least try. It is a very indolent and indifferent steward who concludes without an effort, that almost nothing, is the full measure of his ability to serve the Master. And while it is far from our province or intention to pass judgment upon any one, yet the aggregate of the effort put forth to advance the truth is far short of what it should be if all the consecrated were fully awake to their opportunities and privileges, minding chiefly the heavenly things, and studying how to most advance the heavenly interests, and giving to the earthly things only the needful thought and attention, such as decency, order and honesty require. If all the Lord's stewards were spending time, physical and mental effort, money, influence and every talent as wise stewards, and in full harmony with their covenant, we would be able to see much larger results than we do see. And yet the results show a degree of faithfulness which gives evidence of some effort on the part of many, and great effort on the part of some. Our desire here is not to discourage any, but to awaken to greater diligence the many who should be more active and faithful.

Paul advised the church to take himself as an example, and to mark for imitation others who walk in harmony with their covenant. The daily walk and conversation of all the saints, and their

untiring zeal in the Master's service,  
should be such as to be worthy of imitation.  
Paul's zeal for the truth would  
have made him active and useful in any  
position in life, and we may be sure that  
no position would have held him long  
which furnished no opportunities for the  
divine service to which he had consecrated  
all. He did not permit business  
or worldly prospects, or friends or foes  
to interfere. Nor did he take upon  
himself domestic cares to limit and fetter  
him in the service. Dearly beloved,  
mark Paul and all who so walk, and let  
your zeal abound yet more and more to  
the glory of God. Spend and be spent  
in the service. If you grow weary  
mentally and physically in the service,  
rejoice in the privilege of wearing out  
in it; for when worn out you shall receive  
the crown of life.

To walk otherwise than in full accord  
with our profession is to walk to that  
extent as the enemies of the cross of  
Christ. To claim to be running for the  
heavenly prize, while actually grasping  
after and minding chiefly the earthly  
things, is to misrepresent the truth; and  
others who mark our course will do  
likewise, mistaking the way. Thus we  
would be misleaders and "enemies" or  
opposers. Let us faithfully push aside  
the earthly cares and ambitions, and  
run with zeal and patience to the end,  
taking heed that we be not stumbling-blocks  
in the way of other runners. If  
ye be risen with Christ, seek and set  
your affections on the things above, not  
on things on the earth; for your interests  
are heavenly. The earthly blessings  
of restitution, and all the good  
things in store for the redeemed natural  
man are not your future portion. Look  
into the exceeding great and precious  
promises of the blessings in store for  
the new creatures in Christ, that you  
may catch more of the inspiration of  
that glorious hope. Then forgetting  
the things behind, press toward the  
mark for the prize of the high calling of  
God in Christ Jesus.

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Dr. S. G. Howe found that the parents of one hundred and forty-five, out of three hundred idiots, were habitual drunkards. He attributed one half of the cases of idiocy in the state of Massachusetts to intemperance, and he is sustained in his opinion by the most reliable authorities.

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R915 : page 6

#### "WHOSE WIFE SHALL SHE BE?"

"They which shall be accounted worthy to obtain [attain] that world [age] and the resurrection from the dead, neither marry nor are given in marriage, neither can [will] they die any more; for they are equal [like] unto the angels, and are children of God--being children of [by] the resurrection."--Luke 20:34-36.

This passage seems to open up anew of late, and furnishes a light upon the future not elsewhere provided. We at one time held the view that the resurrection here referred to was the First Resurrection, the resurrection of THE CHURCH to spiritual perfection. But if so, the Greek word translated resurrection should be emphatic, so as to show that a special or particular resurrection is meant. But on critical examination, we find that anastasis as here used is not specially emphasized. Besides, as we examine the context it is evident that not the resurrected condition of the Church is discussed, but the resurrected condition of the World, as represented by the woman who had been married successively to the seven husbands. Our Lord's reply as above is an answer to the query, "In the resurrection, whose wife shall she be?"

The Saducees with whom our Lord held this conversation were disbelievers in a resurrection. They held that death ended all existence forever, as much to mankind as to beasts; and they held up the case of this woman with seven husbands, as an argument to prove that if a resurrection should take place, it would produce an endless jangle by reason of mixed and confused social arrangements.

Our Lord's answer is that they erred

from not appreciating the power of God to control and arrange all the minutia, as well as the grander and greater features of his plan, and from not understanding the Scriptures. The Scriptures now opening up in the dawn of the approaching Day, disclose to us the fact that the world's resurrection (Greek anastasis--raising up) will be a gradual work covering a period of a thousand years, and not a momentary work as the Saducees and others, and ourselves until four years ago, supposed.\*

Our Lord's answer steps right over the Millennial Age or period of attaining perfection (resurrection), with the answer that they must learn to trust "the power of God." His explanation shows how it will be in that great everlasting future which stretches out beyond the Millennium, and to which the Millennial Age serves but as a gateway, to admit the willing and worthy, and to "cut off" the unwilling and disobedient.

Thus viewed, mark the import of our Lord's words: "They which shall be accounted worthy to obtain that world [age] and the resurrection, neither marry nor are given in marriage." It is evident from a close examination that our Lord refers to a period after the world has been tried. The words "shall be accounted worthy," show that those referred to were not yet accounted

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\*The resurrection (lifting to perfection) of the Gospel Church will be an instantaneous or momentary work, because it will consist only of "overcomers" who in the present life shall have been tried and found worthy. (1 Cor. 15:51,52  
--"We shall all be changed in a moment.") But the world's trial or judgment belongs to the Millennium or Judgment age, and their resurrection, lifting up to perfection, will keep pace with their obedience under their trial, the one ending with the other in the close of that age--the willing or worthy being then fully lifted up, and all the unwilling or unworthy and "abominable" being cut off in the second death.

demonstrate their worthiness to attain the resurrection, and their right to live under the new order of things, where sin and sinners are inexcusable and will not be permitted.

The Bible teaches that "in death there is no remembrance of God, and in the grave [Hebrew sheol, Greek hades,] none can give God thanks (Psa. 6:5); and that there is no knowledge, nor wisdom, nor device, in the grave [sheol, hades,] whither all go (Eccl. 9:10.) Hence we know that no progress can be made by these in attaining or being "counted worthy," until the great Redeemer shall become their Deliverer to set them free from the curse or penalty of the first failure, under the first trial, in Eden, and to grant each for himself a second trial under himself as Judge and Teacher. Thus Jesus' words teach a future trial for mankind in general, in which the woman and seven husbands who were already dead, and who were not believers in Christ, may have a part. For if the woman and her husbands and such like were not to have a further trial for attaining that world, in which they might be "accounted worthy," it certainly would have been in order for our Lord to have then and there stated the fact plainly. We know that some theologians of our day would from their erroneous views have answered quite differently. Instead

R916 : page 7

of saying those who "shall be [future] accounted worthy" to attain to the resurrection, they, would probably have said nothing about a resurrection and an age to come and a future trial, but would have stated it thus--Those who lived perfect lives before they died [that would be none] and who believed in and fully accepted Christ before they died [none of them] went at death [past tense] to heaven, while the others all went to a place of everlasting torture, where they will have too much pain to think about their marriage relationship. But, thus modern theologians differ in their teachings from the Great Master whom they claim as the author of their faith and teachings. Surely they have gone far from the truth, and are teaching for doctrines

the theories and traditions of men.

#### "LIKE UNTO THE ANGELS."

The word "equal" here is a poor translation; the sense is like, as rendered above. See Diaglott and Young's Trans.

Man in his perfection is "a little lower" than angels, a human, earthly being, while angels are spirit beings. The work of perfecting or raising up the fallen race to the perfection from which it fell, will not change man to a spirit-being such as angels are.

But while men and angels are of different natures, they will be alike in some respects. The Lord mentions the particular point of likeness here referred to, viz., that they will no longer marry, neither will\* they die thereafter.

The thought is this, the trial or judgment of the Millennial age will be so complete and the lessons of obedience so well impressed upon men that only the "worthy" will attain to that condition of perfection and on these the lesson of the bitterness of sin and the blessedness of obedience will be so deeply impressed that eternity will not efface it, and they will never again choose sin; and consequently "neither will they die thereafter." All who attain that age at all will be so, because all not "counted worthy," the great Judge will "cut off," or "destroy from among the people."--Acts 3:23.

Now let us notice the likeness of men to angels, which will abolish marriage after the Millennium. Marriage is proper in this age. It is of divine arrangement.

It is the method by which it pleased God to create a race--by creating one pair with whom he lodged the powers of procreation, to "multiply and to fill the earth."

--Gen. 1:28. And our Lord signified his approval of marriage by his presence at the Cana wedding, and by his endorsement of the Mosaic law which prohibited the separation of man and wife. Therefore "Marriage is lawful in all etc." (Heb. 13:4.) even though this and other lawful things be generally inexpedient to the saints (1 Cor. 6:12.). See article, The Time is Short, February TOWER.

Angels are probably without sex--neither male nor female as we use those terms, though like God generally referred to as

masculine. Man as originally created in God's image was probably the same in that regard, like unto the angels. Afterward "male and female created he them" for the very purpose of thus filling or populating the earth. And the reasonable deduction is that when the earth shall become as the "Garden of Eden" and shall be fully populated, then the "filling of the earth" by the multiplying of the race will cease, according to the proper outworking of the plan of him who formed the perfect man into a perfect pair, for the purpose of filling the earth. And we inquire why God chose to make the man perfect in himself at "first," and then to sex him into twain, if it were not for an intimation and illustration of what the race shall be, when God's plans concerning it are full-filled?

The fact that Adam was without companionship among the beasts, and that woman became his help-meet does not prove that he would not have been as happy among companions like himself as originally created. Angels are surely meet companions for each other, yet not male and female. But in the plan God had in view, of producing a race from one, who in trial would represent all, in order that by one also he might redeem all, prevented the creation of a companion like himself and made proper the division of the one into two, mutually adapted to the various necessities of the situation.

So then our Lord's words teach us, that when the restitution age and its restoring or resurrecting work are complete, all who being worthy shall be thus perfected, shall be as Adam was at first--in regard to sex, and freedom from death--"like unto the angels."

These worthy ones will be "children of God,"--becoming such by the resurrection. To appreciate this we must remember God's manner of using the word "children". Only those who bear his image and are in harmony with Him, does he recognize as His children; others who are impure and disobedient and who bear the image of Satan, are called "children of wrath," "children of the devil," etc. In accordance with this, angels are called "sons of God," and Adam in his first estate (sinless) is called a "son of God," and we though not actually released from

the imperfection are reckoned perfect, being justified by faith, our acceptableness being in and through merits and perfections of our Lord Jesus imputed to us.

Yet in the fullest sense God will not recognize us as sons until our Lord shall present us actually perfect before the Father in the end of the Gospel age. Then we shall in the fullest sense enter into the fullness of sonship.--Compare Jude 24,25; Col. 1:22,23,28; 2 Cor. 4:14; 5:1-6.

So too it will be with the world, in the Millennial age. Though God has planned the work in its every particular, and though he so loved the world while sinners as to give his Son for their redemption and restitution, yet he will not recognize them as children, until the "worthy" ones have been perfected (raised up to perfection) in the end of that age. Meantime the world can only recognize God as their Father by faith, aspiring to be counted worthy to come to that perfect condition in which alone they can be recognized as God's children, and dealt with as such. To be recognized as God's child is to be recognized as one entitled to the "liberty of the sons of God"--freedom from pain, death, etc., etc. Until that grand consummation is reached the world can deal with the Father only through the Royal Priesthood of which our Lord is the head or High Priest.

When this Royal Priest has completed the work of judging the world, and shall have destroyed evil in every form (including wilful sinners of whom Satan is chief) he will present to the Father perfect and complete, all those counted worthy to attain to that age and full perfection of being. He will present them then (even as the Gospel little flock now) blameless and unreprovable before him. (Phil. 2:15; Col. 1:22.). Their perfection will be that of manhood, while ours is that of the new nature to which we were begotten as joint-heirs with Christ. (2 Pet. 1:4.). Thus the Royal Priest and King will deliver up the Kingdom of earth to God even the Father, that God may be "all in all." God will then be recognized fully by all his creatures as they could not recognize him while in imperfection and sin. And all will then realize that the plan of salvation from first to last was of the Father and by the Father, however he

may have used others as co-workers by whom to accomplish his glorious and successful plan.

The figure of husband and wife is used frequently to represent the closeness of union and interest existing between the Lord and the church; particularly as showing the period of interest before and at the time of their uniting: but in no case does the figure go farther, to represent anything akin to motherhood on the part of the church. On the contrary the figure, generally used in reference to the period beyond our union, represent the twain as one--Head and Body; the Prophet, Priest and King of the world, during its age of trial.

So then we, in the light of the dawning Day, seeing more clearly the teachings of the Scriptures and the power of God to be revealed during the age of restitution, can appreciate the Lord's answer to the Sadducees' question--Whose wife of the seven husbands shall she be?--in a way which it was not possible for them to understand. We see, that this woman and her husbands, and all other men and women who during the Millennial age of trial may be proved worthy to reach perfection and to enter upon the great Eternity beyond, will no longer be male and female, but reaching perfection--full restitution --each individual will be complete and perfect in himself, as Adam was before made twain.

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\*We here prefer will, or may, rather than can as the translation of dunamai, because it gives the thought of the text more clearly. Can, would make it appear that even though they should desire to die, they would be unable to do so; whereas the thought is that life is a blessing which none would willingly part with, but which now, because of sin and its penalty, men cannot hold on to.

"Continuing instant in prayer." (Rom. 12:12.)  
To continue steadfastly in prayer  
is of vital importance. Prayer is necessary  
to the continuance of our spiritual  
life. We cannot continue alive to God  
without prayer any more than we can  
continue to live without breathing. We  
should have stated seasons of prayer, and  
should be continually in the spirit of  
prayer. There is so much for which to  
pray, that we cannot afford to be slack in  
this Christian duty. We are dependent  
upon our heavenly Father for everything  
we need, and it is our privilege to come  
to Him like little children, and to ask  
Him to supply our wants. Are we sorrowful?  
we can go to him for comfort.

Are we tempted? we can pray for grace to  
overcome. Are we in danger? we can  
cry to Him for help and deliverance. Are  
we in distress? we can seek relief at his  
hands. Are we poor, broken-hearted, despised  
or persecuted? He can supply our  
necessities, heal our wounded spirits, and  
clothe us with blessing and salvation.  
Does the answer to our prayer seem to  
linger; let us not be discouraged and give  
up, but persevere till the desires of our  
hearts be fulfilled, so far as they are according  
to the will of God. Let us continue  
steadfastly in prayer both for ourselves  
and for others, and for all things  
which pertain to the coming of the kingdom  
of God, when his will shall be done  
in earth as it is done in heaven.

"Distributing to the necessity of saints."  
(Rom. 12:13.) As a rule, God's saints  
are poor. But some are better supplied  
than others. Those who have more than  
they need should share with their brethren  
in necessity. By so doing they benefit  
themselves more than those whom they  
supply. Moreover they know not how  
soon matters may be reversed, so that  
they may need the benefactions of those  
whom they had relieved. By this interchange  
of benefits we show that we are  
members one of another. In ministering  
to our brethren in Christ we minister to  
Christ himself. What saint would not regard  
it an inestimable privilege to minister  
to the blessed Master? It is blessed  
to receive, but it is more blessed to give.  
By distributing to the necessity of saints,  
brotherly love is demonstrated and nurtured  
and increased. The giver and the

receiver are drawn more closely together. It also calls forth thanksgiving and glory to God from the recipients, and checks the spirit of selfishness in the donors.

[The greatest necessities to the saints are spiritual ones;--THE TRUTH therefore is the greatest gift to such; her price is above rubies. Hence while doing them good in any way we can let us not forget their greatest necessity and our grandest opportunity of ministering to it.--EDITOR Z.W.T.]

"Given to hospitality." (Rom. 12:13.) Hospitality is the "reception and entertainment of strangers or guests without reward, or with kind and generous liberality." It is the opposite of narrow-heartedness and selfishness. Abraham showed hospitality when he entertained the three angels with the best he had. Lydia showed hospitality, when, after her baptism, she besought Paul and his companions, saying, "If ye have judged me to be faithful to the Lord, come into my house and abide there," and constrained them. Publius showed hospitality to Paul and his shipwrecked companions, when he received them and lodged them three days courteously. The Apostle Paul says,

R917 : page 8

"Be not forgetful to entertain strangers; for thereby some have entertained angels unawares." And the Apostle Peter exhorts the brethren to "use hospitality one to another without grudging." We lose nothing by the practice of hospitality. There are a thousand ways in which the Lord can repay us for our generosity. But above all, He enriches us with his grace. Our hearts are made better; our souls are ennobled.

"Bless them that persecute you; bless and curse not." (Rom. 12:14.) It requires grace to bless those who persecute us, but grace shall be given if we seek it. The Spirit of Christ teaches us to return good for evil. Nothing will so break down those who ill-treat us as to manifest a Christian spirit towards them. Moreover, by so acting we adorn the doctrine of Christ which we profess. God is thereby pleased, and the religion of Christ is commended to the world. We should bless others as we hope to be blessed of God. To

curse our fellow-mortals does not become us, even though they may have sorely wronged us. God has called us that we should inherit blessing, though we had done worse to Him than our enemies could do to us. Amiable is that Christ-like spirit which returns blessing for cursing. Valiant is the Christian soldier who can face the enemy with weapons of peace. Victor indeed is he who so rules his own spirit as not only to bear reproach, but so as to bless the reproacher.--Dawn of Morning.

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R917 : page 8

#### SHAMEFUL TRAFFIC IN THE CHURCH OF ENGLAND.

A London correspondent writes as follows:  
"The public are not probably aware that the system of purchase in the church of England is as rife at the present time as it ever was in the army. Some interesting disclosures on the subject appeared in the Pall Mall Gazette recently, from the chairman of the 'National Committee for Abolishing Purchase in the Church.' According to his statement, the traffic had almost become a scandal. Livings are offered in the most open way by clerical agents, the prices are stated in the advertisements, and the incomes and advantages are set forth as matters usually are in the bills of auctioneers. For instance, the following advertisement recently appeared in a paper:--

"Bershire: First presentation, or a moiety of advowson; gross income from tithe rent charge, and about 230 acres of glebe, \$8,780 per year. Four beautiful churches, about two miles apart. The parish can be worked with the assistance of two curates. Superior residences, numerous principal and secondary bedrooms, etc.' The very desirable rectory of Crayford, near Dartford, has, he says, been very much offered for sale.--The net income is nearly \$5,000 per year. The rectory has 'well timbered pleasure grounds.' The price was--there is no knowing what it now may be--\$42,500 in March, 1882.

"Among the big properties there is also 'a very valuable and desirable rectory'

within a short drive of some of the most favorable parts of the river Thames. Net nominal value of the living, close upon \$6,000. 'A beautiful church rebuilt and enlarged under Sir Gilbert Scott. There is a prospect of immediate possession.' The clerical agent has much pleasure in calling attention to this unusually choice property; \$60,000 is the price asked for it. The same clerical agent offered a rectory in the Diocese of St. Alban's; net value upwards of \$5,000 per annum; price, \$52,500. Also a very valuable living in Yorkshire, of the net value of about \$7,000 a year; price, with a prospect of immediate possession, \$75,000. For the pastoral charge of Yalding, near Maidstone, a very old standing dish of certain clerical agents, \$60,000 was asked, 'subject to the life of the present incumbent in his 81st year.'

"Numerous other instances are given of equally fat "livings," which are at the disposal of the highest bidder. The publication of these facts will not, of course, check the traffic in the least; but it will undoubtedly give an impetus to the agitation for the disestablishment of the church, which is fast taking hold in this country."

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R917 : page 8

#### MARVELS OF PROVIDENCE.

A celebrated skeptical philosopher of the last century--the historian Hume--thought to demolish the credibility of the Christian Revelation by the concise argument: "It is contrary to experience that a miracle should be true, but not contrary to experience that testimony should be false." Contrary to experience that phenomena should exist which we cannot trace to causes perceptible to the human sense, or conceivable by human thought! It would be much nearer the truth to say that within the husbandman's experience there is no phenomena which can be rationally traced to anything but the instant energy of creative power.

Did this philosopher ever contemplate the landscape at the close of the year, when seeds, and grains, and fruits have ripened, and stalks have withered, and

leaves have fallen, and winter has forced  
her icy curb even into the roaring jaws of  
Niagara, and sheeted half a continent in  
her glittering shroud, and all this teeming  
vegetation and organized life are locked  
in cold and marble obstruction; and, after  
week upon week, and month upon month,  
have swept, with chilly rain, and howling  
storm, over the earth, and riveted their  
crystal bolts upon the door of nature's sepulchre  
--when the sun at length begins to  
wheel in higher circles through the sky,  
and softer winds to breathe over the melting  
snows--did he ever behold the long-hidden  
earth at length appear, and soon  
the timid grass peep forth; and anon the  
autumnal wheat begin to paint the field,  
and velvet leaflets to burst from purple  
buds, throughout the reviving forest, and  
then the mellow soil to open its fruitful  
bosom to every grain and seed dropped  
from the planter's hand; buried, but to  
spring up again, clothed with a new, mysterious  
being; and then, as more fervid  
suns inflame the air, and softer showers  
distil from the clouds, and gentler dews  
string their pearls on twig and tendril,

R918 : page 8

did he ever watch the ripening grain and  
fruit, pendent from stalk, and vine, and  
tree; the meadow, the field, the pasture,  
the grove, each after its kind, arrayed in  
myriad-tinted garments, instinct with circulating  
life; seven millions of counted  
leaves on a single tree, each of which is  
a system whose exquisite complication puts  
to shame the shrewdest cunning of the human  
hand; every planted seed and grain  
which has been loaned to the earth, compounding  
its pious usury thirty, sixty,  
a hundred fold, all harmoniously adapted  
to the sustenance of living nature,  
the bread of a hungry world; here a tilled  
cornfield whose yellow blades are nodding  
with the food of man; there, an unplanted  
wilderness--the great Father's  
farm--where he "who hears the raven's  
cry" has cultivated, with his own hand,  
his merciful crop of berries, and nuts, and  
acorns, and seeds, for the humbler families  
of animated nature, the solemn elephant,  
the browsing deer, the wild pigeon  
whose fluttering caravan darkens the  
sky; the merry squirrel who bounds from

branch to branch, in the joy of his little life--has he seen all this? Does he see it every year and month and day? Does he live, and move, and breathe, and think, in this atmosphere of wonder--himself the greatest wonder of all, whose smallest fibre and faintest pulsation is as much a mystery as the blazing glory of Orion's belt? If he has, and if he does, then let him go, in the name of heaven, and say that it is contrary to experience that the august Power which turns the clods of the earth into the daily bread of a thousand million souls, could feed five thousand in the wilderness.--Edward Everett.

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R918 : page 8

#### A RANSOM--IN WHAT SENSE?

Those who hold to the Word of God on the subject of the RANSOM, have no need whatever to go outside of that word for full denunciation of all who oppose it. Our Lord and the apostles use words stronger and severer than we would otherwise feel at liberty to use. But it is right, nay, a duty incumbent upon us, to apply their words "damnable heresy" etc., where they belong--to the doctrine of NO RANSOM, to which they apply them. What else is a teacher's duty? He has no other duty. He must not speak his own opinions, and he must not neglect to call attention to the errors which the inspired apostles fortold and described, though of course the advocates of such errors will not appreciate either the apostle's words or the faithfulness of those who call attention to them. This, too, is what we must expect. These think the only possible application of the apostle's words uncharitable. So also the great Master of the apostles was considered uncharitable, when He declared that there was only one door into the sheepfold. No other name is given under heaven or among men whereby we must be saved, and no other way than by the ransom. All who attempt to lead to salvation in any other way are branded by the Lord "thieves and robbers." So long, then, as we have strength, we shall endeavor to point out to these leaders, and those led

by them, that they are building on a sandy foundation, without the only ROCK for a foundation, and that consequently, all their faith building reared thereon, must sink, and ultimately fall.

Yet we must be content, as were the Apostles and the Master himself, to be counted of such their enemies, because we tell them the truth. But even at this cost thank God, we are able to save some from the snare of the "great Adversary"--"that old serpent."

We cite the no ransom advocates to 1 Tim. 2:6., which alone out of hundreds of texts, should convince them of their error. It is right to the point, and no amount of twisting can turn it aside. Will they not take it up, and convince and convict themselves of the "damnable heresy" of their teachings, and abandon the heresy, and accept the truth? Why not? We know this would cost the overthrow of much of the error built upon their sandy foundation, and we know that this would be hard for the self-willed to do, but is it not the best thing they can do,--turn right around, and confess the error of their teachings, since they left the rock, and return to it? But if they have done this willingly--if they have knowingly and deliberately counted the blood of the covenant wherewith once they had been sanctified, common, (Heb. 10:29.) denying its redeeming and sin-cleansing power, such, we know, will not return, for the Apostle declares their repentance "impossible." (Heb. 6:4.) But doubtless some, we hope many, of the deceived ones are merely blinded, and have not wilfully rejected the only gateway to the fold of God, and to lasting life.

These no ransom advocates, by the way, will never admit that they deny it; but claim to believe in a ransom in some other sense, just as if there could be any other sense than the one--a price instead of--"a corresponding price." We request them to take that text (1 Tim. 2:6.) with its connections, examine the word ransom therein in the Greek and in the Syriac, as well as in the English, and please show in WHAT sense they believe in the ransom therein taught. It is high time for honest men who do not wish to be deceived, who think the word ransom as here used, may have a sense different

from bought, to examine the matter, and find out to a certainty what it does mean. It not only meant bought, but bought with a price which CORRESPONDED to the thing purchased--a life for a life, a being (soul) for a being, in the sense of instead of or in the place of. We hope they will not dodge the question by telling us what they think the text does not mean, but take up the text and handle it thoroughly and show in WHAT SENSE "the man Christ Jesus gave himself a corresponding price for all." Handle this text thoroughly and honestly, and accept of its teachings as final, and you accept of the ransom in the same sense we do,--the only sense which lutron and antilutron have. There is no getting around this text. If they are resolved not to accept of its testimony, it would be far more honorable to deny it and reject it as uninspired, and cast it away; and with it all those Scriptures which teach that our Lord was the ransom or substitute for all men, giving for them the thing which they had lost all right to, --a "corresponding price."

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R918 : page 1

VOL. VIII. PITTSBURGH, PA., APRIL, 1887. NO. 8.

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R926 : page 1

LET HIM that hath two papers loan one unto them that have none. And as this number is specially suited to new readers, order as many copies as you can use to advantage--free.

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WE commend to every earnest reader desirous of spreading the truth, the plan set forth in last month's "VIEW FROM THE TOWER." Many have acted on it. One brother sold 59 copies of the paper bound DAWN, in part of one week, after the price was reduced. The book sells itself best. Do little talking about it. The Table of Contents and the book itself will do it better. Expect that every intelligent Christian should want the book and talk and act in harmony with that conviction, and your success will be accordingly. We feel sure now of selling the 50,000 proposed, and if the TRACT SOCIETY'S funds will justify, we will certainly try to make it eighty or one hundred thousand.

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R918 : page 1

#### VIEW FROM THE TOWER.

As this issue of the TOWER will be used largely as a sample paper, and will, we trust, reach at least one hundred thousand readers, we take this opportunity of extending to such the right hand of friendship.

The common brotherhood of all mankind, through Adam, is cemented and bound tighter by our sympathy for each other as common sufferers under the curse of death, which passed upon us all. And the weaknesses, and aches, and pains, the blindness and lameness, mental as well as physical, under which we all labor, should quicken our sympathy and love for those who have fallen lowest, or become most blinded. This broad love, thank God, is

ours, as we believe it is His for all his creatures. We come to greet you, and to point you to the cure for all our maladies, and inspire hope and incite you to love toward God, whom you only need to know, to love; and whom you may come to know through his word and his plans therein revealed, which embrace and provide for you and all mankind abundantly.

But our message is specially to the saints, those already consecrated to God, the truth-seekers, the "children of the light," the "little flock," the "Royal Priesthood," the "holy people," the "peculiar people," "The church of the first born" ones, "whose names are written in heaven," the living "members of the one body," of which Christ Jesus is the only head, prospectively "the Bride, the Lamb's wife" and "joint-heir"--you we specially greet, extending to you both hands, sympathizing and rejoicing with you as "new creatures," "partakers of the divine nature," and also sympathizing with you in the weaknesses of the flesh; for we have our treasure (the new mind or spirit,) in earthen vessels.

We trust that our non-recognition of sectarian names, in which some glory, may be no barrier to your communion with us; for let us remind you that the Scriptures recognize sects, and divisions, and party fences, and lines among the true saints of God, only to condemn them as evidences of carnality, contrary to the spirit and teaching of our Lord and Master. The apostle suggests--While ye say I am of Luther, I of Calvin, I of Wesley, is it not a sign of carnality? Is Christ, the head, divided? If so, his body, the church, may be excused for dividing and separating themselves by creeds and party names from others. But were Luther or Calvin crucified for you? Or were you baptised in the name of Wesley?--See 1 Cor. 1:11-13 and 3:4-8.

We address you, then, and desire to know you and to be known of you, not as members of earthly, human, carnal sects, but as we above addressed you, as members with us, and with all saints, of the

R919 : page 1

ONE BODY of Christ, whose names are written in heaven, in our Lord's book of life.

We come to you with a message which fills and overflows our own hearts with joy and praise. The night of the permitted reign of evil is near a close and the prince of darkness, and error, and superstition will soon be bound by the prince of light --Immanuel; and all his works of darkness shall be scattered and undone by the bright shining of the "Sun of righteousness" with healing in his beams, to bless all the race of men for whom he died.

"Go ye forth to meet him"--separate yourself from the world and the spirit of it; come forth out of Babylon, as well as out of Egypt, and flee ye by the narrow way that ye may meet your King and Bridegroom. The time for presentation to him is at hand, and as the Bride makes herself ready (Rev. 19:7), we have no time to waste. Only the fellow-members of the one body can help you, and your assistance is needed to help such that all may shortly enter into the joys of their Lord.

Once we supposed that the grand consummation of the hopes of the Bride would be the death-knell of the world's hope, but now, thank God, as the distorted shadows of the night scatter before the rising Sun of the grand Millennial day, we can see that God's ways and plans are higher and wider than we once supposed. And as it is written, He has put a new song in our mouths--even the loving-kindness of our God. The dawning light shows us that our fear was taught us not of his Word, but by the precepts of men (Isa. 29:13). We find that the prince of darkness, taking advantage of the natural fears of the fallen race, distorted horribly the punishments prescribed for sin by God, making death, the sentence, to mean the very opposite --life in torment, so as to prevent our seeing God's love, wisdom, and justice, and to prevent our full reconciliation to him and our recognition of him as our FATHER.

But now, beloved, as we awake and arouse ourselves, and look unto the Redeemer and Life-giver, we find that the terrible things we supposed so real were only nightmares, from which it is so refreshing to escape.

We have so much to tell you, and it is all so good, we scarcely know where to begin; but in this issue we present some

of the simpler thoughts, just to give you a taste of our heavenly food which is meat indeed, giving spiritual health and strength which we never knew before, instead of the spiritual lassitude, and doubts, and wavering hopes, and fears and gropings in darkness, which once were ours.

The TOWER comes to you as unpretentiously as the ministers of the early church. We present no list of titled and world-renowned contributors, none whose fame would command your attention to the subjects we present. But we come to you with the Bible as God's Word, and seek to enlist your attention to its statements, and your obedience to its requirements, and thus we hope to lead the hearts and minds of some of God's children away from the jarring confusion of precept and doctrine, prevalent among the various sects (divisions) of Christians, into the harmony, beauty, simplicity, and confidence, which come from the study of God's Word and its acceptance as a harmonious whole and a self-interpreter.

It would be natural that you should wonder how these things could be true, yet not recognized long ago by earnest Christians; and why so many of those in the churches manifest such a bitter opposition to things so full of harmony with God's Word, and so fully vindicating the justice, wisdom and love of our heavenly Father.

In answer to your supposed queries, we suggest that if a broad view of God's dealings and revelation be taken, it will be seen that he has a broad, comprehensive, and benevolent plan with reference to men, the order and details of which began to be recognized since Pentecost. The light of revelation shines with special brightness on the ends of the ages. Upon the ending of the Jewish Age, which was the beginning of the Gospel Age, new and special light shone out relative to the blessed privileges about to be enjoyed in the Gospel Age. Remember, too, that it came from the Scriptures, written long before, but which were never before appreciated or understood. Matthew, Mark, Luke, John, Peter and Paul, all quoted the prophecies and applied them to the events taking place in their day--the opening of the Gospel Age. The prophecies had been there for centuries, but the

revelation or understanding of them was reserved for those in the ends of the ages. (See 1 Cor. 10:11.) So now, in the closing of the Gospel Age and dawning of the grand Millennial Age, we should expect the light to shine out brightly relative to God's plans for this incoming age. And so it does. Search and see. Gem after gem of precious truth now glows with unparalleled lustre to the diligent searcher, not because of his superior ability to find it, but because God's due time has come for such to understand it. Soon the blessed bow of promise shall be seen to span the whole heavens, and weeping earth shall dry her tears and shout for joy.

It is no more surprising that these truths relative to God's plan for the blessing of all mankind should have been but dimly seen heretofore, than that the call of the Gentiles to be heirs of the Abrahamic promise, (Acts 11:18; Eph. 3:5,7; Gal. 3:29,) should have been but dimly seen until the Gospel Age began to dawn. We can understand scriptural statements only as they become due. Thus--"Light, (truth, was long ago) sown for the righteous." When due, the light springs up and gradually unfolds. Thus our Father has made abundant provision for the household of faith; and the true servants shall bring forth things both new and old, that the household may have meat in due season. The cause of the opposition on the part of many to the truth now due, is the failure to recognize this progressive and unfolding character of God's revelation of his plans. Most Christians take for granted that good men of the past, who walked in the light then due, had all the truth worth knowing. Knox, Calvin, Luther, Wesley and others were, we believe, good men and sincere, earnest Christians; but more truth is due in our day than in theirs. According to God's plan, the light should shine more and more until the perfect day. Many Christians of to-day make a great mistake, and sit in comparative darkness, when they might be walking in glorious light, because they search the theology of these men instead of the Word of God.

Turn away from musty creeds of times past and give more earnest heed to the ever living, ever fresh, ever unfolding, ever new Word of God. Again, others

take the Bible and search it only for the purpose of seeing how nearly they can make it to fit either their mental or written creed. If your habit has been such, we hope you will at once resolve to lay aside all human teachings as authoritative, and hereafter judge all you hear or read by the statements of God's Word. If you believe anything, make sure that you have Scriptural statements warranting it. Prove all things, hold fast that which is good, and cast away all else.

The action of the nominal church today, relative to the light now shining, clearly resembles that of the Jewish church relative to light in the end of their age. They reject every new ray of light because it would conflict with some cherished theory or statement of their creed. They are so full of their own plans and arrangements for converting the world, that they are unwilling to hear that God has a better, grander, and infinitely more comprehensive way of dealing with evil, and blessing and teaching the world. Their ears are so stopped by the din and confusion of their own religious efforts that they cannot discern the plan of Jehovah.

Satan is doubtless interested in the promotion of the confusion of sects, and stimulates and encourages that zeal which is not according to knowledge, and thus hinders their hearing Jehovah's voice, saying, "Be still and know that I am God; I will be exalted among the heathen: I will be exalted in the earth" (Ps. 46:10). Even so, let every heart respond, "Thy kingdom come, Thy will be done on earth as it is done in heaven."

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page 1

#### EXTRACTS FROM INTERESTING LETTERS.

St. Louis, Mo., March 7th, '87.

DEAR BROTHER C. T. RUSSELL:--I am highly delighted with the February No. W. TOWER, especially so with "The Time is Short" and "No Variableness, Neither Shadow of Turning," and with the March No. which came in this A.M. Indeed I am always refreshed, strengthened by each Z.W.T. more and more, and my heart (mind) swells with gratitude and love to

page 2

God for such interpretations of His Word. The Article "Whose Wife Shall She Be?" is clear, reasonable, manifestly Scriptural, deep, logical and convincing, on a subject which I never saw so plainly before. This only shows how many mysteries are no doubt hidden in God's Word, yet to be revealed to his faithful ones.

I preach more or less every day. My heart is in the work and must do it. O how I would like to spend an hour or two with you, but I am afraid I shall not be able to visit you this next anniversary Supper. If I should have no one with me, I will celebrate the Supper alone, with the Lord, and hope you will not forget me in your feasting and prayers.

Truly yours in the Service of the truth,  
DR. J. R. M\_\_\_\_\_.

Kansas, February 10th, '87.

MY DEAR FRIEND:--I enclose money for two of the paper bound DAWN. The book is beyond rubies. I am also very thankful for the "TOWER" and pray our loving Father may long bless you to hold up the standard of truth. Such articles as "The Time is Short" bring us into very close fellowship: every word is as a nail in a sure place.

I am respectfully      D. B\_\_\_\_\_.

Buffalo, N.Y.

DEAR SIR:--I have enclosed herewith a money order for five dollars, which I desire to give to the TRACT FUND. I received knowledge of the truth through the distribution of tracts in Buffalo by the Society, and I have taken this opportunity to slightly repay for what I have received.

Yours in Christ,      C. B\_\_\_\_\_.

BROTHER ADAMSON writes concerning the plan suggested in the March "VIEW:" "Of course 50,000 DAWNS can be sold and should be, before 1888 A.D. I was reckoning what would be my proportion and concluded on 1000. So I order 20 copies paper bound and find I will have to order 20 every week. Having sold about 100 I must sell at least 20 per week for the remaining 43 weeks of the year. If 1000 subscribers to TOWER would sell each 30

copies during the year, the big part of the job would be over. All could do this at the very low price now decided on, 25 cts. each. I have a small boy here who sold several DAWNS at former prices, 50 cents.

While the discussion concerning the Second death of the incorrigible is going on, I call your attention to Amalek and their figure in history and the Bible. I believe both agree that Amalek was utterly destroyed nationally and individually. But while I saw plainly for some time that Amalekites appear to type those who enter the second death, the reason being given seems to add force. They lifted up their hand against the throne of the Lord after they knew it as such, and never was the Lord's hand lifted to bear so heavily on any other people.--Exodus 17:14-17 and margin.

Well, Rochester is pretty well worked. I have six sets of boys loaning packets. Have articles every week in Sunday papers. I shall encourage all correspondents to try hard to sell 50 to 100 DAWNS a piece this year. Regards, Christian love, and joined by Sister A. J. B. ADAMSON.

New Lebanon.

MY DEAR BRO. RUSSELL:--I have just laid aside DAWN; I was reading "Jehovah's Day;" I am much impressed by what I have just read. Although I have read this chapter previously, yet it came to me under many new and impressive features; hence I conclude that I am but a child in the primary department of the school of Christ; that I have but tasted of the spring-branch, and that the fountain is farther up the mountain side, of which if I desire to drink I must continue to climb.

Well, I am become unpopular to the Reformed sect; they became fearful; so I don't preach for them any more. My own sect begin to mistrust me, but I am not sure what they will do, as I am about the only minister they know of who will preach for them caring nothing as to whether they pay him or not. All that is wrong with me, is that I care as little whether my preaching pleases them, as I do whether they give me anything for it. I am not popular and what is worse (to them) I am not trying to be. I do what I can to spread the truth while earning my living by farming. Yours in our Lord, J. P. M\_\_\_\_\_.

#### TELESCOPIC AND MICROSCOPIC VISION.

The human eye is beautifully adapted to human needs and human enjoyment, yet only when aided by the telescope and the microscope, do we discover those wonders of nature which hold us in mute astonishment. The naked eye gathers in much of the glory that surrounds us, but unaided it cannot explore the seeming secrets of nature.

Assisted by the telescope men view the distant heavenly bodies, and study their order of arrangement, magnitudes, distances, motions, periods of revolution, eclipses, etc., and the causes of their various phenomena; and aided by the microscope we are enabled to study forms of earthly life and agencies of power invisible because of their minuteness. Thus telescopic and microscopic vision together display the glory of God's work. But suppose the eye were so formed as to have naturally both the telescopic and microscopic vision; would it be to human advantage? No, the vision of immensity, were it continually spread before us, would be wearisome to eye and brain, and leave no field for investigation and the joy of finding something new; and the constant vision of infinitesimal matter and life would mar almost every thing of beauty.

As the natural eye is aided by the telescope and the microscope, to behold the wonders of the material universe, so we find the Word of God furnishing both the telescope and the microscope of divine truth. By the aid of the divine telescope we have been enabled to view God's plan as a whole, and to see that it contemplates the highest perfection, glory, and permanent establishment, of all things in the heavens and in the earth. By its aid we are enabled also to study the order of God's plan, to estimate the relative magnitudes of his various promises, to compute the distances in time, to observe the orderly motions in the various parts of God's plan, to mark the periods of the revolving ages and dispensations, and also to discover the causes by which such

changes are brought about.

You who have learned to use it, adjust your telescope again, that you may view the wondrous plan of God, which is wide as the material universe which he created, and includes in its gracious provisions all of his creatures both heavenly and earthly.

Viewing it as a whole, we have seen its order to be, first creation; secondly, discipline and development; thirdly perfection, blessedness and eternal glory. We first find that Jehovah's direct creation began and ended in his Son, our Lord and Saviour, the Alpha and the Omega, the beginning and the ending, the first and the last.--Rev. 22:13.

R919 : page 2

He was the first and only begotten, and by him as Jehovah's agent, is all the divine purpose to be accomplished (Rev. 1:8). In the works of creation he was Jehovah's active agent--"all things were made by him and without him was not anything made" (John 1:3). And now we find him the agent in the development and perfecting of all things. It was Jehovah's power delegated to the Son, and it was Jehovah's glorious plan which he delighted to accomplish. All glory and praise then to Jehovah's infinite wisdom and power and boundless love displayed in his marvelous plan, and honor and praise to Jesus, who delighted to accomplish his will, though it cost him humiliation unto death--even the death of the cross; and praise again to the Father who hath therefore highly exalted him and made him partaker of the divine nature and given him all power in heaven and in earth--that henceforth all may honor the Son even as they honor the Father also.

R920 : page 2

Let glory, honor and praise echo and re-echo to the utmost bound of the vast created universe, planned by Jehovah and accomplished by his power through his worthy, well beloved, and highly honored Son, the beginning and the ending, the first and the last, the Alpha and Omega of his creation. The Father's delight is in the Son, and the Father's glory is manifested in him. Yet the glory of the Son never

has and never will eclipse the glory of the Father. The Father has declared, "I am Jehovah: that is my name; and mine honor to another I give not." (Isa. 42:8.) The Son never attempted to diminish the Father's glory, but always to add to it, saying, "My Father is greater than I," and it is my delight to do his will. (John 14:28, Psa. 40:8, John 4:34.) The glory of the wondrous plan, displayed in creation, redemption, restitution, and eternal perfection and glory of all things in heaven and in earth, belongs chiefly and primarily to Jehovah, and secondarily to his Son, who has been the honored chief instrument in its accomplishment.

Leaving our observations of his creative work, we turn to view the great plan for the discipline and development of his intelligent creatures. We have seen that all were created perfect, yet free to choose good or evil, and that for wise and benevolent purposes in God's economy, evil has been permitted to run its dreadful course in the human race and among some of the angels. We see also that the great plan for human redemption and restoration, is so far reaching in its results as to finally settle the great controversy between good and evil for all time and for all creatures. Evil is now permitted to exist and flourish for purposes of discipline and development, and when this is accomplished, it shall be forever banished, never again to mar the face of God's finished work.

But again, leaving these observations, turn your telescope to the still more distant future. Dimly outlined because of its greater distance, the glorious future of eternal blessedness bursts upon our enraptured vision, beginning at the close of the Millennium with the great jubilee of jubilees, the jubilee of the universe, when Christ shall have put all enemies under his feet (1 Cor. 15:25). There all tears shall have been wiped away, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things will have passed away. And God himself will be with them and be their God.--Rev. 21:3,4.

Having taken these telescopic observations of the outlines of God's great plan, we note the order of its development, and from the data furnished in the Scriptures,

and our observations of passing events, we are enabled to compute the distance in time, even to the final consummation--to the great jubilee of jubilees. We have already marked the completed revolution of several great dispensational periods, and now realize that we are in the ending of another and just approaching the dawn of the Day of Christ, whose blessed reign shall wipe out the last vestige of evil and usher in the universal jubilee.

As we study these great revolutions in their minor details, we discover the principles and causes of their movements. We see that the first dispensation, under the ministration of angels, completed its revolution at the time of the flood, proving the inability of angelic power to rescue man (Heb. 2:2,5); we see the law dispensation closing at the first advent of Christ, proving the inability of man to save himself by obedience to the law; now we see also the gospel dispensation ending, completing the selection of God's anointed priest, who alone can accomplish the great work. At the same time we see the reign of evil completing its course. In all these great and the many minor movements of the various agencies of God's plan which have been brought to our attention, we see the one central and unchangeable purpose of God--the final, permanent establishment of righteousness, peace and everlasting bliss on a basis which recognizes the freedom of the individual will, yet by the tender cord of love links that will indissolubly to the divine will as the only condition of everlasting life and favor.

Seeing the grandeur of the work to be accomplished through our Lord Jesus, and the high honor bestowed upon him by the Father, we are enabled to estimate, to some extent, the exceeding great and precious promises to the members of his church--the "eternal weight of glory" to be shared by his joint-heirs. And indeed this is the chief object and value of these glorious telescopic visions of the divine purpose; and that we may be encouraged to pursue the narrow way to its end, we should take frequent observations.

Astronomers, as they study the material universe, become completely absorbed in it, and seem to live in an atmosphere and to be filled with a joy above other men;

but how much more inspiring are the views  
which we have been permitted to take,  
and the wonderful truths and calculations  
deduced from them? Here is a science  
which towers above every other, and a philosophy  
which, divinely directed, probes  
the hitherto hidden things of God.

But, none can enter the watch-tower of Zion, or use the divine telescope, who do not come with meek and teachable spirit, with consecrated hearts, and a student's purpose to know the truth. To such the Lord will blessedly disclose the riches of his grace.

But what of the microscope? Thus far we have only been glancing briefly at the telescopic visions of God's Word; but what, in comparison, we may term the microscopic views, also wondrously declare the glory of God. They declare his glory most emphatically to the natural man, for they are such as the natural man can more readily grasp and accept. These relate to the natural man, and his restoration to human perfection. The telescopic views are chiefly for those who are "new creatures" and heirs together with Christ. We turn the telescope heavenward, the microscope earthward; and the latter discloses the promises of restitution. Close examination shows the blessedness of that restored estate--perfect human nature--and the necessary discipline to lead the race to it; the judgments of God in the punishments of the wicked for their correction, and rewarding the righteous; and the doom pronounced against present evil systems, ecclesiastical, civil and social, which, defying the power of the Almighty, bind and oppress mankind.

These microscopic views disclose to the vision of faith a physical earth that shall be man's Paradise restored--"The wilderness and the solitary place shall be glad ...and the desert shall rejoice and blossom as the rose. It shall blossom abundantly and rejoice even with joy and singing. The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon....And the parched ground shall become a pool, and the thirsty land springs of water." They point us to the fact that all obstacles shall be removed from the way to holiness--"No lion shall be there, nor any ravenous

beast shall go up thereon; it shall not be found there, but the redeemed shall walk there." They show that all eyes and ears shall be opened to receive the truth, to be instructed in the right ways of the Lord-- "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame leap as a hart, and the tongue of the dumb sing." They tell of the joyful progress of mankind toward perfection under that wise and beneficent reign of Christ-- "And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." -- Isa. 35.

Thus these microscopic views reveal the blessed transformation which not only awaits mankind, but which also awaits the earth, which was "made to be inhabited."

"And still new beauties do we see,  
And still increasing light."

Let every child of God search out these treasures of divine truth, long buried by divine wisdom, for our present comfort and joy, and proclaim to the world the blessed assurance that its paradise is to be restored, and that the great Restorer is soon to begin the glorious work.

Truth on every subject has always met with opposition. Science and philosophy have had to contend for every inch of footing gained. The use of the telescope and microscope were once condemned as improper prying into God's secrets. And none the less is the searching of the Scriptures, thus making use of the Divinely-given telescope and microscope, opposed

to-day on the very same ground--an improper prying into the mysteries of God.

Blinded indeed is that child of God who cannot discern such sophistry, and the dark source from whence such suggestions come. Does our Father give us a revelation of his will and purposes, and forbid our study of it? Let us search and see, and be filled with the spirit and inspiration of these blessed truths; so shall we be enabled to run joyfully and with patience the race set before us.

MRS. C. T. R.

## IS THIS YOUR GOD?

The fool hath said, there is no God;  
And skeptics sanction with a nod;  
Because the churchling cannot tell  
Why God has made a burning hell:  
    A burning hell, and full of woe,  
    Into which the race must go:  
    A place where Satan rules supreme;  
    Where Saints look on calm and serene:  
A place where all must howl in rage,  
Except the few whom grace engaged--  
A few whom God is pleased to save,  
And plant above the fiery wave,  
    To view with joy and happiness,  
    Their brethren in their deep distress.  
    No deep concern in these is found  
    For fallen man in misery bound.  
A drop of water is asked in vain,  
And scoffed at by the elect train.  
A wailing host bemoan their fate;  
A chosen few laugh, ah! too late!!  
    An idol, grim, o'errules, with rod,  
    This scene of riot, as a God.  
    Is this your God? Not such I own  
    Whose will in heaven and earth be done.

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Man views himself and sees within  
A noble creature marred by sin;  
But from the debris of the wreck  
A promise rises as a speck,  
    And in the darkness of that day,  
    Shines as a dim lamp, far away:  
    Amid that darkness as of night,  
    The lamp gives forth a feeble light.  
In course of time the promised oil,  
In this same lamp makes night recoil;  
The night will flee, but leave behind  
A lasting lesson to mankind--  
    A lesson in which he learns to know  
    The awfulness of sin and woe;  
    Of death, and what it cost to save  
    Man from the power of the grave.

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There is a God, the humble say,  
Whose plan reveals a coming day,  
In which His Judgment will disclose  
The cause of all our pain and woes.  
    When Christ, the Mighty One, shall be  
    The king of heaven, and earth and sea,  
    His Saints shall share with him the Throne,

With Him shall reign, from zone to zone.  
The scepter wielded in His name,  
Shall make the nations know His fame.  
His power shall reach from land to land,  
And lead sin's captives by the hand  
From out the charnel-house of death,  
To reinstate them by His breath.  
In that great age the Law will be  
So clear and plain that all can see  
Its purpose, and His right to reign,  
And Law and Order to maintain.

When thus far God's revealed plan  
Shall have been wrought with sinful man,  
Then each abiding soul shall claim  
A right to live in Jesus' name.  
But he, who will the Law abuse,  
Shall be cast out as base refuse;  
Deprived of life, deprived of breath,  
A victim to the "Second Death."

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When every soul which Jesus bought,  
Shall have been to perfection brought,  
The Age of glory will begin,  
With man forever freed from sin.

No evil then will mar the race,  
The cause of it will have no place;  
For God has said and cannot lie,  
The soul that sins shall surely die.  
Hence into the lake of burning fire,  
He casts the tempter with all his ire,  
From which there can be no salvation,  
It simply means--annihilation.  
A glorious host exulting sing  
Hosannas to the heavenly King,  
Whose plan to full perfection brought,  
By far transcends their highest thought.  
Is this your God? Him do I own:  
His will in earth and heaven be done.

J. P. MARTIN.

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R967 : page 3

"THEIR fear toward me is taught by the  
precept of men."--Jehovah (Isa. 29:13).

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R888 : page 3

ENDEAVOR to be always patient with the  
faults of others, for thou hast faults and  
imperfections of thine own that require a

reciprocation of forbearance. If thou art not able to make thyself that which thou wishest to be, how canst thou expect to mould another in conformity to thy will?  
--Kempis.

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R921 : page 3

#### I AM NOT ASHAMED OF THE GOSPEL.

"I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation--to every one that believeth." --Rom. 1:16.

The gospel, the good news or good tidings, is so good and so grand, that those who really see and understand it, have no occasion for feeling shame when they tell to others all they can of its height and depth, and length and breadth.

It needs no apology on God's part, neither on the part of any of his ambassadors. In this respect it differs from all human theories which claim to be the gospel; for all schemes of human origin are necessarily imperfect, like their formulators. Of God's work alone can it be said, "His work is perfect." His thoughts are not as our thoughts, nor his ways as our ways; for as the heavens are higher than the earth, so are his ways higher than our ways, and his thoughts higher than our thoughts. --Isa. 55:9.

Much is taught by those claiming to be true shepherds of God's flock which God has never authorized--much that misrepresents his character and plan. To ascertain, therefore, what is God's truth we must have some way to decide what is human theory, and what is really the plan of God, which he declares is much higher than human expectation.

Some feel bound to take some very generally received view and therefore inquire, What do the majority of mankind believe? But they soon find that the vast majority are heathens who have purely their own human ideas, and are entirely unguided by a divine revelation. The next inquiry is, What do those believe who accept of the Bible as a divine revelation of God's plan? When the answer comes, that those who accept the Word

of God, are divided into hundreds of sects and factions, some larger and some smaller, some older and some newer, and that these contradict each other and oppose each other on almost every point of doctrine, while all have earnest advocates, and include among their adherents some pious, God-fearing people, the question becomes a most perplexing one--Which of these sects of Christendom is right?

Interviewing the various sects we are warmly received, and by each assured that they have the matter right--they have the "good tidings of great joy" and know well the great plan of the Infinite God. And then they begin to tell us, some with one modification and some with another, that the good news which God has declared shall be for all people, is really good news for only a few, and dreadful in the extreme for the vast majority.

They tell us that the vast majority are to be tortured unpitifully throughout ages of ages--eternity; and that a "little flock" a mere "remnant" or "handful," is to be saved from that awful torture (whether by an election with which they have nothing to do, or whether otherwise chosen, these sects do not agree). And the eternal and monotonous service of this handful of favored ones shall be to watch their groaning, agonizing, tortured fellow beings, among them close relatives and dear friends, and the meanwhile sing praises to God for such a manifestation of his love (?) and justice (?). To do so, their tender feelings of sympathy and compassion would have to be changed to feelings of fiendish brutality--otherwise they could not enjoy such an eternity.

We confess that if offered our choice between the two classes, whether we would be with such a God to all eternity and hypocritically sing his praises, while witnessing such fiendish torturing of fellow creatures, perpetuated by his will and power, to gratify such horrible malignity, or whether we would choose to honestly denounce his injustice, and to share the torture, we know not which would be preferable. Surely we would a thousand times prefer to be blotted from existence, rather than share in such a carnival of

horror, anguish and woe. Ah! there is no "good tidings" about that message. Not only is the joy for all people lacking, but it contains joy for none. Satan himself would weary of such horrors and diabolic pleasures, before eternity had fairly begun.

Heart-sick, we turn from their revolting description, inquiring if this be the "good tidings of great joy which shall be to all people," what would bad tidings be, in their estimation? With confusion and a blush of shame, our friends begin to apologize for God and his plan, and finally they confess, that they do not understand it, and that their Confessions of Faith contradict their own sentiments of justice and right, that they received their ideas largely through the traditions of their forefathers, from which they only find relief in the thought, that the Judge of all the earth will do right.--Gen. 18:25.

Ah! well we know that their hearts are better, purer, more just and more Godlike, than their creeds. Thank God that it is so. But as reasonable beings why accept and teach that which their own hearts as well as the Scriptures brand as a most wicked slander and blasphemy on the character of the God they worship, and whom in spite of their false theology they love? All should see that such confusion of thought and such misrepresentation of the character and plan of God comes of the blinding influence of Satan through sects and creeds. And why blindly support the various clashing creeds which your conscience in spite of long years of training, declares unjust, ungodlike and unholy, and a libel against the all-wise and benevolent Jehovah? It is very evident that such a message is not the gospel, not the "good tidings of great joy, which shall be to all people." It is very bad tidings --the most awful tidings which ever reached the ears of men. But thank God, this is not his message, his gospel. It originated with the great Adversary of God and men, who took advantage of man's fallen condition, selfish ambitions, etc., mixed these horrible and distorting errors with a little truth, called it gospel and placed it in the hand of Papacy, who in turn caused all nations to drink of her mixed wine of "wrath" (Rev. 18:3). Her message has intoxicated the world,

taken away reason and blinded the eyes of men to the truth.

If this doctrine of eternal torment were true, it would be better far that man had never been created; for the torture of billions of beings eternally could never be compensated for by the joys (?) of others witnessing their torture, even if the numbers were reversed--if the few were in torture and the majority witnesses in glory. In fact, for those of noble mind and impulses to witness the tortures of others, would more than mar every joy; it would be torture to them, from which they would gladly escape in annihilation.

If such be the natural feelings of fallen, imperfect men, what would be the sentiments of the perfect man, as originally created--in the likeness of God? To worship such a God, as we have described to us by the various Christian sects, to sympathize with such a plan, and to be in full harmony with it, would require the obliteration of every impulse of love and pity, the extinction of every noble trait and feeling. The logic of such a gospel would be to prove the great Creator an arch-fiend, cruel and malignant in the extreme. And all who now are seeking nearness to God and to his spirit would need to be changed to fiends also, to enjoy witnessing such an awful, eternal carnival of torture.

But thank God! His ways and plans are higher, not lower than ours, and even our best minds and most just and noble hearts, need the direction and inspiration of his Word to enable us to grasp even measurably, the heights and depths and lengths and breadths of that wisdom, love and power which his glorious plan reveals. We must enter into closest sympathy, before we can see what God has wrought and praise him as we ought.

The great cloud of error which overspread the plan of God in the second and third centuries, and which deepened into a death pall under Papacy's supremacy, has been but partly cleared away since the thunder-storm of the Reformation, and nothing will scatter it fully, until the Sun of Righteousness shall be fully risen. But now in the dawn of that grand Day the "friends" of God are privileged to see and know concerning his plans, that which the masses of God's professed

children, blinded by the various obscuring influences and agencies of Satan--priestcraft, tradition, etc., cannot yet see.

The gospel which the apostles preached was not such bad tidings, and they were not ashamed of it and had no need to blush or apologize for any part of it. Nor did they keep back a part: Paul declares, "I have not shunned to declare unto you all the council of God." (Acts 20:27.) In every part of it he could greatly rejoice, and of none of it was he ashamed. In all of this whole council of God, Paul said not one word about the everlasting torture, mental or physical, of a single member of the human family. Why? Because that is no part of God's plan. Not one creature that God has made will be tortured everlasting. The thought is absurd in the extreme and contradictory not only to every element of the divine likeness in us, but contradictory to every testimony of God's word. The theory is supported only by creeds, formulated in the darkness of past centuries by mistaken men, who had not fully escaped from the influence of Rome's mixed wine of wrath, many of whom undoubtedly were conscientious and all of them probably much better than their creeds--much more just and benevolent than they represented God to be.

Even in the Bible this blasphemous doctrine has sought to entrench itself, putting a gloss and coloring upon certain passages, favorable to this wrath-intoxicated view, as for instance the misuse of the words hell, damnation, etc., which, with the meaning generally attached, grossly misrepresent the true sense of the Greek and Hebrew terms. (See TOWER for May, 1886.) They have succeeded also through hymns and commentaries and catechisms in twisting and coloring some of the parables and "dark sayings" of our Lord and certain parts of the symbolism of the book of Revelation (which book as a whole they do not profess to understand), so that under this false light these seem to favor their bad-tidings. But when the light of the knowledge of the goodness and glory of God, shining in the face of Jesus Christ, shines into our hearts and illuminates our understanding, it makes every parable and every symbol eloquent in the praise of divine justice,

wisdom, love and power; and to form part of the "Good-tidings of great joy, which shall [sometime] be to all people."

Thank God, all who thus see light in his light, from his standpoint, are "not ashamed of the Gospel of Christ." The question then arises, Whence this light, by which we may see the glory of God, in the harmony and symmetry of his plan. If none of the various sects claiming to be the church of Christ possess it, where shall we look for it? We answer, It beams from

#### THE WORD OF GOD.

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While the various denominations each claim to accept the Bible as the rule of faith, the fact is, that they do not do so: hence the jarring discord of their teachings on almost every doctrine.

While education and habit of thought have much to do with our way of looking at matters, yet to suppose that honest minded men, whose sole desire is to learn the will and plan of God could each go to the Bible, desiring to there be taught of God, and then arrive at all the dissimilar religious views we see about us, would

R923 : page 3

certainly imply one of two things: either that God's Word is not a revelation, but a deceiving enigma--a labyrinth of confusion, or else that man in his fallen condition is so wretchedly twisted, that it is impossible for him to reason with his Creator or to understand the Scriptures.

But the Lord and the Apostles as well as common sense contradict both of these views. Paul says "The holy Scriptures are able to make thee wise"--"That the man of God may be perfect, thoroughly furnished." (2 Tim. 3:15-17.) And our Lord said, "If any man will do his [my Father's] will, he shall know of the doctrine" (John 7:17). Consequently we must look elsewhere for the fault, the cause of this discord of jarring sects and creeds. And if it is not the Bible that is to blame, it must be that professed Bible students do not study it properly. Yes, it is here that the fault lies. Earnest, zealous,

Christian men and women come to  
the Bible with prejudiced minds, full of  
creeds and theories of various sects, to  
which they are strongly attached by

R923 : page 4

chains of veneration, and habit, and family  
ties, and social ties, and fears, and pride,  
and spiritual laziness. They come to the  
Bible not to be taught of God, but to  
prove to themselves and others, that their  
theories or the theories of their sect ARE  
RIGHT. And by ignoring passages or  
their contexts, which do not suit their  
views, and by bending and straining others,  
each seeker generally gets what he  
seeks, and confirms himself in his prejudices.

At the same time, thank God, he  
that seeketh truth and submits his own  
will, and the theories of all others, to the  
light of God's Word, desiring to find the  
truth and to discover the error, is not left  
in darkness, doubt and confusion, but  
"shall know of the [true] doctrine."

Nor should we ignore the assistance of  
any of God's children in seeking an understanding  
of the Scriptures, but we  
should give attention to them only so far  
and so long, as they teach and explain  
the Bible, in harmony with the Bible.  
Whenever we find a brother, a teacher,  
either of high or low degree, in learning  
or talents, ABLE TO EXPOUND and to harmonize  
the Bible with itself, our attention  
should be earnestly given; for such a one  
is a teacher sent of God, and we are safe  
so long as we prove all things by the  
Word of God, and accept of theories and  
interpretations not because of the teacher,  
but because of the Scriptures, which his  
teachings show forth and harmonize.

But religious teachers of to-day would  
be almost ignored, if this rule were followed,  
for they know little of the Bible  
except some passages committed to memory  
in youth, and some looked out for  
special occasions. And three-fourths of  
all the discourses, delivered in Christian  
pulpits, if examined by the average hearer  
in the light of the text chosen and its connections  
with the preceding and succeeding  
verses, would be found at wide variance and  
often directly contradictory of the Word of  
God. But satisfied with their sect, the  
many "at ease in Zion" think not of

searching the Scriptures, nor of proving or disproving the doctrines proclaimed.

As for the teachers, with many it is a business or rather a "profession" merely. They were taught in seminaries not how to search the Scriptures, but the reverse--not to study the Bible, nor to expect to learn anything from it; for if they should learn anything new by their search, it would of necessity be something their sect would not endorse, and hence they would come in conflict with their party and its theology and be cut off. They are taught the theology of the sect controlling the seminary, and are expected to know and teach neither more nor less so long as they are in its ministry. In fact, generally they are bound by a solemn vow to believe and teach according to the creed of the sect strictly. Why then should they urge their students to "Search the Scriptures?" Rather, like the Church of Rome their influence is exerted to restrain investigation within the sectarian limits. With the implied threat of disfellowship, they urge their ministers and students not to search continually for truth, but to accept the voice of their sect as infallible. They do not openly proclaim their sectarian infallibility and the bondage of their ministers for very shame, remembering that this was the very ground on which their founders originally protested against the church of Rome, claiming the right of individual judgment in the interpretation of the Scriptures--hence the name Protestants.

Were it not for this sectarian influence over the members and teachers of the sects, how quickly might all the saints who hunger and thirst after truth come into unity and harmony of spirit and doctrine--all teachable and all "taught of God." The Word of God would be more reverenced and would be "quick and powerful," while an "ear-tickling," world-serving, sect-bound clergy would be justly despised. This state of things is even now at the doors. The reason it is not more noticeable is, that the saints, the truth-seekers, are comparatively few, the great mass of the nominal church (all sects) being children of the world, unconsecrated, deceived by their teachers into the false assumption that they are Christians, and that by joining the sect and adding to its numbers and wealth they

are joining the real Church of Christ,  
whose "names are written in heaven."

Convinced then, that we must individually  
seek the good tidings in God's  
Word, let us next inquire, What is the  
Gospel, of which we and the apostles and  
our Lord need not be ashamed?--

#### WHAT IS THE REAL GOSPEL?

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The real gospel is like a tree, it has a trunk or central part and out of this central glad tidings as branches, proceed various favors, each of which is a special additional feature of the "glad-tidings." The trunk, the primary "good tidings," is the news of our ransom: That Christ died for our sins, and thus redeemed us from sin and its penalty, death, by paying a corresponding price (1 Tim. 2:6) for Adam and all his race. And in consequence of this redemption he shall in due time deliver all from the dominion of sin and death into the liberty and favors of children of God, forfeited for all by Adam. The assurance which this gives is, that all that was lost through Adam shall be restored through Christ, who declares that he came into the world to seek and to save that which was lost.

Adam held the blessings and favors of God (life, etc.) conditionally: If obedient, he might enjoy life and home and divine favor forever. His failure terminated his trial, and God sentenced him to death as unworthy to ever enjoy the blessings originally offered to him. Our Lord Jesus redeemed all the race from that condemnation, by enduring the death penalty for all as the representative of Adam, and thus he provides a renewal of the original favor of life, and renews the trial, making it this time an individual test of worthiness or unworthiness to enjoy the divine favors everlasting, the condition again being obedience.

God's plan is, to make the sinner a party to his own recovery, by arranging that an interest in Christ's meritorious sacrifice, our ransom price, can be had upon one condition only, namely: The sinner must desire and strive for reconciliation with God and must recognize Jesus' sacrifice as the only ground for that reconciliation.

In other words faith in the ransom is made as indispensable to the sinner's salvation from condemnation, as the giving of the ransom. Being thus justified by faith in Christ, he is granted a new trial for everlasting life, the condition of which is obedience to the extent of ability, as step by step they are directed and disciplined up to full perfection of being. Hence the importance of telling all men of the redemption accomplished, and the importance also of their accepting the message by faith. Everyone believing in him shall not be ashamed. Whosoever shall call for mercy and reconciliation, upon the name of the Lord, shall be saved, recovered, to that which was lost. But none can call upon the Lord without knowing of him; hence the necessity not only that Christ should give "himself a ransom for all," but also that it should be "TESTIFIED [to all] in due time." Compare Rom. 10:13-15 with 1 Tim. 2:6.\*

So then this message, that a ransom has been given for all, which guarantees a restitution of great privileges and favors once forfeited, is the very center and body of the "good tidings," and it is proclaimed in order that sinners may believe it and thus obtain its favor of reconciliation and a new trial for life. But so fallen and prejudiced has mankind become, that he is an easy prey to his great enemy, Satan, who blinds the eyes of the vast majority, so that they cannot and do not see the simplicity and beauty of the divine remedy for sin and its sting--death. He blinds many with superstition and degradation, many more with priest-craft and false theologies, which misrepresent and distort the plan of God; and those in a fair way to receive the light, he blinds and chokes with thorns of care and thistles of wealth, so that few thus far have really heard with unprejudiced ears this gospel of great joy, which shall yet be unto all people.

So then, if there be not a future time more favorable to their hearing than the present, the "good tidings" would not be "to all people." But the plan of God provides for all and the ransom covered all and the declaration is, that it "shall be to all people;" and this implies not only a testifying, but also a hearing. This implies

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\*The context to the above, Rom. 10:18, will be treated in our next issue and will be shown to be in fullest accord with all the deductions of this article.

R924 : page 4

also an awakening from death of those who have not heard, and also the binding or restraining of Satan's power at such a time, so that all may hear of God's favor, call for the favor he provides, be reconciled to God through the death of His Son, and have their second or individual trial for life everlasting.

Meantime God knew of the blinding influences of the world, the (fallen) flesh and the devil, and could have counteracted them as easily during the Gospel age as in the Millennial age, but another feature of his plan made proper the permission of Satan and evil until the end of this age. This part of the plan constitutes an additional feature of the gospel or "good tidings," which applies not directly to all people as the other, but to a "few," a "little flock." This feature or branch of the gospel is concerning a "high calling," a "heavenly calling." It is not independent of the other "good tidings" however; quite the reverse, it grows out of the good tidings of the ransom, as a branch grows out of a tree trunk, and yet rests in it as a foundation. In this figure of a tree the roots illustrate the divine wisdom, love, justice, and power, which though entirely out of sight, are the real sources of every favor and blessing, which has been or shall yet be developed in the full completion of the plan of redemption. The main central branch, representing the call during the gospel age of the little flock to the divine nature, is an ingrafted branch, whose fruitage will be very choice, (the few of the divine nature), while the many natural branches, proceeding from the trunk of this tree, will represent the manifold favors and blessings of God; and the fruit from these brought to perfection will be humanity in general. As in our figure every branch, natural or ingrafted, depends upon the nourishment supplied by the root, through the TRUNK, so all favors are from and directly supplied to us by divine wisdom, love and power, the root which holds and supplies all favor,

and yet all comes through the RANSOM, which our Lord Jesus gave for all, which is the central trunk. A branch or twig, attempting to grow up out of the roots directly and not out of the trunk, we call a "sucker." It can bring no fruit to maturity and is cut off. So every one attempting to deal directly with the divine supply, ignoring the ransom, is cut off as a thief and a robber.

During this age the natural (favors) branches have been kept pruned off, so that they could not bear fruit until the special or ingrafted branch "of the divine nature" had brought forth its fruit--the "little flock," "the body of Christ." Their portion is that of favor added to favor, good tidings added to good tidings. Redeemed and reconciled and offered a new trial for life, like all the rest of their race, these who have heard and accepted during this age, have been invited to become joint-heirs with Christ in his glory and honor and kingdom to come, by which Satan will be bound, and the "good tidings" of ransom and restitution made known to all, for faith and acceptance. With Christ, their Redeemer, as well as their chief or head, these are now being prepared by obedience and suffering and trials of faith and patience for opening the blind eyes, unstopping the deaf ears, and lifting up the fallen, until all shall know the Lord from the least to the greatest--until the knowledge of the Lord shall fill the whole earth, until all branches of divine favor, proceeding out of the ransom for all, shall have brought forth as fruitage a perfect race enjoying all that was lost and redeemed.

Even now amid opposition and weaknesses and discouragements, at the cost of much self-sacrifice the members of the body of Christ delight to do what they can of this work of blessing and lifting up the fallen and depraved, and thus they prove themselves worthy of the grander, glorious, and successful service as God's co-workers and ambassadors of the future.

So then we find, that the message which God has sent us, preaching peace and life by the blood of the cross to every one that believeth, is indeed the central good tidings. And since it shall be testified to all in due time, we see, how it will be good tidings "to all people." This is the "everlasting

[good news] gospel," mentioned in the symbol of Rev. 14:6. It already is being sounded forth and must during the Millennial age now dawning, reach every nation and kindred and tongue and people.

Paul says, that God declared this gospel beforehand to Abraham, in the promise: "In thee and thy seed [Christ, and his little flock of overcomers--members of his body, Gal. 3:16,29] shall all the families of the earth be blessed.--Gen. 28:14. This good tidings, given to Abraham, is exactly the same we here present, the blessing is the reconciliation and a second trial under most favorable circumstances for all the families of the earth, secured by God's favor through the ransom for all, given by Christ. The message to Abraham, of the blessing of the world, incidentally hints at the "high calling," showing the "seed" to be highly exalted as God's agency for blessing all. And Paul points out this seed, saying--"Which seed is Christ" (Gal. 3:16); and "If ye be Christ's, then are ye Abraham's seed and heirs [of this high honor] according to the promise."--Gal. 3:29.

When the angels announced the birth of our Saviour (though they saw not the philosophy of the divine plan of redemption and reconciliation, as God has since revealed it to his saints by his spirit) they added the Hallelujah chorus, "Glory to God in the highest, and on earth peace, good will toward men." They sang prophetically of the grand outcome of the message they bore, the "good tidings of great joy, which shall be unto all people."

This is indeed the glad tidings, and who that realizes it as such, does not feel that God's plans are higher than man's plans, and his ways higher than man's ways. With the Apostle Paul we may well with reverence exclaim, Oh, the depths of the riches both of the knowledge and wisdom of God!

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R924 : page 4

"JUST AND TRUE ARE THY WAYS."

"I am not ashamed of the Gospel of Christ... for [i.e. because] therein is the righteousness [justice]

of God revealed to [our] faith, for [our further] faith."--Rom. 1:16,17.

While the gospel which Paul preached was "good tidings" to men, it was tidings which did not dishonor God, but on the contrary showed forth and magnified his justice and his law. Suppose Paul had preached, saying--"Ho sinners! God sends you a message of joy, that he has concluded, that the original sentence upon mankind--death--was too severe, and he now sends you a word of promise, that he will release you and restore you to life by a resurrection, shortly. So many of you as believe, rejoice and enter his service." Such a message would have been good tidings to men, but therein would be revealed not the justice [righteousness] of God, but injustice, unrighteousness. Such a message would be an admission of error and injustice on God's part in the original sentence.

Or secondly, suppose Paul's message had been, "Give ear, O sinners, God now sends you a message of pardon. You are guilty, and under condemnation of death justly; not one feature of the death sentence was unjust or unmerited, but God has changed his plans, and proposes to set aside his own just verdict and allow his love to rule him now, as he at first allowed his justice to rule him. He therefore offers pardon to all who will accept of it, and full restoration to all he once took from us."

Such a message might seem to men to be good tidings, but therein would be revealed unrighteousness, or lack of justice on God's part; for while claiming, that his original sentence was just, he would thus be undoing his own just work, which would be rank injustice. According to Justice it would be as wrong, as unjust [unrighteous], to let a guilty one go free from the just penalty of his guilt, as to punish one not guilty. Justice would be equally violated in either case. So if this had been God's plan, Paul would have been ashamed of it; for therein would have been revealed injustice on God's part.

Besides, if God was sincere and honest and just in his original sentence upon the sinner--death--were he afterward to as sincerely and honestly reverse his own decree and pardon the guilty, it would show change on his part: that he like fallen imperfect

human beings is ruled by impulse,  
whiles just and whiles unjustly loving. If  
such were our view of our Creator, what  
dependence could we place upon his promises  
more than on his threats? If he  
should change and clear the guilty, whose  
life he once declared forfeited, might he  
not change again and rescind and recall  
the unjust pardon and inflict the just penalty?  
If he changes his plans even once  
in six thousand years, we have no security  
for eternity. Such a plan would leave us  
as uncertain of God's promises and threatenings,  
as many earthly children are uncertain  
of the promises and threatenings  
of their parents. Such a message, when  
thus examined, would not really be very  
good tidings, and Paul would be ashamed  
of it, for therein would be revealed the unrighteousness  
and changeableness of God.

Or thirdly, suppose Paul's message had  
run thus: "Beloved, I have a glorious  
message for you from God; it is this: God  
wishes you now to know, that he is about  
to restore and bless you, and wishes you  
to come into harmony with him and his  
arrangements. God in the past has only  
deceived us, but thus did evil that good  
might come; but now he will deceive us  
no more. Adam's trial and fall, and  
through his fall from divine favor, the fall  
of all, was a farce, and the sentence of  
death, dust to dust, pronounced in Eden,  
was a mere deception. God never meant

such a penalty, though he pronounced it.  
And for thousands of years God has simply  
been pretending wrath and death against  
sinners, and has brought pain, and trouble,  
and death on the world, to carry out his  
great deception. Really, God never meant  
what he said, that death should be the wages  
of sin; and he never will inflict such  
a penalty--it was all a deception. Now  
God is telling us the truth, telling us of  
his love and favor; he is no longer trifling  
with us; and presently he will remove present  
evils, which he put upon our race not  
as a penalty, for we never really and justly  
deserved it, but he put them upon us as  
a blessing, which shall be for our good."

What kind of "good tidings" to men would this be? It might be considered good news in that it would hold out a hope of escape from the pretended but unmerited chastisement for sin, never imputed to them by God; but such a message would proclaim God a liar; and any message from so unscrupulous a being would be unworthy of the slightest acceptance or credence. And such a message should not be heeded at all.

So, then, none of these is the gospel of Christ which Paul preached, and of which he was not ashamed; for Paul's message revealed the righteousness, the justice of God, which these do not. Besides, in none of the above is Christ a necessity, though some of our day who preach one or other of the above gospels of the unrighteousness of God, drag into their message the name of Christ and his example. But Paul's message was not good tidings, with which Christ's name and example merely were connected, but good tidings of Christ, making him and his sacrifice the basis or foundation of the good tidings.

And fourthly, let us suppose Paul's message to drag in the name and example of Christ, as so many now preach it and believe it, thus: "Oh! sinners, I come to you with the message of reconciliation! God is pining for your love and favor. He has been trying to draw you to himself for thousands of years, and finally sent his Son to tell you that he loves you and wants you to love him. Do not believe those parts of the Scripture which teach that 'God is angry with the wicked;' ignore those also which speak of the wrath of God now revealed against sin and sinners, in death and misery, as we see them all about us; endeavor to bury your senses and believe that God is not, and never was angry with the wicked; and believe also that death never was and never will be the wages of sin. Cast such Scriptures and facts from your minds, if you find no way of twisting them to fit this message. Then, accept of this as God's message: God wants you to look at Jesus and his perfect, sinless life and to follow his example perfectly. Do this and you shall have life and every favor of God. But you had best, when talking of this matter, use the words Ransom and Sacrifice for sins, often, so as to draw attention

away from the fact that this gospel contains no thought of a ransom from guilt, condemnation and death, and no thought of a sacrifice, except it be that each sinner would thus sacrifice his own sins. This thought we could not admit unless by supposing that Christ Jesus was a sinner and sacrificed his sins, and that thus sinners are to follow his example and sacrifice each his own sins. Should this point be noticed by any who do their own thinking, pass it over by saying that the philosophy of the plan of salvation cannot be understood; and thus smother the objections."

Of all the foregoing this is the most deceptive, in that it furnishes greater opportunities for misapplying those scriptures which applied and were given to the Jew under Law, and not under favor in Christ, and those also which mention the privilege of saints, already justified from sin by faith in Christ's blood, to join with Him in sacrifice, becoming so far as possible imitators of him, not in putting away their sins, (He had none and theirs are already reckoned as blotted out), but in sacrificing pleasures and interests not sinful, for the good of others.

This is the weakest of all these four false messages for it embraces all the defects of the others and adds to them. This message ignores the Scriptural penalty for sin, as well as the fact of death, offering no solution for the same. It thus implies, either that no sentence was pronounced and that man has been unjustly punished thus far, or else that God will unjustly ignore, and set aside, and cancel that sentence, having changed his plan. And lastly, after all this, it has no "good tidings" in it; for it lays down conditions which no sinner can comply with: namely, following Christ's example perfectly. No saint (justified from sin and restored to divine favor through faith in the sacrifice for his sin which Christ gave, and supported and helped in every time of need), can hope to follow his Master's example perfectly, and how useless would it be for a sinner to attempt it (unjustified by faith in the ransom, unreconciled, still under condemnation, the merits of Christ not imputed to him, to cover as a robe of righteousness his filthy rags;) and how absurd to tell such to go to God and be reconciled by following the example of Christ.

No, there is no good tidings in this to any who can and do use their reasoning powers. They see how the whole Jewish nation for hundreds of years tried to commend themselves to God by good works, yet all failed; and by works and sacrifices none were reconciled or justified. Faith --faith in Christ's finished work on our behalf--a ransom, corresponding price, given for all, is the only ground of reconciliation, on which the sinner can come to God. All his works and sacrifices are blemished, dead and unacceptable, until he is reconciled to God through the death of Christ, the just one who died for the unjust, to bring us to God. Thus we who were as sinners afar off, under condemnation, are brought nigh to God--within reach of divine favors, blessings, and promises, by the blood of Christ.--Eph. 2:13.

The Gospel, the good tidings of great joy which Paul preached, not only did not reveal God as changeable, unreliable, and unrighteous, but on the contrary it did reveal a plan, by which the justice, as well as the love of God came to our rescue, for having so loved us as to provide our ransom, He is just to forgive us our sins once atoned for "by the death of his Son." This gospel admits of our guilt. It admits the death-penalty to be the just wages of sin. It acknowledges the facts of dying and death all about us, as effects of that penalty pronounced upon our perfect representative, of whose condemnation to death we partake by inheritance. It acknowledges that this penalty, being a just one, can never justly be set aside. Paul's gospel shows how the Son of God became a man, perfect and sinless like our representative, and then gave himself a ransom or corresponding price for Adam, and hence for all who were condemned with him, through his failure. This was the foundation fact of Paul's gospel. The second part was, that Christ having thus paid our ransom price, by meeting the full demands of justice, against Adam and all whom Adam represented in his failure --a man for a man--his resurrection in another and higher nature proved that God had accepted and rewarded his sacrifice of himself, by thus creating him again and highly exalting him even to the divine nature; and this not by taking back our ransom price--his sacrificed humanity

--but allowing it to remain dead to all eternity, that we might go free. He now lives, the divine Christ, to accomplish for all in due time the blessings which as a ransom for all he secured by his death as "the man Christ Jesus." God can and will now justly, JUSTIFY freely all who call upon him for it, through him who is the "way and the life," who redeemed us with his own blood and now lives, exalted and powerful, in due time to release, restore, and bring back to harmony with God all the redeemed ones who will accept of his favor, when brought to a full knowledge of it. This basis of all that Paul preached, he declares in few words, saying: "I delivered unto you first of all [as the foundation of the gospel] that which I also received [first of all], How that Christ died FOR OUR SINS according to the Scriptures," and rose again the third day for our justification.

--1 Cor. 15:3,4; Rom. 4:25.

Another feature of the Apostle's message built upon this, was, that as the ransom had been given for all, and as believing thereon was the only way by which any could receive the benefits of that ransom (a second chance or trial for life) THEREFORE it must sooner or later be testified to all.--1 Tim. 2:6.

Another feature of his message was concerning further favor, open to justified believers during the Gospel age, namely, "access into this grace (favor) wherein ye stand," rejoicing "in hope of the glory of God" (Rom. 5:2). Access to justification, divine favor, harmony and peace, came first through faith in the ransom. But next came access to the glory of God, the privilege of becoming heirs of glory, joint-heirs with Jesus Christ, their Lord, on a specified condition: namely, If they would suffer with him. Access to this high calling, this invitation to suffer with Christ now, and afterward to reign with him, and be made like him partaker of the divine nature, was offered not to sinners, but only to those justified from sin through faith in his blood. Faith in his blood changed them from being children of wrath under condemnation, and made them children of God through faith, under his love and favor. And it was not until we ceased to be condemned sinners and became justified human sons of God, that we were invited to sacrifice our human

rights and privileges, and reckon ourselves thus followers in Jesus' footsteps, and heirs with him of future glories.

R926 : page 5

We praise God, then, not only that the time is coming, when the good tidings of great joy, of redemption and forgiveness of sins through him that loved us and bought us with his own precious blood, shall be made known unto ALL PEOPLE, but we praise him also, that the plan he has chosen is wise and just, as well as loving. We thank him that we can see how he can be just while justifying the guilty ones whom he once justly condemned, through him whom he set forth to be the propitiation (satisfaction) for our sins, and not for ours only, but also for the sins of the whole world. Thanks be to God!

Paul was not ashamed of this gospel, and we are not ashamed of this gospel of which we also are made ministers and ambassadors; for therein is revealed the righteousness of God, appealing to our faith as reasonable, and furnishing us a firm foundation for faith and trust in all his future dealings--those revealed to faith and those unseen as yet. Truly it is written, that all who have the harp of God in tune and have gotten the victory over the doctrines of the beast and his image, etc., can sing heartily of this gospel, saying, "Great and marvelous are thy works [plans], Lord God Almighty; JUST AND TRUE ARE THY WAYS."--Rev. 15:2,3.

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R926 : page 5

#### EVERLASTING TORMENT.

Nowhere in Scripture is everlasting torment set forth as the wages of sin. The nearest approach to such a declaration is in Matt. 25:46. "These shall go away into everlasting punishment." What the punishment is, is not shown in this connection, except in the symbol "fire" (verse 41).

The fire is as much a symbol as the other features of the parable, sheep, goats, etc. Fire is always a symbol of destruction, never a symbol of preservation. The nature of the punishment for willful sin,

which is to last forever, is elsewhere stated plainly and explicitly to be death--destruction.

"Who shall be punished with [or by] everlasting destruction [i.e. a destruction from which there shall be no recovery--no resurrection] from the presence of the Lord and from the glory of his power." (2 Thes. 1:9.) "The wages of sin is death" everlasting,--not life in torment everlasting.

Consider well the fact, that our Lord Jesus took the place of sinners under the first condemnation for sin (Adam's). Had the penalty for sin been "everlasting torment," he, in paying our penalty, would have been compelled to suffer whatever the sinners were condemned to suffer as sin's penalty. It is written, Jehovah hath laid upon him the iniquity of us all. He bore our sins in his own body on the tree. He died the just one for the unjust. He gave himself a ransom--a corresponding price for all.

"He died for our sins," but he did not suffer everlasting torment for our sins. Hence if there was no other evidence on the subject, this alone would prove that "The wages of sin is death" and not everlasting torment.

We have heretofore examined in these columns various figurative passages of the Bible, which from the prejudiced standpoint of early education, seem at first glance to favor everlasting torment. We refer new readers to the following articles in the October, 1886, issue: viz., "Undying Worms and Quenchless Fires," "Turned into Hell," and "The Lake of Fire and Brimstone." See also March, 1886, issue, "As the Serpent Beguiled Eve."

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R926 : page 5

#### LOST AND SAVED.

"For the Son of man is come to seek and to save that which was lost."--Luke 19:10.

Nearly two thousand years ago Jesus, then present, affirmed this to be his mission; but as yet no visible evidence of its accomplishment appears. The world moves on in its downward course now, as then. Sin and misery triumph still,

and century after century plunges successive generations into death. Have we failed to understand the import of the Master's words? or has he been unable to accomplish his purpose? or may it be that his purpose is so far reaching as to be of future fulfillment? With these queries in view, let us consider the subject before us.

The words lost and saved each have a significance known to all: A thing lost is a thing once possessed, and a thing saved is a thing once possessed and then either kept from being lost, or else recovered after having been lost. Jesus said the thing he came to save was the thing that men had lost; and the implication is, that since he had come to save the thing lost, men were unable to save it for themselves, which experience and many scriptures clearly prove. Now if we can determine just what man lost, we will know just what Jesus came to save. Man could not lose what he never had.

Adam, who stood as the representative of our race, had a perfect human organism and a right to everlasting continuance of life, on condition of obedience to God. He was privileged to enjoy all the delights of his Eden home, and the communion and blessings of God; in short, all the privileges that everlasting life under perfect human conditions is capable of enjoying and looking forward to were his.

All this Adam lost through sin, both for himself and for his posterity. Home, happiness, communion with God, health, and life itself, were lost. Consequently, mankind lies in utter wreck and ruin, dead and dying. In having lost his right to life, he fell under the dominion of death, whose successive steps of misery, depravity, sickness and pain, end in total extinction of being, from which he can never recover himself.

Jesus came then to save and restore that which was lost; to restore man to his original (human) perfection, and to communion with God, to give him back his paradise restored, and all the pleasing prospects of future blessings that accumulating ages can bestow, and that the powers

enjoying. What! does some one say, Is so much implied in those words of our Lord? Yes; this is one way in which our Lord foretold the restitution of all things. All this is implied in the word saved. Think of it; could the words mean less than this? Certainly not; and, from this and many other scriptures, we have learned to trust in the living God, who is the Saviour of all men, specially of those that believe. (1 Tim. 4:10.) There is a special salvation for some, as well as a general salvation for all men, as Paul here intimates, but we are not considering the special salvation now.

In the above text, Jesus was speaking of the general salvation of all men--the saving of that which was lost. For God "will have all men to be saved and to come unto the knowledge of the truth." (1 Tim. 2:4.) When men are actually saved, their restored existence will be as at first, dependent on obedience under trial for its continuance, and obedience will be easy and productive of constant happiness when evil and temptation are finally removed, and the great deceiver and tempter is bound and finally destroyed, and when the law of God is written in their hearts.--Jer. 31:33.

But, we might inquire, when does our text indicate that Jesus will thus save the lost? However crude and indefinite the ideas of the Jews and the early disciples at first were concerning the promised salvation, they had learned both from the prophets and from Jesus' teaching, that it would be accomplished, when the kingdom of God should come. And when Jesus stated that he had now come to save the lost, they at once concluded that the Kingdom of God should immediately appear.

Because they had drawn this inference, and to correct their false impression, Jesus spoke a certain parable, the import of which was, that he must first go away and receive for himself the kingdom, and return. "And he called ten servants of his and gave them ten pounds, and said unto them, Trade ye herewith till I come." (Luke 19:13. R.V. and Diaglott and Rotherham's translation.) They, in the meantime, as faithful servants, were to use the talents entrusted to them according to his directions, and in the interest of his

cause and of his coming kingdom, patiently waiting for their reward at his coming.

But Jesus implied that in some sense he came at that time, to save the lost--"The Son of Man is come," etc. And in one sense it was true, for he then purchased them with his own precious blood, and though not yet liberated from the prison of death, they may be truly reckoned as saved ever since their ransom was paid; for their raising out of death was from that moment made sure. Just as you might say of a pardoned criminal, that he is a saved man, although even he himself may not yet know of his pardon nor have yet experienced a release.

Though no one is actually saved now, yet the Scriptures speak of believers as now saved by hope; that is, by accepting of God's promises as unquestionably sure, they may reckon themselves as already fully saved; not as merely awakened from death, but as saved from the last vestige of death and sin--as made perfect. "We are saved by hope; but hope that is seen is not hope, for what a man seeth, why doth he yet hope for?" We do not see our salvation yet, except by faith. "But if we hope for that we see not, then do we with patience wait for it." (Rom. 8:24,25.) Our hope and faith would indeed be vain, unless salvation means much more than we now enjoy.

The Apostle's statements that God "is the Saviour of all men, especially of those that [now] believe," and that God "will have all men to be saved and come to a knowledge of the truth," as well as many other scriptures, prove to us that all men are to be saved by Christ from degradation, misery and death now upon all through Adam's disobedience. And yet they show us two classes of saved ones--all mankind and the Church. While all are saved, one class is specially saved. That is, by special arrangement, some (all believers of the gospel age) are reckoned saved in season to run for the prize offered during this age. One class will not be more saved than the other; both the Church and the world will be completely saved from Adam's sin and its penalty; and all the world will realize this in due time, in their restoration to perfect human life, while those reckoned saved now, as though they had already received the perfect

human life, are privileged to relinquish this new claim and title to it, presenting it as a sacrifice to God, holy and acceptable to him, when offered in the acceptable time (the gospel age). And being thus sacrificed with Christ, they will be privileged to partake with him of a new nature. (2 Pet. 1:4.) These will receive glory, honor and immortality --the divine nature; while the world in general will receive the glory, honor and blessedness of the perfect human nature, which is an image of the divine (Gen. 1:27). The former class, the church, is specially saved, severely disciplined and highly exalted, that through them the blessings of restitution may flow to all the world, when God's due time shall come.

We see, then, that while the full import of our Lord's words has not been understood by many, and while many believe, that he is unable to save the lost, as he promised to do, the fact is, that his plan was so far reaching that short-sighted dying men, could not measure or comprehend it. As now seen, the truth uttered in those few words required nearly three thousand years for its full accomplishment. At his first advent Jesus gave himself a ransom to save all (1 Tim. 2:6); during the centuries since, he has been developing the class who have in this time followed him in sacrifice, and who are to share with him in the work of saving or restoring all things; and within the coming thousand years the work of saving men will be actually accomplished. 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.

Because in God's order men could only be saved by a payment of their penalty which would be the BASIS of their reconciliation and atonement with God, therefore, as a means to an end, we see that Jesus' mission at his first advent was to save in the sense of redeeming, while his second advent will complete the work by restoring to perfection all the redeemed--all for whom Christ died, and by the grace of God he tasted death for every man.--Heb. 2:9.

There is one other thought of special importance in this text. It is that the Son of Man came to seek that which was

lost. Now we inquire, Is there any evidence of very earnest seeking of lost ones on the part of our Lord? Some would think not. All men were lost, and this text implies, while John 12:47 clearly declares his purpose to save all; but he said, "I am not sent but unto the lost sheep of the house of Israel." (Matt. 15:24.) He did not seek out any of the lost Gentiles, and charged his disciples not to do so for some years. But Jesus did seek out a certain class--the meek--who were waiting for the promised salvation; and it was his purpose to begin with Jerusalem, to save such as would believe, and to give to those of the seed of Abraham who believed, the first offer of the "high calling." And during the centuries since, he has only been seeking out and saving (reckoning saved) the same class (the meek) among the Gentiles, and making to such believing ones the same offer of the divine nature--a heavenly calling.

But a grander time of seeking is yet to come, for all the millions that are completely lost in death are yet to be sought out and saved. And where shall they be found? Notwithstanding the theories of men to the contrary, the Scriptures plainly teach that in death man's being is dissolved, that he is destroyed, blotted out of existence, that he is nowhere to be found. And with this fact in mind we might inquire with the Prophet Job, "If a man die shall he live again?" With men such a thing seems quite impossible, but "Why should it be thought incredible that God should raise the dead?" (Acts 26:8.) He that was able to create is also able to re-create those once completely destroyed. And through the prophet Isaiah the Lord speaks of the restitution as a new creation, saying "Behold I create new heavens and a new earth"--not the physical earth, for that abideth forever (Eccl. 1:4)--but the world of mankind is to be re-created. And the Lord says: "Be ye glad and rejoice forever in that which I create." (Isa. 65:17,18.) That the restored and re-created being will recognize himself and also his neighbors of former acquaintance, is unquestionably proven by many scriptures (Ezek. 16:61,63; 20:43; 36:31; Zech. 12:10; Psa. 22:27), and illustrated in the few cases where

the dead have been measurably restored,  
as Lazarus and others.

Job answers our question very clearly  
when he says (chap. 7:21), "Now shall I  
sleep in the dust; and thou shalt seek me  
in the morning, [the morning of the resurrection  
or restitution] BUT I SHALL

NOT BE"--I shall be destroyed, blotted  
out of existence. But nevertheless, though  
thus destroyed, he says, "Thou shalt call  
and I will answer thee." (Job 14:15.)

Like Lazarus, at the call of Jesus, earth's  
dead millions shall again spring into existence.

David declares the same truth  
when he says, "Thou turnest man to destruction  
and [then] sayest, return, ye  
children of men." And with him we  
must say, "Bless the Lord, O my soul;  
who redeemeth thy life from destruction!"

(Psa. 90:3; 103:1,4.) O that all the  
world could now realize the glorious import  
of those words of our Lord, "The  
Son of Man is come to seek and to save  
that which was lost." It was a glorious  
truth to realize at his first advent, that the  
plan of God had so far developed that  
the promised Messiah had actually come  
to save men by the sacrifice of himself; but  
it is still more glorious now to realize that  
our Lord comes a second time, to apply  
the benefits of that sacrifice, to claim and  
restore his purchased possessions, to actually  
and completely save that which was lost.

While we have thus stated what we believe  
to be the Scriptural teaching concerning  
the salvation of men, we would yet more  
particularly answer the inquiry of some--

#### WHAT MUST I DO TO BE SAVED?

Perhaps the reader already sees that he  
has nothing to DO. All that was necessary  
to procure your salvation was done long  
ago, before you were born; and in consequence  
of the redemption provided, all  
mankind, whether they ever knew it, or believed  
it or not, are going to be awakened  
to life again, are going to be saved from  
the Adamic condemnation. God will have  
all men to be saved; and though they may  
never have known him before, to be then  
brought to a knowledge of the truth--of  
the love of God exhibited in the gift of  
his Son as our ransom price.

Well, we seem to hear some one say,  
that is a strange answer. I thought you

would tell me to pray, or to get some Christian friends to pray for me, that I must try to realize that I am the chief of sinners, that I must kneel at a mourner's bench, or something of the kind, but you have not even told me to repent or believe. You simply say that I am saved, and that I have had, and can have nothing to do with it, but to accept of it with thanks and love.

No, friend, we do not say that you are saved, but that you will be saved; and that you have had, and can have nothing to do with the means which procured your salvation. It is a free gift of God, in consequence of which all will be saved or recovered from Adamic condemnation now or in the coming age; but you are in no sense saved now unless you have come to believe in Christ your Redeemer. If you do believe this Bible truth, then you may through that faith reckon yourself as saved now--saved by hope; but you must wait for the actual salvation until God's due time. (2 Thess. 3:5.) Of course faith in and reliance on Christ as your Redeemer implies a realization of your need of a Redeemer, and a repentance and turning from sin. You may have been one of the very chief of sinners, or you may not have been so bad as some others; however you were bad enough to merit the just condemnation of God's law, for he who offends in one point is guilty of all. (James 2:10.) He is a violator of the law, and as a consequence is under condemnation. If you have always lived just as morally and as carefully as you could, you have fallen short of perfection, because of the weakness of nature, you inherited through Adam's fall. (Rom. 5:12.) But though nothing that you have done or could do could save you from death, that which Christ has done procures your release from it.

Paul said, "Believe on the Lord Jesus Christ and thou shalt be saved." This is the condition on which we receive the reckoned salvation now, and it will also be the condition on which the world will receive their actual full salvation in the age to come. We must bear in mind that the awakening of men from death is only the beginning of their salvation. Not until they have, under the discipline of the next age reached perfection, are

they fully saved. Although we might truly say, men are saved when first awakened from death, yet they are not "saved to the uttermost" until brought to full perfection of being. But none will be thus "saved to the uttermost" who do not accept of their release from death as the direct result of the sacrifice of Christ. And realizing this, they must repent of past sins and turn to God. Otherwise they die the second death, from which there is no ransom and no release.

Well, says our inquirer, this seems true and Scriptural, but what advantage is to be gained by being reckoned saved now? Would it not be as well to wait and give ourselves no concern about it, but let God's plan take its course? O no, we answer, there is an advantage, a great advantage to be gained by prompt faith and obedience as soon as we can gain sufficient knowledge on which to base our faith and obedience.

The special privilege of those justified by faith (or reckoned saved) during the gospel age has been their right to present themselves as acceptable sacrifices to God --joint-sacrifices with Jesus Christ, and thereby to become joint-heirs with him of all things. That privilege, we believe, began with the day of Pentecost and ends with the Gospel age.\*

While this special privilege was not offered to any before or since that time, another special privilege was granted to believers before this age, and we see no reason why a similar privilege may not be granted to believers after the gospel age is ended. Those justified by faith in past ages will have no need of trial and discipline in the next age, for their judgment is past; and consequently in the instant of their awakening they will be raised to perfect human existence.

A similar blessing, we believe, is in store for those of the world who now repent of sin, believe on the Lord Jesus Christ as their Redeemer and rightful Lord, and wholly turn to God. As heretofore frequently shown, we find that we are now living in the Day of the Lord, in the beginning of the Millennial Age--the Times of Restitution. And since it is appointed for the very purpose of restoring life and all things, we think it possible for such to remain without ever passing

into the tomb. For it is just as easy when God's due time comes, to keep men from going into farther death, as it is to raise them out of it. This is not possible in the case of those who are to change their nature and become "new creatures"; it applies only to those justified ones who never started for the high calling. Therefore we should expect that such should in answer to prayer be healed from sickness, etc., but they cannot be brought to full perfection until the saints are first glorified; for "They without us shall not be made perfect."--Heb. 11:40.

Probably very few will come to realize their privilege now. The tendency of the world is more and more towards skepticism, and few can claim this privilege; nevertheless, we believe it to be the privilege of any such who have faith to claim it.

In answer then, to the question, What must I do to be saved? we would say, "Believe on the Lord Jesus Christ and thou shalt be saved." Your salvation may begin now, and progress until you are restored to the perfection of your being--saved to the uttermost. For "he (Christ) is able to save to the uttermost all that come unto God by him."--Heb. 7:25.

[--ED. D. R. (See R605:4)]

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\*It may be proper, to guard against misunderstanding, to say, that sacrifice to the extent of CONSECRATION is not all; such have yet to complete the sacrifice and it will not be complete till actually dead.

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R927 : page 1

VOL. VIII. PITTSBURGH, PA., MAY, 1887. NO. 9.

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page 1

REMEMBER that the paper-bound DAWN  
VOL. I. took the place of three numbers  
of the TOWER, for Nov., Dec. and Jan.  
last. All numbers since are in regular form.

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THE SUPPLY of "FOOD FOR THINKING  
CHRISTIANS" is exhausted. For a still  
better plan of work see "View" in this  
and in last March number.

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IF YOU meet any TOWER readers who  
do not get their papers, tell all who desire  
it continued that they should write to us.  
Those who have not written us for two or  
three years should remember that we gave  
due notice that all such would be discontinued  
until heard from. Many names  
were stricken from our list. We desire to  
re-enter them, if they desire the paper on  
the conditions named above and especially  
referred to in last March TOWER.

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R935 : page 1

THE APRIL '87 TOWER is the very paper  
you want, to loan to friends. We have  
some pink slips prepared for pasting by a  
narrow margin on the edge of the paper.  
We (publishers) are not allowed to do this,  
but you can each do your own. We send  
as many of these pink slips as of extra copies  
of April TOWER. Order all you can  
use judiciously, GRATIS. But do not waste  
them, by handing them about like "hand  
bills." Not to the swinish, but to the  
"meek," are we sent with the glad tidings.  
Save time and papers by passing by all,  
except this class, whom alone the Gospel  
will effectually reach, during this age.  
(Isa. 61:1.) Who cannot do something  
for the Lord, the Truth, and his error-blinded  
brother, who desires to find the

"old paths" of Jesus and the Apostles?  
Such precious opportunities should not  
be neglected; we may not have them long.

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R927 : page 1

VIEW FROM THE TOWER.

HOW WE MAY EACH BE ABLE MINISTERS  
OF THE GOSPEL OF CHRIST.

"Blow ye the trumpet, blow  
The gladly solemn sound,  
Let all the nations know,  
To earth's remotest bound,  
The year of jubilee is come;  
Return, ye ransomed sinners, home."

Observation and experience enable us  
to offer the following suggestions which,  
we trust, will be serviceable to all who are  
endeavoring to spread the truth, which  
should be with all the consecrated the main  
object of life.

MILLENNIAL DAWN VOL. I.--The Plan  
of the Ages--is the ablest Bible teacher and  
preacher that we know of, and one that can  
visit every city, town, and farm house and  
preach incessantly without exhaustion,  
without expense for food and clothing or  
need of rest. Hence all who love the glad  
tidings and desire to spread it should welcome  
this preacher, seek to open the way  
before it, and to introduce it to honest  
hearts and heads everywhere. Or, to state  
the matter in another way, this book provides  
the means by which every child of  
God, no matter what his natural ability as  
teacher or preacher is, may become an able  
minister of the glorious gospel.

Though "FOOD FOR THINKING CHRISTIANS"  
has done, and is still doing a great  
work, yet being more brief, it necessarily  
touched only a few of the prominent features  
of the great plan, and therefore is  
much inferior to DAWN as a teacher. The  
latter also, by reason of its wider scope,  
presents the plan and its orderly arrangement  
in such a gradual way that the reader  
actually finds himself basking in the sunlight,  
before he is fully aware that it is  
morning. Notice its design and provision  
to lead even the skeptically inclined by  
gradually progressive steps to a clear refreshing

view and a full assurance of the great Creator's benevolent and glorious plan. It begins by laying a foundation for faith in the Creator and in the Bible as the Creator's revelation to man of his plan. The reader thus has confidence established not only in God and the Bible, but also in the book, "The Plan of the Ages." He will rightly reason that the work which at the very outstart has given him clearer and truer ideas regarding God and the Bible, and has opened up matters never before noticed, and given a foundation for faith and trust, is a safe counsellor to heed in seeking a knowledge of God's plans through His Word.

Thus the first three chapters lay a foundation which subsequent chapters build upon, showing "The Plan of the Ages" to be gloriously and truly the Plan of God, which the Bible reveals. No living teacher and no kind of preaching will so effectually reach the intelligent thinking class of Christians. There are two reasons for this: First, If you attempt to explain the plan orally, the hearer will interrupt you with questions which he cannot have answered to his satisfaction until first other truths are clearly seen. And therefore in a conversation it is almost impossible to keep close to the right line of exposition, not only because of the questions of your hearer, but because of the interruptions, and the further fact that neither you nor your hearer can spend enough time at once, to make the truth clear and convincing. The book on the contrary goes right along and refuses to be interrupted by questions or general conversation. And if business or other matters interrupt and it is laid aside the reader goes back and repeats enough to get the thread of thought or argument where dropped.

Besides, if you possessed the rare gift of oratory, or could in any measure speak and expound the Scriptures in public, you well know, if you have tried it, that it is almost impossible to get a congregation of intelligent people to stand long enough hearing a "street corner preacher" to get even a faint idea of the glorious gospel we proclaim.

Another difficulty which attends such preaching is, that you could not (unless backed by a small fortune) long sustain yourself or perhaps a dependent family by

such a course without a miracle, which God does not authorize us to expect. This last is to many an insurmountable obstacle and hindrance preventing them from spending all their time and talent in making known the glad tidings.

We take for granted that you will be glad to learn of a plan which meets all these difficulties satisfactorily. It is as follows:--

Go to a town in which you are not known,--in which misrepresentation has not prejudiced the people against you and the truth. Take with you a lot of the Contents Circulars with pink slip attached and a blank book in which to write the name and addresses of all who subscribe, and take a big heart full of love for God and for those you would lead into the light, full of faith in God and trust in his promises, and full of hope that God will be pleased to use you to his glory now as well as hereafter.

Learn to act quickly upon whatever your judgment dictates. Go first to a store to inquire for a respectable place of lodging; arrange for boarding "a few days" showing your circular and stating that you are there as a colporteur. Next get quickly to work; distribute the circulars, being CAREFUL to say nothing whatever about the doctrines of the book, nor about your own belief regarding God's plan. Ignore all questions on such subjects and merely speak of the one fact--that its object is to furnish a firm foundation for faith in God, and in the Bible as the true revelation of his purposes, touching man's past, present and future. Let your theme be constantly --The TRACT SOCIETY wants me to get this book into every family and specially into the hands of the skeptically inclined, as a guard against the growing skepticism of our day, which is rapidly sapping true piety and reverence for God and the Bible in our Colleges, Theological Seminaries, Business houses, Banks and Homes--everywhere. You cannot well say too much for the book, as one that will show in interesting style that the Bible is a self-interpreter and its teachings grandly harmonious, when viewed in the light of sanctified reason and common sense. You can surely say, too, that the book is not dry musty reading, but truly "meat in due season" to the truth-hungry; and (in the language

of a sister) that the light, which this precious volume reflects, has made the Bible a new book, a treasure, a mine of wealth to many as well as to yourself.

But don't stop to talk or argue; be on the move, and let all see that your time is precious, that the King's business demands haste, and that you intend to take their order and the order of every intelligent family in the town. Do not spend more than two or three minutes at each house, and if they do not readily subscribe say to them: I do not accept the money now, but merely take your orders; but be sure to have the money ready by \_\_\_\_\_? day--fixing a time when your canvass of the town will be complete. Remark also that though they feel no inclination to disbelieve the Bible now, they do not know the day when they or some of their family may come under the influence of that pestilence and need "a helping hand," and the very knowledge of God and his word that this book affords.

You can safely say too, "When this book is in the hands of all your neighbors and they are talking about its contents, you will have more than 25 cts. worth of curiosity to know as well as they, of its teachings and explanations. Then I will be gone and you will feel ashamed to borrow when you can now purchase for the paltry sum of 25 cents. You can sell the book for waste paper after reading it and surely not lose much. But many who have read, would not take ten dollars for the book, if they could not get another copy." Take the name and go on to the next house, and so on. Don't stop long--let them see that you are in haste, and they will decide quicker in favor of having the book.

Large towns and cities you will need to canvass and deliver to in sections, but towns of 5000 to 10,000 inhabitants, you should be able to canvass in from one to two weeks, and make your delivery when through, and ready to go to the next town.

But do you say--This is not preaching! I want to preach. We answer, It is preaching of a most effective sort, and will probably yield a thousand times as much fruit as any other method you could adopt. Besides, you should arrange to revisit the same town about five weeks after leaving it. Go then, to see whether some want DAWN in cloth binding, or whether they

want five or ten copies of the paper bound edition to send to their friends, east, west, north and south, throughout the world.  
The interested ones will also want ZION'S WATCH TOWER, and then will be the time to

R927 : page 2

mention it. Show a sample and take yearly or half-yearly subscriptions. Then the interested will have questions to ask, too, which you may assist them to find answers for in the Bible, or DAWN, or Z.W.T., and at that time hold such public or private meetings as your judgment of your talents, surrounding circumstances, etc., may dictate.

R928 : page 2

The object of thus canvassing quietly is to avoid the prejudice which many zealous, but blinded and misguided Christian people would be sure to awaken in the minds of each other, which would hinder a candid, honest, earnest study of the great, grand subject, treated in DAWN. And we know that prejudice is one of the strongest foes of the truth.

Very seldom will you be questioned about a license, but should you be, tell your questioner that ZION'S WATCH TOWER TRACT SOCIETY is a chartered, benevolent religious Society; and besides that, the paper bound book represents three numbers of ZION'S WATCH TOWER. This you can show them upon the last page of its cover. It has therefore the same rights for public sale that all newspapers enjoy.

Those who are specially good canvassers may do as well to omit from the above plan the distribution of the circulars. Such might take a clean circular in their hand and perhaps read brief extracts from the "Words of Commendation" on it and then take the order. These would thus save one visit to every house. The first suggestion would make three trips--once with circulars, once to collect circulars and take orders, and once to deliver books upon the day appointed. The last suggestion would save the first of these trips.

This plan of two trips is the one pursued by Brother Adamson, which has worked very successfully with him. His first effort with this plan was on leaving Pittsburgh,

after having spent some days with us, after  
the celebration of the Lord's Supper,  
April 7th '87. Knowing that we would be  
interested to know of his success on this  
plan, Bro. A. wrote us the following letters  
regarding his first two days' work:--

Leech Corners, April 15th.

DEAR BRO. RUSSELL:--I now give you  
an account of my success. I think there  
must be forty names on my book--results  
of five hours' work yesterday. I am sure  
in good towns I can average forty names  
daily. I refer chiefly to the book as an  
antidote for infidelity and to open the  
Scriptures to Christians. If I say more,  
I merely glance at the Chart as an example  
of "object-teaching," making plain the  
relationship between God's plan and the  
history of mankind.

I found some people whose talk showed  
that those DAWNS will be seed on good  
ground. With no introduction from me  
to that line of thought, some began to tell  
me the confusion of their minds on Bible  
subjects.

I rode out from Greenville with a young  
man who, taking me to be a minister, began  
on Bible subjects. Why, said he, after I  
answered several of his questions, you talk  
like ZION'S WATCH TOWER--kind of sensible.  
You will find, said he, that such  
views are beginning to influence this whole  
country.

I find your directions as to promptness  
very valuable, and very few cases need to  
be urged to take DAWN at the paltry 25 cts.  
If workers could all get the spirit of your  
directions and use the method you propose,  
all could succeed and could readily  
clear their personal expenses and even  
support a family.

I speak of the circular which I carry in my  
hand as being an array of commendation  
from every side--sometimes pointing out  
one or two of them. As old Satan introduced  
the deceptive errors insidiously, let  
us use this method to uproot them. I will  
write often and report. Most kind expressions  
of regard and love from us both.

J. B. ADAMSON.

A later letter from Bro. Adamson says:

April 15th.--evening.

DEAR BRO. RUSSELL:--I find my average  
of 40 names per day still holds good and

as I have nearly names enough for the  
80 DAWNS with me, I think best to arrange  
for 300 DAWNS to be sent by freight, so as  
to reach here by the close of next week.

I will need nearly 300 for this town alone.

I urge all correspondents to engage in  
selling DAWN, and not to stay over five minutes  
in any house, making the average three  
minutes. We can sell to about every second  
house, if we obey this rule.

You may count on my selling at least  
5,000 of the books this year and as many  
more as possible. In this way, I expect  
to do much more preaching than ever before,  
though for years, as you know, I have  
given my time almost entirely to it.

A still later letter says:--I take a simple,  
easy course, generally like this, "I am taking  
subscriptions for a book of 350 pages  
at 25 cts.--will deliver it in two weeks.  
If you like the subject, you want it." Then  
I say that the various ages and their work,  
when clearly seen, give a clue to the meaning  
of every Scripture passage as commentaries  
do not and cannot.

I mention the chapters that do this--  
those antidoting infidelity--the permission  
of evil--the three ways--the Ransom vs.  
New Theology--the clear distinctions of  
the following chapter and Jehovah's Day  
--so acceptable to business men of THE  
WORLD etc. Price on back, 50 cts., calls  
out the fact that about 10,000 were sold  
at that price, before the TRACT SOCIETY  
lowered the price to 25 cts.--about cost.

I had an excellent offer to take agency  
of a Cyclopedias at about \$150. per month.  
The man opened his eyes, when I told  
him \$500 per month would be no inducement  
whatever to leave my present  
engagement.

You may put me down for 10,000 DAWNS  
to be sold within a year instead of 1000,  
as first proposed. In dense population I  
expect to average 50 names daily instead  
of forty as at present.

Great satisfaction is expressed everywhere  
at the moderate price, character of  
the paper binding, the beautiful type, and  
good paper.

As before stated, I carry in one hand  
my ready pencil and in the other my sample  
DAWNS, sheet of commendations, and open  
memorandum book, ready for names.

Every man in town soon knows that I  
am "the book man" that sells THE BOOK.

Yesterday I took the order of every minister and S.S. teacher, and almost every man who thinks or reasons.

After canvassing a few towns, I will move toward New York state, though Ohio is, I think, better territory, and Bro. Slote says Kansas and the West generally are more open to receive truth.

Yours in fellowship and service, with kindest regards, love and remembrance,

J. B. ADAMSON.

The pay referred to in Bro. A.'s letters is the "Expense money" allowance of 10 cents each on paper bound DAWN, mentioned in VIEW FROM TOWER of March '87, --which see. Having explained this plan fully, we trust, let us suggest a plan for another class.

#### A PLAN FOR THOSE WHO CANNOT GIVE ALL THEIR TIME AND CANNOT LEAVE HOME.

This plan is as follows: Write to us and we will send you a lot of April '87 TOWERS, and a lot of pink slips, which you can attach to the edge of the TOWER by pasting a very narrow edge of the slip. These you can take around town in a basket: leave them for a few days, and when you call for them, try to sell DAWN in paper covers at 25 cts. as above suggested. Take the order only and the next day deliver the book. You cannot sell as many, but you can thus reach many of the truth-hungry. Those who cannot go themselves, could send a child of 12 to 15 or any suitable person.

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But all must not expect to sell 40 copies per day as Bro. A. is doing. Only persons with experience and ability can do so well as this; but many with the same effort they spend in other enterprises, yet with more zeal and love, because this is the service of the truth, can sell readily half as many and clear expenses.

Now who wishes to engage in this Crusade against error? Who wishes thus to call the attention of Christians to the Dawn of the Millennial day? Who wishes to help "Lift up a standard for the people" that they be not swept wholesale before the great tidal wave of infidelity already advancing?

"Stand up, stand up for Jesus,  
Ye soldiers of the Cross;  
Lift high his royal banner,  
It must not suffer loss."

Take Notice. Those who engage in this work will need an outfit--a sample of the cloth bound as well as of the paper bound M. DAWN. You will need circulars also, or April TOWERS, depending on which of the above methods suits your circumstances.

And you will need to order books as soon as you have made a start and know about how many you will be able to sell in the town you canvass. It will save time and trouble for you and us, for us especially, for you to pay cash in advance on each order, and hence we require it. If you have not the means at first to send for a large supply, as a wise steward begin small and increase your work gradually and as rapidly as possible. In writing to us, keep your order and all business matters, separate from your letter; and in your order figure it out plainly; thus for instance,

25 copies of Paper bound DAWN	
Vol. I. @ 25 cts. . . . .	\$6.25
Less 10 cts. per copy TRACT	
FUND Credit for Expenses. . . .	\$2.50
Money order enclosed for -----	
balance . . . . .	\$3.75

We wish however to provide for those who cannot at first pay in advance. To these we would say: If you have been a regular subscriber to the Z.W. TOWER for one year or more you can have outfit and books for delivery on credit for the first time, after which the "expense money" allowed you, will enable you to pay in advance.

R929 : page 2

All books must be sold at the fixed price --cloth bound \$1.00; paper bound 25 cts. --no more and no less, except that in each town you may make a reduction in price of your soiled samples, to some who may be glad to get them. Thus in starting each town you can have a clean sample. Though you should have a cloth bound DAWN with you do not try to push or sell it; for you can sell probably ten of the paper covered in the time you would spend

selling one cloth bound. Use the cloth bound book merely as a contrast to make them see how very cheap the paper book is at 25 cts. You will remember how and why the paper edition is reduced from 50 to 25 cts. as explained in "View" in March 1887 TOWER.

We are glad to say to you that the present prospect is that by the united effort of all those now in the light, we shall be able to more than accomplish our first hope of putting 50,000 copies of DAWN into circulation before January 1888. Possibly we shall double that estimate.

Here am I, Lord, send me! should be the attitude of every consecrated one who can possibly control circumstances so as to engage in the work, to any extent.

Pray ye the Master of the harvest to send forth more laborers and then begin to use your own talents in the service. The Master says "Go ye also into the vineyard and whatsoever is right I will give you"--full pay to every laborer of whatever class, he guarantees.

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page 2

#### EXTRACTS FROM INTERESTING LETTERS.

[The following letter, written to Brother and Sister Adamson, was forwarded for my reading, and I take the liberty of showing it to you all.--EDITOR.]

Buffalo, April 15th, '87.

DEAR BRO. AND SR. ADAMSON:--Your postal card received. I am so glad that you had so profitable a meeting. I shall hope that I may have the blessed privilege of meeting with the brethren at Pittsburg in another year. I think it would not have been right for me to leave our small company here, this Passover; for it was the first of the kind, I think, that ever met in this city, as we did--seven in all. Our Lord was in our midst. Sr. Baker read the article on "The Lord's Supper," from the February Tower; and among us was an old German lady, who has been a member of the Methodist church a long time, who, after listening attentively, said "There! That is the first time I have ever understood! I never saw it so plain before."

And we all felt that we were celebrating  
the Lord's Supper truly for the  
first time. It was a happy season.

I think I shall sell two or three paper  
"DAWNS" this evening. If I do, I shall  
feel so encouraged that I shall want many  
more.

Give my love to Bro. and Sr. Russell.  
I long for the good time coming, when I  
shall see them face to face--if not in the  
flesh, when the race has been run, if worthy.  
O the thought! How grand! It  
is worthy of all sacrifices made now. Like  
Paul, I have "an earnest desire for the returning,  
and being with Christ." Love  
to Sister Adamson, and will be glad to  
welcome you back again. H. R. M.

Toledo, O., April 26, 1887.

DEAR BRO. RUSSELL:--At the appointed  
time, four of us commemorated the  
Lord's death by partaking of the emblems,  
bread and wine. We had a refreshing  
season. We were with you in spirit, and  
were blessed.

Your brother in Christ, J. B. Z.

Cook Co., Ill., April 2, 1887.

DEAR BRO. RUSSELL:--Some of the  
seed sown is already up; and I think the  
happiest I have ever been was when Bro.  
Dickinson and his wife said to me that  
they had found more happiness in this  
than in all else in life. Some others are  
interested, and perhaps after a little there  
may be a half-dozen or so meeting once  
or twice a week, to talk these things over.  
I find more happiness in it than in any  
thing else. In fellowship your brother,

JOHN H. BROWN.

New Lebanon, O., April 25, 1887.

MY DEAR BRO. RUSSELL:--Some time  
has elapsed since I last wrote you a letter,  
but it is not because I have forgotten you,  
or become cold toward the cause of Truth.  
To-day I am as free from the trammels of  
sectarianism as the winds that play about  
me. I have bid a long, long adieu to the  
nominal church; I have stepped out of  
"Babylon;" I am feeding in the valleys  
of God and on the hill-lands of truth. Oh!  
how sweet those rich pastures! The flesh-pots  
of Egypt are not to be compared to  
the rich viands of promise. Their savor  
has become a nauseating stench in my

nostrils. Let those who cling to the sluggish streams of tradition drink of their foul waters and feed on the garbage they accumulate; but for me, the cool, refreshing waters of truth only can make glad the waste places of my existence.

I have separated myself from the church with which I stood identified, and now consider that I am a member of the "body." Perhaps I am not as strong as some, but by the grace of God I am what I am.

I am still preaching in New Lebanon every Sunday night. My preaching is troubling a good many people. They fear it will undermine sectarianism, and their fear is well founded. The truth is slowly spreading, and not infrequently in directions unlooked for. I set no stakes as to what I will do, but go on unpretentiously in the discharge of my duty, little concerning myself as to where it may place me.

With pleasure would I have come to the "feast" at your place, if it had been permitted me; but since I was not permitted

[Continued on Eighth Page.]

page 8

#### EXTRACTS FROM LETTERS--CONTINUED.

this time, I hope better things for the next time. When the hour of our exaltation comes, then all these temporal contingencies will lose their power. May the Lord keep us humble to the end, is my prayer.

Yours in hope, J. P. MARTIN.

Elk Creek, Mo.

BRO. AND SR. RUSSELL:--Greeting to you: Bound by the same cord, rejoicing in the same truth, we did not forget our privilege of celebrating our Redeemer's death, realizing our right to life, being purchased with his blood (life), and our right to his perfection by eating the bread, and also the glorious privilege of sharing the sufferings of our Head, that we may be also glorified together. Hoping to see you face to face when suffering is ended, pray the Lord that our faith fail not.

M. E. M.

Florida, April 12, 1887.

DEAR BRO. RUSSELL:--We, a few, did not forget to assemble ourselves together to keep the feast. It was a blessed time; we felt it the more so, as it was at the same time that our dear Lord partook of the same supper. We remembered and spoke about you, and I have no doubt you remembered us and all of the household of faith. Love to all, from us all.

C. DURANT.

Preston Co., W. Va.

DEAR BRO. RUSSELL:--I have the great pleasure to report a very interesting and profitable meeting, on the evening of the 7th inst., of a little company, sixteen in number, who "kept the feast" in remembrance of "our Passover, slain for us."

We remembered the more isolated ones, who were not so privileged; also the little bands of twos and threes, and companies like our own, here and there all over the earth. We prayed also for the dear brothers and sisters in Allegheny; and we doubted not that we were also remembered, and the assurance gave us courage and strengthened us in our glorious privilege.

We all join in sending our love and sympathy to you and Sister Russell, and to all the dear household that are privileged to see you face to face. Yours in fellowship of the Master, H. L. GILLIS.

St. Louis, Mo., April 8, 1887.

DEAR BROTHER RUSSELL:--About 8 o'clock, p.m., April 7th, self and wife alone, except with our Master, celebrated the Lord's Supper. After reading the record of Matthew, Mark, Luke and Paul, and praying, and blessing bread and wine, breaking the bread, we partook of these emblems in commemoration of the Lord's death and sacrifice for the redemption and salvation of all that was lost in Adam. And especially for the called, and those selected, elected, chosen by consecration --the saints, for his bride. We did this in harmony with the command of our blessed Lord Jesus Christ, given to his disciples at the time when they met with him to celebrate his last Passover, before he suffered death, and thus paid the ransom price (antilutron).

The papers and ten books, M. DAWN, came all right. We suffer reproach from

some of whom we expected better things.  
I expect to leave here on next Monday  
for a trip to the southwest, and will trust  
the Lord for success. Hoping to hear  
from you soon, with kind regards to Sister  
R. and yourself,

Yours in Christ,      P. R. M.

Kansas, April 13, 1887.

DEAR BRO. RUSSELL:--Seven of us met  
on the evening of April 7th, and after a  
short social meeting we commemorated  
the Lord's supper. Your brother in Christ,

D. W. WRIGHT.

Pomona, April 10th, '87.

C. T. RUSSELL, DEAR BROTHER:--I  
drop a few lines to let you hear from this  
part of the Master's vineyard. The Church  
at Huggen's Creek met and celebrated  
our Passover on the evening of the 7th  
inst. This is our first attempt. A devoted  
little company of ten assembled at the  
place appointed. After prayer and a few  
appropriate remarks we partook of the emblems  
in remembrance of the death and  
sufferings of our Lord. We enjoyed the  
presence of the Lord and felt that it was  
good for us to be there. Yours in Fellowship  
and Love,

P. N. KING.

R937 : page 8

Grant, Pa., April 23d, '87.

DEAR BRO:--I have read your book,  
"MILLENNIAL DAWN," VOL. I., with deep  
interest, and wish to express to you my  
hearty thanks for it. While not ready to  
give unqualified consent to all its contents,  
I can see no reason for rejecting the main  
tenor of its teachings. Some time ago I  
was led to the investigation of the dogma  
of eternal torment, as the destiny of all  
who die without the saving knowledge of  
Christ, and was obliged to confess that it  
lacked scriptural foundation; and so was  
constrained to change my manner of  
preaching, to conform more to the infallible  
Word--"the only rule," according  
to the standards of our church, Presbyterian.  
With the discovery that I did not  
know as much as I had supposed, I was  
led also to see more clearly that I am to  
call no man master.

While reading your book, I thought of  
some of the brethren--wishing that they

might give it a careful perusal. There is so much in it that all true Christians must agree upon--the redemption from sin by Christ, the supreme authority of the Word. Dr. J. H. Brooks, of St. Louis, editor of 'The Truth,' is an old friend, an honest, sincere man, and fearless in defence of what he believes to be truth; but his articles on "Future Punishment" and "Annihilation" some months ago, I thought marked by a spirit of intolerance, bigotry and unfairness--tending rather to demolish than establish his own doctrines.

Spurgeon's sermons I have delighted to read, as of a man taught much by the Spirit, but, I have noted occasional hellfire utterances of the old stamp, with sneers at those who did not believe in them, yet without proof from holy Scripture. Yet he is not too bigoted to read a book advocating different views from his own, and hails as a brother one who holds the cardinal doctrines of Christianity. I wish both these brethren might read your book, and if they would only look into it a little, I think, they would not be satisfied to leave it unread. Praying that the Spirit of truth may guide you and me into all truth, Fraternally, (Rev.)\_\_\_\_\_.

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R916 : page 3

#### OUR BOW OF PROMISE.

A raveled rain-bow overhead  
Lets down to earth its varying thread.  
Love's blue, joy's gold; and fair between  
Hope's shifting light of emerald green.  
On either side in deep relief  
A crimson pain, a violet grief.  
Wouldst thou amid their gleaming hues  
Snatch after those, and these refuse?  
Believe, could thine anointed eyes  
Follow their lines, and sound the skies,  
There where the fadeless glories shine  
Thine unseen Savior twists the twine!  
And be thou sure what tint soe'er  
The broken ray beneath may wear  
It needs them all that fair and white  
His love may weave the perfect light.

Mrs. Whitney.

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THE BODY OF SIN TO BE DESTROYED.

AN Exchange asks: "When Paul says, 'Knowing this, that our old man is crucified with Christ, that the body of sin might be destroyed' (Rom. 6:6), what force could there be in such a crucifixion with Christ unless his crucifixion had reference to the same end--the death of sin? Or what meaning could there be in the next verse which says 'For he that is dead is freed from sin.' Was Christ freed from sin by death? In some sense he must have been, or the words would be without meaning. And this idea is not gained by mere inference. The tenth verse asserts it, 'For in that he died he died unto sin once, but in that he liveth he liveth unto God.' Some have endeavored to modify, we might say weaken this statement by translating it, 'In that he died he died by sin etc.' But the whole passage shows that the old translation is correct, as for instance the question 'How can we that are dead to sin live any longer therein?' This shows that the point is leaving the sin state. This is confirmed by the eleventh and following verses, the exhortation of which is based on the statement of the tenth verse that Christ died TO SIN: 'Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord. Let not sin therefore reign in your mortal body that ye should obey it.'" --World's Hope.

Though, at the first glance, the above seems to fit as it is applied, upon closer examination we will find it seriously out of joint in several particulars, chief among which is its unavoidable implication that our Lord, the holy, harmless, undefiled, was a sinner and died to sin as our example, to show us how to die to it. The writer of the above extract evidently saw the conflict between other Scriptures and the construction he was putting upon Rom. 6:6-11, and attempts to shield himself and his theory by saying "If the above position, based on Rom. 6, teaches that Christ was a sinner, it is the Apostle that so taught. We simply quoted his words. To some it may seem that the apostle contradicted himself [Heb. 4:15], but we do not so regard it."

Assuredly, we answer, If the Apostle at

one time (and the entire Scripture as well), teaches that our Lord was never anything else than holy and undefiled, and if in Rom. 6 he declares that he died to sin, that is, ceased from sin, he certainly did contradict himself. And if our contemporary is correct, its discovery of this contradiction would amount to a proof that Paul was not inspired, and lead to the expurgation of all his writings from the Bible. But there stands the word if, and we venture the assertion that the discord and contradiction is all in our contemporary's theory and the construction it forces upon the apostle's words in Rom. 6, in its endeavor to use those words to support its theory. Note carefully, then, the following exegesis of the Apostle's words, in harmony with the unanimous testimony of Scripture that our Lord had no sin to die to, or cease from.

To pick up a fragment of a discourse on any deep subject and attempt to apply it, without being aware of the underlying principle and fact upon which it is based, would more than likely lead to a false interpretation of it; and so with the apostle Paul's deep reasoning on the greatest of all sciences. We must first get his bearings and understand something of what he discourses upon, before we can know assuredly his meaning when he uses figures of speech as in this discourse.

That the epistle to the Romans was written to all the Church of believers in Rome, beloved of God, called to be saints, and was intended as a vindication of the plan of God and his dealings with the world, Israel, and the gospel Church, past, present and future, is evident from the first chapter. In its conclusion he shows that God cannot be held responsible for the ignorance and degradation of the world, especially the heathen, for they had degraded themselves, and blotting out the image of God, had come to resemble more the beasts. God simply gave them over, or did not interfere with them. Paul shows that God is not guilty of producing the sin and degradation, but that the entire responsibility rests upon man: upon Adam the representative first, and upon all since who wilfully departed further and further from God. He lays this broad premise in order to show afterward that God was just, and that man has no claim upon him for

recovery (salvation or restitution) from this fallen and degraded state of condemnation and death.

Having shown up thus the state of the heathen world, Paul turns to the Jews, and in chapter 2, shows that they have no ground for claiming anything from God, --they could no more claim that they had a right to life everlasting, and salvation (restitution) to original perfection than the heathen. The giving of a perfect law to a man does not justify him--if he would be justified to life under the law given him he must keep it perfectly (ver. 13). And if he violated but one of its precepts he could claim nothing under it, but must be condemned as a violator, unworthy of life. (Jas. 2:10.) Hence the Apostle argues that while the Jew had a special Law on stones given him, which the heathen world did not have, yet they were not so much advantaged thereby as they had supposed; for if a man, not a Jew, could do perfectly the will of God, he would be acceptable with God (v. 26), and this and no more the Law offered to the Jew. God knew from the first what experience has since demonstrated to all men, namely, that because of our weakness and fallen dispositions inherited, none can live up to God's perfect law, no, nor even up to his own warped idea of RIGHT.

Chapter 3 shows how the Law given to the Jew, though of no advantage in the way of justifying them to salvation (restitution) from death, was of great benefit as an educator to show them their own weakness and their need of salvation, by grace (favor) and not by law and merit. He on the other hand shows that the Jew is in no worse case than the Gentile, for all are under sin, all are condemned, all are unworthy of life; as it is expressed by the prophet, "There is none righteous, no, not one."--See Rom. 3:9,10.

So then he argues, the Law, written to the Jew and unwritten to the heathen, condemns all the world as guilty and unworthy of life, and silences them from any reply as appeal from this eminently just verdict.--Verses 19 and 20.

The Apostle then introduces faith in Christ as a door of hope for all, both Jews and Gentiles. He says, But now, aside from the Law [though in perfect harmony with it], God has provided a plan [for

man's recovery] in perfect harmony with justice; and under this plan it is, that favor and recovery is offered, conditioned on faith in Jesus Christ--to all that believe; for there is no distinction, all are fallen sinners. And this plan which God has adopted and put into operation, aside from the Law, but in perfect harmony with its spirit, is this: He will justify, clear from guilt, freely, by his divine favor [not because of their merit, but] THROUGH THE REDEMPTION accomplished in Christ Jesus; whom he set forth as the one in whom satisfaction was made, for all who exercise faith in his blood (verses 24-26). Thus God not only exhibits his love for his condemned creatures, but He makes it at the same time an exhibition of his own unswerving justice, while enabling him justly to forgive sins that are past as well as those that are present. This plan was so arranged that in releasing the sinner from the penalty justly upon him, and giving him another, an individual trial for life or death, God might still be just, and his law be manifested to all as unchangeable and perfect, even when pardoning the sinners he had once condemned, who by faith laid hold of Jesus as their justifier from their guilt and condemnation.

Ah! who can boast now? (ver. 27.) All boasting of works of charity, all boasting of the slaying of sin in one's self, is shut out; for by the terms of this plan of God, each must confess at the outstart that he is a sinner and POWERLESS to justify himself

R930 : page 3

before God, in any sense, or by any works: he must fling from him, all hope of self-justification in order to grasp with both hands, life, favor, forgiveness and reconciliation as an unmerited favor of God, obtainable through faith in the merit and sacrifice of Christ, and in no other way.

In Chapter 4 Paul shows that favor in response to faith and not as a reward for works, has in all the past been foreshadowed as being God's plan for reconciling the world to himself. David attests this when he says, "Happy are they whose iniquities are forgiven and whose sins are covered; happy the man to whom the Lord shall not impute his sins." Our sins by the arrangement of God are imputed to

the Lamb of God, who "bore our sins in his own body on the tree"--"died for our sins."

Nor is there ground for supposing that this favor of forgiveness was to come only to those under the Law (Israel) whose sign was circumcision, for Abraham himself received the promise of a blessing to all nations through his posterity before he was circumcised. No; the plan of God embraces all who believe, for Jesus our Lord was delivered to death for our trespasses and raised from it for our justification (ver. 25).

Having proved the justification (clearing from guilt and condemnation) of all believers, in chapter 4, the Apostle in chapter 5 exhorts all believers to rest upon Christ's finished work on our behalf. Realizing our forgiveness and acceptance through him, let us cease from picking our own characters and those of our fellow saints to pieces by the Law, which we could not keep, but which Christ kept for us. It is our hearts' intentions and best endeavors that we must look to now, and not expect absolute perfection of thought, word and deed. If we grasp God's free favor and forgiveness through Christ, we must let go of the Law entirely and abandon all hope of self-justification, else we will not have full peace with God. Therefore having been justified (cleared, forgiven) by faith, we may have peace with God through our Lord Jesus Christ. (verse 1.) And in addition to the peace we obtain through being justified or cleared of guilt before God, we have more, we also then gain access into the additional favor (wherein we now are rejoicing) of hope and opportunity for gaining a share with Christ in the glory soon to be bestowed upon our Lord and Redeemer (verse 2). In other words, we are granted the privilege of walking in his footsteps, following our Lord and being associated with him as joint-sacrifices and joint-sufferers in the present, as well as joint-heirs of future glory. And this enables us to rejoice even in present tribulations.--Verse 3.

This favor of God is so great that we might reasonably doubt it, but reflect, says Paul, how much he loved us and did for us while we were yet sinners: It was while we were enemies that he gave the price of our reconciliation and opened the door to

our acceptance with God--much more now  
that WE ARE RECONCILED we may readily  
believe and accept of all the marvelous  
favors promised us as followers of the Lamb  
who justified us.--Verses 6-11.

In order to see clearly the firm foundation  
upon which our reconciliation rests,  
consider the philosophy of the plan of God.  
Note that all were condemned in one man,  
Adam, and see now the same principle operating  
for our release, for all are justified  
through the obedient sacrifice of Christ,  
as all were condemned through the disobedient  
act of Adam (verses 12-20). The  
law covenant given to the Jew has nothing  
whatever to do with this plan of free favor  
extended to all, on condition of their acceptance  
of Christ as the satisfaction for  
sin. That law was given (ver. 20,21) that  
the sin and weakness of the race might be  
more fully recognized; it did not cure sin,  
but exposed it, showed it up. But where  
sin was greatest, because of greatest light  
to see it, there God's favor was great in  
proportion, and the light to recognize it  
was fullest.

#### ROMANS 6.

What then, shall we say, seeing that  
God's favor is thus bountiful, and covers  
sins past and weaknesses present and future?  
Shall we feel indifferent on the subject,  
and transgress when we please, trusting  
to God's provision for our forgiveness  
in Christ? No, God forbid. Rather, seeing  
the evil of sin, seeing that it cost the  
death of our Lord as our substitute, our  
ransom, we should regard that substitute's  
death "for our sins" as though it was our  
former sinful selves that had died. In that  
Christ has paid our penalty for us, we  
should regard the sin which caused his  
death, as though it had caused our death  
once and we had gotten free from it. We  
should repulse and oppose sin as our great  
enemy, which had once caused our death.  
How could we, under such circumstances,  
take pleasure in sinning, and thus attempt to  
take advantage of the favor and forgiveness  
provided us in Christ, to continue in sin?

While this is a good reason why all believers  
should abstain from (wilful) sinning,  
some of us have another and still more powerful  
reason for abstaining from sin, says  
Paul (verse 5): I refer to those of us who

after being justified from sin by our Lord's sacrifice, advanced another step and consecrated ourselves to walk in his footsteps, to drink of his cup of ignominy, reproach and dishonor; and to be baptized [immersed] into his death, that thus sharing with him his sufferings and death, we might according to God's promise be reckoned overcomers and joint-heirs with him, and

R930 : page 4

granted a share with him in the "divine nature" in his future glory and kingdom. "Know ye not that so many of us as are baptized [immersed] into Jesus Christ [as members of his body] are immersed into his death?" It is by consecrating ourselves entirely to him, [after being cleansed from sin by his blood], reckoning ourselves dead to the world and alive in God's service even unto death, as he did, that we gain a place in his "body" and become joint-heirs with him. And in thus becoming dead with him, we trust the Father's promise of also having a share in his resurrection (see Phil. 3:8-15); a resurrection not to human nature, such as others will enjoy, but to the fulness of the divine nature, "like him" and "with him." And this is illustrated in our water immersion, which to us thus symbolizes our death with Christ: our rising from the water symbolizing our coming resurrection as new creatures. For if we are sharers in his sacrifice, his death, we shall unquestionably share also in his resurrection.--Verses 3-5.

Realizing the matter thus,--that our former selves as justified human beings are delivered up to die (be crucified) with Christ, as the condition upon which we may be associated with him, in the great work of utterly rooting out and destroying Sin, the great Monarch, at present ruling the world, we must see that we can no longer, in any sense, serve Sin, the Destroyer, whom we are pledged to help overthrow. (ver. 6.)\* We once were sin's slaves, but we were justified or released from his dominion [by Christ] before we consecrated ourselves to die with Christ [consecrated to death as our baptism showed, v. 4], because we believed we should be granted life with him.--Verse 8.

For Christ, though he had our sins reckoned to him, or "laid upon him," and

though he died for our sins, is no longer subject to death since his resurrection. For the death which he died was because of sin [our sins] once for all, while his life since resurrection, as a spiritual being, is a gift of God. And so we must reckon ourselves, though [after being first justified by his sacrifice] we be joined with our Lord in the great sacrifice for the sins of the whole world, like him, our sin-bearing and suffering, is not for our own sins [which were blotted out by his sacrifice] but for the sins of others, even as was his death. And, let us thus keep on reckoning ourselves in our entire course, as represented and illustrated by our Leader, in whose footprints we are walking. Let us reckon ourselves dead to all things earthly, hopes, ambitions, and often comforts; cut off from them all, crucified to them all, by or because of Sin. Thus we will hate Sin, and do our utmost to destroy it.

And reckon your life as a new gift of God, as a life not subject to Sin, and not under bondage to Sin in any sense, but wholly subject to the will of God. And thus viewing Sin as the foe you are dying to destroy, and God as the new Master who promises life, let not Sin REIGN in your mortal body, let it not control you. True, sometimes it may overtake you and stumble you through the weakness of the flesh, but see that you encourage it not. Let not your mortal body, nor any talent or power you possess come into the service of this your enemy, but bring your talents more and more into the active service of the new master--God.--Verses 11-14.

What then shall we say to the original question (verses 1, and 15), Shall we sin because we are not under the Law but under favor through Christ? By no means; for though we claim to have changed over from being the servants of Sin, our former master, to be the servants of God, yet if we are really and willingly serving Sin and forwarding it, we are really its servants,

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\*Sin is here represented in figure as the great oppressive Monarch whose reign with his servant death has brought so much distress on the world, all of whom he has enslaved, but from whose power we have been delivered by Christ's ransom, and regaining our liberty we have become associated with

the Redeemer of all the slaves of sin and death, offering to suffer with him now and share his ignominy for the joy of future association in the next age in the great work of destroying the usurping ruler Sin, and setting at liberty his captives.--See Rom. 5:21; Isa. 42:7; 61:1; Psa. 102:19,20; Luke 4:18.

The "Body of Sin" which is to be overthrown is here contrasted with the "Body of Christ" which is to overthrow it. As once we were slaves to this monarch, Sin, opposing God, now as soldiers under Christ, our chief Captain, we have become bondservants [slaves] to God, to carry out his plan in the overthrow of Sin.

R931 : page 4

no matter what profession we have made of a change. His servants we are to whom we render service. But, thank God, your change is not merely a change in name or profession, but a change indeed. You obeyed the doctrine delivered to you [laying hold by faith upon Christ's sacrifice for your sins], and were thus set free from sin, and then by consecration ye became the servants of righteousness. Now, remember to be as faithful to your new service, to your new master, as you were formerly to your old master, Sin. As formerly you disregarded the claims of God upon your time and talents, now disregard and ignore the claims of Sin.

You know how much evil fruit you bore while in Sin's service, for the reward of death; see, now, how much fruit you can bring forth in your new service whose end is lasting life. The wages of Sin is death, but God's free gift through the anointed one is lasting life.--Verses 17-23.

Carefully compare the above with the first six chapters of Romans, and then note the gross error of the exposition of Rom. 6 by our Exchange quoted in the beginning of this article. To one who is wholly ignorant of the plan of salvation revealed in the Scriptures, or who forgets all the other testimony of the preceding five chapters, our Exchange's theory might be delusive. To such, its claim that the plan of salvation is, that each sinner shall slay his own sinful nature as Christ slew his sinful nature, and that thus each should commend himself to God or justify himself, might seem to find support in Rom. 6. Such erroneous teaching would indeed be delusive to the worldly, for their ideas always

have run in that direction. They always have desired to justify themselves by works of their own, or what they term the sacrificing of their sins, and have disdained or ignored God's favor as a free gift secured to them by Christ's sacrifice. Thus it has ever been--the cross, the sacrifice of Christ for our sins, has been from the first what it is to-day,--"To the Jew a stumblingblock and to the Greek [worldly-wise] foolishness." But to us it still is, what it was to the apostles--"The power of God and the wisdom of God."--  
1 Cor. 1:24.

The idea of a sinner sacrificing his sins to God, as our Exchange claims, is too foolish for a heathen mind to entertain. The Bible everywhere declares, in types as well as literal statements, that blemished or imperfect sacrifices are not acceptable to God. Over and over again the Israelites were told that their sacrifices for sin must be without spot or blemish, to typify the perfect sacrifice for our sins, which our Lord gave.

Cannot all see, then, that we could have no share in Christ's sacrifice as members of his "body," until first we had been cleansed or justified by his sacrifice--by his blood, shed for the remission of our sins?

Who is so blinded with prejudice that he cannot see that the apostle, in Romans, sixth chapter, is not addressing sinners, but saints? He is not, therefore, telling them how they should justify themselves by crucifying their sins, but he is telling those who are already justified by faith in the sacrifice of Christ, how they have consecrated to death in God's service their former selves--the "old" or former manhood which Christ had justified fully and freely and made acceptable as a sacrifice. Remembering that our former selves (as human beings--justified) are crucified with Christ, and remembering why we so consecrated --that we as new creatures in Christ might be members of the "body of Christ," whose great work is to destroy the adversary--"the body of Sin," we therefore cannot consent to serve or obey, in any sense, the great enemy, from whose control Christ's redemption has delivered us, and whose empire we are pledged with Christ to destroy.

Thus seen, "our old man" which is crucified (consecrated to death) with Christ

is not the "body of Sin" (verse 6). Far from it, the "Body of Sin" is a figurative personification of Evil or Sin, the great enslaver and destroyer of our race, while our old man represents our justified manhood, which we consecrated to death, in order that thus sharing with Christ in his death as a ransom for all, (to deliver all from Sin, the Destroyer) we might share also with Christ as the great Deliverer and Restorer of the race. Such should no longer be slaves of Sin (ver. 2); for he that hath died with Christ (as symbolized in baptism, verses 4 and 5) was first released or justified from Sin by Christ, and should now seek life with Christ, and not again to Sin for its wages of death. He that hath an ear to hear, let him hear.

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R931 : page 4

#### IT IS FINISHED.

"When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head and gave up his spirit."--John 19:30.

Thus ended the awful tragedy of Calvary. Our Lord's last breath with all his remaining strength was exhausted in his effort to utter with a loud voice that last grand truth, "It is finished."

Down to his very latest breath his mind was clear, as shown by every expression during those hours of agony on the cross. There he preached the gospel to the dying thief--"Verily...thou shalt be with me in Paradise;" he commanded his weeping mother to the care of the beloved John; and when in the last agonies of death he cried, "My God, my God, why hast thou forsaken me?" And then again his clearness of intellect, and his complete submission to, and trust in God, and his desire to utter a last word of instruction to his followers is manifested in his very last words, "It is finished; Father into thy hands I commend my spirit."

If such was our Lord's dying effort to make this last announcement, how carefully should we consider his words. What was finished there? Taking the standpoint of this dreadful moment we find him in prayer referring to the same thing a few

days before, saying, "I have finished the work which thou gavest me to do" (John 17:11,4).

Referring again to his death

(John 12:27) he said, "Now is my soul troubled; and what shall I say? Father, save me from this hour? But for this cause came I unto this hour. Father, glorify thy name."

Then it was for this cause--viz., death, as the world's sin-bearer, for the world's redemption--that he came to that hour; and this was what he finished when he bowed his head and gave up the spirit of life--existence. There it was finished; the substitute, the corresponding or equivalent price for the life of Adam and all who lost life through him, was paid. The death penalty which could not be annulled, was thus assumed and paid by another, and henceforth that glorious fact was to be made known to all.

Our dying Lord with his latest breath was the first one to proclaim the glorious message--"It is finished;" and after his resurrection he sent his disciples forth to tell to every nation the same blessed truth.

The other side of the great work of atonement yet remains to be accomplished, viz., the converting of the world to God. By this sacrifice which was finished on Calvary, the way of access to God was opened up; the claims of justice were fully met, "That God might be just and yet the justifier of him that believeth in Jesus." (Rom. 3:36.) And now God can receive all who come unto him acknowledging the merit of the sacrifice and trusting for acceptance through it. The promise that the Redeemer will shortly take control of the world, open the sin and prejudice blinded eyes and bind or restrain their great deceiver, is but another way of assuring us that this great truth--the ransom--so necessary to be believed, shall be testified to all in due time (1 Tim. 2:6), when all shall have full opportunity of accepting it.

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R931 : page 4

HE REASONED OF RIGHTEOUSNESS, TEMPERANCE AND JUDGMENT TO COME.

(Acts 24:25.)

It was not often that Paul turned aside from what he considered the work of first importance--viz., the care and teaching of the church--to exhort those of the world to righteousness and temperance. But whenever a favorable opportunity offered, to instruct those of the world without interfering with his special work, Paul was quick to see and to improve it, and did it with all the fervor of his earnest soul. The rule which he gave to us--"Do good unto all men as you have opportunity, ESPECIALLY to the household of faith"--he strictly observed in his own course. His care and labor for the church were constant and untiring, literally wearing out his life.

Seeing the breadth and scope of God's plan, Paul realized that the church developed during this age, is to be the instrumentality for the conversion and blessing of the world in the next age, and that therefore the great and all-important work of the present time is the teaching, training and developing of the meek of the earth, who gladly receive the truth and constitute

R932 : page 4

the church of God. It was this same knowledge of the order and arrangement of God's great plan of the ages, which enabled our Lord to devote his attention almost entirely to the meek, to whom he said he was called to preach. (Luke 4:18.) Though he loved the balance of the world still enveloped in darkness and steeped in sin, he also knew that his Father so loved the world, while they were yet sinners, as to devise a plan broad enough to bless every son and daughter of Adam with a full opportunity to regain the right and title to everlasting life, in his own due time.

Both Paul and Jesus worked in harmony with that plan, and the results of the labors of each during his lifetime looked small. Jesus had gathered about him and spent the greater part of his time, in instructing a few disciples, all of whom forsook him and fled in the hour of his sorest trial. And Paul's labors for the church were often misunderstood even by those for whom he was sacrificing every earthly good. And so with the labors of all the

R932 : page 5

saints: the glorious fruitage of their sacrifice and toil will only be manifested, when the rich harvests of both the Gospel and Millennial ages have been gathered in.

But we want here to notice particularly Paul's preaching to Felix, a Roman Governor before whom he stood to be judged.

Felix was not a Christian in any sense and therefore Paul had nothing to say of the Christian's higher hopes and privileges, nor did he even present the foundation truth of the gospel--Redemption through the crucified Christ. For none of these things was Felix yet prepared. Paul realized this, and concluded to give only such truths as he was prepared to understand and appreciate. There was no attempt on this or any other occasion to scare the unbeliever with threats of eternal torment, if he did not embrace the doctrine of Christianity; for this was not true. This base blasphemy against God found no place in the theology of Paul's day; he knew nothing about it.

Paul took the most sensible and proper course with Felix. He took his standpoint of observation, and showed how even from his standpoint righteousness and temperance was the wisest course for any man to pursue. He took what truth Felix already admitted and showed the reasonable deductions which should be drawn therefrom by every thinking man. For instance, any man, whether he believes in Christ or not, unless he is a fool (Psa. 14:1), which probably Felix was not, believes there is a God, wise and good and powerful, the Creator of all things. This much nature alone teaches. And if this be true it follows that he is the rightful Sovereign over all his works, and that all beings are subject to his control. These being the plain inferences even from the light of nature, it follows that at some time, God will call men to account for their present course of action; and a righteous God will surely punish evil deeds. And therefore righteousness, and temperance in all things, at the present time, is the wisest course even if the future be but very vaguely and indefinitely seen.

But Paul had something more than mere reasonings from the light of nature on this subject: he had positive proof of a coming judgment, when all of the wrongs of the present time must be accounted for and

righted, and fearful, he knew, would be the penalty of those who heaped iniquity upon iniquity and added crime to crime; for every man must receive a just recompence of reward for his deeds, whether they be good or evil.

Paul was acquainted with God's plan and spoke as one who understood it, and who had full faith in it. "The eyes of the Lord are in every place beholding the evil and the good."

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R932 : page 5

#### AN UNCANDID EVASION.

It is a very common thing to hear the defenders of the old dogmas about human destiny upbraiding those who dare to call them in question, as if they were not satisfied to leave the future of the heathen, and all such questions, where the Bible leaves them, when it asks, "Shall not the Judge of all the earth do right?" Such critics ought to know that this question is a very different one from the inquiry. Are our standards right in their precise definitions of what the Judge of the earth intends to do? If the standards left this whole question on this ground of absolute faith in God, no one would have the right to say a word against them. But they do not. They define in precise terms that he will raise up the wicked, whose souls are in hell, and send them back to hell to be punished with unspeakable torments of soul and body, without intermission, in hell fire with the devil and his angels forever. It is a dishonest evasion of the issue to charge one who raises the question, whether these words perfectly represent the whole teaching of Scripture upon this subject, with an unwillingness to submit to its teaching, or, still worse, to impugn his motives, as if he were distrustful of the righteousness of God. And the men who bring this accusation may well inquire whether this show of zeal for a principle which no one questions may not be a pretence behind which they hide from themselves and others the inconsistency of standing by doctrinal formulas which they no longer preach.--Words of Reconciliation.

HOLINESS.

"Follow peace with all men, and holiness, without which no man shall see the Lord." --  
Heb. 12:14.

Seeing the cold, lifeless formality that increasingly prevails in the nominal church, the evident lack of growth in grace, and its growing disposition to imbibe the spirit and conform to the customs, ideas, etc., of the world, many of God's children, still fettered in a measure by her supposed divine authority, are becoming interested in what is generally termed the holiness movement. Holiness meetings, holiness camp-meetings, conventions, etc., as well as holiness periodicals are becoming quite common.

That the movement is one actuated by right motives, and measurably in the right direction, we do not question; yet, were these courageous enough to cast off the slavish fetters of Babylon, and to walk out fearlessly into the liberty wherewith Christ has made them free, trusting in him alone, they would come much nearer the true idea of holiness. Holiness means a setting apart, sanctifying, separating from the world, by divine authority, and for the accomplishment of the divine purposes. That holiness means separation from the world all will agree, though few consult the Scriptures sufficiently to know to what intent the Lord would have them separate.

May we not be separate from the world and still be far from the narrow path to which we have been called? The class termed holiness people, generally believe, that their single aim should be to so subdue sin in themselves as to be able to stand approved of God, being in complete conformity to all his requirements in thought, word and deed. Some claim to have reached this desirable perfection, while others, painfully conscious of their weakness and discouraged by their repeated efforts and failures, are almost in despair of ever reaching it. And not discerning the Lord's purpose in calling them to

separation from the world, they fall into the error of looking upon these efforts as a means to their salvation. Many become self-righteous and boastful of their attainments, and consequent hopes of salvation, while the more humble, discouraged, almost lose faith in God and entertain but a faint, indefinite hope of salvation.

After all the lessons given, it should be plain to all, that no imperfect man is able to keep blamelessly God's perfect law. The law is the full measure of a perfect man's ability, and Adam and Jesus were the only perfect men, and hence the only two, who could keep it. Israel tried it for nearly two thousand years, and though that people have furnished us many worthy examples, not one of them was able to merit life by keeping the law, save Jesus only. The very object of the giving of the law to men, who were unable to keep it, was to convince of shortcomings, and to lead to trust in Christ, alone, for salvation. It is only self-deception to claim actual perfection, though the weakest child of God, clothed with the imputed merit of Christ, is reckoned perfect by our Father.

This trusting in the merit of Christ, and striving to live in exact harmony with his revealed will, implies the diligent searching of the Scriptures to know what that will is, and this is the true life of holiness--of separation from the world --and of union and communion with God. Such cannot help bearing fruit.

It should be borne in mind, that the statement of Heb. 12:14 is addressed to the Church. The Church were taught to look for the Lord's appearing, which Paul explained would be in a manner unobserved by the world, and as a thief in the night. When his presence is due, only those will be able to see (Gr., horao--discern) it, who are separate from the world in spirit, and who are searching the Scriptures to know the signs of his presence. Without holiness [separation, setting apart to God's service] no man shall see [discern] the Lord.

But a time is coming, when many who are not holy, will discern the Lord's presence; for we are told, that "every eye shall see him." The world will see --recognize him, when his judgments make his presence manifest to all.--

Isa. 26:9.

This text (Heb. 12:14.) has very frequently been misused in urging the world to become Christians. Christian people who have not carefully considered its meaning, tell the world that without holiness they shall not see the Lord; and then, when controverting the truth as to the manner of Christ's coming, the very same class will confidently quote, "Every eye shall see him." Do they believe that all shall become holy? No; this is far from their thought. Where then is the harmony? Is there discord in the statements of God's Word? To believe so is to believe the Scriptures unsound and unworthy of confidence. But such is the sad confusion into which the teaching of the nominal church has led, and such the results which its too careless handling of the word of God has brought about. The confusion is fast ripening into open infidelity.

May God help his children to see the confusion, and then courageously to come out of it and pursue holiness, without which no man shall be able to discern the Lord's second presence, until it is manifested in judgement and retribution.

MRS. C. T. R.

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R933 : page 5

#### HONESTY IS THE BEST POLICY.

This is a very common proverb, and one very generally admitted to be correct; and it is correct, if we consider the ultimate consequences; but if we consider the immediate consequences it is not always true. It is the immediate consequences that are generally considered, however, and therefore a dishonest course is very often decided upon by worldly people, who seldom look far beyond the present.

But strange to say, the ultimate consequences are not always considered even by some of the consecrated children of God, and almost unconsciously, they sometimes pursue a dishonest course, considering it the best policy in view of the immediate consequences. We do not believe for a moment, that any sincere Christian

would knowingly and deliberately act dishonestly, and yet it is necessary that we should specially guard ourselves on this point. There are many ways of acting dishonestly, deceptively, aside from business matters, in which dollars and cents are concerned. It is just as blameworthy to deal dishonestly with the truth, as to do so with dollars and cents; and yet with many there seems to be a great temptation to do it. It generally arises from a tendency towards approbativeness, a desire to be thought well of; and it is a great hindrance to real progress in the knowledge of the truth. When several are met together for Bible study, the tempter often whispers to one and another, Now, here is the place to win your laurels in Bible exegesis; now state your opinion and stick to it; don't let that insignificant little brother or sister there change your mind and prove your mental caliber inferior; if you are even driven to the wall in argument, don't own up to it, gloss it over with a few ecstatic expressions to divert attention from the real issue of the argument, and thus make your doubtful position appear more plausible at least.

The temptation is a severe one to some, and almost before they have time to recognize it as a temptation, or to hear the voice of conscience protesting against it, they have yielded to it; and a few repetitions of the same thing soon confirms the habit. Thus erroneous ideas become stereotyped, and no reasoning, however forcible and scriptural, can change them. Beyond these barriers of self-deception we cannot grow. We may have grown rapidly, before we set up these barriers, but further growth in the direction thus blocked up, is impossible.

This is not the teachable, humble, childlike spirit, which can be led step by step along the narrow way. The narrow way is too narrow to admit of pride and vain-glory. Every child of God should strive against these, especially where self-examination reveals an inherited or acquired tendency in that direction.

Aside from personal considerations, the effect upon others of this double dealing with God's truth, is dangerous. Some will quickly discern the selfish principle which vaunts itself at the expense of the truth, and will begin to lose confidence in

the Christian character and integrity of the erring brother or sister, while others will be confused and hindered in their efforts to comprehend the truth. Few have keen perceptive powers and the majority need to be helped, not hindered in the way.

"Let saints be on their guard,  
Ten thousand foes arise.  
The hosts of sin are pressing hard  
To draw them from the prize.

"O! watch and fight and pray.  
The battle ne'er give o'er,  
Renew it boldly every day,  
And help divine implore."

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R935 : page 5

#### THE CHURCH NOT A RESTAURANT.

There is sarcasm in the following extract from an article by a city pastor in a late number of the Congregationalist, but there is also a good deal of truth:--

"I have the best lot of people in my church I have ever met with. They get up entertainments, suppers and dinners which are models of their kind. They pay their bills with more promptness than any people I ever saw. In fact, they do everything in the world except the things for which the church was legitimately designed. And what can I do about it?"

The church certainly was never intended to be a restaurant or a place for fashionable entertainments.--Presbyter. Banner.

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R933 : page 6

#### THE SECOND COMING OF CHRIST AND THE GIFT OF LIFE.

There is one fact which is beyond all controversy; and that is, that in the early ages of the church, the hope, the principal hope, of the church was the return of her Lord. It is an equally incontestable fact that this faith faded and died; and it is only in our own days that it has risen to any great extent. For ages the church slumbered and slept, and was not aware

of any such hope as the return of the Lord. What was the reason that this hope sank and disappeared? There is no effect without a cause. It is an unquestionable fact that this hope, which was so bright, the hope of the church, disappeared. What was the cause? This I think is a legitimate inquiry, one which we are bound to face. Can we suppose that the blessed hope died from inanition, that it was insufficient to comfort the church? I think it is not possible to take such a view as that. It has always been a living hope, one that has been able to purify the affections, and support the Christian in the midst of his trials. It could not sink for that reason. It is also equally impossible to suppose it would have been dropped unless some other hope had taken its place. The Church could not land itself in a hopeless position. It must always have a hope. What was it, then? I speak a fact that is incontestable, that the cause of the disappearance of this hope of the Church was the introduction of the doctrine of natural immortality. There is no question of the fact. It is sometimes said that the reason was that, when Constantine became a Christian, the idea got abroad that the Church and the world were to be one, and that with the spread of the Christian Empire with a Christian Emperor at its head, a triumphant Church would become universal. That no doubt, had its effect upon Christian truth. But we must go further back than that, if we wish to trace the source of this error. It goes back to the third century. Men--philosophers of the Greek school--were not willing to give up their heathen philosophies. Therefore they made a sort of compromise between heathenism and Christianity; and the man who thus signalized himself was Origen, who, of all the early Fathers, did most to mystify and degrade Christian truth.

This philosophy taught that instead of receiving the gift of life from Christ alone, we have the element of it within us already, that we have the Divine essence, that cannot go out, and that we live, whether we accept God's offer or not, as long as God lives. It is false. It is not taught in the Book of God. But it was the introduction of this that did havoc with that grand and glorious hope of the return of the Lord. Just think of it. It worked its

own natural result. Men could not possibly believe that they themselves possessed natural immortality, and yet look with anxious hope for a return of the Life-giver. The two positions are irreconcilable. And here you have the cause and the effect. I put it to you to consider it.

Further, we find that the resurrection suffered the same process of being put away as an active and definite hope of the Christian. The two things are inseparable. A man believes that he possesses life in himself; and it is all one to him whether the resurrection takes place sooner or later. But let a man be fully persuaded that on the return of Christ and on the resurrection of the dead depends all; that unless the Lord come, then there is no hope for him, I say it is impossible for him to put off to an indefinite future the return of his Lord.

In 1 Cor. 15 the apostle Paul speaks of the resurrection of Jesus Christ. He supposes for a moment that Christ had not risen, and the consequences that would have followed; and he sums up a telling argument in these words, concerning those who had fallen asleep in Christ, that if Christ be not risen, then their faith was

R934 : page 6

vain, they were yet in their sins, and "then they also which are fallen asleep in Christ are perished;" and he concludes with saying, "If in this life only we have hope in Christ, we are of all men most miserable." Therefore, surely, on this is built the whole of the Christian's hopes, that Christ is risen and become the first fruits of them that slept; that on the resurrection of the Christian himself depends the hope of what he looks forward for in the future life.

If you wish to see the danger of the false theology in all its virulence, go to the Church of Rome. There you will find worshipers offering prayer to the dead, to dead men and to dead women, offering perpetually to the Lord of glory as a babe in its mother's arms or as transfixed to the cross. They have forgotten that the Lord is risen from the dead and become the first fruits of them that slept. But, my friends, this whole Roman system is based on the dogma of immortality of the

soul. Take away the coming of the Lord from Roman Catholics, and it makes no great difference; but take away the immortal-soul-ism and you sap its existence, you cut off the stream from its source.--Sel.

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R926 : page 6

#### PAPACY IN THE PROTESTANT CHURCH.

The Protestant Church repudiates the Pope. It has much to say of the right of private judgement. And yet while it dismisses the Pope at the front door, it admits the Papal principle at the back door. Not content with framing its creeds out of the facts of Christianity, which no true Christian will dispute, the Reformed churches constructed systems of theology into creeds, and substituted for the rule of the Spirit, which is the only true substitute for that of the Pope, the domination of the system. Hence, in them all, there is more or less of this papacy of creed. If any one discovers some new truth out of harmony with its statements, or error inwrought at some point, he must either be silent, or run the risk of loss of standing and preferment, and perhaps of excision. It is amazing, when one reflects upon it, how the Protestant Church has thus abandoned the principles of private judgement, and the liberty of the Spirit, upon which it was based. One need not go far to find churches where honest thought and high aspiration are repressed, where the gates of free inquiry are closed, and new light from the Word of God, and from other sources in Nature and Providence, is barred out. A fatal domination of recognized leaders, keeps the body within the strict lines of its tradition, and puts its ban upon any who dare transcend them; unless, indeed; it be done in some such covert way as not to excite suspicion that the integrity of the system is to be endangered.

To illustrate what we mean. A member of a prominent Presbyterian church remarked that his pastor, in conversing with him upon these themes, told him that he believed a great many things which gave him comfort which, as a Presbyterian minister, he could not preach. The

admission has more than once been made  
to us by brethren of the highest standing  
that they found relief in the belief that  
God's ways in redemption were not exhausted  
in this world, and that sinners  
who proved irreclaimable under them finally  
suffer extinction of being. And yet  
none of these men would dare give public  
utterance to such convictions. They  
regard themselves as under a sort of bond  
not to do so. And certainly their standing  
in the church would be jeopardized  
if they did. This is what we mean by  
Protestant Papacy. How, we would ask,  
can there be honest progress in the knowledge  
of the truth, if honest convictions  
must thus be concealed?--Words of  
Reconciliation.

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R934 : page 6

#### CHRISTIANIZING THE WORLD.

Canon Farrar, who is as liberal minded  
as he is fearless and able, in a recent sermon  
declared that where England made  
one Christian in heathen lands, she made  
a hundred drunkards. This was a bold  
assertion--almost too bold to at first seem  
true, but the more one examines into it  
and reads the authorities upon the conditions  
and recent history of the uncivilized  
countries where missionary effort has been  
directed, the more painfully truthful does  
the statement become. Of course, the reports  
sent out by missionaries give a more  
sanguine coloring, but with all due respect  
to the zeal and self-sacrifice of these worthy  
gentlemen, the way to arrive at a true appreciation  
of the situation is to examine all  
the evidence. When that is done it will  
be found that what Canon Farrar has said  
was not a false alarm, but a great evil that  
the mission work must face squarely and  
endeavor to remedy.

Remarkable testimony of the correctness  
of Canon Farrar's assertion comes  
from an unexpected quarter. Mr. Joseph  
Thomson is a distinguished African traveller.  
He has conducted three expeditions  
in East Central Africa. He is a Christian,  
thoroughly imbued with the spirit and interests  
of his religion. He goes further  
than Canon Farrar, and says: "For every

African who is influenced for good by Christianity, a thousand are driven into deeper degradation by the gin trade." He declares that four hundred years of contact with Europeans have only succeeded, along the greater part of the coast, in raising a taste for gin, rum, gunpowder and guns. Mr. Thomson says he had seen so much of this sort of thing that he began to believe that the negro was not capable of development. But when he reached the heart of Africa, his pessimism suffered a severe shock. These are his words:

"I could hardly believe I was not dreaming when I looked around me and found large, well-built cities, many of them containing 10,000 to 30,000 inhabitants. The people themselves, picturesquely and voluminously dressed, moved about with that self-possessed, sober dignity which bespeaks the man who has a proper respect for himself. I saw on all sides the signs of an industrious community, differentiated into numerous crafts--evidence sufficient to show, how far advanced they were on the road to civilization. I heard the rattle, the tinkle, and the musical clang of the workers in iron, in brass, and in copper. I could see cloth being made in one place, and dyed, or sewn into gowns or other articles of dress in other places. In the markets crowded with eager thousands, I could see how varied were the wants of these negro people, how manifold the productions of their industry, and how keen their business instincts. Almost more remarkable than anything else, no native beer or spirits, nor European gin and rum, found place in their markets. Clearly there were no buyers, and therefore no sellers."

What had caused this? Christianity? No, it was Mohammedanism; and not only had it done that, but it had established schools, built churches and made the people as devout as they are prosperous.--Baltimore American.

All this teaches three important lessons. First, It shows the folly of calling any of the "kingdoms of this world" Christian kingdoms. These kingdoms and the masses of the people would do anything for money and power. Whatever good is done is not to be credited to these kingdoms, but to the "Salt of the earth" in them.

Secondly, It blasts the hope which so many seem to cherish, that the missionary

and civilizing progress of the present century, if kept up, would in a few thousand years bring about the Millennium of peace. It shows that vice is spreading more rapidly than Christianity and the same is attested in other ways. It proves that, if God is waiting for the church militant to bring about the Millennium, we need not expect it ever. Thank God, that we see his plan more clearly--that by making bare the arm of his power, He is even now about to overthrow, (in a great time of trouble) every agency of evil and corruption, degradation and sin, and to give "the dominion under the whole heavens" to the saints--the anointed Church triumphant, of which Christ Jesus is the head and Lord.

Thirdly, We should draw the lesson that morality and Christianity are not the same thing, as so many seem to suppose. While all true Christians practice morality, all who live a moral life are not Christians. These moral, temperate Mohammedan negroes of Africa, described above, have daily and hourly in their pleasures, comforts, etc., a reward for their morality and obedience to laws of nature, but they are not Christians. A Christian is one who after believing in and accepting of the RANSOM provided for him, in the death of the perfect "man Christ Jesus," comes into harmony and communion with God. Strictly speaking no others are Christians. Many others however are nominal Christians, or Christians in name only.

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R935 : page 6

#### IS THERE A SAFER TRUST?

Now that skepticism, in so many varied forms, is assailing our Christian religion, it is eminently proper for all mankind to inquire,--is there anything more certain and sure in which to trust? The wish to trust something or some power outside of and apart from itself, is inherent in the human heart. To throw aside all trust is to blot out any hope in the future, and limit existence to mere mortality. Few will be satisfied by so doing. Almost every individual's future, self-sketched, has in it something beyond mortality's boundary,

and is contingent upon some kind of religious belief. That belief which promises most certain fulfilment is the one most earnestly desired.

And while the enemies of Christ seek to do away with all faith in him as the personal Saviour of humanity, and sneer at that grand plan of salvation which has the Crucified Son of God as its central figure, do they offer any faith better and more desirable, any scheme which shall hold a surer guarantee of redemption? Claiming Jesus the Nazarene to have been but the carpenter's son, though a man of exceeding cleverness, do they present for our consideration any other mediator between the All-Father and ourselves? Is there, in the whole range of skeptical philosophy, any theory, promise or hope to which, turning away from God and the Redeemer we believe he sent into the world, the soul can cling with more satisfaction and peace?

R935 : page 7

These questions cannot be easily answered in the affirmative. Skepticism, trying to tear down the truest and most vital part of Christian faith, has never offered to build up a truer and worthier one,--has never developed any rock upon which mankind may rest with the assurance that it will prove more solid and enduring. Skepticism, atheism, deism, pantheism, infidelism, and all other isms preaching aught beside Christ and him crucified, have as yet failed to do what the simple Christian faith has done,--hold out a hope of eternal life and sustain the believer through manifold afflictions until the hope loses itself in fruition.--Restitution.

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R934 : page 7

#### WHAT WILT THOU HAVE ME TO DO?

The heart that is truly in love with the Master, and which from his word has partaken of his spirit, cannot be either indifferent or idle, and the magnitude of his great work will be the continual spur to activity. The prayer of every such one will be, Lord, what wilt thou have me

to do? A proper zeal will not engage in mere hap-hazard work, but will diligently study the Lord's plans and methods.

Paul says, "As we have opportunity, let us do good unto all men, especially unto them who are of the household of faith."

--Gal. 6:10.

Here are three points to be specially observed: First, our obligations are limited to our opportunities. Secondly, our best energies should be devoted as far as possible to the household of faith, while any incidental opportunities for benefiting the world may also be improved, in so far as they may not interfere with the work of special and prime importance. Thirdly, if we can find no opportunities to do good to the household of faith, then all our energies may be devoted to others.

This teaching through Paul thus points out the work for each one, however obscure, or however limited may be his talents.

You may be a mother surrounded with the many necessary cares of a large family, or a father whose small earnings by hard toil and long hours are constantly required by the necessities of a family. And these cares may have gathered about you, so as to almost overwhelm you, before you realized your higher calling and work, and they cannot and must not now be cast aside; hence these things are now a part of your duty, and if faithfully performed, as unto the Lord, will be acceptable to him as a token of your love and devotion.

Some mothers may be so constantly and necessarily engaged in their homes as to find very little opportunity for working outside, yet there may be a few neighbors similarly situated with whom they may speak quite frequently. Then here and in your own home is your work. Perhaps not one of them is of the household of faith, and you say, It is of no use to talk to them about these things. They pay no attention and will only think me peculiar. But that will depend in some measure on how wisely you deal with them. To those who have no interest in spiritual things, it would be unwise to talk of spiritual things; for the natural man receiveth not the things of the spirit, neither indeed can he, for they are spiritually discerned. But they can understand natural things, such

things for instance as relate to the restitution of natural men. Nor can your young children understand beyond this, for they are on the natural plane; but whatever of instruction or discipline they receive now, will be but a part of that general schooling which must ultimately bring them up to perfection. Your work will not be lost, even though death may interrupt it. If it does not make a very large showing in this age, it will appear in the next.

The weary father's evening hours may aid in this delightful and blessed work both in his family and neighborhood; and if on the alert for every opportunity to honor the Master, he may find some either of the household of faith, or of the worldly class, with whom he comes in daily contact, to whom he can communicate some truth, or at least before whom he can let the light of a consistent Christian character shine.

To these opportunities may sometimes be added the writing of letters to distant friends, bearing some portion of the glorious message. And here is a way in which many an invalid even, who is otherwise shut in to a very narrow sphere, may find some opportunity for spreading the good news. And such can often glorify God in the midst of suffering, by patient endurance and unwavering faith, or a word of counsel and cheer to those who attend to their wants. O how many ways there are for letting our light shine, when we begin to recount them; and there are just as many ways of hiding it under a bushel. And perhaps you can think of many other ways of enlarging your sphere of usefulness. It is a part of our privilege and duty to study how we may best invest our talents in order to secure the largest results. This duty is plainly set forth in the parable of the talents (Matt. 25:14-30), and is just as necessary in investing for the Lord, as in investing money for financial profit.

But the classes we have mentioned are some of those of most limited opportunities; and while these, if their devotion to the Lord is very strong, will put their one or two talents to the best use, some may have many more talents and opportunities. Some may have small sized or grown up families, or none, and these with economy

of time and arrangements, may find many hours for outside work. You may think before you make the effort that it is of no use, as the people in your community are all wedded to sectarian churches. But is it really so? Have you tested the matter, and proved beyond doubt that there is not one of the real household of faith in your town or village or within reach of you? Have you tested the matter wisely, too?

If so, then you have at least done your part faithfully, and that fact will not escape the Master's notice; be assured of that. But even if this is the case, in all probability there is still a field of usefulness for you in that very neighborhood yet. There are some of the world's children, perhaps very poor, perhaps very ignorant or even degraded. None have ever thought of looking after or caring for them. What an oasis it would seem to them in their desert life, if you, a person of acknowledged respectability would call on them as a friend or neighbor, and not with the air of a charity call.

Many such heard our Master gladly. In all probability they would hear you gladly. Possibly in some localities all of the wheat is gathered out of the nominal church, and you may find no result of your labor or opportunity for further labor in that direction, as they resolutely refuse to hear, though often some of those who oppose for a time, are merely doing so to find the strength of our position. Glorify God, then, by letting them see it. In due time the fruit will appear though it may be very slow. But at least the poor of this world you have always with you. And just here we are reminded of the words of Paul to some of the blinded Jews who wilfully rejected the truth-- "It was necessary [a part of God's arrangement] that the Word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth."--Acts 13:46,47.

The anointed ones are set for a light to all the world. Let it shine as much as possible now. If those who claim to be of the household of faith reject the truth, it is your privilege to turn your light upon the

world around you. No faithful consecrated one can be idle where so many avenues of usefulness are open, and where there is so much need of service, unless he should forget his calling and become lukewarm and indifferent.

Such going forth to preach the Gospel will bring the reproaches of many of your former friends upon you. You know it will; but you took that into consideration long ago, when you covenanted to lay your all upon the altar. Do not think of reconsidering the question now. "No man having put his hand to the plow, and looking back, is fit for the kingdom of God." (Luke 9:62). You will meet with many rebuffs, if not violent opposition, but you will lightly esteem these, if your chief and only concern is to spread the good tidings. Be not discouraged if your efforts now seem fruitless, for "He that goeth forth and weepeth [is touched with sympathy for the blinded and suffering ones], bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."--Psa. 126:6.

MRS. C. T. R.

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R936 : page 7

#### SACRIFICE YOUR LIFE.

"He that findeth his life shall lose it, and he that loseth his life for my sake shall find it."--Matt. 10:39.

Some of our Lord's teachings were addressed to the mixed companies of worldly people around him, but the most of his attention and teachings were specially given to his disciples. And to them he said many things which they were not able to comprehend at the time, but which he promised should be brought to their remembrance and made clear to the church afterward.

Among these was the statement of the above text. To the disciples at that time it was simply incomprehensible, but in the light of the fuller teaching under the spirit dispensation it is quite clear and plain. The statement is applicable to those who have consecrated their life, who have presented themselves to God as

living sacrifices. Their consecration implies their intended faithfulness in spending their life in the divine service even unto death.

Having made this solemn covenant with God, and therefore been accepted of him through Christ, it is not in either our right or power to take back that which we thus relinquished all right to, viz., our life as human beings with the hopes and blessings etc., which belong to it. We are now (reckonedly) new creatures, begotten of God to a new nature, the divine, which we cannot fully possess, until the human nature is entirely dissolved --dead. To take up our cross and follow after the Master, thus dying daily, until the last spark is spent in His service, is no light thing, and some may limp and falter and hesitate, and yet press on through all their weaknesses looking to the Lord and accepting his proffered assistance.

But to turn entirely back from our purpose, and to lay hold on what remains of our earthly life and begin again to live after the flesh, is to lose all claim upon the spiritual life, the only life to which such now hold a title. To such then, how forcibly the statement, He who keeps hold of the life already consecrated to sacrifice, thereby loses all life, while he who is obedient to his covenant, shall find life much more abundantly, than now possessed--in God's due time.

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R936 : page 7

IN DUE TIME.

"He that believeth and is baptised shall be saved, and he that believeth not shall be damned [condemned]."

"That whosoever believeth on him might not perish, but have everlasting life."

A Brother wants to know whether these two texts are not contrary to our teaching. We answer, No, they are in exact harmony with our teachings, and in opposition to the general views of Christians. We teach that no man will be saved without faith in Christ as his ransom; but with Paul we believe that our Lord Jesus Christ

gave himself a ransom for ALL, and that it must consequently be testified to all in "due time." To some the testimony is given in this age, but they, compared to all, are only a few. The vast majority must therefore hear the testimony in the coming age during which God declares, The knowledge of the Lord shall fill the earth, and all shall know him from the least to the greatest. Those who in "due time" [in this or a coming age] hear, believe and accept of our Lord, shall be saved; and all who reject, will perish.

It is those who claim that all infants and the mass of the heathen will be saved without believing, that do violence to these texts and not we. Sticking to a theory, a tradition of men, that probation is limited to the present existence and ends with death, they are blinded from seeing the plain scriptural teaching of a blessed age to come. And in order to satisfy reason and yet hold to their traditions, they are forced to their position in contradiction to the Master's words quoted above, claiming that babes and heathen can be saved without believing in the only name given under heaven and among men.

But will faith be possible for the world, when it sees its salvation actually beginning? We answer, Yes, they must believe the testimony then given, that this salvation which they will then see begun (for the awakening from death is only the beginning of the salvation or restitution which will be completed within the limits of that age--a thousand years,) has been brought about, not by any merit of their own, but as the result of the ransom--the death of Christ--which secured for all, the right and privilege of a second, an individual trial.

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R926 : page 7

FOUNDED UPON LOVE.

Napoleon standing on the brow of St. Helena, said to Montholon: "Can you tell me who Jesus Christ was?" Without waiting for an answer he continued: "There is something about him which I cannot understand. Alexander, Caesar, Charlemagne, and myself have founded great empires. But on what

did these creations of our genius rest?  
Upon force. But Jesus founded his upon  
love; and this very day millions would  
die for him. I have inspired multitudes  
with an enthusiastic devotion, such that  
they would have died for me; but to do  
this it was necessary that I should be present  
with the electric influence of my  
looks, my words, and my voice. When I  
saw men, and spoke to them, I lighted up  
the flame of devotion in their hearts. But  
Jesus by some mysterious influence, reaching  
down through a lapse of eighteen hundred

R926 : page 8

years, so draws the hearts of men toward  
him that thousands, at a word, would  
rush through fire and flood for him, counting  
not their lives dear unto them."

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R936 : page 8

#### OUR ANNIVERSARY SUPPER.

On the evening of April 7th, the anniversary  
of the institution of the bread and  
wine as symbols of our Lord's broken body  
and shed blood, as the Lamb of God which  
taketh away the sin of the world, the Church  
at Pittsburgh celebrated the same. The  
company numbered about one hundred and  
fifty, and included probably forty from  
neighboring towns, and a few from distant  
points--New York, Ohio and Wisconsin.  
We need scarcely say that it was, as usual,  
a very impressive occasion.

We briefly reconsidered the significance  
of the bread and wine as emblems, and the  
importance and value of that which they  
symbolize--the broken body and shed  
blood of our Redeemer. We saw that the  
eating of the flesh signified our acceptance  
and appropriation of the perfect humanity  
and all its rights, which our Lord sacrificed  
for Adam and all his race. We saw that  
when our Lord said, "My flesh...I will  
give for the life of the world" (Jno. 6:51),  
he meant, I give up, or sacrifice my perfect  
(unleavened) human nature that the  
world may have perfect human nature  
("that which was lost"), by accepting of  
my sacrifice and appropriating (eating)  
my rights and perfections, freely given on

their behalf.

We saw that thus the bread is for all who would be restored, and must be accepted and digested (appreciated), before it will benefit any, either in this, the Gospel age, or in the Millennial age. All who would recover that which was lost must accept of the ransom, and thus obtain restitution (actually or reckonedly) as its result. We saw that all who eat of the flesh of the Lamb, do not drink of his blood. In the type--the Passover--the doorposts and lintels of the house were sprinkled with the blood of the Lamb; and so, too, with all who would "eat the flesh" of the "Son of Man" (partake of his merits and justification); they must all recognize and own the blood --the precious life shed for all, for the remission of the sins of the whole world.

But the privilege of drinking of "the cup"--Mark 10:38--(sharing in the sacrifice of life) is offered only during the Gospel age. It is the favor or privilege of this age, to "fill up that which is behind of the afflictions of Christ," and to get the reward with him of sharing also his glory to follow. So, then, as the eating of the flesh (bread) signifies justification to all human rights and privileges, so the drinking of the blood (wine) signifies our sharing with our Lord in his sacrifice, our becoming "dead with him," our participation in his sufferings--crucified with him.

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 glories which shall follow in the 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, and he in them, as members of the one "body of Christ," as members of the "true vine." (Jno. 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, however, may by eating (appropriating) the sacrificed rights of the "man Christ Jesus" obtain a dependent life, which will be supplied to the willing and obedient everlasting.

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 forever," and "He that eateth me, even he shall live by me"--a dependent life, but surely 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, have inherent life, and will be the source of supply to the world, who will come continuously to the fountain for life, and live thereby.

We noticed particularly 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.) We saw the import of this to be, 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 must signify an increase of their 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 succeeding four days were wholly given up to meetings in which were discussed various topics of interest which we cannot here recast. These meetings seemed to be specially and deeply interesting to the visiting friends who, we trust, went back to their respective fields of service refreshed and strengthened by the strong meat of God's Word, and the new wine of joy and hope, distilled from the exceeding great and precious promises examined.

During their visit the following nine brethren and sisters embraced the opportunity to symbolize their consecration "even unto death" (Rom. 6:3,4), to be immersed in water in the likeness of the real immersion into death, as per our Lord's request (Mark 16:16), and the apostles' command (Acts 10:48). Their names are as follows. Brother and Sister A. Bowen, Bro. J. W. Mason, Bro. Thos. R. Jackson, Sister J. Vero, Sister M. J. Wagner, Sister M. Thompson, and Sisters Carson and Mitchell.

Many letters received show that the Brethren and Sisters in every direction remembered the Master's words, "This do in remembrance of me." In some places the gatherings were of a considerable number, while in others only one or two. We know that all who did "do this" from the right motives, discerning the Lord's sacrifice for their sins and their consecration with him, were surely blessed greatly.

Many letters received bear the same testimony. You were not forgotten by us, as we assembled here, and your letters assure us, that we were not forgotten by you. This mutual interest of the "body" in all of its members is right, and rejoices our hearts often.

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R937 : page 1

VOL. VIII. PITTSBURGH, PA., JUNE, 1887. NO. 10.

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page 1

THE APRIL TOWER we have in good supply, for your use in loaning and mailing to your friends. Order as many as you can judiciously use--free. We send with them some pink slips to be pasted at the edge on the upper corner.

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R948 : page 1

DAWN, VOL. I., is now in its twenty-fifth thousand. Many hearts are praying and many hands laboring for God's blessing upon it; hoping that fifty thousand or possibly one hundred thousand may be in circulation before 1888. Work the works of him that sent you while it is day, for the night cometh, when no man can work. (John 9:4.) "The time will come when they will not endure sound doctrine."--  
2 Tim. 4:3.

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R939 : page 1

#### THE WORK AND THE WORKERS.

Zealous Brethren and Sisters in every direction are seizing opportunities and devising plans for the work outlined in the "View" of MAY TOWER. One Sister here, went forth filled with zeal and encouraged by Bro. Adamson's success, and her first day's labor was very successful: She took thirty-one orders for the paper bound DAWN. Others, in various quarters, have varying success, proportionate generally to their strictness in following the plans suggested in the May View. We suggest that all who are out at work would do well to read, yes, study that advice carefully and try it.

While many can use the Contents Circulars to good advantage, the majority of those who are meeting with the greatest success, find it best not to leave a circular

and call later, but to take a couple of clean circulars in their hand (along with the sample books, a blank memorandum book and a pencil). Introduce yourself as The Representative of that wonderful book, which is making such a stir everywhere. Hand the lady or gentleman of the house one of the circulars, and pointing to the

R940 : page 1

pink slip on it ask them to read it, (or read it to them,) saying that it will introduce you and your business most quickly. Then proceed to talk of the book--its character as a faithful Bible exponent and antidote to Infidelity--its rapid sale --the absolute necessity that all should possess the very knowledge this book affords, in order to be released from present skepticism, or protected from its baneful influence in days to come, when it will become even more wide-spread and popular than now, catching specially the young minds, the rising generation.

You should, first of all, see for yourself that the book does this. Note the first three chapters, how they in simple language which the humblest may understand point out the fact of a great Creator and the proofs that the Bible is his revelation of himself and his plans.

This done, what could be more convincing to the Bible student, (whether he be full of trust, or full of doubts, concerning its inspiration) than the harmonious presentation of the great fundamental teachings of the Bible which chapters IV. and onward present. Other books attack infidelity and fight it vigorously, yet leave the stumbling stones which caused the infidelity unremoved. This book does its work in an opposite manner and with much greater success. It simply disarms infidelity by showing that though men have stumbled, it has been over misconceptions of God's plan, and that the Bible reveals a plan of God now in progress which SATISFIES REASON and harmonizes known facts, as nothing else would do. This is therefore the best antidote for infidelity known to us, and we ask, whether you know of a better.

And this is the line of argument to use in canvassing, because though few would confess it, nearly all nominal Christian

people nurse their skeptical thoughts in secret, and really long for the firm foundation for faith and trust which an appreciation of the ransom and its results, Restitution, etc., alone can give.

Bro. Adamson still continues to lead all others, though some are following his method and success closely. Brothers Van der Ahe, Cain, Grable, Hughes, and Sisters Raynor and Vogel and others are doing remarkably well, and we trust that before next month many others will be doing as much or more.

We have been unable to fill orders very promptly of late, because our bindery could turn out only about 300 copies per day; but now this is bettered, so that we can supply 600 to 700 per day and increase it. So let the orders come, and let the glad tidings spread, and let the people be fed, to the praise of our Head--Amen.

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R937 : page 1

#### VIEW FROM THE TOWER.

Among the questions of the hour awakened by the more vigorous independent thought and increase of knowledge of our day, is what is known as The Land Question. Briefly stated the question is: Can one man rightfully hold thousands of acres more than he can or does use, while his brother man who desires to use land can obtain none without paying a speculative price for it, which in many cases he cannot do, if he would?

Going back, we inquire: Who held the original right, title and claim to earth as a whole with all its privileges, rain, sunshine, air, water and land. All must admit that God, the Creator, owned it all; and he gave the control of it to our father Adam for his use and the use of all his children. So then every foot of land is God's property and men are merely granted the privilege of using it, and not of hoarding it for speculative purposes. Surely no one could claim that the heavenly owner had given him a right to appropriate that which others have need of, and which he does not need.

This principle God laid down clearly in his dealings with Israel. His arrangement

with them in giving them the land of Canaan, was on the principle of a lease and not of ownership of the land. It was to be a perpetual lease, subject to certain conditions, one of which was, that they must not work the land to death (as because of a violation of other parts of the law, the reservation of vast parks, etc., etc., the tenantry of Ireland are obliged to do, bringing on repeatedly failure of crops and famine). When God brought the tribes into Canaan he divided to each a portion according to their numbers and requirements; and another of the conditions of their lease was, that though they might trade with each other and thus be hindered from sloth, indolence, and lack of healthful ambition, yet they must not permanently take advantage one of another, so as to create class distinctions, making a permanently poor class and a permanently wealthy class, as we see it in Europe to-day, and as we see that time would bring about in America.

To keep this equilibrium, God arranged that he would lease them the land for only fifty years at a time. They might treat the land as their own, buying and selling as their changing circumstances might require for fifty years, but at the end of that lease all title reverted back to God, the owner, who then gave it again as at first on another fifty years' lease to the same families, or their representatives according to their number and needs. This fiftieth year of restitution was known to the Jews as the Year of Jubilee: and concerning it God's regulations were as follows: "In the year of Jubilee ye shall return every man unto his possession. And if thou sell aught unto thy neighbor, or buyest aught of thy neighbor's hand ye shall not oppress one another: [but] according to the number of years after the jubilee thou shalt buy of thy neighbor and according to the number of years of the fruits, he shall sell unto thee: According to the multitude of the years [to the next jubilee] thou shalt increase the price, and according to the fewness of years thou shalt diminish the price of it." (Lev. 25:13-16.) These are exactly the terms of a lease. And the ground and reason for this arrangement is specified in a succeeding verse (v. 23). "The land shall not be sold forever: FOR THE LAND IS MINE; for

ye are strangers [without ownership] and sojourners [tenants] with me."

While this Jubilee had a typical lesson as a prophecy of the Millennial age, "the times of restitution of all things" (Acts 3:21), yet it had as well a practical blessing in it for the Jew: and experience will yet prove to the world the wisdom and necessity of some such arrangement. Not until now, could this necessity be so fully appreciated for various reasons. The world for several hundred years has found a vent for its rapidly growing population in emigration to America, Australia, etc., whose millions of acres attracted many of the most ambitious and enterprising from crowded Europe, drawing attention and reflection away from the fact that an aristocratic class, styled the "Nobility," had gradually acquired, some by fair and some by foul means, far more than their proper proportion of God's land, which under present arrangement is really the basis of all wealth; while others are forced

R938 : page 1

by circumstances to be, and to continue, a pauper class, with but slight hope of bettering their condition, except by emigration, because the wealthy aristocracy holds the basis of wealth--the land.

The time was, that this class did not think or hope beyond the liberties and stations of their fathers, but not so now; now men are thinking vigorously and independently--too much so, often extravagantly and foolishly, to their own injury and to the injury of the cause they seek to serve. They are no longer willing to be dumb driven cattle, but now demand that whatever inequalities the wrong ideas of the past have produced, these shall not go on increasing, but that the masses shall so rule and legislate that, while individuality shall remain and individual energy and ability have its reward, the conditions which produced and perpetuated class distinctions shall give place.

In America where the people rule themselves, the laws are being examined and overhauled as the best and surest means of preventing the evils so manifest in the Landlord system of Europe. They see that here as there, land is at present the basis of wealth, because it is a necessity

whose value increases with every birth,  
and with every shipload of immigrants.  
They see that present laws and arrangements  
are favorable to land speculation,  
favorable to the acquisition of immense

R938 : page 2

tracts of land, the rentals of which may at no distant day be as onerous and burdensome to the people here, as they are to-day in Ireland and Europe.

The sentiment of the people cries out for a wholesome law on this subject, to secure to every man an opportunity of a share in God's land under his lease. Admitting the truth of the principle that wealth should be represented in buildings, factories, etc., in personal property, representing labor, and not in land, which is God's and which is given us all to use, the question arises: How can this truth be gradually approached, so as to work the least rupture of society, and the least possible injury to those who, under existing laws, have and hold title to land as representing labor, or wealth?

Complex and almost unanswerable as this question at first sight appears, we are living in a time--"the time of the end," when knowledge was to be increased (Dan. 12:4.) --when we should expect the answer to come from some quarter; and sure enough, it has come. So far as we know, the answer does not come from one of the "saints," (We know nothing of the man's religious views,) nor should we expect it from a saint. It should come from one of the world, whose time and talent would be absorbed in presenting this truth to the world. The saints minister specially to the saints, and in spiritual things mainly, and would have neither the time nor inclination to forsake their higher work for the "body of Christ"--the Church, to take hold of any of the various reforms of the hour among and specially bearing upon the World in this dawn of the Millennium. It is proper, however, that all the saints have right ideas on all the living questions of the hour; that he who sees the great truths of God's plan may at least not oppose by word or deed the grand outworkings of that plan in any direction. And though the holders of these general truths may not appreciate spiritual truths,

in fact cannot do so, since they must be spiritually discerned, yet we should remember the words of the Apostle, "He that is spiritual judgeth all things, yet he himself is judged of no man." (1 Cor. 2:15.) The saints can understand others, while others cannot comprehend the saints. We see the plan from God's standpoint, and act our part intelligently, while others are unwittingly used in its accomplishment, and ignorant both of our interest and co-operation.

The answer to the question to which we refer has awakened much opposition on the part of many intelligent people, some of whom do not understand clearly either the question or its proposed solution, but hastily jump at the conclusion that it is a communistic idea of dividing all the property of the world alike among all the people. This they rightly conclude would be useless; because if divided in the morning, some would be paupers before night, having sold their all for some momentary gratification. But this is not at all the plan proposed.

The answer to this land question--the remedy proposed for bringing about gradually a recognition of the fact that God is the real Landlord and leases it to each man in such proportion, as he can and shall use it, and thus divert capital from land, where it is burdensome upon the masses, into manufacturing, building, etc., where it will benefit all, by giving increased employment to laborers--is advanced and championed by Mr. Henry George, of New York.

A brief synopsis of this proposed scheme of remedial legislation and its effects, as we foresee them, is as follows: The plan is to assess all general taxes on the basis of land holdings, at market value. This would be placing the responsibility and expense of government and improvements upon those claiming and holding the land whose value is improved; while the man who has none of the land would have no tax. The effect of this legislation would be, first, to discourage investments in land, except for actual use; secondly, to induce all who have surplus or idle lands to sell them; thirdly, since much of the surplus land would be for sale, it would stimulate the sale of building lots and small farms, to those who cannot now purchase, by

reducing values of unimproved lands and inducing present holders to sell on long time and low interest. This increase of land and home owners would give additional stability to the government which protects them, and of which they are factors. The capital taken out of land would seek investment in building, manufacturing, and kindred enterprises, which would not only tend to increase the demand for labor, but also to cheapen rents and bring more of the luxuries of life within the reach of the "lower classes," which it would thus help gradually to lift to the level of manhood, by stimulating in all, the laudable ambition to be in every way the equals of their fellow men.

This would not, as some have asserted, put the brunt of all the taxes upon the farmers and let the owners of small city lots go practically free of tax; for the market value of the land--what the bare land would sell for--would determine the tax, and not its size. Thus a city lot on a business street might be worth ten thousand dollars, and a good sized farm might in some places be worth only one thousand dollars. In this illustration the city lot would pay ten times as much as the farm.

With most of farms and most of city properties the taxes would vary little from present rates; the exceptions would be in the large increase of the taxes upon "wild lands" and upon unimproved city property. At present, the man of enterprise who invests his wealth in a handsome building is taxed every year for having thus given employment to artisans and helped to beautify his vicinity and thus increase the value of his neighbor's unimproved property, which pays little tax, benefits no one but the owner, and is a drawback to the general community.

If we see this to be a correct principle, it will not do to oppose the right. What if you have some "wild lands" or unimproved town lots, which you bought on speculation, whose value would be injured, you should be glad to share a part in forwarding a general good, even if it costs something. And if you are one of the saints, while you cannot neglect your work to forward this cause, but must wait on your special ministry--preaching the glad tidings, yet you certainly must not oppose any feature of right. Remember, too,

that while the "little flock" is in a special sense "The King's own," and while he in a special sense is the "Captain of our salvation," yet in another sense there are many troops and divisions, in the great army by which present arrangements and institutions are to be overthrown.--

Rev. 19:15-21.

But will this solution of the question be accepted and acted upon by the people? Will this great change, this peaceable social revolution, accomplish the object desired? By no means! Those whose selfish interests are at stake will misrepresent the matter: men of wealth and influence will jump at the conclusion that it is a form of communism and anarchy, the secular and religious press will make light of it, and the majority of the people of influence and culture will pay no attention to it, thinking it a wild fanatical dream.

The result will be, that this like other safety-valves of legislative reform, will be closed tight, until finally the pent up force of the lower stratum of society will upheave and shatter the entire social structure in a reign of terror and anarchy which Scripture foretells, in which all bounds will be passed, leveling all claims to land ownership and all values of every sort, as portrayed in MILLENNIAL DAWN, VOL. I., Chapter XV. From our standpoint, therefore, we see it would be the part of wisdom for all to come into harmony with this new land movement; for the holding of vast tracts of land away from others is certainly contrary to the spirit of the dawning Day. Whether Mr. George and his co-laborers succeed or not, landlordism is sure to go down under the reign of Immanuel.

#### A ROMAN CATHOLIC PRIEST

known as Dr. McGlynn, has become an earnest advocate of Mr. George's land theory, and though opposed by Archbishop Corrigan, silenced from preaching and ordered to Rome, he has thus far not only defied and resisted papal interference, but, having the sympathy of many Catholics, he bids fair to create a wide split in the Church of Rome. Dr. McGlynn seems to be an honest man and a thinker, and the more he thinks and reasons as at present, the wider will be the breach between

him and the Pope. The following Press dispatch is probably truthfully reported:--

R939 : page 2

St. Louis, May 16.--Dr. McGlynn was received by a large audience last evening when he came to the front of the Opera house stage to deliver his lecture, "The cross of the new crusade." From an interview it is understood that he will never go to Rome to recant, even if excommunicated. Dr. McGlynn outlines his faith as follows: "I would as soon go to Constantinople for my politics as to Rome. I believe the teachings of the church to be infallible, but the infallibility of popes, prefects, propagandas and bishops is quite another thing.

"Galileo discovered a great truth, but the popes and prefects denied it. This did not make it less a truth. The inquisition tried to convince him that right was wrong, but he explained his truth and refused to believe it aught else than a truth. Then he was cast into prison, and, being an old man, he soon grew tired of prison life and after four days he recanted. He knew he was right, but he got down on his knees and perjured himself like a gentleman. Afterwards the heads of the church were compelled to acknowledge that Galileo was right and they were wrong. What Galileo ought to have done was to go to jail and rot there. If they had said: 'You will die without the sacrament of the church unless you relent,' he should have said: 'I want none of your sacrament under such conditions; I will die without it.' Galileo was right and the world at the time was wrong. We are now right on the Land question and the world is wrong. We are not revolutionists; we are not going to hurt anybody. We are trying to secure equal justice to all men by a peaceful political revolution."

The Church of Rome has long boasted of her invincibility, and that her ministers were obedient and her doctrines one. That this has been so in the past is largely owing to the superstitious hold she has had of her subjects; but she cannot expect to be free in the coming years as in the past. While other sects and systems are tottering and falling under the weight of their errors, she too must go to fragments. She has had many questions to settle and has settled many--right and wrong--but in this "Evil Day" questions are arising which cannot be straddled, and which mean disaster to her system, whichever side she takes. Two of these questions are now before her, the Land question and the Labor organization question. The

Labor problem confronts the Church of Rome from the fact that in her desire to hold her subjects completely, mind and body, through the Confessional, she forbids their joining any secret society whose affairs might not be freely submitted to her priests for their approval. The "Knights of Labor" organization has enrolled hundreds of thousands of Catholics among its members who are bound to act according to the commands of the order, irrespective of the opinions of priests and confessors. Many Catholic Bishops saw this to be a question vital to the control of Papacy over her subjects: If she sanctions liberty of conscience at all, it becomes the entering wedge for full liberty of conscience on every subject, and hence the end of her power. On the other hand, she dreads to force an issue with so large a number of her subjects on a point which they feel is all-important, essential to their future earthly well-being. But advised by American bishops who appreciate the influence and strength of the Labor movement in this country, the Pope has recently consented to recognize Catholics holding membership among the Knights of Labor.

This is a great step, a great concession, and is being interpreted as expressive of a great sympathy between the Church of Rome and the "lower classes"; as indicating that she is championing the cause of Labor as opposed to Capital. Not so, however. She more than any other system on earth has been the foe of liberty of conscience, and it is her own boast that she changes not. This concession to the K. of L. is not of choice: it is wrung from her. She more than any government on earth, is dependent on the servility, unmanliness, and mental bondage of the people for her influence and continued control over them. Hence in the struggle of this "Day of Trouble" she will be found on the side of monarchy, capital and oppression, notwithstanding the fact that the masses of her subjects are among the poor. She well knows that political liberty is a sure forerunner of general freedom of conscience, and her chief concern is to keep her shackles on men's consciences. Her interests bind her to support the thrones, and the interests of the thrones of earth will bind them to the Church of Rome

and all others favorable to their maintenance  
--and this in the end will also include  
Protestant "orthodoxy."

We say, then, that the approval of the Knights of Labor organization by the Church of Rome will surely not stand; it will ere long be revoked. Is this a prophecy on our part? No; it is but the reading in the light of the past history of that apostate church, of the prophetic statement of Revelation 19:19, which clearly shows that in this struggle the Beast [symbol of the Church of Rome] will be found on the side of, and banded with, the "Kings of the earth" and their armies.

The Land question she hopes to nip in the bud by squelching Dr. McGlynn, one of the leaders; but so far he gives evidence of being of the sort willing to be martyred rather than deny an important truth. The above report of Mr. McGlynn's sentiments shows him to be a veritable Luther, raised up by other issues. Here seems to be the entering wedge of a great trouble in the Church of Rome, represented in Rev. 16:10,11. The darkness represents the perplexity rapidly coming over that hierarchy; and the gnawing of their tongues represents the painful controversies and contradictions one of another by those who act as Papacy's tongues. Mr. McGlynn has already contradicted Archbishop Corrigan and has cited the utterances of other tongues of Papacy, other writers and teachers honored in the past,

[Continued on Seventh Page.]

R939 : page 7

View From The Tower--Concluded.

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to support him. In contradicting and controverting Dr. McGlynn, the Archbishop has been obliged also to call in question the testimony of records and writers long regarded by Catholics as sacred. Thus the gnawing of tongues in pain begins.

If Dr. McGlynn will stand firm to the sentiments above quoted, he will surely go farther. He states his belief in the infallibility of the Church of Rome, but not in the infallibility of popes and bishops. This

means that he accepts as infallible only the utterances of the great Councils of the Church of Rome, if we understand him. But if this be his position, he must go farther and deny the infallibility of Councils; for was it not the Grand Council of the Church of Rome which in 1869, sitting in the Vatican at Rome, declared for the first time the Infallibility of the Popes? So, then, Dr. McGlynn must come to the conclusion reached by unprejudiced, thinking men long since, that neither the Church of Rome nor its popes are beyond the possibility of error--infallible.

The jangle and turmoil, political and religious, which is preparing for the world and coming from every quarter, is agonizing indeed to those who see not that by such means God is working out a great blessing, preparing for the permanent overthrow of error and wrong on every subject and in every quarter, and the establishment of the Kingdom for which we have long prayed: "Thy Kingdom come, Thy will be done on earth as it is done in heaven."

In the little interval of peace before the storm gets under way, every saint should esteem it a privilege to share in the great work of the hour--the sealing of the servants of God (not the servants of sects),

R939 : page 8

the Israelites indeed, in whom is no guile, in their foreheads--providing such with the intelligent, intellectual, Scriptural understanding of God's plan, which alone will enable them to "stand" and not "fall" in this evil day. And if, while seeking out and sealing these, you are able to put into the hands of the deluded, Satan-blinded world some of the eye-salve of truth, you should do so--"doing good unto all men as you have opportunity, especially to the house-hold of faith."

Surely those who are getting "The Plan of the Ages" (M. DAWN. VOL. I.) into the hands of the people so generally, are doing just such a work--sealing the saints, blessing many, and honoring our Father. He that honoreth God shall be honored. He that watereth others shall be watered.

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CLEAR THE WAY.

"Men of thought, be up and stirring  
Night and day.  
Sow the seed, withdraw the curtain,  
Clear the way.  
Men of action, aid and cheer them  
As you may.  
There's a fount about to stream;  
There's a light about to beam;  
There's a warmth about to glow;  
There's a flower about to blow;  
There's a midnight blackness changing  
Into gray.  
Men of thought and men of action,  
Clear the way.

"Once the welcome light has broken,  
Who shall say  
What the unimagined glories  
Of the day?  
What the evil that shall perish  
In its ray?  
Aid the dawning, tongue and pen;  
Aid it, hopes of honest men;  
Aid it, paper, aid it, type;  
Aid it, for the hour is ripe:  
And our earnest must not slacken  
Into play.  
Men of thought, and men of action,  
Clear the way!

"Lo, a cloud's about to vanish  
From the day;  
Lo, the right's about to conquer--  
Clear the way!  
Many a brazen wrong to crumble  
Into clay.  
With that right shall many more  
Enter smiling at the door;  
With the giant wrong shall fall  
Many others, great and small,  
That for ages long have held us  
For their prey.  
Men of thought, and men of action,  
Clear the way!"

--Charles Mackay.

During the three and a half years of our Lord Jesus' ministry, the disciples who had sacrificed reputation, business, etc., to devote time and energy to heralding Messiah's presence and the establishment of his kingdom, had necessarily crude ideas regarding the manner and time of their Master's exaltation, and their exaltation with him as joint-rulers. It was quite sufficient, too, that they should faithfully take each step as it became due; hence the Master told them not all that he knew, but little by little as they could bear it--saying to them, "I have many things to tell you, but ye cannot bear them now."

Who can tell how great was their disappointment, when they saw him whose kingdom and glory they had been declaring, ruthlessly murdered, and that as a felon. What though they knew him to be a "good man, mighty in word and deed," falsely accused and wrongfully crucified, this did not alter the fact that their long cherished national hopes of a Jewish king who would restore their nation to influence and power, were dashed suddenly. Yes, and their own individual hopes, ambitions and air-castles of important offices on the right and left of this king, in whose service they had left all else to engage--these were all suddenly and ruthlessly demolished by the unfavorable turn which matters had suddenly taken in the crucifixion of the expected king.

Well did the Master know how desolate and aimless and perplexed they would feel at and after his crucifixion, for thus it was written by the Prophet: "I will smite the Shepherd, and the sheep will be scattered." And during the forty days between his resurrection and ascension, it was therefore his chief concern to gather them again and to re-establish their faith in him as the long-looked-for Messiah, by proving to them the fact of his resurrection, that he that was dead had come to life again, and that since his resurrection, though retaining the same individuality, he was "changed," and was no longer a human but a spiritual being, with all that this "change" implied, illustrating it by his appearing or manifesting himself in different forms and then vanishing from their sight. He also corrected their misapprehensions and kept them from going back to former occupations, by making

them further acquainted with their future work.

It is interesting to note how our Lord gave this instruction--not all at once, hastily, but little by little, and in such manner as to make the deepest impressions. Though we know of only seven appearances during those forty days, and those but brief, we cannot doubt that he was often invisibly present with them, hearing them express their doubts and fears and hopes and wishes, yet manifesting himself to their sight only when he had some lesson to impart which would best be given in that way.

He broke the news of his resurrection gradually to them through the Marys, to whom he first revealed himself--women naturally catching more quickly than men the truth in such a matter. Then he overtook

R941 : page 3

two of the sad, downcast disciples as they walked into the country, and as a friend inquired the cause of their trouble and despondency. Their hearts overflowed at the touch of his sympathy, and they told him of their Master who had been crucified three days before. They told how they had been with him for over three years, having left former employment and made themselves foolish in the eyes of their fellow men by believing that Jesus of Nazareth was indeed God's anointed, mentioned in the prophecies as the one who should re-establish their nation, and finally rule and bless the world.

Ah! said they sadly, this is what we "had hoped," but these hopes, and our own personal ambitions, founded on his promises that we should reign with him, are all suddenly dashed. We cannot tell you how we feel--we have no heart, no ambition left for anything. After having such great expectations, the ordinary things of life seem common and distasteful. Our Master seems to have deceived both himself and us, for he was truly a good man, "mighty in word and deed before God and all the people."

Then the stranger preached them a stirring sermon from the prophecies, showing them that the very things which had so disheartened them were the things which the prophets had foretold concerning the

true Messiah,--that before he could rule and bless and lift up Israel and the world, he must first redeem them with his own life from the curse of death, which came upon all through Adam, and that afterward, raised to life and glory by Jehovah, their Master would fulfill all that is written by the prophets of glory and honor, as well as shame and death.

A wonderful preacher and a wonderful sermon was that: It started new ideas and opened new expectations and hopes. Years afterward they remembered it, and drew strength and hope from it, and said, "Did not our hearts burn within us while he talked with us by the way and while he opened to us the Scriptures."

Again he appeared to the disciples, except Thomas, assembled in an upper room. And again, Thomas having said he would not believe unless the Master should appear and show the nail prints and the spear mark, our Lord did appear just so, and showed that he could as easily appear so, as in any other form, and that he wanted to meet every reasonable doubt with satisfactory proof. Yet he also showed Thomas, and all, that he was no longer flesh, but spirit, by vanishing from their sight.

Five weeks after the crucifixion, when the excitement of that event and of the appearances of the risen Lord had passed off, the practical questions of life began to present themselves to the disciples. They gradually settled down to the conviction that though somehow God had been doing something with them, and had used them somewhat in his service, yet that whatever it accomplished, that work was at an end. Peter, the oldest, and James and John, the youngest of the disciples, had formerly been partners in the fishing business, and had left their boats and nets at the Master's call to become "fishers of men." These at Peter's suggestion formed their partnership anew, taking with them Thomas, and Nathanael (he whom Jesus termed "an Israelite indeed, in whom there was no guile," who though not one of the apostles was one of the "brethren"), and two other of the disciples, probably Andrew and Philip.

They knew not what a turning point that was in their lives. Hear Peter, usually a leader and spokesman among them, address the others, saying: Brethren, we

must do something, we cannot spend the remainder of life as we have recently been doing. We followed the Master, and taught from city to city that the King had come and that the kingdom of God was at hand, to be set up in glory and power. And though we still have evidence that our Master was Jehovah's special messenger, and that divine favor still rests upon him and has raised him from the dead, yet, after all that has happened, we certainly cannot go about now with the same message --we would be adjudged insane. From the four manifestations of our Lord made to us shortly after his resurrection, we got new hopes and thoughts, and wondered whether he would not after all somehow continue the work. But still, all things move on as usual, and we see no sign of his kingdom, and he has not even appeared to any of us for a long time now. So my counsel is that we seven, bound by unusual sympathy, become partners in the fish business, and in some degree bury our hopes of kingdom honors. And they all assented.

Arrangements made, boats, nets, etc., procured, they make a fresh start at the old business. Who can doubt that the Lord was among them often, whilst they were preparing, and that he had all things arranged which would make this a valuable lesson. If they should have great success and become swallowed up with interest in the business, they would soon be unfit for the higher service, yet if they should have no success, it would seem like forcing them, so the Lord adopted a plan which taught them a lesson which he often teaches all his followers, viz., that the success or failure of our efforts in any direction he can control if he please.

They toiled all night and caught not a fish and began to feel disheartened. A stranger on shore calls to them to know of their success. Poor success! they answer, Caught nothing! Ah! says the stranger, now cast your net on the other side the boat and try. No use, stranger, answers one, we have tried both sides all night long, and if there were fish on one side, there would be on the other. But we will try again and let you see. They did so and got an immense haul. It is strange, said some! but the quick and impressible John at once got the correct idea, and

said, Brethren, the Lord only could do this; don't you remember the feeding of the multitudes, etc.? That must be the Lord on shore and this is another way, "another form" and time, that he has chosen to manifest himself to us. Don't you remember too that it was just so when the Lord first called us? Then, too, we had toiled all night and caught nothing until he told us, "Let down your nets for a draught" (Luke 5:4-9). Yes, surely that is the Lord, notwithstanding we do not recognize him by his appearance and form, since his resurrection. He now appears in a variety of forms, but we know each time, that it is he, by some peculiar circumstance like this.

And when they got to shore, they found that Jesus had bread as well as fish, and learned the lesson, that under his direction and care, they would not be left to starve, because he "knoweth that ye have need of these things." They did not ask him, if he were the Lord; for on this as on other occasions, the eyes of their understanding being opened, they knew him, though he had "another form," different from the one they had been used to seeing before he died.--John 21:12.

This was the Lord's opportunity to impress a lesson upon them all, so specially addressing Peter, the leader, pointing to the fish, and boats, and nets, he said, Simon Peter, lovest thou me more than these?\* You left these things once to follow me and be a fisher of men; have you changed your mind, Peter? Are you sure which you love most--me and my service, or this business to which you have returned? When our Lord asked this the third time, it began to imply to poor Peter that the tendency with him was to love and serve business more than Christ. And he no doubt remembered also the three times he had denied the Lord. Peter was grieved; he felt remorse, and no wonder, but he immediately threw himself upon the Lord's mercy and answered, "Lord, thou knowest all things," thou knowest my weaknesses, yet "Thou knowest that I love thee." Then said Jesus, Feed my sheep and lambs; make that, not fishing, your business, Peter. Peter heeded and left the fishing business, and while feeding the flock over whom God had made him an overseer, proved by his faithfulness even

unto death in his service, that he did really and truly love the Lord more than the fishing business, and that his love was not in word only, but in deed and in truth.

Had Peter continued in the fishing business and neglected the sheep and the lambs, which the great Shepherd had asked him to seek out and feed, would his actions not have contradicted his reply to our Lord's question--"Thou knowest that I love thee" above all? This would have been loving in word, but not in deed and in truth. (See 1 Jno. 3:18.) Had this been the course of the apostles, had they loved the Lord with their mouths, or professedly only, and not acted in harmony with their profession, we know they would not have been acceptable as members of the body of Christ; they would have been "castaways" from the heavenly calling. Called, but not faithful to the conditions of the call, they would not be among the chosen. Had their love for the Lord been overcome by their love for business, or

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\*Some have supposed that our Lord's question referred to the other disciples standing about--that he asked Peter whether he loved him more than the other disciples loved him. But such a supposition is quite unreasonable. Our Lord would not ask Peter a question which he could not answer; for how could Peter tell the depth of love which his fellow disciples bore for the Master. Neither would our Lord ask a question so impolite, for it would certainly be very unkind to ask one friend among others, whether he loved more than they. And furthermore the structure of the Greek indicates that the comparison is with impersonal, inanimate things; such as nets, boats, etc., would be.

R941 : page 4

honor, or family pride, or love of peace and ease, they would have been "drowned," or "choked," and would have become unfruitful. And what would thus have been true of them, applies with equal force to us who are now living in the world, the consecrated, anointed representatives of the Shepherd, to seek and feed his scattered and starving sheep.

R942 : page 4

The Lord tells us that he is seeking a choice little flock to be his Bride, to be with him and to behold and share his glory; and he tells us the character of the class he seeks, and that he will have no others. He tells us plainly (Matt. 10:34-38.) that such as love business, pleasure, self, ease, honor of men, or family, or even life itself, more than they love him, so that they would not sacrifice more for him and his word than for these, are NOT WORTHY to be of the class he is now selecting.

Let us be very much in earnest, dear brethren and sisters, fellow racers for the first grand prize. We cannot serve both God and mammon; we will please neither, if we try it. We will by a half-hearted service fail even to please the world, get its chief favors; and more than all, surely the Bridegroom would accept of and crown as an overcomer and his joint-heir, no such faint-heart. Let us not deceive ourselves; that is love in truth, which works by deeds and sacrifices, and consists not of professions of love merely. Let us each, then, scan carefully his own life. Let each ask himself how his life must seem to the Master's eye. What does he who reads the thoughts and intents of the heart see to be your chiefest love, your chiefest aim in life? The world or even loving brethren, not knowing the heart, might misjudge you, but the Lord knows, and you should also know--whether you love him and his will more than self, family, business, etc. Let us not deceive ourselves, unless our love is active and full of that joy which esteems it a privilege to bear the cross in following Christ, it is not the supreme motive of our hearts.

Do not dodge the question, it is all important --answer the Lord's question:  
"Lovest thou me more than these?" And if you answer with Peter, "Yea, Lord," then like Peter obey the call, Feed my sheep and lambs, rather than the calls of business, the world, the flesh, and the devil to selfishness and ease. So, like Peter, you shall be accounted meet [worthy] for the inheritance of the saints in light, and to be confessed by the Master as his fellow overcomer and joint-heir, before his Father and the holy messengers.--Col. 1:12; Rev. 3:5.

Do not offer as an excuse for not feeding the sheep, that there are others more

capable of feeding them, and you prefer to let them do it. That is not the language of love. The loving servant will anxiously inquire, Lord, how much can I do?

Show me how to manage my temporal affairs and how to cultivate my one or many talents to secure the largest possible results in thy service. The Chief Shepherd is responsible, and he will see to it that every true sheep shall now get the "meat in due season," whether you do what you can in the service or not. The question is, Will you accept of the honor of sacrificing other interests in his service to which he thus invites you, and thereby prove your love for him to be SUPREME, above all other loves. He is passing by the great and wise and prudent, according to the wisdom of this age and is calling to his service just such as you (Matt. 11:25). This has always been his plan from the first. He chooses "babes" who will babble forth the truth unceremoniously, to confound the wise and great, while, as it is written, "He taketh the wise in their own craftiness."--1 Cor. 3:19; Job 5:13.

The worldly-wise are often ensnared by their own boasted wisdom, or rather conceit, which from God's standpoint is foolishness. So then, no matter how unlearned any may be in earthly learning, no matter how uncouth in speech and address, no matter how many are more able naturally to represent the shepherd and call and feed the sheep in his name, let each appreciate his own privilege of showing his love for the shepherd, by laying down time, influence, money, yea, life itself, in feeding the sheep. Such shall be approved and accepted of the Master as his joint-heirs, no matter how humble and ignoble and unworthy they may be now, in the eyes of the world.

It is thus--in the service of the church, our fellow sheep, that we are exhorted by the apostle to sacrifice present interests, when he says, As Christ laid down his life for us, we ought also to lay down our lives for the brethren (1 John 3:16). We begin laying down life, by laying down luxuries and worldly advantages and end the service with the actual death of our human self. It was to this, the great business of life, that Paul exhorted believers to consecrate themselves, saying: "I beseech you brethren, by the mercies of God, that ye

present your bodies a living sacrifice, holy, acceptable unto God."--Rom. 12:1.

How many of the Lord's professed followers are to-day making fishing for earthly things of some sort, the chief business of life--fishing for money, or influence, or a great name, or self-gratification, or some thing of the sort--leaving the great work which the Master gave all his followers, viz., to be fishers of men, feeders of his sheep and lambs.

True, all are not apostles, as Peter, and all are not called to such special service, as his, requiring all their time. But each one is called upon to improve and use whatever openings and opportunities he does possess in preaching the good tidings. The apostle Paul said, we should follow his example, which was truly worthy and noble; and Peter refers to all the members of the body of Christ, as the "Royal Priesthood" that "should show forth the praises of him who hath called you out of darkness into his marvellous light" (1 Pet. 2:9.) This should be the chief business of all the saints. To this work we were anointed as members of the body of Christ by the same spirit which anointed our Head, and for the same purpose. See what was the purpose of his anointing, and learn therefrom the purpose of your own anointing under him. It is written of him, and of us as members of him, "The spirit of the Lord God is upon me, because he hath anointed me TO PREACH THE GOSPEL to the meek."--Isa. 61:1; Luke 4:18.

We have no hesitation in saying that every member of the anointed body of Christ will be a preacher of the gospel, though probably few of them will be of those known as "clergymen." The fact is, that those who have the truth and are governed by its spirit, could not avoid preaching as much as they have opportunity. Such will not need pay (neither money, honor, nor flattery), as inducement to enter the ministry (service) of the gospel, but would be glad to preach regardless of these and even at a loss of honor, money, etc., like Paul counting it joy to be considered worthy to suffer loss for the truth's sake, and to be God's ambassadors. The spirit of the truth had taken firm hold of some in the early church whom the Apostle addressed saying: "Ye endured a great fight of afflictions," "Ye

were made a gazing-stock both by reproaches and afflictions," "and took joyfully the spoiling of your goods." (Heb. 10:32-34.) True, earnest preachers imbued with the spirit of the truth were those also, mentioned in Acts 8:4. In the persecution for the truth they hid not their light under a bushel, but openly declared the truth; therefore they were scattered abroad. But even as exiles, "they went everywhere preaching the word." They all preached, but seldom did they get a chance to preach in a synagogue, and few probably had ability for public speaking. They preached as Jesus and the disciples did, from house to house, or by the wayside, wherever they found hungry hearts and hearing ears--the "meek."

Why was it that these and the apostles did not say to themselves: We must be prudent, and not let it be known that we believe this gospel; for we have our business and family interests to attend to, and if we are zealous for the gospel, it will result in breaking up our business prospects, and we and our families will be unpopular and may be driven from home or cast into prison--Why did they not reason thus? We answer, because they had the spirit of the truth, the holy anointing was on them and they delighted to do God's will, and to be engaged in his service at any cost. Peter and John, when commanded to preach this gospel no more, answered, "We cannot [help] but speak, the things which we have seen and heard" (Acts 4:20). Paul tells how the fire of the truth and its service was burning in his heart and must find vent through his mouth, cost it what it might and did, when he says: Woe is me [Wretchedly unhappy would I be], if I preach not the gospel of Christ. To be obliged to keep silent and not declare the boundless love and glorious plan of God, would have been misery indeed to Paul, while he could rejoice with joy unspeakable, if permitted to preach it, even at the cost of home, comforts, fame, honor, wealth and "all things."

#### YOUR REASONABLE SERVICE.

None should gather from the foregoing, that God expects the same service from each of the consecrated, regardless of talents and opportunities. There is just one

sense in which the same exactly is expected of each; that is, each to be accounted worthy of joint-heirship with Christ must DO WHAT HE CAN. Those who have one talent, may do what they can as really and truly and as acceptably with God, as those who have ten talents, who at most can do no more. And none who have consecrated all, and who have seen how little their all is, in comparison to the favors of God, past, present and future, can conscientiously offer less than all, the little service they can render.

But some inquire, What can I do? My life seems so hemmed in, and my opportunities for testifying to the truth and suffering for the Master and his word in feeding his sheep, seem so small, that I fear I am not one of the sacrificers at all. Can that be so? Now brother, tell us of your case. Well, I am a miner; I work alone and have only Sundays and my evenings to myself, and my neighbors are ignorant

R943 : page 4

and seem irreligious. Very well, begin by using the advantages you have, and trust God to open larger and wider doors of usefulness before you by and by. First think over the good tidings of great joy yourself, and let it fill and overflow your own heart. Then think, how much good the joy and peace which you possess would do your fellows. Think, how much they need it, and how it might lighten and sweeten all the future of their lives. Think then of the privilege of being God's messenger to tell your neighbors of the great ransom price given for sin, and the full atonement which is made, and the grand results to follow, urging them to investigate and accept and be reconciled to God. Then pray God for wisdom to use the privilege he has granted you. By this time your heart will be full of love, fervor and zeal in your work as God's representative, and fear and shame will be cast out of your heart. Gradually with study and care you will learn to be wise as a serpent, as well as harmless as a dove, in presenting the truth; and sooner or later you will find proof of your ministry (service) being acceptable, in the fruits it will bear. Some will be interested and hear you gladly, while more will revile you and say all manner

of evil against you falsely, for the truth's sake, because the world knoweth you not, even as it knew Him not (1 Jno. 3:1). Rejoice and be exceeding glad of this evidence of your faithfulness and at these promised present rewards, for great is your reward in heaven. Do not unwisely intrude your message at inopportune times, nor in a rough blunt manner, nor in harsh language, but let your speech be with wisdom seasoned with grace.

But a mother in moderate circumstances with a large family inquires, What can I do? I find no opportunity to sacrifice in the Lord's service. My time is wholly consumed in the care of my home and children--their morals as well as their persons. Ah! Sister, much depends upon how or to whom you sacrifice. Most of mothers know well what it is to sacrifice. To properly raise a family costs much self-sacrifice as every good mother knows. You sacrifice your health, your convenience, your time and comfort by night and by day. All good mothers find it thus, whether consecrated or not. But there is this difference: The majority do it simply from pride and selfish motives, in the desire to be honored in their children's honor and display. But the consecrated mother should regard the matter thus: I have given myself and my family for the present and the future to God; He has given me charge to use and dispose of these as so many talents according to my judgment for his glory; His word clearly teaches me that my children are my first charge; and it is God's will that I do my best to train them for usefulness to themselves and society. This part of your sacrifice rendered to God, results much the same as though you had not consecrated--in sacrifices for your children, yet in your case it is as actually a sacrifice of your talents to the Lord, as though done more directly to him. In fact, it is more acceptable to him, than if you were to leave your little ones to grow up like weeds, while you go abroad to preach the Gospel.

But if the spirit of consecration is back of all you do for your children, and not selfish pride, it will have this effect: while anxious and careful for their best interests, you will remember that you have no more right to simply gratify pride in their dress, etc., than in your own, and they, though

neat, will not be so extravagantly dressed as some of your neighbor's children whose care is backed by pride and vanity. You will seek to economize the Lord's money and time in dressing them as well as yourself, and you will not always naturally like to have them, just as your consecration will lead you to have them. But you will say to yourself, It is the Lord's time and money and must not be wasted; he wants me to care for my children, but not to make dolls of them and cultivate pride in them, to spoil their dispositions and unfit them for the present as well as future true pleasure and usefulness. Soon you will

R943 : page 5

find, that thus doing all things as unto the Lord, you will be able to save some time, etc., for use in more direct service of the truth; and you will find time and inclination to speak to a thoughtful neighbor or caller, or to write of the message to a friend, sending or giving a suitable paper with the seasonable word. Thus your life is as truly consecrated and acceptable with God through Christ, as that of one whose every day is spent in public preaching to multitudes. And just so it is, in whatever circumstances we may be placed--If we use the opportunities we possess, to the best advantage according to our best judgment, with an eye single to the Master's glory, it is as acceptable unto him, as the faithfulness and greater results of those possessing greater opportunities. And every faithful one will be able to increase his opportunities and service and shall thus increase his joy.--1 Cor. 7:20-22.

Is not this a reasonable service? Surely it is; and furthermore, it is the most enjoyable use you can possibly make of your talents. Think you, that those who spend their lives in attempted self-gratification are truly happy? Nay, none ever succeeded in pleasing himself--in gratifying all selfish desires. But he whose life is entirely given up to God and whose aim is to do God's will and honor him, is supremely happy. Even though it brings persecution and trouble he can rejoice, and be exceeding glad with a joy that the world can neither give, neither take away, and which even death cannot quench.

"Let us not love in word, neither in

tongue; but in deed and in truth. And hereby we know that we are of the truth and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart and knoweth all things. Beloved if our heart condemn us not, then have we confidence toward God."--1 John 3:18-21.

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R943 : page 5

"WHO IS MY MOTHER? AND WHO ARE MY BRETHREN?"

It is well for those who have entered into the new relationship of spiritual sons of God to consider carefully and frequently the changed relationship into which it has brought us. Our most intimate relationships are no longer those of earthly origin. Our interests, hopes, and aims are now bound up with those of the heavenly family; and as we come to realize this more fully, our affections reach out after the family of God and our communion one with another should be such as to deepen and broaden that love one for another.

The above expression of our Lord shows how he regarded the heavenly relationship. When one said unto him: "Behold thy mother and thy brethren stand without desiring to speak with thee," he answered, "Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! for whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother."--  
Matt. 12:47-50.

As new creatures, we are spiritual sons of God, soon to be joined in heirship with his dear Son; we are the espoused virgin who, forsaking all earthly ties, is to be joined in marriage to our heavenly Bridegroom, and with joy we are now making all possible preparation for the great event. When this new condition is fully entered upon, we shall no longer be husbands and wives, parents and children, brothers and sisters, etc., with those on the earthly plane; for we shall be "kings and priests unto God," prepared to rule and to bless

all the families of the earth, every member of which will then be as dear to us as to God. Our love to our former dear ones will be no less than now. Our love will be greatly intensified, though not bounded by the former narrow limits of blood relationship.

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R943 : page 5

SON OF MAN AND SON OF GOD.

BY B. WILSON.

In what sense was Christ the son of man? There is no doubt whatever as to Christ being "the Son of Man"--but in what sense it is asked. Did this phrase mean that he was simply a man--one of human kind; or did it imply something more than this? I think more is comprehended in the phrase. Jesus very frequently spoke of himself as the Son of Man, and must have meant something beyond the idea that some have advanced, that he was the son of the man Joseph, the husband of his mother Mary. I will give a few references for the reader to examine, where Jesus calls himself the Son of Man. Matt. 20:18; 18:11; 16:13-16; 12:8; 20:18,19; 25:31; 26:64. These are all from Matthew's testimony. They prove that the Son of Man was the anointed one, and are to be so understood. The Jews also understood the term as synonymous with Messiah. What other conclusion could they or we arrive at after reading Dan. 7:13,14? Let the reader turn to this reference, and see if it does not refer to the Messiah. But why is he called the Son of Man? Surely not in the same sense that I am the son of a man, because begotten by him; nor as the term is so frequently applied to Ezekiel the prophet; nor as used by David in the eighth Psalm, and as quoted by Paul in Heb. 2:6. The phrase as used by Jesus is always in the emphatic

R944 : page 5

form, though our English versions do not show it. The Greek is--ho whyos tou anthropou, "the Son of the Man." This definite form of expression implies that

Christ was the son of some particular man.  
Shall we say the son of Joseph, the carpenter?  
Did Jesus mean this every time, when  
he used this emphatic form of expression?  
I trow not. Then whose son was he? I  
answer, "the son of David." The Messiah  
was to be the seed of David, according  
to the Prophets, and the genealogical  
records as given by Matthew and Luke,  
prove that Jesus was the Son of David,  
with whom Jehovah made an everlasting  
covenant, saying, "His seed shall  
endure forever, and his throne as the sun  
before me," Psa. 89:36. The genealogical  
records prove him to be the Son of David.  
The prophets foretold that the Messiah who  
should sit on David's throne, and order  
his kingdom, was to be the Son of Jesse  
and David. Isa. 9:6,7; 11:1; Jer. 23:5;  
33:15; Psa. 132:11. The apostles  
believed that Jesus was the Messiah and  
the son of David. Peter, in his discourse  
on the day of Pentecost, tells the Jews  
that Jesus, according to the flesh, was from  
the loins of David; and Paul says that he  
was "made of the seed of David according  
to the flesh," Acts 2:30; Rom. 1:3;  
2 Tim. 2:8. And the glorified Jesus himself  
declares: "I am the root and offspring  
of David," Rev. 22:16. From these  
testimonies I conclude that Jesus the  
Christ was the Son of Man, not in the sense  
of simply being a man, but because he was  
the son of the man David, with whom Jehovah  
made an everlasting covenant, that  
the throne and kingdom of Israel should  
belong to him and his seed forever.

[Our Lord was "Son of David" according  
to the flesh through his mother, who  
was of the lineage of David. As to how  
it was possible for our Saviour to be born  
of a woman who was of the fallen, condemned,  
imperfect race, and yet be perfect,  
undefiled and free from the condemnation  
which came upon every other member  
of the race through Adam, we refer the  
reader to an article in the TOWER of Sept.  
1885, entitled "The Undefiled One."--  
EDITOR OF Z.W. TOWER.]

In what sense was Christ the son of God?  
He was called the son of God while in the  
flesh. But it is asked in what sense? I  
answer, because he was God's son, in the  
sense of being begotten by him. Christ  
called God his Father, and God acknowledged  
him as his son. See Matt. 3:17;

17:5. If Christ was the Son of God only as we are sons of God, then he was not the son of God, but a son; nor would there be any more reason in confessing him to be the Son of the living God, as Peter and all the apostles did, than in confessing some other believer to be God's son. But Jesus claimed to be the Son of God, and consequently the Messiah. He also required his disciples to believe this truth. See John 9:35-37; 10:36. The belief that Jesus, the Son of Man, was also the Christ, the Son of the living God, lies at the very foundation of Christianity--on it the Church was to be built. Matt. 16:16-18. Jesus was more than an adopted son by faith--was more than a begotten son by the word of truth; he was "the only begotten of the Father," John 1:14; 3:16; 1 John 4:9. The Father with audible voice, proclaimed him as his beloved Son, Matt. 3:17; 17:5. Paul calls him God's own Son, and his dear son, Gal. 4:4-5; Col. 1:13.--Millenarian.

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R944 : page 5

"COME OUT OF HER!"

Auburn, Ills., April 25th, '87.

DEAR MRS. RUSSELL:--Pardon me for troubling you so soon again. I am so very much alone in the world, because of my peculiar belief, that I find it a relief to open my heart to you. I wish I could make you realize the change that has come over me regarding worldly affairs, since I have taken the liberty to think for myself. I was first impressed with these newly discovered ideas regarding the teaching of God's Word, in the fall of 1881. I grasped the central idea, the Atonement, from the first; also the Restitution of all things, through justification. These central points seem to me as clear as the noon-day. Some other points, and in comparison to these, minor ones I should say, such as the Trinity--the exact state of the being after death, the Communion, Baptism (the outward symbol and its correct form), and the Law touching the keeping of the Sabbath--these four questions have caused doubts and arguments

for and against, to harbor within my mind.  
In regard to "the spirits in prison" (1 Pet. 3:18-20):  
Does this not teach that Christ,  
during his stay in the tomb, went in spirit  
to the spirits in prison? In regard to  
Baptism: It appears to me unimportant as  
to the form. It also appears immaterial,  
whether the person baptized be an infant  
or an adult. Children are bidden to come  
to Christ. And they are readier to believe  
and to love a Savior, than older ones. I  
feel that it is right to bring God's children  
to his altar, leaving them in the care  
of the Spirit. I feel that no time should  
be lost in putting them into his care. I  
feel deeply upon this subject, because I  
wish to do what is right.

Though I keep every day holy to God,  
yet, to be conscientious, I must keep one  
special day.

Perhaps now you will say, I have not  
truly been begotten of the Spirit. Dear  
Sister, I can echo your fears upon this subject.  
And that brings me to the principal  
part of my trouble. My life is one of  
small trials and vexations. Like Mary I  
have chosen the better part, but I am a  
veritable Martha, though indeed with all  
the aspirations and ideas and longings of  
a Mary. That is, I am so surrounded with  
worldly anxieties and petty cares--having  
the care of my family, trying to make ends  
meet and working from morning till night,  
with miserable health continually, which  
of itself is a cause of nervousness and  
fretfulness. Do you wonder I doubt my  
own position in the Plan of the Ages? I  
do not presume to know where I stand in  
this matter--whether upon the spiritual or  
human plane. But I can say, with a conscience  
void of intentional, wilful offence,  
that I shall be grateful, if I may be accounted  
worthy even to be a doorkeeper  
in the house of our God.

In my present circumstances I am unable  
to take a stand even as a Christian,  
unless I attend a nominal church. My  
mother is a staunch Episcopalian. She is  
determined I shall either be a "somebody"  
in the Church, or a "nobody"  
out of it. She has influence. This is my  
position here. I speak not against my  
mother--all honor be to that sacred name!  
I only mention the fact, that you may  
see how I am placed.

Now, what is my duty? Can I do more

good in my peculiar position, by going with my mother, thus making manifest my interest in religion and introducing my own views, as I see opportunity--or shall I continue as at present--in obscurity, almost absolute seclusion from society, for the sake of my principles? I am perfectly willing to do so--if it is right.

I have made no secret of my way of thinking; nor can I. My nature is too frank and open to admit of that. Hence the estrangement between myself and every one. But is this as it ought to be? I know I must suffer persecution, and gladly have done so--yet I may be standing in the light of others, if I cannot see plainly myself. I fear, I have not made myself plain. I will try and send some money soon--for O! I want this work to go forward! My husband and myself took Communion this year by ourselves, and it seemed a blessed season. I remain  
Yours lovingly,            MRS. S\_\_\_\_\_.

REPLY.

MRS. S\_\_\_\_\_, MY DEAR SISTER:--Your esteemed favor of the 25th April is at hand and be assured that in your questionings and fears I fully sympathize with you. I do not look upon them however as evidence of any lack of consecration to God, or that you are not begotten of the Spirit. They come only as the result of an imperfect understanding of God's great comprehensive plan.

What you need, then, is to take plenty of time, and with patient carefulness and a meek and teachable spirit which is intent on knowing and doing God's will only, to study his great plan of the ages. Keep well in mind its deep foundation--its complete satisfaction of the demands of justice in our redemption through the precious blood of Christ; its righteous principles recognizing God's absolute and universal sovereignty and man's individual free agency; and then mark the wonderful scope of the plan--so far reaching in its grand results as to affect all creatures "in heaven and in earth," to establish once and forever the absolute authority of God in all the universe, and to establish all his creatures in righteousness and joyful and loving obedience.

Seeing that such is the wondrous scope

of the divine plan, we should not be surprised to learn that it requires 7,000 years for its development--the 6,000 past and 1,000 future. The plan will have reached its culmination when Christ gives up the kingdom to the Father at the end of his millennial reign. Taking this grand view of the subject, many otherwise troublesome questions will settle themselves; for instance your anxiety for your children and your responsibility as a mother. God says: "All souls are mine: as the soul of the father, so also the soul of the son is mine" (Ezek. 18:4). God does not leave the eternal destiny of a single soul to the faithfulness of father or mother, or pastor or teacher, or any one. They are all his; he knows them every one individually, and every

R944 : page 6

phase of their character and disposition, and all their surrounding circumstances from earliest infancy. And each one of these individuals must stand on trial for himself: their eternal destiny, whether it be life everlasting in its glory and perfection,

R945 : page 6

or death--the blotting out of existence (Job 10:19; 7:21; 14:21.) must be decided by each for himself, when brought to a full knowledge of the truth--the plan of redemption and reconciliation accomplished through Christ. God himself has made full and complete arrangements for the eternal welfare and blessedness and glory of every individual, who will appreciate and submit to his authority. And he has also made arrangements for the discipline so necessary to their development and final perfecting. Where then, you ask, is a mother's responsibilities? It is simply this: In view of your greater influence over the child, your opportunity, and THEREFORE responsibility to God, for the right use of that influence, is greater than that of any other person. We are each accountable to God for the right use of whatever talents and opportunities we have, and no more. If you have naturally good judgment and make good use of it in training your children to righteousness and obedience to God, you will not only receive the divine approval, but without

doubt you will see at least some of the good effects of your training in the present life, though your children will not reach perfection, until the better and effectual influences and agencies of the next age complete the work.

But if naturally you have poor judgment, and if much of your own life before your children, was spent out of harmony with God, so that the opportunities of the early years of your children's training were lost, and in consequence you now find it impossible to train them as you would, and you see them wandering from God and with no disposition to submit to either God's authority or yours, and though you try to do the best you can for them, your efforts all seem fruitless, still take courage: God says, "All souls are mine;" they are in his care whether you realize it, or have placed them there or not, and he will see that they get the discipline they need.

He may in the present life let them run their course and see the result of their folly, though it be painful indeed to you, and then in the next age put on the brakes and check, restrain, punish, and encourage, and help them, as his wisdom and love will see best, until their reform is thorough and complete, or they are adjudged incorrigible and cut off from life.

The mistakes of injudicious parents will all be overruled under the discipline of Christ whom God hath appointed as Prophet, Priest and King for that very purpose.

As a mother do the best you can with your present knowledge and ability and dismiss all anxiety, casting your burden upon the Lord, who is able to sustain you, and to make all things work together for the accomplishment of his purposes--"in due time." God only holds us accountable to the extent of our ability and opportunity since we became his children; all our sins and short-comings, previous to that time, having been freely forgiven for Christ's sake.

Now about giving your children to God: They are not yours to give; they are his already--"All souls are mine." But it is your privilege at the very dawn of their existence to recognize God's right and authority over them whom he redeemed by the gift of his Son, and to ask for wisdom to so train them that they may early learn to love and obey him and to recognize

his love manifested through Christ.  
But what has baptism to do with this?  
Nothing at all. Study carefully the subject  
of baptism as presented in TOWER of Oct.  
'84. The sprinkling of babes is entirely  
out of harmony with the significance of  
either John's baptism or Christ's.

And again, Our Lord did not institute  
any ordinance in the Church to be practiced  
in an indefinite, haphazard way.

Both the ordinances and the only ones  
which he did establish were very simple  
and clearly defined, both in form and in  
significance, and it will not do for Christians  
to say, I am not quite sure what they  
mean and how they are to be performed,  
because there is difference in men's opinions  
about them. There is no necessity for  
difference of opinion when the Scriptures  
are plain and explicit. And it is our business  
to make sure of what the Scriptures  
teach, and then to follow their directions,  
though a thousand opinions prevail to the  
contrary.

On the subject of the trinity (which is  
not a Bible subject) I would refer you  
to the TOWER of July '82, if I had it to  
send you. I presume you have no TOWERS  
so far back. I will suggest to Mr. R.  
however that he republish that article for  
the benefit of yourself and others. It  
would not be possible to satisfactorily canvass  
the subject in a letter; but if you study  
carefully Chap. X. of M. DAWN you will  
see that the common view is unscriptural  
and unreasonable.

On the other subjects I would refer you  
to the following articles: "The Spirits in  
Prison" in TOWER of Dec. '84, "The Ten  
Commandments" Oct. '83, "Sunday and  
The Law" Dec. '85, and recent articles  
relating to "The Lord's Supper."

With reference to going back into the  
Nominal Church your duty is clear if you  
are of the class designated "My People"  
in Rev. 18:4. You know that it is Babylon.  
Its Babel, confusion, mixture, is manifest  
even to the world. You were called out  
of her that you might not be a sharer  
of her sins, and that you receive not of her  
plagues. Her sins are those of conformity  
to the opinions and ideas and manners  
and customs of the world irrespective of  
God's will, and also the rejection of his  
truth to an increasing extent. If you return  
to Babylon and give that system the

support of your influence in permitting  
your name to swell the list of its membership,  
or your money to support and extend  
it financially, or your presence to encourage  
its teachers in proclaiming as gospel  
that which is not gospel, then you are  
partaking of its sins and must share in its  
plagues. Your mother's wishes or the opinions  
of your friends should not have a  
feather's weight with you when God speaks  
--and remember he does not speak to us  
by mere impressions or imaginations, but  
plainly and unmistakably by his Word.  
He has shown you Babylon's confusion.  
You know that you are in it. And now  
he says, "Come out of her my people" etc.  
You need to remember that you belong to  
God, and while you love and honor your  
mother for her care and good influence in  
your youthful days, neither she, nor any  
one else must now be permitted to come  
between you and your God. And should  
your fidelity separate you from every earthly  
tie, rejoice that it links you closer to  
the throne of God. Consider it a privilege  
to be a "nobody" for Christ's sake  
and let others see by your cheerfulness that  
you enjoy the privilege. Perhaps after all  
as you decidedly wear his yoke you will  
find that his yoke is easy and his burden  
light, being lightened by the love you  
bear with it.

Now take courage dear sister--walk in  
the light, obey the truth as fast as you  
see it and study the plan of God with care,  
that you may be firmly established--rooted  
and grounded in the faith. Yours in  
Christian love, MRS. C. T. RUSSELL.

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R945 : page 6

#### LIGHT FOR THE RIGHTEOUS.

"Light is sown for the righteous, and gladness for  
the upright in heart."--Psa. 97:11.

Light is a most beautiful and fitting symbol  
for truth; and not only do the Scriptures  
so use it, but it is a symbol in common  
use to-day. Men frequently speak  
of the "light of our day," and in contrast  
speak of the ages past as "the dark ages;"  
they speak of the light of civilization, the  
light of truth, etc.; and that remarkable

statue recently erected in New York harbor is an apt illustration of this symbol in present use. It represents liberty enlightening the world--liberty as an aid to the finding of light, truth. And truly as men gain liberty, and make proper use of it, truth on various subjects begins to open up, and brings with it its train of blessings. But liberty and light abused are as sure to sink those who abuse them, in deeper darkness and greater evils.

In the above text reference is made particularly to one certain class of truth, nevertheless we recognize it as a principle in the divine economy in dealing with mankind in general, that to the extent that men observe the principles of righteousness, they are correspondingly favored with truth and its attendant blessings.

The Scripture saith, "There is none righteous; no, not one." All mankind are unrighteous, they are under the penalty of death. But thank God, a redemption has been provided, and those who lay hold of it by faith, are justified, reckoned righteous in God's sight. And it is for these justified (reckonedly righteous) ones, who by faith have accepted the righteousness of Christ, and who in gratitude and love to God for such favor are endeavoring to live lives of obedience and faithfulness, that light is specially sown.

It is not for those who once by faith accepted of justification through the ransom, and who, simply consoling themselves with this thought, straightway turned back to the world to revel with it and stifle all thought of responsibility. Truth is not for such, but for the righteous who not only thankfully accept the righteousness of Christ, but who go further and consecrate themselves to the divine service, their rightful, reasonable service. Only such grow in grace and in knowledge.

It is in the Word of God that this light for this special, justified and consecrated

R946 : page 6

class, is sown; and while the justified and sanctified of past ages enjoyed a measure of light, all that was then due, the justified and sanctified of this age have far greater privileges in this direction than any of former times; for in the ages past the light, the truth, was being sown for our special

benefit. Unto the prophets, to whom so much truth was given, yet in such a way that but little of it was understood by them, it was revealed, in answer to their earnest searching, that not unto themselves, but unto us (the Gospel Church) they did minister (1 Pet. 1:12)--that the truth which God was sowing, through their instrumentality, was not then due, but was being sown for the righteous some centuries down the stream of time.

The faithful prophets were not left in darkness, however, to blindly grope their way along without special evidence of divine favor. They had their measure of light, and because faithful to it, great will be their advantage in the resurrection. And while it is true that a great store-house of divine truth was prepared for the Christian Church through the instrumentality of the prophets of past ages, and while much more was added to it by the Lord and the Apostles, yet it has only been revealed by degrees, as the age advanced toward its termination; consequently the early church did not enjoy as great light as it is our privilege to enjoy to-day. Occupying our present position on the stream of time, it is the privilege of the Christian Church to enjoy such views of God's plans and doings as none before our day could possibly have. Yet only this special class, the righteous, are so privileged; and their continuance of the privilege is conditioned upon their faithfulness, both in searching for and in using the light.

It is a very noticeable fact that those who have been greatly blessed with light and have made no use of it, have not been privileged to retain it. The truth always brings with it its measure of responsibility, and to the extent that we measure up to that responsibility, more light is given. And vice versa--to the extent that we ignore that responsibility, further increase of light is denied, and the light that is in us, begins to wane.

If we accept the truth, and begin to act from its standpoint, very soon we find ourselves marked as peculiar, very different from the world, and very different too, from merely nominal Christians. This is as it should be. If this be your experience, brother or sister, go on; you are on the right track. But if you find yourself very much like other people, then take heed.

Quite likely you are looking and acting from the world's standpoint, and not from the divine standpoint in which the truth has placed you.

You have made a covenant with God, and have received favors from him, which alter your position and responsibility entirely. Think of this: Let your mind run back to your earliest experiences as a child of God. When you first realized that you were bought with a price, even the precious blood of Christ, that you were redeemed from death through faith in that blood, call to mind how your heart was filled with joy and praise to God for his loving favor toward a justly condemned sinner. And when you turned the sacred page on which you read your title clear to everlasting life, and read further the exhortation of our brother Paul--"This is the will of God, even your sanctification," --"Present your body a living sacrifice, holy, acceptable unto God, which is your reasonable service" (1 Thes. 4:3; Rom. 12:1), you said, Yes, surely all that I can do to express my love and gratitude for such favor is at best but a poor return; and then on bended knees you said in all sincerity and fervency, Here, Lord, I give myself away; 'tis all that I can do.

Then you joined a church--as you supposed, a company of people all justified and consecrated like yourself. Your own heart was full of warm, fresh zeal: you meant to do just what you had covenanted to do. Your heart's inquiry was very much like that of Brother Paul, "Lord, what wilt thou have me to do?" Then the Lord began to show you what you should do, how you should make your life one worthy of imitation, how you should let the spirit of God rule in your heart, conforming every feature of your character to the principles of the gospel, how in eating, and drinking, and wearing of apparel, in manner and conversation, and home and business life, you should first of all be a living epistle known and read of all with whom you come in contact. Then he began to point out fields of usefulness in his service, which would afford you the privilege of cross-bearing.

But do you remember how the love that

was in your heart helped you to set a vigilant watch over yourself, and to bravely and cheerfully take up your cross and follow the Master? And as thus for a time you stepped along joyfully in the narrow way, you said, Yes, truly I am proving day by day that his yoke is easy and his burden light.

But by and by your first love began to cool a little, and turning your thoughts upon yourself you began to think, How weary I am! how much I have to suffer by conforming so strictly to these principles. No one thinks more of me for it.

Why there is brother A. and sister B.; they don't seem to trouble themselves about cross-bearing; they do very much as others do; they look and talk and act very much as others do, except that they make long and seemingly very earnest prayers in public, and make themselves generally agreeable, particularly in the church. And they are considered the very cream of the church, and most devoted Christians. As you looked around a little further, you noticed that nearly all were doing just so, except perhaps a poor old saint very generally overlooked, or else considered an extremist or a fool, unworthy of respect and attention. And verily you began to feel that you also were losing ground in their estimation. Why, surely, you thought, these are good Christians, and you must have taken an extreme view of your obligation to God. As you thus looked more and more at the examples of those around you, and less and less at the Word of God and the noble example of the Lord and the apostles, your own zeal became cold and you concluded that your first impressions of the Christian life must have been erroneous.

But they were not erroneous; they were right, and were derived from the right source, the Word of God, and should have been followed regardless of consequences. You would have had plenty of cross-bearing, but your Christian character would to-day be much stronger and more symmetrical. But thank God, he considered your unfavorable surroundings, and that while you were still willing to follow him, your flesh was weak; and so he sent you a special message of meat in due season which wonderfully awakened and encouraged you. Wonderful love! Do you suppose

the Lord would so tenderly call you  
by his grace, and encourage and help you,  
if he did not desire to make you his bride?  
Rejoice, and be exceeding glad, O favored  
one, to whom God has granted present light,  
and forget not that if thou wilt prove faithful  
unto death, faithful is he that hath called  
you, who also will exalt you in due time,  
according to his promise.--1 Thes. 5:24.

Take for your examples the noblest runners  
on this course. They looked not at  
the things behind, to pine and fret for  
those things they had covenanted to sacrifice,  
but walked according to the light  
they had. Consider, for instance, the  
daily life of Jesus after his consecration:  
While with his unequaled abilities as a  
man he might have had the esteem and  
honor of his fellow men, and while he  
might have had an honorable fame throughout  
the world, and while he might have  
spent time in accumulating wealth, and in  
the gratification of other legitimate earthly  
ambitions, he turned aside from all these  
and chose the life of continuous service  
of his Father esteeming it a privilege  
to preach the gospel to one or two or many,  
as opportunity might offer. With it came  
reproach, poverty, persecution, ingratitude  
from those he benefitted, and finally death  
by ignominious crucifixion.

Then look at our beloved brother Paul:  
With all his talents and advantages of birth  
and education, his worldly prospects were  
fair, but he resolutely curbed all ambitions  
in that direction. And when he inquired,  
"Lord, what wilt thou have me to do?"  
he conferred not with flesh and blood, but  
set himself at once to doing what the Lord  
directed. And though the Lord said he  
would show him how he must suffer great  
things for his name's sake, Paul counted  
the sufferings as not worthy to be compared  
with the glory which shall follow,  
though as yet he only saw that glory by  
faith. Truly, Paul suffered great things,  
but mark how he rejoiced even in those  
sufferings. When he and Silas were publicly  
beaten and then cast into prison, did  
they complain and say, they had had about  
enough of this, that some of the other  
apostles up there at Jerusalem ought to  
come out now and take their turn, that  
he was getting old and it was about time  
for him to settle down and take care of  
number one, he couldn't stand this kind

of thing much longer?

No, you never heard a word of that kind from Paul. He had no notion of giving up, or of resting on his oars; he had learned the valuable lesson of contentment in whatever condition duty required him to be in (Phil. 4:11). Nay, more! he had learned to rejoice always, and in every thing to give thanks; and so he rejoiced even in tribulation, and sung for joy even in prison. The light of God's truth received in unfaltering confidence gave him a joy which the world could neither give nor take away. And no amount of persecution stopped Paul from rejoicing; for he remembered that all the sufferings endured for Christ's sake, work out a far more exceeding and eternal weight of glory.

But he warns us, that if we would so run as to obtain the prize of our high calling, if we would receive the light of divine

R947 : page 7

truth and walk accordingly, we must look, not at the things which are behind, which we have covenanted to sacrifice, but at the things which are before, and which are yet unseen, except by the eye of faith.

To look back is one step, and a long one, towards ignoring and breaking our covenant. It is the first step in unrighteousness, and if not quickly retraced, it will sooner or later lead to darkness and apostacy; and the joy and peace we once experienced in believing will be taken away. He that looketh back is unfit for the Kingdom.--Luke 9:26,62.

We cannot too strongly urge upon God's covenant people their duty and responsibility in view of the light they have received --the duty of living for the heavenly things, and using the earthly things only as necessary aids in the divine service; the duty of viewing every matter of an earthly character from the standpoint in which the truth has placed us, from God's standpoint; the duty of acting promptly upon our convictions, and thereby giving no advantage to the adversary; the duty of enduring toil and persecution in the Master's service with uncomplaining meekness and joyful thanksgiving for the privilege; the duty of preaching the truth at any cost and at any sacrifice.

Light was indeed carefully sown centuries

ago for the righteous, and it is now  
being most gloriously revealed to those  
for whom it was sown; but take heed, ye  
that have received it; for if through unfaithfulness  
the light that is in thee be  
turned to darkness, how great is that darkness!  
The messengers of darkness were  
never so active as in this "evil day," to  
overthrow the faith of the consecrated  
children of God; and never were their  
methods so subtle and so deceptive. Truly,  
they are calculated to deceive if it  
were possible the very elect. But thank  
God, that is not possible. The elect are  
those who faithfully, carefully study to  
know the will of God and are very earnest  
and faithful in doing it. Take heed that  
you make your calling and election sure.

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R947 : page 7

#### PERILOUS TIMES.

It is frightful to contemplate the rapid  
increase of crime in all parts of our country.  
Scarcely a newspaper can be opened  
that does not contain the account of the  
perpetration of some horrible offence  
against society. The enormity of the  
crimes keeps pace with the rapid increase  
of their number. One day a man shoots  
his wife--the next a son stabs his father,  
a brother kills his brother for some slight  
difference of opinion, then a father murders  
his whole family. Common robberies  
and murders are of everyday occurrence.  
Forgery, swindling, and speculation are  
carried on by the wholesale. Private houses,  
banks and the government are indiscriminately  
robbed. Men of established reputation  
for business integrity, suddenly disappear,  
taking with them fabulous sums  
of money, the property of others. By perjury  
and other means the nation is defrauded  
of money more than enough to  
pay the interest upon the national debt.

Licentiousness prevails to an alarming  
extent. It appears as though Satan was  
let loose, and was exerting himself to the  
utmost, knowing that his time is short.  
What is the meaning of all this? Are the  
last days in reality upon us? Is the world  
[society] ripening for destruction? Look  
upon the face of society and see how perfectly

its features correspond with the likeness by the pen of inspiration. "This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness but denying the power thereof--from such turn away." Did not modern society sit for this picture? Could the Camera reflect a more accurate resemblance? Can this striking agreement be the result of accident?

It is time for the followers of Jesus to be up and doing. But the perpetrators of these high outrages are generally among those who call upon his name and attend upon his worship. They own pews in magnificent temples, or belong to a church which boasts of the imposing character of its rites, and the liberality of its terms of communion. Would you not be carried away with the current of ungodliness which appears to be sweeping all before it? You must build upon the rock for the storms are upon us. You must bear an unequivocal testimony against prevailing sins, and like Lot in Sodom, vex your righteous soul from day to day with their unlawful deeds. From a quiet acquiescence to active participation the transition is gradual, easy, imperceptible and well-nigh certain. Above all let us call upon God in mighty prayer, to lift up a standard against the tide of iniquity which is poured out like a flood. Help Lord; for the godly man ceaseth; for the faithful fail from among the children of men.--The Earnest Christian.

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R948 : page 7

"WHAT selfishness asked for, was vain;  
What came for that asking, was pain.  
Gain! none save the giver, receives;  
Yet who that old gospel believes?  
But one way is Godlike. Then give!  
Then pour out thy heart's blood, and live."

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R947 : page 7

PREJUDICE.

Prejudice is pre-judgment. It is forming an opinion without examining the facts; it is hastily accepting a conclusion without investigating the evidence upon which it rests; it is allowing ourselves to be hoodwinked and deceived, when the slightest reflection would keep us from such a mistake; it is being satisfied with hearsay, when we should demand the proof; it is rejecting everything at first sight, which does not confirm our former convictions or suit our former tastes or agree with our preconceived ideas; it is a revolt against the unpalatable and distasteful; it is a deep-seated reluctance to part with that to which we have been accustomed--a persistent hesitation to accept as true what we have not hitherto believed; a wicked unwillingness to admit that we can be wrong and others right. It favors or condemns upon the slightest pretext; it recoils or embraces as it is moved by caprice. It is not limited to persons--has to do with places, and creeds, and parties, and systems: hence its influence is extensive, and its evils manifold. Prejudice does not hold opinions; it is held by them. Its views are like plants that grow upon the rocks, that stick fast, though they have no rooting. It looks through jaundiced eyes; it listens with itching ears; it speaks in partial and biased accents. It clings to that which it should relinquish and relinquishes that to which it should cling. When beaten it remains defiant; when disproved and vanquished, it is sullen and obstinate. There is nothing too low for its love, or too noble for its hatred; nothing is too sacred for its attacks, or too deserving for its aspersions. It is as cruel as it is universal, as unjust as it is relentless; as unforgiving as it is conceited and ill-informed.--Sel.

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R947 : page 8

EXTRACTS FROM INTERESTING LETTERS.

New York, May 8th, 1887.

MY DEAR BROTHER RUSSELL:--"The grace of our Lord Jesus Christ be with your spirit!" You have received no report from me recently because of sudden, recurring, and very painful sickness. The physician said yesterday I must keep quiet "for another week." At present, therefore, I am but a broken reed. I have before suffered great mental agonies, but this is my first experience in long-continued, intense physical pain. I received the 25 hymn books safely, and can only thank you for them now.

Because "Christ, our Passover, is sacrificed for us: therefore" we "kept the feast" on the evening of April 7th last. A very precious season we enjoyed, as we remembered Him who laid down his life for us, and as we covenanted anew to follow our Head in sacrificing to the death our reckoned-perfect humanity that we may also possess with Him the Divine nature. Bro. Bowen and Mrs. Hickey went with me to Newburgh and about twenty, in all, partook of the emblems.

The May TOWER which came yesterday was weighted with blessed, refreshing Truth. Your article on Rom. 1 to 6 is logical, convincing, and destructive of the "damnable heresy" it strikes at. God bless you, my beloved Brother! May He strengthen and encourage you day by day!

Yours in loving sympathy in Christ,  
S. I. HICKEY.

Scotland, April 7th, 1887.

DEAR BRO. RUSSELL:--Enclosed find money-order which pays for two copies of the Tower in advance, from April, 1887, and three copies of "Millennial Dawn," which you were kind enough to send me. Any balance can be devoted to whatever fund you think most useful. Through reading your articles in the TOWER, and your valuable books, I have got much light, and I wish to take this opportunity of thanking you for help received, and of assuring you of my sympathy with and good wishes for your good work. Believe me yours, in fellowship and service,

JOHN McLEAN.

[Joyfully we acknowledge that every good and perfect gift, among them the

precious, soul-cheering truths on which we all feast, come from our Father in heaven. To Him be all glory and praise, now and forever. We merely give out what we receive, and no grateful heart could do less, to the honor of the giver and the blessing of his fellows.--EDITOR.]

Greenville, Pa.

DEAR BRO. RUSSELL:--I have nothing special to write except to say that I have made my delivery in Greenville in part, and can see that the Dawns deliver well. One can sell more than he sets down on his list. Over one hundred copies delivered, and over one hundred names yet, to do on next Saturday. The people are being moved as by an avalanche. The results of Bro. Blundin's and my own lecturing in Greenville are apparent. One lady said to-day, "I pray the Lord the doctrine is true." I think nearly one hundred books to every thousand inhabitants could be sold. I wish you could get brethren and sisters awake. Those who need the money that the Tract Society donates for selling Dawn, need not fear that they can not pay their way. There is no excuse now for any who really believe the Dawn to be a good preacher. I can take forty to fifty names daily, and expect to sell my usual one thousand copies per month. I am now selling at this rate, and have lost time in ways I shall not take again. Hope you are fully recovered. Our love to yourself and Sister Russell, and the kindest remembrance, in which Mrs. A. always joins. Yours in Christ, J. B. ADAMSON.

Youngstown, O.

DEAR BRO. RUSSELL:--My deliveries, at Greenville 200 Dawns, Lewisville 25, and Jamestown and Conneautville each 60 copies, were successful to the extent of delivering more than my list, in some cases.

I do hope that the brethren who want to preach and teach in this practical way of selling Dawns will soon get started. I send you a very encouraging letter from Williamsport. I have 240 names at Sharon and some at Sharpsville, and will order books for next deliveries soon. While changing cars at Chenango Junction, I showed Dawn to the news agent. He took

three at his own offer, 20 cents each, to  
be resold.

Dawn's influence is a mighty one. I  
wish that brethren who could sell it, and  
do not, had a little of the blessed experience  
that comes to me. It is exerting a  
mighty power on many classes, and moving  
the masses as "Food" never did.

J. B. ADAMSON.

[Bro. Adamson sends the letter below,  
received by him recently. It shows the love  
and zeal of one who sees spiritually, but is  
blind physically.]

Williamsport, Pa., May 9th, '87.

DEAR SISTER AND BRO. ADAMSON:--I  
am glad to have an opportunity of writing  
to you. I received both of your last letters,  
and am glad that you enjoyed the  
feast of the Passover. I would have liked  
to be there, to hear Brother Russell  
preach. I have heard only a part of the  
book read, but think it the plainest and  
best work on the Bible I have ever heard  
read. Sister Garrison says she has read  
hers through with the Bible in one hand  
and the book in the other, and says she  
has never had any other reading that did  
her so much good. A few of us have  
formed a Bible class in connection with  
Mr. Russell's works. We read one half-hour  
from one of his tracts or the Tower,  
and the rest of the evening we give to Bible  
investigation. My sister Sue is one of  
the most interested of the class. We meet  
on Monday evenings. Sister Aletta is  
taking the TOWER this year. She has become  
quite interested in the reading of it.  
I have not found a suitable person to go  
out with me with the book, but expect to  
go out as soon as possible. I would like  
to go to Glen's Falls, take the book with  
me, and canvass that place, Colwell, Sandy  
Hill and Fort Edward, but I will try  
Williamsport first. I truly feel as though  
I must do something in some good work,  
and help others into the light by circulating  
the book--DAWN.

Oh! how disappointed I was when I  
found I could not meet you all at Pittsburg.  
Well, perhaps it is better that I  
have all these disappointments. I am trying  
patiently to trust in the Lord and be  
led by his hand. He only knows how  
many thorns are in the way of his blind

child. It is such a comfort to realize that he does know and care; and though at times I am very weary, yet I can sweetly rest in his promises. Accept kindest regards.  
Your sister in Christ, A. B. E.

R947 : page 8

Middlebrook, Arkansas.

ED. Z.W.T., DEAR SIR:--I received an April copy of your paper last Saturday evening, and must say that I was truly astonished at its doctrine. I sat down, and in about two hours had devoured its contents. After seven years of hard study of the Word of God, to the exclusion of all theological writers, am I so near-sighted as not to see that God is intending to give to the heathen who have died without the advantage of gaining a knowledge of the ransom prepared by Him for all, a chance to hear and accept the truth? Great God, is this thy word, or am I in a dream? What can it mean? How good, how merciful, how grand and beautiful thy plan, so far as I have seen! If this glimpse of light proves true, Great God, what other adjectives can I employ to describe more fully thy love and mercy. I am too weak even to contemplate the sublime grandeur of thy lovely purposes to man, thy fallen creature. Indeed I can only fall at thy feet and allow to pass through my mind the words, Holy, most holy, art thou, O Lord God.

I believe that man fell, that Jesus became the ransom, and I believe that the times of the restitution of all things, spoken by the mouth of all the holy prophets, is near at hand. But does that restitution embrace the restoration of all Adam's fallen race to the first estate, that they may individually have a chance to render obedience to the great King of kings? O God, the knowledge of thy word is replete with goodness toward man. What can I say? Wonderful! wonderful! most wonderful! and mercifully loving art thou, O God. It is almost too good to be true, and yet God is good.

Dear Sirs, I am astonished, amazed, confounded, and even the tears start. I thought I was rooted and grounded in the faith. For years I have taught that the heathen had had their portion of light, and they that had received it and walked

by it, would gain a reward, while those  
who rejected it, were dead to rise no more,

R948 : page 8

and though I had proved it by the word.  
But O, if those who had not light are to  
see light, and be permitted to accept that  
light, what a throng, what a glorious  
throng, praising God day and night! Why  
surely, there will be but few that will not  
accept it under the glorious reign of our  
King. Why friend, they will rend the  
heavens and burst the bars of space by  
their united shouts of praise.

If this be true, O King Jesus come, and  
come quickly! Amen. Yours in hope of  
more light, O. S. G\_\_\_\_\_.

Toronto, Canada, May 6th, 1887.

MY DEAR BROTHER:--I came across  
the following clause in a very old work of  
the third century known as "Constitutions  
of the Holy Apostles," which may interest  
you, in the matter of the Lord's Supper, if  
you have not seen it before,--Book V.  
Chapter XVII.

"It is therefore your duty, brethren,  
who are redeemed by the precious blood  
of Christ, to observe the days of the Passover  
exactly, with all care, after the vernal  
equinox, lest ye be obliged to keep the  
Memorial of the one passion twice in a  
year. Keep it only once in a year for  
Him that died but once....Keep  
it when your brethren of the Circumcision  
do so....If they err in their  
computation, be not you concerned....  
While they are lamenting and eating unleavened  
bread in bitterness, do you  
feast."

Various instructions follow about fasting,  
etc., etc., but I copy enough for the  
point in view, as showing what was the  
probable custom of that early period, though  
one of much defalcation in the matter of  
truth, and of much introduction of error  
into Christianity. Love to all yours.

Ever in Him, W. BROOKMAN.

London, March 14, 1887.

DEAR BROTHER RUSSELL:--A sister in  
Christ, whose acquaintance I made only  
ten days ago, and who is having her house  
open for meetings on these subjects, invited  
me to come to her meetings. I went,

and was surprised to see that the truths dealt with there are the very same that the Lord revealed to me, since I came to the knowledge of God in Christ Jesus. She also lent me a few copies of the WATCH TOWER, which I read with much interest, and I praise God for you and your fruit.

Allow me to give you my life's history and testimony in as few words as possible. I was born in Austria. My parents were very bigoted Jews. Of course their aim was to train me according to their knowledge. When six years of age I began to study the Talmud. When thirteen I entered the Rabbinical schools in Hungary, where I continued for six years. When I was seventeen years old, my eyes were opened to see the emptiness of my religion, consequently I turned to infidelity. All I then thought of Christianity was, that Christ was an impostor, that it was a sin to mention his name, and that I ought to hate him and all those who worship his images and crosses; for I knew only Roman and Greek Catholic Christians.

I lived in infidelity for about twelve years, though leading a moral life and always active in different philanthropic works and institutions. In 1883, while in Roumania, I felt inclined to emigrate to Palestine and to work there for the idea of "Colonization of Palestine by persecuted Jews from Russia and Roumania."

Having to correspond with Hebrew periodicals, and to write and think on the subject of the restoration of the Jewish nation, I was obliged to read and study the Bible. This led me to see Christ as revealed in Moses and the Prophets. In order to inquire after the truth more freely, I went to Jerusalem, and on Easter Sunday, 1884, I made public confession of my faith in Christ. I soon began to see, by comparing the New Testament with church theology, that the theology was unscriptural and misleading; and the spirit of truth led me into the truth as revealed by God's prophets and apostles. I obeyed the voice of the spirit to "come out from Babylon and be separate." In February 1885, I left Jerusalem for London, with the hope to find here some Christians, as a Church of my opinion, but alas, I only found a greater variety of Satan's works, in sects and divisions, and that only confirmed me in my idea

that the Church of this age is a Babel of confusion. I made up my mind to have Christ as my only Priest, Friend, and Guide, and to be joined to the saints of "the Church," "the Christ," "Head and Body," who are scattered all over the world, living the life of Christ as joint-self-sacrifices, waiting for his appearing to gather them in as joint-heirs and to reign with him for ever and ever. The Lord has laid it as necessity upon me to carry the Glad Tidings of Peace, to my own nation, the Jews, as a reasonable service. In order to do this, I was led to consecrate myself as a living sacrifice to God, and to make this my life's mission.

Your precious publications will always be to me an odour of a sweet smelling savour. Yours in Christ, L. K\_\_\_\_\_.

[We are glad to hear from our Hebrew brother, and in our next issue will have something of interest to him and his race, under the caption, "To the Jew First."  
--EDITOR.]

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R948 : page 1

VOL. VIII. PITTSBURGH, PA., JULY, 1887. NO. 11.

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page 1

WRITE plainly; give full address each time. In giving a new address say also where from.

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IF ANY who desire the TOWER do not receive it regularly, it is probably the fault of their Post-Master, or their own fault. We gave repeated notice that all who want the TOWER and were unable to pay up arrearages, or to renew their subscription, could have it the same as ever, by sending a card stating the facts and requesting its continuance. Others were dropped as we had warned them and are themselves alone to blame. We shall be glad however to learn from time to time of those who hunger and thirst after truth, and shall be glad to re-enter them on our lists.

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R950 : page 1

#### THE HARVEST FIELD

While many brethren and sisters are taking hold of the work and pushing DAWN, VOL. I., grandly, none should get the impression that the field is so full of reapers and that their service is not needed. Our Father has so arranged the work, now as in every time, that there not only is need for every member of the "body" to be active in the service, for his own development, but also that there shall be a real need for the labor and sacrifice of each consecrated priest.--1 Pet. 2:9.

As a matter of fact, if five thousand of our readers could and would use their time entirely in the work, it would require quite a long time to thoroughly introduce DAWN to God's children in every town and city of this land. The present number of laborers, with all their zeal, would not exhaust the field in ten years. One city like New York, Philadelphia, or

Brooklyn, would furnish busy work for ten canvassers for nearly a year, and other large cities proportionately. God leaves us without this excuse. We cannot say, that we saw no necessity for our labor, and knew of no way to render it. It will then be simply a matter of whether we loved his truth and our fellows so as to be willing, nay, glad to accept his offer of being his ambassadors, and to leave some of the nets of business ambition and the boats of present worldly custom. We do not mean to say that all can or ought to engage in this crusade--some cannot--ought not, and must do what they can otherwise; but surely many more have this opportunity than have yet improved it.

Neither do we urge any to leave sure situations for an untried work, especially if they have dependent families; such can get "a day off" and take a sample and make a trial to see how many orders they can get, following closely as possible the instructions in "View" of May TOWER. Others, out of employment, can surely find in this the grandest opening, and may afterward thank God that absence of other work forced them into the ministry (service) of God and his church.

Do not think that you need a lot of books before you begin. You need only a sample of cloth and paper bindings. Order when you know pretty surely how many you can use.

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R948 : page 1

#### VIEW FROM THE TOWER

We scarcely realize the great revolution of thought now in progress on every subject, on every hand and among all classes. Everything is apparently tending toward unwholesome liberalism and reckless freedom of thought and action. Many whose fears are aroused quiet them by supposing that the present must be only the ordinary course, that it has always been so; or as Peter (2 Pet. 3:4) expressed their sentiments prophetically, they say, "All things continue as they were from the beginning of the creation." Only those taking heed to the sure word of prophecy are aware that these things are caused by

the parousia of the Son of Man, and are evidences that we are in the "harvest," or end of this age. Others do not realize that every age has its close or "harvest." They remember not that the ark and the flood were the end of a former epoch, and that present and approaching events are as much out of the usual rut of this epoch, as the closing events of that "world" were out of the usual order of that time.

Only those enlightened by the "lamp" of truth, God's Word, can really see the great revolution now in progress and appreciate its immediate and its future results.

It is perhaps a blessing for those who cannot see the future grand outworkings of the impending trouble, that they cannot yet see the immediate terrible confusion which the present revolution of thought is rapidly leading to. We can therefore scarcely estimate the amount of good we are doing to the worldly in bringing to their attention the great Millennial reign and times of restitution of all things, which the impending time of trouble serves to introduce, and for which it prepares the way, by leveling classes and overthrowing monopolistic systems, secular and religious, built upon evil principles, errors, in whole or in part. Even if the truth is not now received by all whose attention is called to it, it will be remembered and afterward give comfort, help and light in a dark hour to many who now oppose it.

The more of liberty and truth any system contains, the sooner and the sharper will be the conflict between that truth and liberty and the errors and superstitions held in conjunction. The conflict may at times seem to leave error the victor, but in the end it shall fall. Meantime the conflict serves to judge or test the people, and by causing them to take sides, it accomplishes a sifting and separating work, preparing some for more and some for less stripes and plagues in this day when every evil and wrong shall be uprooted and consumed, root and branch. "The fire of that day shall try every man's work, of what sort it is," is a statement which will prove true of all the world, as well as especially of all in the church. None among us, for instance, need try to be neutral on the great question which is testing us now --the Ransom. You must come to it,

and be for or against it sooner or later.

R949 : page 1

We well know that as they get awake the vast majority will forsake this, the foundation of the gospel of Christ, for it is written --"a thousand shall fall at thy side and ten thousand at thy right hand." It has not yet reached this condition, but it is rapidly approaching it, as all must see who keep watch of the so-called liberal utterances of "leading ministers."

Those who discard the long-cherished dogma of the eternal torture of those who die out of Christ, generally do so under the false impression that the Bible teaches the doctrine; hence in rejecting it, they are also rejecting the Bible which they suppose teaches it. Thus they are cutting loose from all anchorage, to be driven about by the changing winds of their own vain imaginings, unguided by the divine chart and compass, whose marks under false instructions they misunderstood, and which now they have ceased to respect and use. Thus they fall an easy prey to the shifting lights of science, falsely so-called, rejecting the ransom and the entire plan of God as revealed, and land on the barren shores of skepticism, saying, If there is a God, I believe he is too loving to punish his creatures, or to require an atonement for sin, a ransom for the sinner. In their effort to be more charitable than God, they not only promise that all shall be everlastingly saved and that the second death is to be a blessing, but apologize for the first death, promising full amends for that injustice which they claim has been done to man. Professing themselves to be wise, they have become so foolish as to charge the great Creator with injustice. But these, with other errors, shall not proceed much further, for the folly of their argument shall be manifested to all in the great time of trouble just before us. It will then be manifested fully that God is not so loving as to be unjust, or to in anywise clear the guilty; for every man shall receive a just recompence of reward for his deeds--though eternal torment is not that just recompence.

Another class--who, as they begin to think, will see that either the doctrine of a ransom, a corresponding price for all, is

an error, or else that eternal torment is not the penalty for sin, (because Christ did not suffer eternal torment for us)-- will find their attachment to the tradition of eternal torment so strong, and their knowledge of the ransom so slight, that they will speedily reject the ransom and hold to eternal torment, when they find them in conflict. Undoubtedly the statement that a thousand to one will stumble and fall over this truth, is what we should expect. How important, then, is our present work to the real children of God in all branches of the nominal church, showing them the fact, the value, and the grand results, of the ransom--how it is in harmony with the just penalty pronounced against sin--death--and the grand exhibition, in one act, of God's justice and love; how that one act maintained his justice and the dignity and unchangeableness of his law, while at the same time it provided the way for mercy to the condemned. For as many as you can really cause to see the ransom for all, in its true light, and the restitution based upon it, you do an incalculable service, in preparing and helping them to stand and not fall in the day of trial now beginning. It is our confidence that all those who are real servants of God, Israelites indeed, will be "sealed in their foreheads" (Rev. 7:3), i.e., they will obtain an intellectual comprehension of this truth, sufficient to sustain them before the conflict becomes general.

This being our expectation, we are less surprised than some of you at the wide circulation which MILLENNIAL DAWN, VOL. I., is having. It has a mission not only to seek and separate the saints, but also to fortify those who fear God's name, small and great; and it may serve to counsel and prepare many of the poor Godless world. As a sharp threshing instrument of the Lord in the hands of his faithful children, it is already showing large results.

As an illustration of the workings of error in its effort to combat unfolding truths, we give here some utterances of a prominent "orthodox" minister of this city--Rev. W. R. Mackey--regarding a future probation for the heathen. He claimed there could be no possible object in giving the heathen a future probation, because, he asserts, they have all had a

knowledge of Christ,--even those who

R949 : page 2

lived and died long before Jesus came into the world, had, he claims, a saving knowledge of Christ. In explanation of this seemingly insane statement, he said, as reported in the Pittsburgh Times:--

"The real Christ (that is the incarnation of God's character,) has been in the heart of every man in every time and land who has loved truth and helped his fellow men. Every heathen who has so lived, goes to heaven, because he belongs to heaven and can't go anywhere else. He has not known Christ as he came in Galilee, but he has known and loved the real Christ, though he never heard his human name."

This serves to illustrate the fact that men professedly the servants of Christ and the truth, are so prejudiced against the Bible and its teaching of "a ransom for all, to be testified in due time" (1 Tim. 2:6), and so prejudiced in favor of their own theories, that when the two come in conflict, they do not hesitate to make a cipher of the man Christ Jesus and his work of redemption, in order to support their own ideas. No one would think it worth while to ask this man, who represents one of the leading denominations, whether he believes that men were redeemed by the precious blood of Christ.

We all know that his answer, to fit his theory expressed above, would be, No, the blood of the historic Christ was nothing; it is contrary to advanced thought to suppose that the actual death of the historic Christ did any good, except as an extreme example which none should follow, but which all should admire.

We fancy that we hear him continue (much in the strain of one of our Exchanges), to explain away the teaching of Jesus and the apostles relative to the value of the precious blood wherewith our Lord bought us, made reconciliation for iniquity and passed over our sins, bearing their penalty on our behalf,--saying, The blood of Christ which is of any value is the blood or life of the Christ principle: the vital principle of righteousness is the cleansing power which makes us acceptable with God--if there is a God other than the God principle of Good.

Alas! Where do men land when they throw overboard the God-given compass and attempt to steer by their own wisdom? And ten-fold is the responsibility of such a one who presumes to be a teacher of others, leading astray the sheep from the true shepherd whom he claims to represent. By and by some now following their teaching, will awake to the fact that the shepherds whom they liberally paid, led them away from the fold.

The unreasonableness and unscripturalness of this minister's teachings, it is needless to point out to our readers; for all who have learned of the fact and philosophy of the ransom, and of the atonement of which it was the basis, can see clearly that it was not the Christ principle, but "the man Christ Jesus, who gave himself a ransom for all," and that it is this fact that is "to be testified in due time" to all, and not a "Christ principle" born in the heart of every man.

How nonsensical is this last claim, how opposed to the Bible teaching, and to every experience and observation of thinking people, to talk about the Christ principle being in men in every time, and to argue therefrom that all have such an innate knowledge of Christ as to be a sufficient ground for deciding their everlasting future! Does not the experience and observation of every sane man prove, that the Bible is correct in the statement that, There is none righteous, no not one, and that all are born in sin and shapen in iniquity, because of inherited weaknesses and imperfections started and caused by Adam's disobedience when on trial as our representative?

Had the apostle Paul interviewed this gentleman, he would probably have talked to him much as he wrote to the Romans (10:14), "How shall they believe in him of whom they have not heard? How shall they hear without a preacher?" No wonder people are coming to believe that a curse and blindness attends the laying on of the "holy" (?) hands of the Apostolic succession" (?), rather than any special blessing or ability to discern and teach the truth. As a further illustration of this teacher's ability as an expounder of the Word of God, we note the fact that this is the same gentleman who a year before drew upon him the encomiums of the liberalist

press for his skillful manipulation of the miracles of the Bible, showing that there was little or nothing miraculous about them. Especially did he attack and to his own satisfaction overturn the story of Balaam's speaking ass, declaring that the jaw bone of an ass is so formed that it is impossible that it could have spoken. Poor man, he probably knew not that the Scriptures are so interwoven that it is not so easy to get rid of even so small a miracle. He should remember that our Lord (Rev. 2:14) and Jude (11) refer to Balaam's mission at that time; and that Peter (2 Pet. 2:15,16), referring to the same, adds, "The dumb ass speaking with man's voice forbade the madness of the prophet."

But let no one mistake our object in calling attention to such teachings: We accord to this gentleman or Mr. Ingersol the same rights, to think and teach as they please, that under the laws of this land we claim and exercise ourselves. We are merely using this as one illustration among many, of the tendency of our day. We note, too, the fact that though the Episcopal Church covers with the mantle of her approval this teacher and his unscriptural doctrines, she would be arrayed against any who would present the Bible doctrine of ransom and restitution, as her church papers have denounced DAWN. What a commentary, too, upon the membership of the church over which this gentleman presides as teacher, that they

R950 : page 2

are so ignorant of the Bible that they did not know, or so indifferent and asleep that they did not notice and protest against such "another gospel." What wonder if we question whether there be any "men" in Christ, in that and similar congregations? Probably there are some "babes in Christ" among them, who for the time spent ought to be teachers, but have need of milk, have need to be yet taught the first principles of the gospel of Christ. But alas! how poor their chance of getting even one drop of "the sincere milk of the word that they may grow thereby" to become able to use strong meat in due time, while such a man, devoid of even the first principles of the doctrine of Christ, is their teacher and shepherd.

Alas! these are but a sample of many other flocks of poor sheep. Let all who have the truth feed it to the sheep in the name of the Lord.

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R950 : page 2

EXTRACTS FROM INTERESTING LETTERS.

page 2

New Buffalo, Mich.

DEAR BROTHER RUSSELL:--I enclose \$1.00 for four paper covered DAWNS. Will you please send me also a few copies of the WATCH TOWER. I thank God for the TOWER and especially the March number. I am so thankful for your explanation of the "no ransom theory." I have been taking the World's Hope nearly a year, and I know that it claims that the Second Death brings life and salvation to all. I am so glad now to be fully armed on this subject by the article "As the Serpent Beguiled Eve," in March TOWER.

The Emphatic Diaglott and cloth bound DAWN came promptly. May the Lord bless the work which I shall try to do. Oh! how I wish I might be one who would be consumed with the zeal of the Lord's house. Yours in the Work and Love of the Master. M. T. G\_\_\_\_\_.

McPherson Co. Kans.

DEAR BRO. RUSSELL:--As my TOWER did not come yet this month, I did not dare to wait for fear of missing it altogether, and that I should not like. I do not want to miss one number as long as I live. I am fifty-three years old, and I have learned more about the Bible and God's plan of salvation in the last three years, through the TOWER, than I did in all the fifty years before, though born, cradled, reared and educated in the Methodist church by a father who was a Methodist minister and whom I have many times assisted in his labor of love. How strange, how wondrous strange, this marvelous work of God's! We are lost in wonder, and have to accept the prophecy, that in the time of the end knowledge shall be increased, as the explanation. O how grand, how glorious, how full of hope is that increasing

knowledge: how it proclaims with the sound of the trumpet, "God is love."

Yours waiting for The resurrection,  
A. D \_\_\_\_\_.

R950 : page 2

BRO. ADAMSON writes:--I am having grand experiences every day. It seems impossible to get through New Castle. Yesterday took 46 names and left in afternoon train for home. In no other town have I got in so many books to the square, and I have excellent talks. Some careful thinkers are investigating, and awakened sleepers by the dozen. Of course there are bitter opposers, but as far as noted people are willing to investigate for themselves, and I have fruit already and expect much fruit. You may increase the order to here to 300 copies.

I find quite a number of people awake to present truth. The legions to compose the Elisha company are forming and Babylon is being less honored preparatory to its destruction.

Since April 15th (the time I began this canvass) I have sold fifteen hundred copies of MILL. DAWN, and the greater part are delivered; and counting at same rate I shall easily sell 500 more--or 2,000 in all, by July 15th--3 months' work.

DAWNS on hand, April 15th, . . . 70

" taken from Allegheny, Pa. . 80

" ordered to Greenville, " . 300

" " " Sharon, " . 200

" " " New Castle, " . 300

" " " Youngstown, O. . 500

Total:-- 1,450

Please ship now,  
To Youngstown, O., 250

" Warren, O. . 300

Total:-- 2,000

This is selling at the rate of 8,000 a year, but I think I will increase my sales after the cool weather sets in. I think I can see where I can improve my sales. But if I see I am to fall short of the number I expected to sell this year ending April 15, 1888, which is 10,000 copies, I shall hire the delivery part done by other parties. So you may depend on me for the sale of the 10,000 DAWNS in a year.

The "Lord of the Harvest" is greatly blessing DAWN, which greatly strengthens

me, since my only desire is to be a co-worker  
with God in his way. My Father  
worketh hitherto (to this glorious end)  
and (now) I work (to this end).

In Christian love and kind remembrance,  
joined by Mrs. A., ever in Him.

J. B. A.

page 2

Bro. A.'s last Postal Card, June 23d,  
says:--Took 60 subscribers yesterday and  
20 to-day (9 A.M.). I think I am good  
for 100 subscriptions to-day.

Fayette Co. Pa., June 20th, 1887

MY DEAR FRIEND:--The DAWN was  
duly received. I have read it once and  
have begun it the second time. Before I  
tell you, what I think of the book, I would  
like to make a little confession. I had  
heard of the same views last winter, but  
could not believe it, and if you had mentioned  
the name of the book, I never  
would have sent for it; and if I had not  
promised I would not have read it anyhow;  
for in my ignorance I thought, if  
the Bible did not teach eternal torment  
for the wicked, it did not teach eternal  
happiness for the righteous. And so I  
read it carefully with my Bible to examine  
the references, praying if it was a work  
approved of God I might receive it, if  
not, that I reject it. And as I read, God  
showed me that it was the truth, and I  
could have cried for joy. I could not  
part with it. How I thank you, my dear  
friend. But for you I might never have  
seen it, or read it if I had. May God  
bless you in your effort to spread the glorious  
truth. I will do what I can with my  
one volume. At first I thought I could  
read it, but that I would never tell such  
doctrine as that to others, but praise the  
Lord it is a joy to tell it.

Yours truly,           Mrs. E. H. B.

[The above reply came to a sister who  
had loaned DAWN to a thinking Christian.]

R950 : page 2

Arkansas

EDITOR ZION'S WATCH TOWER. VERY  
DEAR SIR:--Enclosed find \$1.00, my  
subscription for Z.W.T. and 50 cts. for

the two "DAWNS" you so kindly sent me.

As to your teaching I cannot express myself now, for I am all torn up. I have quit preaching. My friends know not the cause. I cannot preach. I sometimes regret that I ever gave your teaching any notice. But some how I devour the contents of "Z.W.T." as soon as it comes, and now that I will have some leisure, I will review the DAWN. One thing I must say here: If the spirit of the Editor of the DAWN and Z.W.T. is not of Christ, then I know not the spirit of my Master.

Please let me have a few April TOWERS to loan to friends whom I think will study them. With an earnest desire for the truth of the Gospel of Christ in its beauty and simplicity, I remain your student and friend,

J. J. \_\_\_\_\_.

[We know your difficulty, dear Brother, and fully sympathize and so does our Master. It is indeed a severe trial, to come out boldly and acknowledge former errors and advocate the truth in the face of so much organized opposition as we find to day. The meekness of a little child is indeed requisite and the Lord brings the test just to this point as at His first advent. Others are not fit for the Kingdom. The trial falls most severely upon those who by reason of education, and time, and study are best able also to receive the truth; and this is but reasonable also. Surely the truth is sweet as honey to every saint who tastes, and the after bitter experiences as a test, were foretold, and should be expected from the first. (See Rev. 10:8-11.)

Receive the truth gladly, if you would have its full sweetness and strength.--EDITOR.]

Amboy, O.

DEAR SISTER IN CHRIST:--I have not been able to do much work for the Master, as my mother has been very feeble and needed all my attention. But my heart's desire to do has not diminished in the least. And I do know that God is blessing me more and more with a more perfect knowledge of the Scriptures, and with it a desire to tell it to others, which I do, wherever I can get "an ear to hear." I find that prejudice is a great hindrance to the reception of the truth, I think

that if I am ever so situated as to get away from my own town, I could with the blessing of God, do better.

[Our Lord testified that a teacher is not without honor except among his own acquaintances.  
ED.]

My desire is, to see M. DAWN, in the hands of every thinking Christian, and not only them but every thinking person. For it is destined to work a great revolution; in the establishing of truth and the demolishing of error. My dear mother to all appearance cannot survive many months, and my work must be mostly to care for her now, but if I discharge that duty faithfully, our Father will give me something else to do. I try to keep the DAWNS preaching where I can find a hearer. I have a promise from the M.E. Minister that he will read it when he has sufficient leisure and I pray that God will open his eyes to see the beauty and harmony of his plan of salvation.

Send a few April Towers to circulate.  
God bless you in your labors.

Yours in Christ. MRS. F. E. R \_\_\_\_\_.

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R950 : page 3

#### LIFE'S STORMS ARE PASSING.

The storm has broken, and the heavy blast  
That stifled morn's free breath, and shook its dew,  
Is dying into sunshine; and the last  
Dull cloud has vanished from yon arch of blue.

I know it is but for a day; the war  
Must soon be waged again 'twixt earth and heaven;  
Another tempest will arise to mar  
The tranquil beauty of the fragrant even.

And yet I joy as storm on storm awakes;--  
Not that I love the uproar or the gloom;  
But in each tempest over earth that breaks,  
I count one fewer outburst yet to come.

No groan Creation heaves is heaved in vain,  
Nor e'er shall be repeated; it is done,  
Once heaved it never shall be heaved again;  
Earth's pangs and throes are lessening one by one.

So falls the stroke of sorrow, and so springs  
Strange joy and comfort from the very grief,

Even to the weariest sufferer; so brings  
Each heavy burden its own sweet relief.

One cross the less remains for me to bear;  
Already borne is that of yesterday;  
That of to-day shall no to-morrow share;  
To-morrow's with itself shall pass away.

That which is added to the troubled past  
Is taken from the future, whose sad store  
Grows less and less each day, till soon the last  
Dull wave of woe shall break upon our shore.

The storm that yesterday ploughed up the sea,  
Is buried now beneath its level blue;  
One storm the fewer now remains for me,  
Ere sky and earth are made forever new.--Bonar.

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R951 : page 3

#### MADE LIKE UNTO HIS BRETHREN. NO. I.

In all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God--to make reconciliation for the sins of the people." --Heb. 2:17.

The present time is meant by the Apostle when he speaks of the "Evil day" in which it will be difficult to stand. When he says, Take unto you the whole armor of God, that ye may be able to stand, it implies a defensive rather than an aggressive fight--a necessity for defending the faith once delivered unto the saints, from assailants. This is the case now, and the attack upon the truth is daily becoming more pronounced. The fact that errors have long been so mixed with truths in the minds of men, affords the enemy a grand opportunity for assailing the truth, now that the time for the fall of error has come. The armor must be put on before the attack comes; for during the attack we will be kept so busily engaged meeting and parrying the cuts and thrusts of error that we will have little time for the adjusting or polishing of the armor. The attack is already commencing, and the unarmed are beginning to fall; and surely in the end none of that great host will be able to stand--"A thousand shall fall at thy side." But while the necessity of a defence

hinders the progress of the armed,  
yet every blow and every thrust will but  
prove the strength of their armor, and give  
the greater confidence in it.

Such an attack is now being made on  
the advance picket line, in the claim that  
our Lord Jesus was a sinner like the rest  
of mankind. The above text is cited in  
proof of this, and the argument deduced  
is like this: Our Lord was made like unto  
his brethren in order that he might be  
a faithful High Priest, able to sympathize  
with tempted, fallen men, because made  
like them a sinner. If not a sinner how  
could he sympathize with sinners? they  
confidently ask. Their theory that our  
Lord did not come to ransom the world,  
needs in some way to show some reason  
for our Lord's first advent, and hence their  
claim that it was merely and only to be  
an example to men that he then came.  
And if it was needful for our Lord to  
come down to manhood in order to furnish  
an example to sinners, the same logic  
would demand the admission that he must  
have been a sinner in order to be able  
fully to sympathize with them, or to be  
really the example as they claim.

This is a very delusive and ensnaring  
argument to all who are not firmly grounded  
on the rock foundation, to all who do  
not see the necessity for a ransom. Those  
who have seen clearly the ransom doctrine  
taught in the Bible, know that a  
ransom (1 Tim. 2:6) means a corresponding  
price, and such see that our Lord  
became a man in order to give this ransom  
for Adam and all represented in his  
trial and fall. Such see at once that in order  
to be a ransom for the perfect Adam,  
who sinned, our Lord must be a perfect,  
spotless, sinless, undefiled, holy man; for  
nothing else would be a corresponding  
price. And God, foreknowing the character  
of the present attack, has been arming  
us upon this very subject for years.  
See articles: "Perfecting the New Nature,"  
March, '83; "Himself took our Infirmitiess,"  
January, '84; "The Undefiled One,"  
September, '85. But some have not put  
on the armor and are now liable to fall  
under such attacks as the one we now  
mention.

But let us help these opposers to a further  
logical conclusion, by suggesting, that  
if their theory be correct, if it be true that

our Lord's mission was to gain a practical experience with sin in himself, in order to be able to SYMPATHIZE with sinners, and to be able to ILLUSTRATE how they should each put away his own sin, then the logical conclusion must be, that he tasted of every kind of sin, in order to be able to sympathize with and succor every sinner. If their theory be correct, there is no escape from such a conclusion, and some of the more candid promptly acknowledge it and quote in support of it the statement, "He was tempted in all points like as we are."

But what does such a theory and such an interpretation of Scripture imply? It implies a contradiction and setting aside of all those other scriptures which teach that our Lord was pure, holy, undefiled, in mind and body. Let us see that this is so. Imagine the besotted drunkard, so weak as to be unable to resist even the smell of liquor, or frenzied by it to recklessness and crime; imagine the opium user enslaved to his habit; imagine the miser worshipping his money and ready to sell life, health, and every comfort for money; imagine the spendthrift with his inglorious failing; imagine the proud and haughty in their contemptible weakness; imagine the libertine and prostitute whose every thought becomes inflamed with impurity so as to continually beset them with temptations; imagine all these vices and degradations and temptations and then reflect, that if the theory we are opposing be true, that our Lord came to be tempted in all points to the extent that all sinners are tempted in order to fully sympathize with each, and to be an example to each how to put away his sin, then our Lord must have had as unholy, ungodly, unmanly, impure, degrading thoughts and feelings as we have above described. And furthermore, as a pure fountain cannot send forth impure waters and a good tree cannot bear bad fruit, it would follow that to have such thoughts and feelings our Lord must have had a very depraved mental and physical organism. And our Lord then must have been not only as low and degraded in mind, body, thought and feeling as any man, as any sinner, but must have been the worst and most degraded of all, possessing all the bad qualities and weaknesses of all men of his own and every

day, before and since. Sodomites and Antediluvians were filthy sinners, but

R952 : page 3

our Lord, according to this theory which we are opposing, was as bad as the worst of them, and as bad in addition as the worst of other sinners in other ages and in other crimes--the vilest of the vile.

How absurd and blasphemous this error thus carried to its logical conclusions.

For be it noted carefully, that if it be admitted that it was not needful for our Lord to go into the depths of sin to be able to sympathize and set an example, then it must be admitted that it was not needful that he should be a sinner at all, nor have a single imperfection, which is just what we claim and the Scriptures everywhere teach.

But if our opponents should grant this, their no ransom theory would fall, for they would be forced to admit that our Lord being a perfect man corresponded with the first perfect man (Adam) who sinned; and they would also be forced to admit that when the uncondemned perfect man Christ Jesus died, he gave the very price or penalty that was against Adam--exactly a ransom or corresponding price. Thus our opponents would be forced to admit that the ransom and no other work (no example) was accomplished for the world.

Having shown what our text does not mean we leave the explanation of its true meaning for an article under the same caption in our next issue.

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R952 : page 3

#### "TO THE JEW FIRST"--AND LAST.

We do not stop to consider all the reasons why divine favors were extended to the Jew first, before his Gentile brother: we will only consider one reason, and that to draw some conclusions therefrom. One of the main reasons for preaching the gospel of the high calling to the Jew first, was, that they as a people were already justified from sin and consecrated to God typically. Typically they were in embryo the holy nation, the royal priesthood (Exod. 19:6),

through whom as his kingdom God had promised blessings upon the world. They were therefore better prepared to accept of the realities of which they already possessed the types or shadows, than would be the Gentiles, who even typically were without God and without any knowledge of his plan, or hope of sharing in it.

While typical justification, and consecration based upon it, would not serve the purpose of the true, it was but a short step for the Jew, who realized himself justified and harmonized with God yearly, by an atonement made with the blood of bulls and goats, to accept of the better sacrifices of which those were but types, and to realize a lasting atonement not requiring yearly repetition. And if he, trusting in the typical atonement for his sin, had come into harmony with God and consecrated himself, he would not need to re-consecrate when accepting of Christ: having already consecrated to God under Moses the typical Leader and Commander of the people, the Jew needed merely to accept of Christ Jesus as the true prophet, priest and king promised. (Acts 3:22.) The same consecration would serve--the better foundation of real justification being substituted under it, instead of typical justification.

It was for this reason that Peter made a difference with the Jews in speaking of baptism. He did not tell them to be baptized as a symbol of consecration, as Paul, the apostle to the uncircumcision, tells the Gentiles (Rom. 6:2-4), because as a people they were already consecrated to God, and the whole trouble was that they had been and were still neglecting their consecration--sinning against the covenant they had made. Hence Peter said to them, "Repent [of having violated your covenant, repent of having rejected and crucified the real King and Mediator sent of God of whom Moses was only a type--turn back to covenant relations with God, accept of Christ Jesus, his son, the true Mediator who by the sacrifice of himself, the antitype of the bulls and goats sacrificed by Moses, has sealed and ratified the "new covenant" promised by the prophets, and is now, highly exalted by God, ready and willing to fulfill all the promises] and be baptized in the name of Jesus Christ...for the remission of sins."

The entire nation consecrated to God's

will, departed from its covenant so far, that when God sent the long looked for Messiah and true Mediator, all but a few were blinded by their sinful pride, so that they saw not in him the clear fulfillment of the prophetic record. Instead of receiving him, and crowning him, and obeying him, the consecrated nation rejected and crucified him; fulfilling the prophecies ignorantly. And of all this sin, says Peter, you as a nation are guilty and we urge you to repent. And with many other words did he exhort them saying: "Save yourselves from this untoward generation," by faith in Christ, repenting for your sin in once rejecting and crucifying him, and show your repentance and faith by being immersed in his name. This will testify to your faith in Christ as the real Messiah, the real King whom God has sent to rule and bless you, and your entire submission to his rule, his will; and at the same time it will signify before God and men your repentance of once rejecting him, and your return to all the original covenants and blessings--For the promises are still open to you; you may yet become the joint-heirs of the kingdom, though our nation has been cut off from those promises as a nation: "For the promise [the 'high calling' etc.] is unto you and your children" [as well as to others afar off, not yet called], you are already in covenant relationship, therefore have every advantage, if you will realize it fully and return to it, believing in Christ Jesus, in whom all God's promises are to be fulfilled. You are the children of the prophets, and of the covenant which God made with our fathers.... "Unto you first [therefore] God having raised up his Son Jesus, sent him to bless you, in turning every one of you from his iniquities"--back to his covenant relationship, which now is established on a better basis, sealed by "the blood of the covenant" --everlasting.--Acts 2:38,39; 3:25,26.

Gentiles on the contrary had never been in covenant relations with God, and had no such sin of covenant-breaking to repent of, or symbolically wash away, and when after believing in Christ and coming into fellowship with him through faith in the ransom, they learned of the high calling or covenant, it then was proper for

them to make a covenant of obedience to God and his Anointed Son, and to symbolize it by baptism, signifying the burial of their wills and their complete submission to God, in Christ, as taught by the apostle Paul in Rom. 6:2-4. It is for this reason that baptism never signified repentance to a Gentile, but did to the Jew. Baptism in water is the symbol of entire consecration, and Gentiles never having been consecrated, could not repent of having broken a covenant with God, and thus re-consecrate. But to as many Jews as had violated the covenant, it would imply a regret for that violation and a return to the original covenant. Our Lord though a Jew was not a covenant breaker, but as he was to take the place of the covenant breakers and suffer as a covenant breaker, it became him to

R952 : page 4

show his own consecration to God individually, hence his immersion.

The point however which we wish to have particularly noticed is that first stated: that the Jew already consecrated to obedience and service to God, needed merely to repent of his transgression of that covenant and accept of Christ, the true, as instead of Moses, the typical Leader and Head, in order to make his covenant valid. And thus his immersion signified this repentance or re-consecration.

To some extent the same principle is seen to apply to the children of believing parents during the Gospel age. From earliest infancy such may come to God in prayer as fully reconciled through the death of Christ, even before they are able to comprehend the redemption through his blood for the remission of sins. Such are born in a justified, reconciled or forgiven state, as relates to God, and hence as they come to years of judgment, may ratify their parents' consecration and give themselves to God's service without becoming "converted" (turned), unless they have first turned from God, and from their early state of reconciliation. This is the significance of the Apostle's statement in 1 Cor. 7:14--"Else were your children unclean [sinners, unacceptable with God], but now are they holy" [justified, reconciled, acceptable with God]. This will

account to some for their not having experienced  
the special change or conversion  
that some do. Those born in this justified  
state, being the children of justified parents,  
and from earliest recollection endeavoring  
to live in harmony with God,  
never needed to be converted--turned  
from their course. Their course was a  
right one, and to be converted or turned  
from that, would be a turning from God.

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But another point is now due in this  
connection, and is therefore seen clearly:  
We have seen the Lord's arrangement--  
that with the close of the Gospel age the  
call of the justified to joint-heirship with  
Christ in the divine nature ceases. The  
call to consecration and its propriety does  
not cease, but the offer of the great prize  
as a reward ceases, that class being about  
complete--enough having already consecrated  
to fill the elect number of the body  
of Christ, as prearranged in God's plan  
before the foundation of the world.

We have seen too, that the calling ceases  
before all the consecrated ones are tested  
and proved worthy, and that the Lord  
warns these to take heed, lest others take  
their crowns (Rev. 3:11), showing that  
the number of crowns are limited, and

R953 : page 4

that there is danger that some of these  
who are written in heaven, as (probationary)  
crown-wearers, may come short and  
their names be blotted out. The question  
then arises, If the number is fixed and the  
members of that "body" can be neither  
more nor less, and if no more are "called"  
from among the justified ones, and if all  
those called and consecrated, should they  
all so run as to obtain the prize, would make  
just the correct number--where would  
God find any to take the places of any  
who in the present trial should prove themselves  
unworthy of a crown? It will not  
do to say that God could make the truth  
clearer to some of the indifferent runners  
among the consecrated, so as to stimulate  
them to run effectually, for his arrangements  
already make the truth as clear and  
stimulating, as the runner is sincere and  
faithful to his consecration. And to do

more would be to measurably force them. It is not a question as to whether God can force us, but as to whether his "call" will so stimulate us, as to lead us to force and crucify ourselves. God is seeking those who love to do his will, and who delight in it, and not to see whom he could force; for he could force all. The prize is a favor, which none will be forced to accept. So then the question stands--Who would take our crowns, if we should prove unfaithful, seeing there are not too many to fill the elect number, and no more are to be called?

We answer: God could fill the deficiency from among the Jews without violating any law or principle, and without forcing any will, in any degree. Suppose that an earnest Jew, desirous of doing God's will, had consecrated during the acceptable time--what barrier would there have been to his being received? We answer, one barrier only--his consecration was all right, but it had not a good foundation. It was BASED on a typical justification, made by typical sacrifices, instead of on the real justification accomplished by the sacrifice of Christ. If, then, the blindness of such, relative to Christ Jesus, were removed and their consecration moved from the typical to the real justification--from the sandy foundation to the rock--the same consecration would still hold good: it, if sincerely made, to God was always good, but unacceptable with God, because not made acceptable by an acceptance of Christ's death as the satisfaction for sins.

So, then, if a Jew should accept of the real Lamb of God, as instead of the typical, his consecration would stand firm and date back to its beginning, notwithstanding its originally unsafe foundation; and if made in season--during the "call"--an acceptance of Christ would bring him fully into every favor enjoyed by Gentiles. And thus, as Paul declares, the broken-off branches may be grafted in again. (Read carefully Rom. 11:17-23.)

Here, then, is a reserve from which the Lord may select crown-wearers to take the places of such as prove unworthy among those already "written," whose names must be blotted out. But here again, none can be selected, but those consecrated before the end of the call.

Some may object, that the Jews are so

blinded that it would require a special and almost miraculous interposition of divine providence to bring such to see Christ as their Redeemer, and that if we object to forcing Gentiles as being contrary to God's method, we must also object to the forcing of the Jews. We answer, that there is a wide difference between the two: The one would be forcing a man who has seen and consecrated, to fulfill his vows, while the other would be, forcing a man who has consecrated himself and is earnestly living up to his consecration, to see the real basis upon which his consecration should stand. The latter is no violation of the man's will, nor of God's law and arrangement in the matter. Paul, for instance, was consecrated and very zealous for God, but he was blind to the true foundation of consecrated service--redemption through the blood of Christ.

God could and did miraculously open his eyes to this truth, because of his honesty in consecration. But had Paul ignored or despised his consecration, God would not have miraculously stimulated it, but as Paul himself declares, would have permitted him to take his course and become "a castaway;" for if he would not be influenced and inspired by the exceeding great and precious promises, he was unfit to be a member of the select, anointed body--all of whom must be overcomers.

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Another point needs notice in this connection, lest any should be discouraged who are called and faithfully running in this race, for this grand prize. It is this: If you are able to see this prize (with the eye of faith) and able to endure the reproaches of Christ and his truth and social and financial losses for the same, gladly, then, you may recognize yourself as having the spirit of the priesthood, and you thus have good evidence both of your consecration and acceptance. Your zeal and sacrifice prove your consecration, while the fact that you can see the "deep things of God" and prize them above all else, is sure evidence of your being priests in the "holy," enlightened by the light of the golden candlestick and strengthened by the holy shew-bread of deep spiritual truth. Such, as called ones, should

go on faithfully to the end of the course,  
that their names be not blotted out, and  
that no man shall be given their crown.  
Thus make your calling and election sure;  
work out your own salvation to this high  
calling with fear and trembling, letting  
God by his truth work in you, both to will  
and to do his good pleasure.

Many doubtless were consecrated long  
before they are now inclined to think,  
because they never saw until recently the  
fulness it implied. Our consecration dates  
from the moment we first sought to please  
God and do his will. We appreciate it  
more now, because of the morning light  
now shining upon our way. Remember  
too, that some of God's consecrated children,  
in their honest search for truth, got  
away among the swine, and would fain  
have eaten of the husks of Infidelity to  
their full, but could not, and finally by  
this route, because they were honest  
children of God, they were brought to  
see the truth they sought ignorantly in  
other channels. Remember that Paul,  
the persecutor for a time, was even then  
a consecrated child of God. It was because  
he was consecrated and earnest that  
he got the light. This was proved by the  
fact that as soon as he received the light  
he walked in it with the same zeal and  
consecration. In his case the light did  
not make him a child of God, but being  
a child of God was the reason for giving  
him the light, that thereby he might walk  
more perfectly; and so it is with us all.

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R951 : page 4

#### THE NEW TESTAMENT AMONG HEBREWS

Vienna, May 13th, 1887.

"The new Testament, which was translated  
into Hebrew by the late Rev. Isaac  
Salkinson, missionary among the Jews of  
Vienna, of the British Jews' Society in  
London, has been reprinted here in a  
second edition of 110,000 copies. Of  
this number 100,000 have been bought by  
the subscription of one generous Scotch  
donor, who requested that they might be  
distributed gratis among Hebrew-reading  
Jews all over the Continent. Two missionaries  
lately came from England to

make a distribution from Vienna, and they have been sending copies to about 2300 Rabbis, many of whom have undertaken to circulate these Scriptures among their co-religionists. Very few have stated that they had any objection to read the New Testament.

"In connection with this movement it may be mentioned that one of the most learned and respected of Hungarian Rabbis, Dr. J. Lichtenstein, who has been 35 years Rabbi of Tapiro-Szele, has lately startled his co-religionists by two pamphlets in which he affirms the divinity of Christ. The pamphlets being very ably written, have been noticed by all the leading newspapers, and have raised much controversy, for Dr. Lichtenstein professes to remain obedient to the Mosaic dispensation while recognizing that Christ was the Messiah."

--Telegram to London Times.

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R953 : page 4

#### DISCIPLINE IN THE CHURCH

Some who are not fully aware of the perfect organization of the Church of Christ, seem to think that there is not, neither can be, any such thing as discipline in it. They see its members scattered all over the world, many of them standing alone, and some in little companies, often numbering only two or three, and meeting from house to house. They see no record of membership, hear no talk of church building, church debts, collections, etc., and see no salaried and titled ministry. Their ideas of church discipline are drawn from what they see in the various sects of the nominal church, where they occasionally see some of the saints judged by the standard of human creeds and cast out, but very rarely one of the "disorderly."

The organization and discipline of the church of Christ is, however, most perfect. Its invisible Lord is fully recognized, as its only and infallible Head; His Word is authority for the settlement of every question; his plan of work is studied and acted upon by the various members; his spirit is fostered and cultivated in the hearts of all; and his disciplinary punishments

are applied when necessary.

It is not our purpose at present to enter into the details of the organization and effectual working of the true church; this we have done before. (TOWER of Sept. '84.) We now merely call attention to the discipline of the church--what is the appointed method of dealing with offenders, etc. That the church has important duties in the direction of discipline is clearly indicated by many expressions of the Lord and the Apostles.

Discipline includes not only the dealing with offenders, but it includes the entire process of education by instruction, exercise, correction and punishment; and in cases where these methods fail and meet with defiant opposition from those who still claim to be members of the church, and associate themselves with it, it includes the cutting off of such members from the church.

All discipline in the church is properly under the direction of the Head of the church only, and the object of such discipline is stated to be--"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" (Eph. 5:26,27). No member of the church has any authority in matters of discipline except in carrying out the directions of the Head, though each member has a duty in so doing. The talents of each must be used for the benefit of all as far as possible. Not only are our talents to be used in widely proclaiming the blessed gospel, but they are to be used for the upbuilding, protection, and perfecting, of those who accept it and by consecration have become members of the church, the body of Christ.

This important work requires carefulness both in our judgment of each other and in our study of the Word of God. But there is much misunderstanding with reference to the church's duty in the matter

R954 : page 4

of judging, from a failure to understand clearly the teaching of the Scriptures on the subject.

Jesus said, "Judge not, that ye be not judged." (Matt. 7:1.) And Paul said, "Do ye not know that the saints shall

judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?"--1 Cor. 6:2.

A superficial glance at these two expressions might lead some to suppose that the Apostle was not in harmony with the Lord's teaching here. But when rightly understood, there is no lack of harmony.

R954 : page 5

Our Lord addressed those who had not yet received the spirit of adoption, for the spirit had not yet been given (John 7:39); while Paul addressed the church--consecrated believers, who had received the spirit, who had heard and accepted the call to be partakers of the divine nature and joint-heirs with Jesus Christ as rulers and judges of both angels and men.

While the class thus addressed were not at all perfect, as his reproof to them indicates, they were able, by reason of their understanding of the mind of God expressed in his Word, to judge righteous judgment and to act upon it. As imperfect men, our judgment is generally warped and biased by prejudice and false ideas of justice, etc., but as "new creatures," we are able to judge from God's standpoint if we let the mind of God dwell in us richly, if we freely imbibe his spirit through his Word.

In the extreme case of immoral conduct referred to by Paul (1 Cor. 5:1), he was reproofing the Corinthian church for not judging such a one unworthy to be counted one of their number. With their understanding of the general principles of God's plan they should have needed no such instructions from him, but should have acted promptly on their convictions. And the fact that they did not do so, gave evidence of a cool indifference to the will of God which needed reproof.

Imperfect human judgment might greatly err in dealing with such a case. Some would say that the crime was so glaring and so base that the offender had justly merited eternal torment, while others would say, Well, he has some good traits of character yet; he is kind, or benevolent, or gives largely of his means to support the church, and the good must balance the evil. But those acquainted with the principles of God's government know

that eternal torment has no place in God's plan, and also that the sin committed was not the sin unto death, but that it was by no means excusable; nor could it be considered as balanced by other good qualities.

They know also that such a one, though he may have made a full and entire consecration of himself to God, has shamefully violated his covenant and brought reproach upon the cause of Christ, which must be resented by every loyal member of the church, that he may feel their righteous indignation and his own degradation.

And not until there is evidence of sincere repentance should such a one ever again receive the hand of fellowship.

To thus judge and deal in such a case, is to deliver such a one over to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus (1 Cor. 5:5). When thus cast off by the saints as unworthy and unfit for their society, and entirely deprived of their fellowship, the adversary to whose temptations he gave way, will buffet him yet more; the blows of adversity will come heavy in some shape or form; and God's object in permitting it will be his reformation. How painful is such a measure of discipline; yet had such measures been pursued the church would not have been overrun with tares as it has been, and great Babylon, with her millions of professors merely, would not have come into existence.

The necessity of judging in such matters will thus be seen to be most necessary to the purity and growth of the church, and to the honor of her name as the virgin of Christ. In difficulties or disputes between brethren, the church should find in its own members some at least who could point out the course of justice as viewed from God's standpoint. If in the future they are to be the judges of angels and men, they should at present be able to judge in such small matters without appealing to civil courts to settle their disputes. For brother to go to law with brother would not indicate that either has much of the spirit of Christ, or much love for the cause they represent. If they had real love for the cause, they would prefer, as Paul says (1 Cor. 6:7), to suffer injustice rather than bring upon it this reproach.

But some of the saints seem to misinterpret Paul here and think they are forbidden to go to law with a worldly person at whose hands they have suffered injustice. This is quite a different matter and in a case of real injustice brings no reproach upon the cause. The church has nothing to do with such a case, because the man of the world is not at the present time accountable to the church. Paul more than once appealed to the law for justice and protection from his enemies.--Acts 16:37; 22:25-28; 23:17; 25:10-13; 26:32.

In the church there are also the necessary duties of reproof, exhortation, encouragement, and teaching, and the various members must judge when each is necessary and perform them in the spirit of the Lord and Head of the church, who directs and guides the church through the ministry of its faithful members, imbued with his spirit and instructed through his Word. And every member of the church should be ready at all times to receive as well as to give assistance, in the spirit of meekness, whether it be in the way of reproof, exhortation, or teaching, recognizing the Lord's object in all discipline, whether painful or otherwise, to be to present to himself a glorious church without spot or wrinkle or any such thing.

#### BIND HIM HAND AND FOOT

There is another feature of church discipline in which also the Head of the church acts through the agency of its faithful and loyal members. Our Lord foretold that in the end of the age, the time of harvest, certain of those in the church would secretly become its most subtle enemies, and thereby not only bring reproach upon the church and dishonor to her Lord, but spread a snare for the unwary feet of some of the saints. The matter is referred to in the parable of Matt. 22:1-13.

When the King came in to inspect those called to the wedding, he saw one there not having on a wedding garment. As in the illustration wedding robes were provided for all the guests by the host, the fact of one appearing without the robe provided, showed great disrespect to the host. It indicated that though the robe was given him he preferred his own clothing and considered it

better than that provided.

The illustration is a striking one. Its location just prior to the marriage, points to the exact time in which we are living, the harvest of the Gospel age, just preceding the marriage of the Lamb, the exaltation of the church as the Bride of Christ.

The robe of Christ's righteousness, purchased for all by his precious blood, is the wedding garment. And to appear in this church company without this robe, is to appear in the filthy rags of our own righteousness and to do despite unto the spirit of grace in despising the robe provided by the Lord by his ransom. And to so appear in his own garments is a practical invitation for others to do likewise.

Such an insult to our Lord, the King, should be promptly resented by every loyal member of the body of Christ, and those members who are strong and able should promptly follow the King's directions --"Bind him hand and foot and cast him into outer darkness."

Such is part of the painful duty of the present hour. Some who once walked with us in the light of truth, clothed in the righteousness of Christ imputed to them "through faith in his blood," have since taken off that robe and appeared in their own filthy rags, boldly inviting others to do likewise. While it is the duty of the stronger members of the body of Christ to protect the weaker, in every way possible against these baneful influences, it is their duty to bind the offenders and cast them out--in other words, to disfellowship them --to show up their true standing, and thus bind them hand and foot by putting others on their guard, thus restraining their influence upon the church. Sooner or later they will either put on the robe or withdraw from the light which reveals the filthy rags of their own righteousness.

Thus the church must maintain her integrity and loyalty--"The King said to his servants, Bind him hand and foot and cast him into outer darkness." The darkness is that in which the whole world is enveloped with reference to God's plan. Light is sown for the righteous, and only the righteous may enjoy it. Though these once had the light, it is for them no longer; and such as sympathize with them and do not firmly reprove their course are in danger of being drawn by their influence

into outer darkness with them. Take heed that ye, brethren, be not deceived or ensnared, or hindered in the race for the prize of our high calling. Watch and pray, and be firmly established in the truth; be fully imbued with its spirit, that you may be counted worthy to be of that glorious church without spot or wrinkle or any such thing. MRS. C. T. R.

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R955 : page 5

VERILY, THEY HAVE THEIR REWARD.

"Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues and in the streets, that they may have glory of men. Verily, I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth."

"And when thou prayest, thou shalt not be as the hypocrites; for they love to pray standing in the synagogues, and on the corners of the streets, that they may be seen of men. Verily, they have their reward. But when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

"Moreover when ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces that they may appear unto men to fast. Verily, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly."

With what tender care every weakness of our fallen nature is pointed out in the Scriptures, that they may be guarded against, and not become occasions of stumbling to those endeavoring to walk the narrow way. When we realize that the Christian life is a life of sacrifice, and decide upon that as our course, a temptation is ready for us at the very outstart.

It requires no little determination to come to that decision, and to solemnly covenant with God to faithfully sacrifice all our human will, interests, hopes, and aims, henceforth to be led only by his will.

With the firm decision to thus follow in the Master's footprints, comes the blessed consciousness of the divine approval--a joy which the world cannot give, neither can it take away, except with our consent, or through subsequent unfaithfulness in the performance of our covenant.

Having fully decided upon this course, and having begun to offer ourselves as sacrifices, our Lord warns us to take heed, lest while we continue to sacrifice, or to do any good work, we get to looking for human, instead of the divine approval. How unconsciously and almost imperceptibly we fall into this snare, if not taking heed. And therefore, just at the door of this temptation, we are cautioned to set a guard. If you have just done a good work, do not go and tell your neighbor about it. Do it with as little ostentation and display as the circumstances of the case will admit of, without any if possible. If you do good deeds for the approval of men, you will very soon get to doing only such deeds as are likely to bring their approval. And if you study to meet their approval, verily you will get your reward. But what a mean reward it is in comparison to the Lord's approval. The subtlety of this temptation lies in the fact that those drawn into it imagine that while they seek and obtain the praise of men, they also merit and obtain the favor of God.

But this is only a delusion. He who searcheth the heart, reads our motives, and judges and rewards us accordingly. If we do good, benevolent deeds to court the approval of men; if we prefer to make long and devout prayers in public, rather than to commune with God in secret, and to search his word to know his will; if we make a show of our fasting that we may appear unto men to fast, then we may be sure that we have no reward of our Father which is in heaven. If done skillfully for men's approval, we will likely get the approval of some men, at least; but such need not expect any reward from God. They get the reward they seek, as our Lord said. God is not blind to our motives, and will not credit and reward us for services not done unto him.

Fasting, under the Jewish dispensation, was a symbol of self-denial and sacrificing under the Christian dispensation. It was a common thing among those who desired

a reputation among men for special sanctity,  
to fast often and to make as much  
capital out of it as possible by advertising  
their fasting, disfiguring their faces, that  
they might appear to men to be very self-denying  
and very devout.

Against such a spirit the Lord cautions us. If you would present yourself, your time, your means, your efforts and all your talents as a sacrifice, see that you are presenting them to God and not to men. Do not go about with a sad countenance, telling every one as you have opportunity that you are carrying a very heavy cross, that it is almost crushing you, that you cannot stand it much longer. Do not tell them that you are starved and pinched on every side, and ground down by the iron heel of oppression; that the Lord's service is a hard service and his yoke a very heavy yoke. That is not presenting your sacrifice unto the Lord. That is representing a sacrifice before men to gain their sympathy and perhaps their pity. And such a course will bring its reward. Some will say, It's a pity of the poor things; they have a miserable time of it; they must serve a hard master, but they are fools for doing it. Why don't they act sensibly, quit fasting (sacrificing) and take all the comfort and pleasure they can get out of life. There is nothing to be gained as we can see by living in such a way. And very soon their kindly sympathy finds expression in efforts to dissuade you from the course of sacrifice, and in temptations to walk with them in their way. And the probabilities are very strong that such a one will ere long turn back, or at least turn aside from the narrow way. Looking back at the things behind prepares the

R955 : page 6

way for turning back, and makes the onward progress in the narrow way more and more difficult, and finally impossible. "No man, having put his hand to the plow and looking back, is fit for the kingdom of God."--Luke 9:62.

How carefully, then, should we heed the Lord's counsel--When thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which seeth in secret. Bear the cross cheerfully, with a hearty good

will; rejoice in the privilege of being counted worthy to share in the blessed work of proclaiming the glorious gospel of the blessed God at any sacrifice--at the sacrifice of time and money which might be otherwise employed in selfish gratification; at the sacrifice of reputation, ease, comfort, convenience, friends, health, and finally of life itself.

To such a one the yoke actually becomes easy and the burden light, just as our Lord promised that it should be, saying: "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me [how to bear it], 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." (Matt. 11:28-30.) Because he was meek and lowly in heart, Jesus could ignore his own will, cease to do it, and take upon him the yoke of the Father's will, and even though it led him to Gethsemane and Calvary, he could say, I delight to do thy will, O my God; yea, thy law is within my heart. It is my meat and drink to do thy will. My meat is to do the will of him that sent me, and to finish his work.

The more we get of that meek and lowly spirit which treats our own will as dead, and labors with singleness of purpose to accomplish the divine will, desiring and seeking only the divine approbation, the more swiftly we will run the race for the prize of our high calling. Let us take heed then that we do not barter away the heavenly approval and crown and glory, for the mean rewards of this present life.

Mrs. C. T. R.

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R955 : page 6

#### "HOW CAN YE BELIEVE?"

"How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?"--John 5:44.

The question is so frequently asked by those just coming to a knowledge of the truth--Why is it that the ministers of the various churches do not see these things? The following clipped from the Pittsburgh

Commercial, affords so pointed an answer  
to the question that we insert it here:--

#### A PROFESSOR INSTALLED.

The First Presbyterian Church, Allegheny, was the scene last evening of some very interesting exercises, the occasion being the installation of Rev. Richard D. Wilson into the Chair of Hebrew, Chaldee and Old Testament History at the Western Theological Seminary. Prof. Wilson is a young man, being but 28 years old, and is a student of the Seminary, being the fourth occupant of a professor's chair in that institution who has risen from the ranks of the classes. The salary attached to the professorship is \$3,000 per year.

The meeting was presided over by Rev. William Hill, D.D., of Indiana, Pa., President of the Western Theological Seminary. Dr. Hill stated the object of the meeting, after which he called upon Prof. Wilson to come forward, while the Trustees of the Seminary rose to their feet. President Hill read the formula of acceptance, which consists of subscribing to the confession of faith and system of discipline of the Presbyterian Church, and promising not to teach or inculcate anything opposed to the doctrines of the Church. At the conclusion of the

R956 : page 6

reading Prof. Wilson subscribed his name to the above pledge upon the official records of the Seminary.

Dr. Oscar A. Hills, of Wooster, O., delivered the charge to the newly-inaugurated Professor, in which he said:-- "You now belong to a picked company of men selected from among six thousand students. You should feel this a great honor, although at first you will feel a great responsibility resting upon you as being selected as a teacher of teachers."

Prof. Wilson then delivered his inaugural address, which treated mainly of the necessity for a thorough study of Hebrew by Presbyterian ministers. He held that a thorough knowledge of the language in which the Scriptures were originally written was necessary for a true comprehension of disputed passages upon which many doctrinal points hinge.

The above will serve to illustrate why they do not see, and to show the manner in which the yokes of bondage are so securely fastened about the necks of those who constitute the "clergy" of the nominal church; and especially of those in positions of special prominence.

First, Everything is done in a manner to cultivate the spirit of pride, and to impress

upon the people the idea of the superior learning, dignity, and sanctity of the clergy. For instance, the young gentleman referred to is pointed to the fact that he is the specially chosen one out of a company of six thousand, in a manner to indicate that of the six thousand he is manifestly the superior, the star; and then he is told that he should feel such honor, in other words, that his pride should be puffed up by such a comparison, and by the fact that he had been chosen as a teacher of teachers. An easy, honorable position is then furnished, together with a comfortable salary, and quite naturally such are disposed to let well enough alone, and take no thought for the future, especially if such thought would tend to unsettle present satisfactory conditions.

How different is this from the manner in which the apostles and teachers in the early church were counseled. They were forewarned of the crosses and persecutions they must surely encounter if faithful to their ministry, urged to be faithful unto death, to endure hardness as good soldiers, and to expect nothing else in this life; to make full proof of their ministry, and to look for the reward only at the end of the race--"the reward which cometh from God only."

Under the influence of present favor and flattering prospects, how readily the gentleman signed away his liberty and submitted himself to the yoke of bondage: --"The young gentleman was called upon to come forward, while the Trustees of the Seminary rose to their feet. The President then read the formula of acceptance which consists of subscribing to the confession of faith and system of discipline of the Presbyterian church, and promising not to teach or inculcate anything OPPOSED TO THE DOCTRINES OF THE PRESBYTERIAN CHURCH." To this pledge he subscribed his name.

And what does that mean? It means that whatever of truth or error the Presbyterian church holds, he is bound by this covenant with them to believe and teach, or to teach it whether he can believe it or not. It means either that the Presbyterian creed expresses the whole of divine truth and nothing but the truth, or else that he must ignore all Bible truth not contained in that creed. In other words,

if true to his covenant with the Presbyterian church, it is impossible for him to grow in the knowledge of divine truth.

And yet professedly the object of his study of Hebrew, Greek, etc., is that he may grow in knowledge, and gain a more perfect understanding of the Scriptures, and teach others to do likewise. This he claims to be his object in accepting the office, and it is the professed object of the Trustees in inviting him to fill the Hebrew Professorship, and yet he is pledged beforehand not to teach what new truths he may discover, before he even enters the office. How absurd and inconsistent! Any man or set of men should be ashamed to make such claims regarding Bible study, in the face of their own public pledge beforehand to repudiate them. They must be sure that the people are sound asleep. We are unable to see how such hypocrisy could gain even self-respect. How could the most thorough knowledge of Greek or Hebrew or Chaldee help one to an understanding of the Bible, if he is pledged not to believe any advanced truth, even if his investigations should point it out?

These are some of the reasons why clergymen as a class cannot see and are either non-committal or denunciatory with reference to present truths. They are pledged not to receive any truth not contained in their creed, and not to reject any error that is contained in it, so long as they stand in that relationship to their church. They are blind leaders of the blind and unless they apply the eye-salve of truth and come out of Babylon they will all fall into the ditch together.

But we rejoice to find some true wheat among the great mass of tares in the nominal church, among the ministers as well as among the people, who recognize the truth and prove their fidelity to God by their willingness to endure hardness for the truth's sake. And upon no class does the trial come with greater force than upon ministers; and in this any who are struggling to be free should have our fullest sympathy. With them it means truly the loss of all things, and very naturally the flesh shrinks even when the spirit is more willing. It means the sacrifice of reputation, friends, and often even those of the family circle; it means the sacrifice of the present means of earning a living,

and necessitates the turning to something new and untried. Yes, it is the finding of the cross which, if faithfully borne to the end, secures the eternal crown of glory. Truly, "Straight is the gate and narrow is the way, and few there be that find it." But who in his right mind, who believes the Word of God and the exceeding great and precious promises to the faithful, would barter away the eternal glory for the mean rewards of this present life.

Mrs. C. T. R.

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R956 : page 6

"HAVE THEY NOT HEARD?"

"But I say, Have they not heard? Yes, verily their sound went into all the earth and their words to the ends of the world."--Rom. 10:18.

By many, this scripture is understood to mean, that in Paul's day the gospel had been preached everywhere and heard by everyone. This is a mistake, as we shall see. To make such a statement, would not only contradict Paul's utterance in the fourteenth verse of this same chapter and elsewhere, but it would also contradict facts, for we know that the gospel was not preached before Jesus came, and that since then--during the few years after, when Paul wrote this epistle--it never reached in the remotest sense, one-tenth of all the world. It could not have reached the vast countries then undiscovered and unknown --America, Lower Africa, Eastern Asia, Australia, etc.

The Apostle's meaning will be clear when his discourse is considered as a whole. The ninth, tenth and eleventh chapters should be taken together, and studied as one subject. Then it will be seen that the apostle, reasoning from the Old Testament Scriptures, is showing that the gospel is to be preached to all the world, and not to Israel only, as some had imagined. To support his argument he repeatedly quotes from the Prophets. This is not clearly shown by the ordinary translation, in reading which it is difficult to discern which are Paul's words and which the statements of the Prophets.

It should also be borne in mind that the

prophets seldom speak of things as future, but instead, they take a future standpoint and speak of things future as though they were present, or accomplished in the past. Thus Isaiah, in referring to the birth of Jesus, a thing then future, spoke of it as though already accomplished, saying, "Unto us a child is born, unto us a son is given." (Isa. 9:6.) Thus also "went," in the above text, should be understood; and the real meaning of the passage is seen to be Verily, their sound goeth, or shall go into all the earth.

To set our view of Paul's argument clearly before you, we will briefly paraphrase Romans 9:30 to 11:36, placing Paul's quotations from the prophets in italics.

[Rom. 9:30-33.] What must we conclude, then, concerning God's dealings with Israel and the Gentiles? We conclude that though Israel has been seeking to be right and justified before God, for over 1800 years, and the heathen nations were indifferent to and ignorant of needed justification, yet now that it is offered, Israel will reject and the heathen accept the gospel of justification and reconciliation. Why? Because Israel, as a nation, is really hindered, for they expect it by works, while the heathen will be better prepared to accept it by faith in Christ's finished work. Israel, feeling so confident that she can approve herself to God by works of obedience, stumbles at the simplicity of the Gospel and cannot believe that Jesus was the propitiation (satisfaction) for our sins, and paid it all. Therefore, instead of accepting of Christ's ransom, they stumbled over and rejected the only way to God. This was foreshown by the prophet's words: "Behold I lay in Sion a stumbling stone, and rock of offence; and whosoever believeth on him shall not be ashamed."

[Chap. 10:1-4.] Though I speak thus plainly about Israel and their stumbling, do not understand me to rejoice in their fall, for I desire and pray that they might be saved. I do not accuse them of indifference and wilful unbelief; nay, they have great zeal for God, but they have a plan and way of their own, and are thus blinded and cannot see God's way and plan of justifying through a ransom. Hence they hope for salvation through the keeping

of the Law in every particular, which in their degenerate condition is an impossibility, and reject Christ, who before the tribunal of justice became the ransom, substitute, or representative, of all who will accept of his service; and for all such he met and fulfilled the penalty of the Law--DEATH.

[Vs. 5-10.] Moses explains (Lev. 18:5) that the man who does right according to the Law shall continue to live, and not die; but in all the time since Moses thus wrote, none have succeeded in meriting life; death claimed all. It is therefore useless to longer look to works. We are proclaiming that Christ is the end of the law for righteousness to every one that believeth. Jesus' death settled the claims of the law upon all who accept of his ransom, and this is the good tidings which we now proclaim--that a right to life may be had by accepting of the redemption provided through Christ's sacrifice for our sins.

But, my brethren, as Moses also said (Deut. 30:11-14), this thing is not hidden from them, neither is it far off, difficult to understand. And those who banish prejudice and exercise faith will not say, Who ascended into heaven to bring Christ down

R956 : page 7

from above, or who descended into the grave to bring Christ back from the dead? But what will faith say? Faith will say just what Moses said (Deut. 30:14). The word (that is, the truth which we preach,) is nigh thee, even in thy mouth and in thy heart--it is reasonable and plain, that you may understand. Faith accepts the fact of the coming of Christ from above, his death, his resurrection and ascension, and finds abundant foundation in the words of Jesus, the Prophets and Apostles --unimpeachable witnesses. Unless you believe this, you of course cannot accept of his sacrifice as being the end of the law and the canceling of its death-penalty against you as a violator of it.

But if you would lay hold of this great salvation, you must publicly and openly confess that Jesus is Lord--your Master; that by his death he purchased you and thus became your owner; for "To this end Christ both died and revived, that he

might be LORD [owner, master] both of the dead and living" (Rom. 14:9). And you must not only own and believe that he is your purchaser, Redeemer and LORD, but also that he is a living LORD, that God raised him from death and highly exalted him to a higher nature than that which he gave as our Ransom. To believe and thus confess is acceptable with God, and to such believers it will be plain that Christ settled all the condemnation of the Law against them, and such may have joy and peace in thus believing. After all, it is with the heart that men believe. No matter how much their minds may be convinced of the truth, if their hearts are stubborn they will not believe. Brethren, get your hearts right, and then you will be able both to believe on and confess Jesus as your Lord.

[Vs. 11-13.] This general principle, that faith is the condition of release from condemnation before God, is proved by the Prophet's words to apply not only to Israel but to all mankind, for the Prophet declared: "WHOSOEVER believeth on him shall not be ashamed." This shows that no matter how much preference was shown the Jew under the Law, there is to be no difference shown under the gospel, for the same Lord over all is rich enough to settle the claims of all that come unto him and ask for a share in the benefits of his ransom sacrifice. We have proof of this also in the prophecy which says: "WHOSOEVER shall call upon the name of the LORD shall be saved."

[Vs. 14-17.] And this brings us to another question, namely: Is it not very proper to preach the good tidings of ransom and salvation through Christ to the Gentiles, as well as to Israel? Certainly; the quotation last made implies this; for how could they call on Christ as Lord without believing? and how could they believe on him except they should hear? and how could they hear without a preacher? and how can preachers go forth with this message unless authorized of God? Hence it is evident that God meant this good news to be preached to all the Gentiles as well as to Israel--to every creature. Not only can we reason it out logically thus, but we find a positive statement that the good tidings will be preached, which implies that the Law will be at an end, to every

one who heareth and believeth. The prophets Isaiah and Nahum testify of this preaching, saying; "How beautiful the feet of them that preach the gospel of peace [reconciliation through his blood--the remission of sins] and bring good tidings of good things," which come as a result.

But we must not hastily suppose that when preached all will receive the good tidings; for the Prophet, speaking of things future as though they were past, again testifies of the result of the preaching, saying: "Lord, who hath believed our report," or preaching? This implies that the real believers and confessors would be few, at least for a while. But this proves that faith is to be the result of hearing--of hearing God's truth--and not a result of keeping perfectly the Law.

[Vs. 18-21.] Now we inquire, Will the fact that few will believe, prove that the testimony will reach only a few? No, it is bound to reach all, in proof of which I again quote from the Prophet. He says, speaking from a future standpoint: Their sound went [i.e. shall go] into all the earth, and their words to the ends of the world." This proves that all the Gentiles shall yet have this gospel preached to them. But what about Israel? Shall not they as a people come to know--understand and appreciate--the good tidings? Yes, but not for a long time; they are yet a stiff-necked stubborn people. As Moses said, God will [have to] provoke you to jealousy by them that are no people, and by a foolish nation will He anger you. Isaiah speaks yet more pointedly of Israel's rejection of the message and the acceptance of it by the heathen, saying: "I was found of them that sought me not, I was made manifest unto them that asked not after me." And speaking of Israel he says, "All day long I have stretched out my hands to a disobedient and gainsaying [self-willed] people."

[Chap. 11:1-5.] In view of these declarations of the Prophets showing that Israel will have to be thus dealt with and disciplined, I ask: Hath God utterly cast away his people Israel? God forbid; for I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not utterly cast away his people whom he formerly recognized and favored. Call to mind Elijah's prayer against Israel, saying: "Lord, they have killed thy prophets

and digged down thine altars, and I am left alone, and they seek my life." But mark God's answer: "I have reserved to myself seven thousand men who have not bowed the knee to Baal." Even so at this present time there is a remnant who through God's favor will accept the good tidings and will not stumble. I Paul, rejoice, that I am of that favored remnant.

[Vs. 6-8.] But now another point: this remnant is not saved by works of the Law, nor because they almost kept it, but by accepting of salvation as God's free favor through Christ. While Israel as a nation fails to receive the blessing sought by works of the Law, the chosen ones, the remnant of Israel, and those of the heathen who receive the gospel, will obtain a special blessing far higher than Israel ever dreamed of. These being justified, not by works, but by faith in Christ as their Redeemer (substitute), thereby gain the privilege of becoming sons of God on the divine plane and joint-heirs with Jesus Christ, the Redeemer, in the coming kingdom. The rest, both of Israel and the nations, will be blinded to this privilege. The God of this world will blind all except those who by faithfulness make their calling and selection sure--a "little flock."

[Vs. 9-10.] David also foretold Israel's stumbling saying: "Let their table be made a snare and a trap and a stumbling-block and a recompense unto them" [i.e., their downfall shall be over the very blessings which God gave them; over their blessings they shall stumble. God had given them food such as he gave to no other people. To them God had committed the oracles of truth, the prophecies, and the types which shadowed forth the sacrifice for sin and the blessings following that atoning sacrifice; yet becoming proud and vain of the honors conferred, they thereby stumbled over the very graciousness of God's plan shown to them in types]. Thus their eyes were darkened, and they were bowed down to see only the earthly promises.

[Vs. 11-14.] But now we come to another question--admitting that Israel will stumble and is stumbling as foretold--I ask: Have they stumbled to fall irrecoverably? will they never again come into fellowship with God? God forbid that they should forever remain cast off. The significance of

their fall is rather to be a blessing to the Gentiles, than a permanent injury to Israel. And we may reason, that if their fall from favor results in riches to the world (the Gentiles), then their restoration to favor, which God's promises guarantee, will imply an abundance of divine favor both to Jew and Gentile. I speak to you Gentiles thus, because being the apostle to the Gentiles I desire to show the importance of the Gentiles in God's plan, and to stimulate my countrymen to emulation, and thus recover some of them from blindness.

[Vs. 15-21.] Thus is seen the breadth of God's plans. We know that there are certain promises made to Israel which must yet be fulfilled; and if they be temporarily postponed and a blessing unexpectedly given to the Gentiles, it argues that God's plans, as we now see them, are broader than we had at first supposed, and include Gentiles as well as Jews; for if the casting away of them opens a door of favor to the Gentiles, what shall the receiving of them be, but life from the dead. That is to say, God's promises to Israel are such as imply their resurrection from death, their restitution; and now that we learn that the world in general is reconciled to God and their sin atoned for by the ransom, we may reasonably conclude that "life from the dead"--restitution--will come to all the heathen as well as to Israel. We see Israel to be merely a first-fruit of the world, the first favored; and if God has a blessing for them, as promised, it follows that he has the same blessing for other nations; for if the first-fruit, or sample, be holy--acceptable and blessed of God--so also the mass which it represents, (the world in general) will be.

The covenant promise of God out of which the kingdom classes are being developed is the root, and fleshly Israel as branches were first developed. But because of unbelief and pride, most of these were broken off, and wild heathen branches grafted in instead, with them to partake of the life of the root, yea, the very fatness of the promise; yet they should not be puffed up against the broken-off branches, but humbly and thankfully remember that they are occupying the place originally belonging to the natural descendants. Walk humbly, for if because of pride and unbelief they failed and were cast off, God

would be as likely to cut off the wild branches under similar circumstances.\*

[Vs. 22-24.] Here we find two prominent characteristics of our Heavenly Father, illustrated--his love and his justice --his goodness and severity. He is abundant in mercy and goodness, but will by no means clear the guilty. His goodness is manifested by the promise and the blessings it contains, and his just severity in the cutting off from those favors of all the unfaithful. But even in cutting Israel off, God is merciful and kind; for even though cut off as a people from the chief favor, they still have every advantage as individuals, and as such, any may be re-engrafted, if they exercise the needful faith, though as we have already seen, their hearts are hardened by the past favors of God, so that most of them are less ready to accept of the gospel than the Gentiles.

"THIS MYSTERY."

[Vs. 25-27.] Here is a fact not generally known; it is a secret as yet--a mystery--and will show you that God's plan is more comprehensive than you have yet appreciated; and by showing you that you have not all wisdom, it will enable you to keep humble and to search for the further unfoldings of God's plans. The mystery is this: The blindness and breaking off of Israel will not continue forever, it will only last until the choicest, fittest branches from the Gentiles have been properly engrafted on the root--the Abrahamic promise. Then the broken off branches shall be reunited to the root. The fact is, the root or promise contains a double set of branches, first, the select branches, natural and engrafted, the spiritual seed of Abraham, the Christ which is to bless all nations; and secondly, a lower order of re-engrafted branches--Israel restored--the natural seed of Abraham through which the spiritual seed will principally operate in blessing all nations.

Thus seen, Israel as a whole will be saved FROM THEIR BLINDNESS in due time, and will yet share in the very blessings they expected when they were broken off, viz.: the natural or earthly part of the blessings--the better or spiritual part of the Abrahamic blessing being conferred upon the elect, the chosen, who through

much tribulation and crucifixion of the flesh and following of the Master are counted worthy of the chief honor, the spiritual blessings. In proof of what I state as to the recovery of Israel from her cast-off condition, I quote Jehovah's words by the prophet: "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them when I shall take away their sins."

[Vs. 28-30.] This prophetic statement shows us, beloved Gentile grafts, that though the natural branches are treated as enemies for the present, for your exaltation, yet really they are still beloved of God, and he has blessings yet in store for them, as promised to their fathers; for any free gift and promise which God makes is sure of fulfillment. He knew all about this temporary lopping off, before he made his promises concerning them, and knowing the end from the beginning makes it unnecessary for him ever to repent of a promise.

Let us now analyze this prophecy and see that it implies what we have before suggested to be God's plan, viz., to bring the natural branches again into God's favor. Jacob clearly means fleshly Israel, and from these, ungodliness is to be turned away--but not until God himself shall "take away," or "put away," or "blot out" their sins. As elsewhere shown, the sins of the world are not put away, until the close of the Gospel age, until the sufferings of the body of Christ are ended.

During this age, only the sins of those who now believe are canceled or put out of sight by God. But he who now justifies believers, will then justify them also, as believers in the ransom, and he will thus take away their sin through the same ransom which he gave for sin--even his Son.

In turning away ungodliness a Deliverer is made use of. This is none other than Christ, the great Deliverer whom Moses promised. He shall deliver from all evil,

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\*How we see this fulfilling in the breaking off of many of the Gentile branches--now blinded and being cast off. Only the elect few branches, "the little flock," will remain. They are no more respected than were the natural branches, and are

broken off for the same cause.--Rev. 3:15-17.

R956 : page 8

from death, from pain and sickness, from ignorance and blindness, from every oppression of the devil. He shall bind Satan and set free his captives, for he is Jehovah's Deliverer. This Deliverer is the complete Christ, the members of the body with the head united, complete, no more twain, but one. This deliverer comes out of Zion; it is the first-born of Zion, the overcomer and heir of all things. Hence, before the promised blessings come to Jacob (fleshly Israel) the heir of the spiritual blessings must first be developed.

Nor should we suppose that the blessings and deliverances will stop with Jacob, for, as already shown, they are but a first-fruits of restored mankind, and when they are turned to God, they shall become a channel through which the Deliverer will bless and release "all the families of the earth."

[Ver. 31.] Lift up your eyes and take now a comprehensive view of God's dealings with Israel--both spiritual Israel and "Israel after the flesh"--and see how grand and large is the plan of God which as yet is only budding. As for a long while you (Gentiles) were strangers and aliens from God, and seemingly unloved and uncared for, yet now you have obtained mercy and favor, while fleshly Israel is cut off, even so these of the fleshly house are now unbelievers and cut off, that by and by they may obtain mercy and find favor through you: that is to say, God is blessing them at the very time he is cutting them off, for in blessing you and preparing the spiritual seed and Deliverer, he is making ready to bless them through you, when you as the body of Christ are complete (Gal. 3:29). Thus through the mercy which God now shows you, he is also providing mercy for them, to be manifested in his due time.

[Ver. 32.] God treated Israel as a nation of unbelievers, and cast them aside nationally in order that he might have mercy upon them, and bring them as a people to inherit the earthly promises made to them.

Looking at the deep workings of God's plan thus, in the light of what he tells us is future, as well as past, how wonderful it is! Oh, the rich depths of God's wisdom and knowledge! how useless for us to try

to discover his dealings except as he is pleased to reveal his plans to us. His doings are all mysteries to us except as enlightened by his Spirit. Who knew this gracious plan, so much beyond human conception? Who helped the Lord to arrange such a plan, think you? This is not human wisdom. God only could be its author. A Jew never would have planned to graft in Gentiles to share the chief blessings of the promise! A Gentile never would have arranged the original stock and branches Jewish and himself a favored graft. No, the plan is clearly of God, and well illustrates both his goodness and just severity. Of him is all the plan, through his power it is all brought to pass, and to him be the glory forever.

When the Spirit of Paul's argument is caught, it can be clearly seen that he quotes Isaiah's words "Their sound went into all the earth and their words to the end of the world," AS PROPHECY yet to be fulfilled, not to prove that the gospel had been universally published, but that it would be in due time.

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R957 : page 8

#### REVEALED IT UNTO BABES.

Some ask: How shall we answer those who reproach us with self-conceit and presumption in daring to believe and teach what Wesley, Whitefield and Knox did not, and great men of to-day do not believe or teach? They reproachfully inquire, Are you better or wiser than they?

We answer, The path of the just is indeed the shining light, which shineth more and more, unto the perfect day. Consequently, those who walked even very closely with God could only have the light due in their day--instance, Daniel and all the prophets. (Dan. 12:9,10; 1 Pet. 1:10-13.) Were Wesley and Whitefield and Knox, etc., better than Moses, and Daniel, and all the prophets?

And if some of to-day, who stand before the people as the exponents of Christianity, do not really walk in the shining light, or at most walk very slowly, should the humblest child of God stumble over them? Not at all. We have God's own word by which

to prove all things, and if we do not do it, we alone as individuals are to blame for it. God's word assures us that it is not possible to deceive the elect--the faithful, who ignore all prejudice, and pride, and ambitions for human praise, etc., and simply follow the divine word, testing all things by it, though others great or small might reject it.

We cannot judge the hearts of others in these matters, but we can judge our own. And by the grace of God we can stand firmly by our convictions, and boldly contend for the faith of which we cannot be ashamed.

We can heartily concur in our Master's expression of gratitude to God when he said--"I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight."--Matt. 11:25,26.

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R956 : page 8

#### INQUIRE YE, WHO IS WORTHY.

The Lord and the Apostles seemed to regard the gospel message and the privilege of hearing it as marks of great favor. Our Lord, when sending the disciples out to proclaim to Israel the kingdom of heaven at hand, told them to seek for the worthy ones, when going into any city. (Matt. 10:11.) He told them that they had pearls of truth which the swinish would not appreciate, and upon whom it would be useless to waste valuable time, and that even when sowing seed on good ground, much would be wasted--choked with the cares of life and the deceitfulness of riches. Our Lord followed this course in his own teaching, also. With what a disregard of their favor or following he upbraided the Pharisees, How can you believe who receive honor one of another [who are puffed up with pride], and seek not that honor only which cometh from above. In contrast, note how patient he was, and how careful to make clear his Messiahship to the meek ones who, like Nathaniel, were Israelites and truth-seekers indeed and without guile. See how much time

he spent in preaching to a congregation  
of one, and that a Samaritan woman  
who in sincerity desired to know the  
truth, and was willing to confess it.

Nor should we regard this as merely  
our Lord's preference: it was more, it  
was his mission (as it is ours as his followers,)  
to preach the glad tidings to the  
MEEK, as it is written; "The spirit of the  
Lord God is upon me, because the Lord  
hath anointed me to preach good tidings  
unto the meek."--Isa. 61:1.

But some one, misinformed as to the  
object for which the gospel is preached in  
this age, and perhaps as to what the gospel  
is, may suggest, Why to the meek?  
Why should not our Lord, and we, preach  
especially to those who are not meek?  
Why not preach to the proud, and to the  
wise and great, who professing to be much  
and highly esteemed among men, are abominable  
in the sight of God--blind leaders  
of the blind? Why not preach to such?  
Because it would be useless. The gospel,  
the real gospel, has no attraction for such,  
and time is always wasted, when thus spent.  
"Have any of the Scribes or Pharisees believed  
on him?" was asked at the close of  
our Lord's ministry; and had he confined  
his labors to that class, he perhaps would  
have made no disciples.

The truth, the gospel, affects and influences  
any heart into which it enters, but  
it can only find root in a good, deep and  
prepared soil. If doubts and hopes have  
alternately plowed and harrowed the heart,  
so that the desire for the truth is deep and  
strong, and if the mind is free from the  
crust of prejudice and open to receive the  
seed of truth, there is good ground for the  
gospel message; for such a one has reached  
the point of meekness, and is ready to receive  
the Word of God, whoever may

R957 : page 8

scatter the seed. The Gospel appeals to  
such to-day, as well as at the first advent.  
It satisfies the longings of such, as nothing  
else could. But now, as then also,  
the bigoted self-satisfied ones who are at  
ease in Zion, who say, We are rich in  
learning and increased in good works and  
have need of nothing; let us alone that  
we may enjoy our ease, and glory, and honor  
of men--these are not "the meek";

and the true gospel will not be received by such. Seek those who are worthy, those who hunger after righteousness--truth.

And, beloved, as we seek to teach the meek the glad tidings which we have received, let us see to it that we maintain always the meek childlike spirit, without which we would not have been worthy of the truth either. Let us remember the meekness of our Master, though Master and Teacher above all. The promise is, "The meek will he guide in judgment, and the meek will he teach his way," and "The meek shall increase their joy in the Lord."--Psa. 25:9; Isa. 29:19.

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R957 : page 8

#### GOD WILL NOT FORGET.

"For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister."--Heb. 6:10.

"Can a woman forget her sucking child? Yea, they may forget, yet will I not forget thee [Zion, the Church]. Behold I have graven thee upon the palms of my hands; thy walls are continually before me."--Isa. 49:15.

As we read these assurances of tenderest love on the part of our heavenly Father, and then consider our low estate, we can scarcely realize that we are indeed the objects of that love. Yet if we are humbly walking in the narrow way, these assurances are for our comfort and consolation.

Your sphere may seem to be a narrow one; your opportunities for engaging in the special work of the present hour may be necessarily very limited: yet if you are lovingly laboring to do all you can under circumstances which you cannot control to improve, and doing that service with your whole heart cheerfully, then be assured that the Lord appreciates it. And he is not unrighteous to forget it because it is small and does not amount to much.

God is not measuring us by the magnitude of the results of our labors, but by the spirit which we develop and manifest in their performance. If we have the spirit

of our Master, our constant aim and effort will be not only to do something, but to do all we can in the special work which God has marked out for this special time. In some cases that all is a great deal more than in other cases. We are more likely to under-estimate than to over-estimate our abilities and opportunities, and thus to accomplish much less than we might. But if faithful stewards, we will endeavor to invest our talents to the best possible advantage, according to our best judgment, so as to secure the largest possible results. The efforts of such will also be directed in the exact line which the Lord indicates--first to the saints, to minister to them and build them up in the faith, and to encourage and strengthen the weaker ones among them, and in brief to serve them in any way.

Such service and labor of love the Lord will not forget. Sooner could a mother forget her infant child than could God forget these precious ones.

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page 8

Tipton, Mo.

DEAR SIR:--Having a desire to do more in the Master's service, I write to inform you how I am situated, and ask your advice as to how I could serve best. I am a woman, and obtain a livelihood as a servant at the \_\_\_\_\_ Hotel. I wait on table and make beds, and what spare time I have I use to introduce your paper and book in this town. I conclude that there is not much wheat here to gather, but every kernel must be tested; therefore I write to you for advice as to the best course to pursue. I am free, I have nothing to hold me at one place and think I could do more for the Master to take some work that would require traveling from town to town. I will soon get over this town.

On the evening of April 7th. last I commemorated the Lord's death alone with great joy and peace. This is the second time I have commemorated, this time as a blessed privilege and understandingly, while at the first partaking I thought it a duty and did not understand its import. That was in 1870 while a member of the Christian Church. Yours in fellowship

and service, M. D. V \_\_\_\_\_.

[Since the above was written, the sister has seen the plan of work suggested in May TOWER and gone heartily into the work taking orders for DAWN. As a result her first order was for fifty copies, and we doubt not, she will soon average one hundred copies per week.--EDITOR.]

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R957 : page 1

VOL. VIII. PITTSBURGH, PA., AUGUST, 1887. NO. 12.

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page 1

WE HAVE about a hundred copies of cloth-bound DAWNS VOL. I. which are slightly scuffed, "shop-worn" outside, but clean and perfect inside. They are just the thing for loaning. While they last you can have them at 40 cents each,--by mail 10 cents extra for postage.

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R958 : page 1

DAWN VOL. I. IN ITS THIRTY-SEVENTH THOUSAND.

You will be glad to learn that the thirty-seventh thousand of M. DAWN VOL. I. is now on the press. The extreme heat of the past month reduced the demand somewhat and enabled us to get fully caught up. We are now ready again to fill orders from the new lot. New laborers are continually entering the harvest field, and the sixteen chapters of DAWN, as sixteen sermons, are thus being delivered daily to hundreds who could not be reached so well in any other manner. In each case too a special blessing seems to be upon the laborers.

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R957 : page 1

VIEW FROM THE TOWER

We are impressed with the fact that the present is a most favored time for the saints in every respect. It is favorable for personal growth in grace and knowledge. How the early truth-seekers of this age, the Bereans, etc., would have rejoiced at such student's helps as the Diaglott, Young's Concordance, Dawn, and the monthly Towers furnish; besides which, are the numerous histories, cyclopaedias, dictionaries and other works of reference accessible to all in the public

libraries of even moderate sized towns. With such helps more can be learned of God's Word and plan in a day, than it formerly would have been possible to gather in a year. The only obstacle is, that now science, philosophy, politics, pleasure-seeking, and above all money-seeking, are also alive, and so absorbing, that only those well consecrated have grace enough to resist these many claims upon time and strength, and to use the abundantly provided helps, to grow thereby.

And if the opportunities for getting good, discerning the truth, etc., be favorable far beyond every other time, how does the present compare with the past in opportunities for letting the light shine upon others? There never was a time so favorable as the present for Christian effort in the vineyard. While it is true that sectarianism has closed the churches of to-day against the truth more thoroughly four fold than the Jewish synagogues were closed against it in Paul's day,--while he could go into the synagogue and preach Christ among the Scribes, Pharisees and hypocrites without hindrance, for a while at least, until he laid the plan before them, and while you have found it impossible to do this, being debarred by the stricter usages, regulations, etc., established not by the Lord or his Apostles, but by a self-constituted "clergy"--yet, for all this our day is far more favorable than Paul's day.

If we would travel from place to place to meet with believers we can do as much traveling in a week, as Paul could do in a month or more, and with much more comfort. If we would preach, though we cannot often do so to large gatherings by voice, we live at a time when every one can read and write, which only the very few could then do, and when the printed gospel is cheap and convenient, and often more effective than oral sermons.

The anxious willing heart can do far more thus, than Acquilla and Priscilla could do in their way and time with the same amount of effort. Nay, our arms are not shortened; for we can preach with both the printed and written page through the agency of the wonderful mail systems of our day, to friends and strangers the world over, and at almost no cost.

Another and not the least of our privileges and advantages over those of the

early church, is that the ministry of to-day can be self-supporting. While Brother Paul was compelled to labor at tent-making at times while preaching the gospel, when necessary means failed to come from the brethren, Brother Adamson and others

R958 : page 1

of to-day may most effectively preach the gospel from house to house while the necessary provision for the daily bread falls as noiselessly as did the manna from heaven. Selling DAWN they are able to pay their way and reach far greater numbers and in a much more comfortable manner than was Paul's privilege.

Then, too, our day is favored in that though still there are religious bigots who correspond to those shrine-makers to Diana whom Paul encountered at Ephesus, ready to incite the people against us because their craft is in danger (Acts. 19:23,35-41), yet now even more than then, the civil authorities protect our persons from violence, as the "town clerk" helped them; and those who go about the Master's work now with earnest sobriety, wise as serpents and harmless as doves, will not be either beaten with stripes or stoned.

Seeing what grand opportunities the Lord has given us, should we not bear much fruit? and will he not look for much fruit on every branch of the vine truly united to him? Surely the Master will expect fruit, not only in the beautiful graces of Christian character but also in faithful earnest effort for the spread of the glad tidings to honor him and bless our fellows.

Out of the abundance of the heart the mouth speaketh. This is a close test of our spiritual condition always; for if the Lord, the truth, the kingdom, and the service of others is uppermost in our hearts, they will come most freely from our lips and pens, and will find some outlet.

The above is the present outlook; the outlook for the future we leave for the "View" of next issue.

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R958 : page 1

EXTRACTS FROM INTERESTING LETTERS.

Falls Church, Va., June 26, 1887.

DEAR BROTHER RUSSELL:--I read in this month's Tower a selected article entitled "The Son of God and the Son of Man." The question is asked, Why does Jesus call himself the Son of Man? and the writer seems to think the answer is found in the fact that he descended from David, and calls attention to the fact that the Greek emphasis makes the term read--The Son of the Man.

It seems to me that the answer must be sought for farther back than David, who was not the man, but a man. Adam might be called the man, because God created him by a special act, but David was the natural son of Jesse. When God promised a Deliverer who should bruise the Serpent's head, he was to be the seed of the woman. Adam was not mentioned because he was legally dead, as were all his descendants, David with the rest--In Adam all died. But if we come down to the giving of the law to the children of Israel we get further light on what is to many a very strange provision of that law. If a man died without heirs his brother took his widow and raised up seed unto the dead brother. The children were literally the children of the living man, but

R959 : page 1

were counted to the dead brother. We see by the light of this typical provision of the law, why God promised the Deliverer through the woman and not through the man. Adam had sinned and was legally dead, and therefore could have no living children; all would be like himself dying and reckoned dead, while justice demanded as a ransom from death an exact equivalent, the sacrifice of a living, perfect, man. In due time God raised up just that man, in the person of Jesus, born of the virgin Mary; not by the will of man, but by the power of God. He became so to speak the son of the widow of the dead Adam by a living father, and by the provision of the law he came to fulfill was reckoned unto the dead Adam the only living son, therefore he had a right to be called the son of the man.

G. E. R \_\_\_\_\_.

page 1

Ohio, July, 1887.

DEAR BRO. RUSSELL:--It is getting to be something of a task for me to write even a short letter.

It seems a long time since I received a letter from you, but I know that the Master's work makes a demand on all your time, and I will not complain. I am quite feeble and not able to do much more physically than to sit in my easy chair from morning to night. But the Lord is very gracious to us, and bestows blessings more than I can enumerate. Among them we number the visits of the TOWER.

We enjoyed the May WATCH TOWER much. Glad there was so much interest in last Passover meeting. I never saw before, that the cup is drank only by the Priest class, while the bread is eaten by all believers. If this be correct, (and I do not doubt it) how true is the counterfeit, (Papacy) to the genuine. She gives the cup to the priest only, and the wafer to the people.

Am greatly pleased with "The body of Sin destroyed." Those who are misled after a careful study of that article, are not, it would seem to me, very anxious to find the truth. All I can now do, is to pray that God may keep the eye single that the whole body may be full of light.

I deem Sister R.'s article in July TOWER "Discipline in the church" very timely. It surely is time that any who deny the great foundation, that the Lord bought them, should be cut off; [ignored as brethren]: else the body would be without spot, etc.

I think I am gradually failing, as my strength is growing less, my lungs seem to be worse, and I am losing my flesh, but though heart and flesh fail, my trust in God shall never fail. He most gloriously sustains us day by day.

We send our love to you both.  
Affectionately, S. T. TACKABURY.

Texas Co., Mo.

DEAR BRO. RUSSELL:--I have canvassed about one half of Mountain Grove, and got 36 subscribers. I think I will get 65 or 70 there, and will want 10 or 15 extra copies to sell to acquaintances between there and Seymour; therefore please send me 80 copies, paper bound

DAWNS.

I have desired to sell M. DAWN ever since I read it last fall, but was not able to pay my expenses and do so, and I did not think I could sell enough of them to pay expenses. My intention now is to spend the remainder of my life selling MILLENNIAL DAWN. My reason for supposing I could not make expenses selling DAWN was that I had tried to sell FOOD and take orders for Z.W.T. and failed to clear expenses.

May the Lord continue to strengthen you in the work. Yours in fellowship and service. J. R\_\_\_\_\_.

Lebanon, O., June 18, 1887.

DEAR BRO. RUSSELL:--I am laboring on slowly in the way which the Lord seems to have outlined for me one in which self is wholly subjected to the law of the Spirit, and no allowance made for the flesh. I am slowly passing from the milk stage of the gospel into that in which I can endure some stronger meat; I strive to forget the things of my gentile state and press on and reach after the things which pertain unto godliness.

My Z.W. TOWERS samples are about exhausted. I sent many of them by mail, and I am constantly receiving letters from those of the faith and oh! how wonderful! they all speak the same things, having the same mind and judgment.

page 2

How easy to be of one mind when once we reach the fat place in God's unlimited pasture lands. It matters little how lean the sheep may be on leaving their sectarian enclosures, soon after reaching the rich succulent pastures of Christ's fold they begin to improve. Some of us are having a weekly Bible meeting in which we search the Scriptures to see if these things be true. The Lord is with us and we are getting stronger and stronger.

In conclusion, I cannot refrain from saying that I am so glad I am free; free from those awful shackles of a benighted and misguided mind and conscience. I shall always thank God for your instrumentality in lifting this burden from my tired shoulders, and pointing me to the glorious light. I remain Yours in Hope and service.

J. P. M\_\_\_\_\_.

Johnson Co. Ill. June 20, 1887.

BRO. RUSSELL:--I received the circulars and followed the plan of using them in canvassing our town for a while. But I soon found this too laborous, so I adopted the talk plan and put energy and soul into the work with the following results: I went from home two miles to town and took 48 orders for the paper bound DAWN and 3 for the cloth bound, 51 in all, in less than one half day.

I enclose on a separate sheet an order for more books; also Money Order for the same. Yours for the Master's honor.

H. N. A\_\_\_\_\_.

Willow Springs, Mo.

C. T. RUSSELL, DEAR BROTHER:-- Since writing to you before, I have had a severe attack of Pneumonia Fever in which I came near dying, and from which I have not yet recovered. I am now so that I cannot walk more than a quarter of a mile without resting, and every one or two hours I have to lie down and rest, so that in four days and a half, I have been able to put in only sixteen hours work. But during that time, I have taken fifty orders for the paper bound DAWN, and eight for the cloth bound. I am going from here to Cabool, to canvass there while I am waiting for the enclosed order to come. I desire to spend the remainder of my days canvassing for the DAWN. Fifty eight copies in sixteen hours beats any preaching I ever knew, 16 sermons to the copy makes 928 sermons in 16 hours.

The advice of the Doctor is that I go West for my health; so I wish to canvass in that direction. Hoping to hear from you soon, I am yours in the service of our Lord.

J. R\_\_\_\_\_.

R959 : page 2

London, England.

DEAR SIRS:--I have been both reading and praying with friends over the truths contained in the book entitled "Food for thinking Christians"--and we do feel that our loving Father has caused us so to do. I have had that book by me for about five years, and never thought of reading or becoming in any way, interested in it or

the subjects upon which it dwells: but blessed be God! He has caused us (a few young men and women) to thirst and hunger after righteousness, and also implanted within us a desire to "come out and be separate," and to fully consecrate ourselves to Him who has redeemed us: and also to know of the things of God that we may be the better able to serve Him.

Will you kindly send me any further matter upon these or other truths which will be to the glory of God. We do earnestly ask for your prayers. We pray for you: May the grace of the Lord Jesus be with you. I remain Yours in the Lord,

FRED S. D\_\_\_\_\_.

Columbus, O., July 4, '87.

DEAR BROTHER AND SISTER RUSSELL:

--It has been sometime since you have had a letter from me, but it has not been from lack of love or zeal, but because I wanted to give a good account of myself. Of course the Master knows, but one wants the brethren to know also; for "we all are one in Christ."

I have wanted to canvass with the DAWN ever since it came out, but from one cause or another I could not get out with them until the 24th of June. I am naturally very timid with strangers, and that made it quite hard for me, but with the aid of the Master, I have succeeded, not in selling the DAWN, but in overcoming the flesh. I trembled like a leaf in the first house, but was treated so well that I soon gained composure and retained it throughout. I think the Lord was with me. Although I did not take any names, I found quite a number of truth-hungry people to whom I loaned the TOWER.

I have great hope of selling a few DAWNS at least. I suffer with terrible headaches, which lay me up for several days, and have to be careful about getting too tired. I tried to follow as carefully as possible the directions in reference to canvassing. I shall never forget my first effort, how I stood at the gate and said, Dear Lord I cannot. But now I can say, My Master I can, I must. Our Father is able to help us in every undertaking that is right. Blessed be his holy name.

Enclosed find Money Order for \$5.00.  
Please send DAWNS as soon as possible.  
Your sister in Christ. B. F. M\_\_\_\_\_.

page 2

DEAR BROTHER RUSSELL:--Enclosed  
you will find \$5.00. Please send MILL.

DAWN to the following persons:....

Please send some April TOWERS for distribution  
and for the balance of the money  
please send me M. DAWNS, paper bound.  
I am more thankful than I can ever express  
for a knowledge of these grand truths, and  
desire to do what I can to give them to  
those who will accept them.

With much love to dear Sister Russell  
(whose articles in Z.W.T. do me so much  
good) and gratitude to yourself so generously  
permitting us to spread this knowledge  
of God's plan, I remain Yours in  
Christian love. MRS. O. W. SEELEY.

Oceana Co. Mich.

DEAR BRO. RUSSELL:--A few of us  
here who are rejoicing in the freedom  
wherewith Christ hath made us free, met on  
the evening of April 7th and united in  
celebrating the Anniversary of our Lord's  
death. A blessed season to all was the  
result.

While we continue to be denounced by  
the blinded worshipers of the "image,"  
yet our God is with us, and the truths we  
proclaim are becoming more manifest in  
the sight of men, as from God.

I have discovered a movement, among  
the Swedes similar to ours, a family of  
them rented a farm joining mine. They  
are good pious people. I paid them a  
visit after they had become settled, and  
learned that they in common with numbers  
of their countrymen here had discorded  
sects and sect names, salaried ministry,  
etc., etc. They believe that where two  
or three meet, there is the true Church,  
and every one is encouraged to use his or  
her own talents as the Lord has endowed  
them. The Bible and the Bible only is  
their rule of faith and practice. I found  
that from a study of Scripture they have  
discovered many truths similar to those  
we rejoice in.

Mr. B \_\_\_\_\_, the head of the family, was  
highly interested in the account I gave  
him of our Church with no name, but  
Christian. He would like to have a  
sample copy of the SWEDISH TOWER; he  
can speak but not read English. I believe

my dear Brother this is the very class (the meek) which it is our privilege to feed, and Mr. B\_\_\_\_\_ may desire to spread the truth among his countrymen.

We have meetings once a week for studying, praise and prayer, and the members of the Lord's body are realizing daily growth in grace, and in the knowledge of the truth.

May the Lord bless you and Sister Russell with all who in your city call upon the Lord in sincerity and truth. The Church here sends love and greeting.

Your brother for the truth.

THOS. BREWER.

Tuscola County, Michigan.

DEAR BRO. RUSSELL:--May the grace and peace of God be with you and all the "elect." May the Giver of every good and perfect gift endow you with wisdom and courage, and strengthen your faith. May you be able to discern and expound the truths contained in God's Word; for we realize that the days are evil. I am fully persuaded that the time when "the very elect" should be deceived, if it were possible, is upon us. Within the past year or two I have seen quite a number of new periodicals purporting to give advanced light, pointing out unmistakably many of the errors of "Orthodoxy," and, although somewhat garbled, many of the truths of God's Word; and holding up the example of Jesus Christ, as the beacon to guide us up to everlasting perfection. These teachings will be very apt to mislead, and indeed are misleading many thinking Christians who are unlearned in the Word. A noticeable characteristic of these new doctrines is an ignoring of God's ransom for the lost, but taking, for imitation, the example of our Lord's suffering for the right, just as any general might inspire his soldiers by telling them how Napoleon's soldiers faced death at Austerlitz or Lodi, or how Leonidas stood at Thermopylae. They thus ignore the fact that the penalty for sin is death, and that man having sinned is in death; that the laws of God are absolute and eternal, and that there is no escape from the penalty of these laws until the uttermost farthing is paid. How easy for the flock to be deceived by some of these "strong delusions;" these thoughts have induced me

to write to you now, instead of waiting longer until I could get a little money to send. I can sell a few "Dawns," to some that I have talked with. I have been an invalid for two years but I am some better now. If you will send me ten April "Towers," I will place them discreetly; also send me ten paper-bound DAWNS.

But if the interest of "Tract Fund" will suffer by it do not send them. I perceive that there is so much to do that I want the means used that will accomplish the most. I do not expect to be able to do much for awhile yet but I can do a little.

W. C. M\_\_\_\_\_.

Ohio, July 28, '87.

DEAR BRO. RUSSELL:--Card received. Thanks. Took 60 subscribers to-day. Best day (though hot), except the day I expected to take 100 and ran out of territory, after I had 70. I shall yet take 100 subscribers in a day. But it is not safe for me to go more than a slow jog in this great heat. It is very hard not to preach as we canvass. I think this almost a model day in respect to refraining from it. DAWN is preaching, and will--the separation goes on rapidly and every DAWN agent is a bright and shining light--a repetition of those who at the first Advent preached: "The Kingdom of heaven is at hand."

Much love, regard and sympathy joined by Mrs. A. to you and yours,

J. B. ADAMSON.

Willow Valley, Neb.

DEAR FRIENDS:--A few days ago a friend handed me MILLENNIAL DAWN and asked me to read it. As soon as I looked it over, I saw I had received it as an answer to my prayer for more light on the teaching of the Scriptures. I had been fed on the diluted "Milk of the Word" so long that I was nearly famished, and when I saw a table before me loaded with such soul-satisfying food, I could hardly sleep until I had devoured it, and now my hunger is appeased for the first time in my life. Pray, do not think by my ready acceptance of this, that I am one of the kind that is "blown about by every wind of doctrine." I had previously searched the Scriptures enough to know that this doctrine harmonized perfectly with its teachings the attributes of God, and the need

of the whole human race, and what more could any one ask. I had seen long ago that sectarianism was contrary to the spirit of Christ's prayer for the unity of the church, and that the Scriptures did not teach any kind of lasting life to the wicked. But I had not seen the restoration of the human race to human perfection during the Millennial age. When you showed me that, it shed such a flood of light on the Scriptures that God's plan for the redemption of mankind seemed to stand out in capital letters all through the Bible. How could I have been so blind! My almost one prayer for myself has been that God would not let me fall below the highest possibilities of his grace, and so when I received for bread what to all appearance was a stone, I knew it must be just the kind of food I needed. I see now that he was preparing me to receive "meat in due season." I hope to send you with this my subscription for "Dawn" and "Tower." Please send me what reading matter you think best for distribution. I am a farmer's wife and do my own work, but have many acquaintances in town whom I hope to interest in this work, and I think I can get quite a list of subscribers for the paper and book. I shall consider it not only a duty but a blessed privilege to assist, by every means at my command, in proclaiming this gospel. Sincerely yours, O. E. S\_\_\_\_\_.

DEAR BROTHER RUSSELL:--I feel grateful to you for your kindness and generosity in sending the WATCH TOWER so long, and that, too, without remuneration. I am an old man--in my 87th year, I can labor but little.

Be assured, dear brother, that the WATCH TOWER is a welcome visitor. It is always freighted with the "meat in due season."

Your "View" article in the June TOWER is truly seasonable, but to the world at large, and even to the nominal church, it will be "all Greek." But few can tell whereabouts we are in the world's history, and what relation the "land question" or any other question sustains to prophecy. Darkness more dense, (if possible) than that which pervaded Egypt, enshrouds the people on all of the vital questions which are coming, or are already come.

"The perilous times," in which we now

find ourselves engulfed, should intensify our desire for the kingdom to come, and the will of God to be done in earth as it is done in heaven.

Our God is not slack concerning his promises, as some men count slackness. Everything is hastening to its final end. Human governments are very fragile, and they will be able to stand the strain which is brought to bear on them but a short time longer. M. I. LEWIS.

DEAR BROTHER:--Not long since I was busily engaged in reading Charles Reade's novels. A friend whom I esteem dearly sent me MILLENNIAL DAWN with the request that I cease my novels and try to become interested in it. I did so to please my friend, without the least notion of being anything but bored, still I wanted to be able to say, "I have read it."

Now I will digress into a little autobiography that you may understand how I feel since reading DAWN. I was educated with a view of entering the Presbyterian Ministry, and on various accounts abandoned that and with it all interest in religious affairs. I became skeptical and had no patience with either churches or preachers. In this condition came DAWN, and you can understand why I did not expect to be interested. I had not gone far until the scales began to fall from my eyes and the light to pour in upon my darkened mind. I finished the book almost before I gave it up and I thank God this day for the glorious results to me, in which I have the assurance beyond a doubt that I have found the "narrow way" and am rejoicing in the truth. I have passed through a very severe ordeal of sickness and have felt that my remarkable preservation from death must have a purpose. So strongly had I been impressed that months before I heard of DAWN I promised that if God would show me his will I would devote myself to his service. I trusted I should be shown and when DAWN came I saw. I felt that whatever it was I would accept the work for Christ, however humble, and I started out with my volume of DAWN last Monday morning, and while the heat was intense and my crippled condition made the work very laborious, I have today (Thursday noon) 58 orders for DAWN to be delivered in two weeks. I am much

encouraged--hope to sell 200 volumes here.  
I make this an order then for 200 copies  
of DAWN to be shipped by freight to this  
place at once so I may meet my engagement.  
I expect if my health admits it to  
push the work as rapidly as possible.

I am very faithfully, Yours believing.  
G. W. DALE.

Chatham Co., N.C.

DEAR BROTHER:--I now give you an account of my success in Durham. I was one week in canvassing the place, I sold twenty the first day, twenty three the next day by eleven o'clock, and so on, thirty-six being the highest sold in any one day, my average per day was thirty. I enjoy the work very much.

I enclose an order for 210 copies of paper-bound DAWNS VOL. I. Please send at once.

I wish that every Christian could realize that there is a work for him to do. I wish that they would come and help us to roll this large wheel. It is rolling fast but we need more help, we want the labor of more thinking Christians to carry on this grand work of God. Yours truly, J. G. C\_\_\_\_\_.

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R958 : page 3

#### THE GOSPEL OF GRACE

God, in eternal counsel, planned  
To form in space this rounded earth;  
And in response to his command,  
Submissive nature gave it birth.  
A perfect human pair was formed  
In their Creator's image pure,  
While 'round them Eden was adorned  
With all perfection could insure.

Upon this Adam (man and wife)  
But one restriction God did place:  
To disobey would forfeit life,  
And bring destruction on the race.  
The serpent, subtle more than all,  
Beguiled the woman, she the man,  
And from their station high, they fall,  
Thus bringing death on all the clan.

The sentence just, must take effect.  
God's purpose, then, defeated is?  
His work, by Satan's malice wrecked?

Has all He planned thus gone amiss?  
Ah! no; "A RANSOM!" gracious words:  
God says, "A RANSOM I have found!"  
What wondrous joy the cry affords,  
As from thy Throne is heard the sound.

A little less than angels formed,  
JESUS we see, God's only Son,  
With glory, honor, He's adorned,  
By death for sinners to atone.  
"Lo, I come; of me 'tis written,  
To do thy will, Jehovah God."  
For Adam's sin the Lamb was smitten;  
For us He bore the chastening rod.

And in our stead, instead of ALL,  
He bore the curse, and tasted death  
For every man, who, by the fall,  
Must yield to God his vital breath.  
The "CORRESPONDING PRICE" is paid:  
Our God is just, and will restore  
All those who in the dust are laid,  
To give them life forever more.

But one condition here we find,  
In off'ring all this gift sublime:  
The human will, the human mind,  
Must then accord with the Divine.  
And to secure this harmony,  
The SEED--the Christ--hath been prepared,  
And we of that blest seed shall be,  
Who, here, his sacrifice have shared.

And those (their number must be few,)  
Who, in "Times of RESTITUTION,"  
Reject the offer to make new  
And be raised up to full perfection,  
Must be destroyed in "lake of fire"  
(Not "life in pain," but sure destruction)  
With him who to God's place aspired,  
And all who share like condemnation.

Then "ALL-in-all" our God shall be:  
His creatures all (now to his will  
Brought into joyous harmony)  
Shall their respective stations fill.  
O'er every name, THE CHRIST, divine,  
In heavenly glory e'er shall shine,  
And every being on each plane,  
That exaltation shall proclaim.

This is the "Plan" the WORD reveals,  
"The Church," attired in harlot dress,  
Rejects the light, the truth conceals;  
But God has cast her from her place  
Who holds truth in unrighteousness,

And to his saints He makes it known,  
As the blest Gospel of his grace,  
To ALL, "in due time," to be shown.

If this be true, WHEN dawns the day  
Of this exultant Jubilee?  
And when shall saints in "Narrow-way"  
Be like their Head, as Him they see?  
E'en NOW the light begins to break,  
Of that blest day when all shall wake.  
Then lift your heads, exalt them high,  
For your Redemption draweth nigh.

S. I. HICKEY.

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page 3

THE writer of the above signed it A Believer, but I take the liberty of putting his full name, knowing that our readers will appreciate it the more. You will remember him as the brother whose letter appeared next to last among the "Kind Words of Commendation" to DAWN published in April TOWER. For several months Bro. H. has been in a furnace of severe trial, prostrated by sickness. He was obliged to remove, and to abandon the meetings so favorably started in Brooklyn and also the canvassing, but is still strong in the Lord. We print his last letter that you may be able the more closely to sympathize with him.--EDITOR.

July 13th, 1887.

MY DEAR BROTHER RUSSELL:--Grace unto you and peace, from God our Father and Jesus Christ our Lord!

I have been again prostrated by my enemy, if so I can term that which is God's instrument in consuming the sacrifice, so freely presented. Since writing you, I have suffered prolonged, intense and fearfully weakening pain. I am now at very low ebb, but mending slowly: perhaps to regain strength, and perhaps only to be again suddenly and violently attacked. But all is peace, joy, and confiding trust in my blessed God and Savior. He doeth all things well, and I bow in glad submission. My physician here advises me, as the very best thing to do, to go to Saratoga and drink certain of the waters there for the removal of the gravel by dissolving. My wife wrote, last week, to an old physician-friend

residing there, stating my case. He replies in indorsement of this opinion, and says "I can find a place in a private boarding house at \$7.00 per week --my services free to him."

Now I thought that if I continue to gain strength for another week, I might be able to go and to pay my way by selling DAWN in Albany and Saratoga, if these places have not been canvassed. Please write me as to this immediately.

In patient waiting, Your brother in Christ, S. I. HICKEY.

P.S. My wife read above and says, I must not try to do any thing. Well, perhaps not. But I hope for strength.

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R959 : page 3

#### CHRIST CRUCIFIED.

In an age when human ingenuity taxed itself to the utmost limit to invent cruelties to torture the victims of public revenge or hate, crucifixion certainly had a bad pre-eminence. Among the Romans it was reserved, with few exceptions, for slaves and foreigners, being considered too horrible and disgraceful for a Roman citizen, no matter what might have been his crime. It was the greatest possible indignity that could be heaped upon any offender whether considered in the light of a public disgrace, or of physical anguish.

Crucifixion was a slow, lingering, horrible process of dying, lasting always many hours, and often for several days. The victim was usually bound to the cross as it lay upon the ground; the hands and feet were then nailed to the wood, and the cross elevated and planted in the socket prepared to receive it. This gave the body a terrible wrench and great was the agony which followed. The hot sun beat upon the naked body and uncovered head, (which in our Lord's case was pierced with the additional cruelty of the crown of thorns). The ragged, undressed wounds festered and inflamed and shooting pains darted from them through the quivering flesh. Added to this was the agony of an increasing fever, a throbbing head and a raging thirst; and even the slightest movement intensified the anguish.

As death drew near, swarms of insects gathered about to increase the torment from which there could not be the slightest relief. As no vital organ was directly assailed, life lingered on until the power of endurance was completely exhausted.

Over the head of the sufferer was usually an inscription describing the crime for which he had been condemned. This was generally borne before him as he wended his way on foot to the place of execution bearing his heavy cross. In the case of our Lord, he bore his cross to the gates of the city where they met a man from Cyrene, Simon by name, whom they compelled to bear it the remainder of the way, doubtless because Jesus was too faint and exhausted.

It appears from certain rabbinical writings that a society of Jewish women was formed to alleviate the sufferings of those condemned to die. They accompanied the condemned to the place of execution and administered a prepared drink which acted as an anodyne to allay their pain. It was probably these who offered to our Lord the "vinegar and gall" (more properly --sour wine and myrrh) which he refused, preferring his mind to be clear and awake to the end. The drink offered him on the cross by one of the Roman soldiers, and accepted, was not the anodyne proffered and refused before, but simply sour wine, the common drink of the soldiers.

The ultimate physical cause of Christ's death is believed to have been literally a broken heart. Otherwise he would probably have lingered much longer. Crucifixion seldom produced death in less than twenty-four hours, and victims have lingered as long as five days. Pilate and the guard were surprised on learning of Jesus' death so soon. Instead of lingering long, he died suddenly, and before he was fully exhausted; for he had conversed with the thief and had commended his mother to the care of John; he had declared his great work finished and then with a loud [literally, a strong] voice which indicated considerable remaining strength both of body and mind he cried, "My God, my God, why hast thou forsaken me?" and instantly died. In the agony of Gethsemane the heart and blood vessels were affected. The palpitation of

the heart was so intense then as to cause bloody sweat, a phenomenon rare but not unknown, produced by intense mental excitement. Already weakened by such an experience, a repetition of the anguish probably ruptured the membrane of the heart causing instant death.

Such was the awful tragedy of Calvary which ended the human existence of our Lord, who thus gave himself as a lamb to the slaughter. "As a sheep before her shearers is dumb, so he opened not his mouth" when falsely accused, condemned and crucified. Had he exerted himself in self-defence either in Pilate's judgment hall, or in Gethsemane's garden, to speak again to the people as before, again doubtless they would have said "Never man spake like this man," and would have hailed him their king as they did only five days before, saying Hosanna to the son of David, blessed is he that cometh as Jehovah's king. Or had he prayed to the Father, He could immediately have had a life-guard of more than twelve legions of angels.

--Matt. 26:53.

He could have escaped the awful experience, but he did not do so, but willingly gave himself a ransom for sinners. He knew that his hour had come, when according to his Father's plan the world's redemption price should be paid. Remember his words to a disciple who attempted his defence--"Thinkest thou that I cannot now pray to my Father and he will presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?"

Yes, the Scriptures must be fulfilled, they expressed the Father's will which he had come to do, hence the fulfilling of what was written, was the all-absorbing interest with him; the plan of God must be carried out at any cost, and to the execution of that plan he submitted himself in perfect obedience, even unto death, even the horrible, torturous, ignominious death of the cross.

Though our Lord submitted himself to death at this time because he recognized this to be the hour foretold by the prophets, he did not seem to understand clearly why so much public disgrace and torture of mind and body should accompany

it. Hence his prayer, "O my Father, if it be possible, let this cup pass from me. Nevertheless not as I will, but as thou wilt." (Matt. 26:39.) He well knew that baptism (immersion) into death, was his mission, and not for one moment could he think of avoiding it: and he knew too that with it must also come a bitter cup of suffering and shame: but not until his hour was almost come, did he seem to fully realize how bitter would be the dregs of that cup. Seeing that

R960 : page 3

death was the penalty for our sins, and not shame and misrepresentation, left room for our Lord to question the Father's wisdom and love, in apparently asking him to endure more than was needful to redeem mankind. But he bowed to the Father's wisdom and love in it all, saying --Thy will, not mine be done! In the light of the Apostle's words we can see that the perfect "man Christ Jesus" was not only redeeming men, but by his obedience even unto death--even the death of the cross, he was proving himself worthy of high exaltation to the perfection of the divine nature, which because of this implicit and even blind obedience he has now attained. (Phil. 2:9.) So too in his last moments, in being treated exactly like the sinner whose ransom he was giving, when mental communion with the Father was interrupted and he felt for the moment alone, separated from the Father, cut off and condemned as the sinner whom he represented, it was more than he could bear--He cried with a loud voice My God! My God! Why hast thou forsaken me? This was more severe than all else, the very dregs of this cup of suffering. Not until afterward was the necessity and wisdom and love of this part of the Father's plan made manifest. Up to that hour he had communion with his God.--See Jno. 16:32.

What a lesson on obedience was thus furnished to every creature of God, in every age, and on every plane of existence --an obedience which bowed in loving submission to the will of God even in blindness as to why it should be so, and even under the most heart-rending trial. What a glorious character for our example

and imitation! perfect submission to the will of God and perfect confidence, which implicitly trusted the Almighty Father where it could not trace him.

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R960 : page 3

#### CRUCIFIED WITH CHRIST.

Having above examined briefly the actual crucifixion of our Lord, the actual death of the Lamb of God who put away our sins by the sacrifice of himself, let us now glance briefly at a figurative use of the word crucified, not by way of setting aside the foregoing actual occurrence, but to learn the proper significance of the figure as used by our Lord and the apostle Paul in the following passages:--

"Whosoever will come after me, let him deny himself and take up his cross and follow me."--Mark 8:34.

"They that are Christ's [members of the "anointed body"--"the Bride"] have crucified the flesh with its affections and desires."--Gal. 5:24 compare 3:29.

"I am crucified with Christ, nevertheless I live, yet not [the old] I [any longer] but Christ liveth in me."--Gal. 2:20.

R960 : page 4

"Our old man [our former selves, justified by faith in Christ's sacrifice] is crucified with Christ [that we might be members of his body, spiritual new creatures, and] that the body of sin [the entire sin system with all its members and branches] might be destroyed." Rom. 6:6. See fuller treatment of this text and context in May '87 TOWER.

We have seen that actual, literal crucifixion signifies to deliver up to a torturous, slow, but sure death. And the figurative closely resembles this, so that the same definition fits it perfectly. When we say then that any one is taking up his cross to follow Christ, it signifies that such a one is consecrated and is taking the first step of self-denial in espousing the cause of Christ, though it be with fear and trembling; submitting willingly to painful humbling and contempt in the sight of the world and of the chief priests and their blind followers,

to share with the Master and all the members  
of his body the coldness and the scorn  
of the world and of many they seek to bless;  
to be alone, and yet not alone as was  
our Head, for we have comfort and sympathy  
from him as our High Priest, and  
from our fellow members in his body.  
With him none could sympathize: he was  
the fore-runner on this race-course, and  
of the people there was none with him.

But where does our cross-bearing begin?  
and where our crucifixion?--where does  
it end? and how much does it involve?  
some may inquire. We answer, Circumstances  
alter cases to some extent, and  
each must apply the matter in his own case.  
To enable all to do this, let us notice three  
notable examples of such cross-bearing  
--our Lord, Peter and Paul.

Our Lord, born under the conditions  
of the Jewish Law, could not begin his  
service (ministry) until he was thirty years  
old, though his earlier years were spent in  
studying prophetic utterances concerning  
God's plan and his share therein. This is  
made evident by the only record of his  
boyhood days. When twelve years old, he  
was seeking information concerning the  
Father's business and was found among  
the eminent teachers hearing their explanations  
of the prophecies and asking them  
questions.

When he was thirty, was his first opportunity  
to begin the work which he had come  
into the world to do. We might say then,  
using the figure, that he took up his cross  
when at thirty, he came to John to be  
baptised of him in Jordan. This was a cross,  
a humiliation, because the masses of the  
people like John were ignorant of the deep  
meaning which our Lord attached to  
immersion as a symbol or figure of death.  
John, and the people, used it only as a  
symbol of washing, cleansing or reformation  
from sin. Nor was it proper for our  
Lord then to explain to them a symbol which  
belonged to an age and work not proper to  
be known until Pentecost.

Nor would they have understood him if  
he had explained. But it became him to  
set the example, which as their leader  
he would afterward expect all his disciples  
to follow, and hence as in his actual death  
he who knew no sin was counted among  
transgressors, so in its symbol, the water  
immersion, he was "numbered with transgressors,"

(Isa. 53:12) who were there figuratively washing away a sinful past to start anew.

For the sinless Lamb of God to be thus misunderstood was no doubt a heavy cross, but it opened the way to a still clearer appreciation of the Father's will which he had come to perform. Obedience in taking up the cross proved him worthy of continuing in the Father's service--even unto death. The holy power of God came there upon him enabling him to see more and more clearly his future pathway down to Calvary, but bringing also clearer and clearer apprehensions of the exceeding riches of divine favor and high exaltation in reservation for him at the end of the "narrow way."

Under the increased light of his fuller insight into the plan of God and where the narrow way would lead, his spirit of consecration led him to turn aside into the wilderness, there to more fully consider in private the Father's plan and his future course in obedience thereto. There the cross grew heavy as he more fully realized the shame, ignominy and self-abasement to which his consecration would lead. And the tempter bore his weight upon the already heavy cross by suggesting other ways of doing good more agreeable to the flesh than sacrifice. But after counting the cost our Lord refused any other methods either Satan's or his own, of doing good, and chose to have God's will done in God's way, saying: I have come to do thy will, O my God. And with his victory he was stronger, and his cross seemed be lighter as he came out of the wilderness crucified, willingly delivered up to die--hands, feet and all and every talent and power restrained from self-service--all offered up a sacrifice to God in the carrying out of God's plan, whatever that might involve, whether the dying should prove to be of longer or shorter duration, or of more or less pain. As a man, then, our Lord's will was already dead to every human hope and ambition--dead to his own plans and control as a man. And yet he was not dead in the sense of being insensible to scoffs and pains and piercing words, but crucified, delivered up unto death. The pinioned, bleeding members (human talents, rights etc.) quivered and twitched but always remained pinioned (crucified, delivered

up to death) to the last, as when he prayed that the cup of ignominy might be omitted.

During all those three and a-half years of our Lord's ministry, he was crucified in this figurative sense; that is, he was delivered up to death--his will, his talents, his all, bound and pinioned--in harmony with the Father's plan. And every deed of his by which "virtue [vitality, life] went out of him" to bless and heal in mind or body the condemned sinners about him, was part of his dying, and finally ended in death--even the literal death of the cross.

Brother Paul was not literally crucified but ended his course by being beheaded. Yet figuratively he tells us long before his literal death, "I am crucified with Christ." That is to say: I am delivered up to death --my will and self-control, my talents and powers, my rights and lawful ambitions as a man, are all pinioned and stopped by my consecration, so that having no will or plan or way of my own, I may be fully able to let the holy spirit or mind (will) of the Master dwell in me and rule my every act to his service--not so dead that I will not occasionally feel a twinging of the flesh, and have a suggestion as to another way and as to what would or would not be necessary, but I keep my body and its wishes under (1 Cor. 9:27.), subject to the will of God, saying as did the Master under similar circumstances, "Not my will but thine (Father) be done."

Many get the idea that our Lord and the Apostle referred only to sinful desires being crucified. They read it as though the Apostle meant, My sinful ambitions and desires I keep under and crucify, and as though our Lord meant--Not my sinful will be done, O Father, but thy holy will. This is a mistake: our Lord was holy, harmless, undefiled; as such he could not have a sinful will or desire: His will was not to kill, steal, blaspheme, covet the things of others, nor to bear false witness of others, nor to backbite, nor to do any

R961 : page 4

sinful thing toward God or man. His will on the contrary was to do good only, to honor God and to bless men. But as a man--a perfect man, he had a mind, a

strong mind or judgment as to how good could best be accomplished, how God could be most honored and men most blessed.

Had our Lord followed his own judgment and will as to best methods of honoring God and blessing man, it would probably have been in the line which naturally suggests itself to other good judgments and wills--in the line of political and social reforms, in establishing pure government for the people, in meeting out justice to the oppressed, in establishing hospitals, asylums and colleges, and in cleansing the religious system of his day. But such a good will, though it would doubtless have accomplished much temporary good, would never have worked out the grand deliverance for the race, which we now see God's greater comprehensive "plan of the ages" is designed to work out. Such a plan did not occur to the mind of even the perfect man Christ Jesus. It is beyond the scope of human thought and planning. But knowing that his Father was greater than he, he rightly reasoned that implicit submission to Jehovah's will was the proper course whatever it might involve.

To be God's messenger and accomplish his will, our Lord must crucify (deliver up to death) all of his own good, holy, harmless, pure will, and must say fully, "Not my will (Father) but thine be done" --Thy will in thy way entirely.

The nearer a person is to perfection the stronger will be his will, and the more difficult to crucify it. The more confident one is that his will is good and for good and blessing to others, the more difficult it is to see good cause for surrendering it. Thus our dear Lord knew that it was needful for him to DIE as the ransom price for the world and shrank not from it; but knowing also that pain and public scorn and contempt as a criminal was not part of the penalty, he questioned its necessity, whether the Father was not asking of him as the Redeemer more than the penalty of man's sin and therefore prayed, "Father, if it be possible, let this cup pass from me" --nevertheless I claim no rights, I attempt not to follow my own ideas nor to exercise my own will; my will is fully surrendered; I leave all to thy wisdom--Thy will be done. Our Lord evidently saw not then, what for our advantage and strengthening he has since showed us who are following

his footsteps, crucifying our own wills, etc.  
--that extreme trial of obedience, even unto death, even the death of the cross, was expedient and proper, because of the very high exaltation to the divine nature, for which his implicit obedience to the Father's will in giving our ransom, was to be the test of worthiness.

We as followers in the our Lord's footsteps have neither such strong wills to overcome and crucify nor the proportionate strength of character whereby to overcome them. But we have the advantage of knowing clearly why so extreme and exact obedience is necessary, in all who would be accounted worthy of a place in that select "body of Christ", which is to be so highly honored with its Head, Lord and Redeemer, Jesus.

As with our Lord, so with the Apostle Paul crucifying did not mean the crucifying of a sinful will, or sinful desires, plans, etc.; for he says "I am crucified with Christ," and elsewhere he calls it being "dead with Christ" and having "fellowship in his sufferings." So then if Christ's crucifixion was not the crucifixion of a sinful will, and desires, neither was Paul's; and neither are yours and mine as followers of the spotless Lamb of God, crucified with him.

True, Paul and all other followers of Christ were by nature sinners and children of wrath even as others, and hence very much less than perfect in will, compared with the undefiled one. But their first step of faith in Christ showed them that they had no right or privilege, to will or to do wrong, and in accepting of JUSTIFICATION through Christ's death, they not only confessed sorrow for sins past, but repentance and change from sin for the future to the extent of their ability, realizing also that the imputed merit of the ransom not only covered sins past, but also all unwillful weakness and errors future. And this justification through Christ and change of will from sin to righteousness preceeded their "call" to follow Christ and to suffer with him and to share his glory and high exaltation to the divine nature. Thus we see that with us as with our Lord, it is our good human wills, our good intentions and good plans, (not actually perfect as our Lord's, but reckonedly so through his imputed merit) that are to be crucified, delivered up to death with, and like Christ

to share in his sacrifice.

As our Lord set aside and crucified his own will, and accepted of the Father's will instead, so we set aside or crucify our wills or desires, no matter how good and wise they appear to us, to accept of the guidance and direction of our Lord Jesus who, now glorified, delights still to carry out the Father's plan, and the grandeur perfection of which he can now fully appreciate.

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R961 : page 4

#### CONSECRATED BUT NOT CRUCIFIED.

Practical illustrations of how some who love the Lord are not crucified with him, may be seen everywhere. Thousands of Christian people (zealous, but not according to knowledge) are striving, each in his own way, to do good. Because their own wills have not been crucified, but still live, they are unable to see clearly God's will and way. Hence many are spending time and talent in moral, political, and social reforms, which though good are not so good as the Lord's way. The uncrucified will however always thinks its own way the best, not learning to obey orders from the head, and to trust to his superior wisdom where they cannot trace him.

Thus though our Lord prayed not for the world (John 17:19.) and shows us that the work of the present age is not the world's conversion, but the selecting of his "body," "his bride," out of the world (Acts 15:14) to be joined in heirship with him in the great work of blessing the world afterward --yet these have a will and plan of their own uncrucified and do not submit themselves to the will and plan of the head. Their will and plan is to convert the world now, to the neglect of the special selecting and fitting for that work of a royal priesthood and they feel sure their Lord must admire and accept and bless their plan and their work in his name.

They are worried, anxious, fearful, perplexed, because their plans do not work out as expected, like a hen who hatches a brood of ducks. Yet they are always hopeful and full of confidence that the working out of their cherished schemes will yet be grand, because sure that the

Lord must approve their plans. Such when they pray to God generally tell him what they want him to do and how they need his help in carrying out their plans. Such because their plans are so urgent

R961 : page 5

have no time to search God's Word to know his will and plan. They go to it to find some statements which they can fit and apply to their plans, to convince themselves and others that God approves of their plans, and they have no time, they think, for more.

Poor foolish ones! How different the anxiety and fear with which they labor, from the composure with which our Lord and the Apostles labored. The difference is that the latter had crucified their own wills and had accepted the plan and will of God, and were confident that all things were working for the accomplishment of that plan whether they see how or not. On the contrary these who are striving to carry out their own wills and plans and praying to God to help them, can have no such deep grounded confidence. Their prayers in this direction go unheeded, and they continually see their cherished plans miscarry.

Many such in coming days must be more disappointed than ever. Those who have loved and labored for sectarian systems and who have mistaken them for the one true church "whose names are written in heaven" will experience bitter disappointments when they see these all broken to pieces, that the false may be completely stumbled and separated and leave the saints alone, the only adherents to the ransom foundation.

Only those who completely ignore their own will and plans, and thus are ready and willing to learn and co-operate in God's plans, can appreciate his statement. "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." (Isa. 55:8,9.) Only such can pass through the trying times, present and coming, unmoved, for such only can see intelligently the cause and necessity of the trouble and overturning, and the grand outcome of it all, as delineated in the plans and specifications

of the great divine Architect.

Would that such consecrated ones could see the necessity of sacrificing, crucifying themselves and do it. The time for sacrificing is nearly ended. Those who do not fulfill their covenant are not worthy, and their crowns must soon be given to others.

We see in this the reason that some of the very humble and comparatively unlearned of God's children are able and do see his plan much more clearly than some others, whose natural advantages are greater --the one has crucified his own will and has no obstacle in the way of his progress; the other has not crucified his own will and cannot get beyond it, even when seeking to grow in grace and knowledge.

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R962 : page 5

#### THE BODY--MEMBERS IN PARTICULAR.

In illustrating the complete subjection of the now crucified, will-dead little flock to their once crucified but now exalted Lord, it is difficult to find a more perfect figure than that which Paul suggests, viz., the human form, head and body. As a human body is composed of many members with various functions, yet all perfectly controlled and ordered by the one head, and without any will or desire to control themselves, so is "the body of Christ" under its head, Jesus. Every member must be in perfect accord with the head, that the great work of the Christ in the coming age may be accomplished perfectly.

That perfect "body of Christ" is as yet only an ideal: it is a body of the future and not of the present, and will not be complete until the last member has been tried and proved worthy and glorified --made like unto, though subject to its head Christ Jesus. During the Gospel age the prospective members have been called or invited (none but the justified believers, are called) and this is styled "a high calling" and "a heavenly calling" because it invites these to so high and grand a station, and to a heavenly nature and glory and honor and perfection which is to be restored to in exchange for, and instead of the earthly glory and honor of the world

in general. The joining together of this body in the present life is only probationary --a membership on trial, to ascertain who are worthy. Hence it is that those already called members of the body of Christ, are exhorted to make their calling and election sure, or permanent, by full and hearty submission to all the tests which their Lord and forerunner on the course shall impose. Such, too, have the assurance that their head sympathizes with them, and will not permit them to be tempted and tested beyond what they are able to withstand, but who at the very moment when their strength and endurance would fail--not through lack of desire to do his will, but through weakness of the flesh--will open a way for their escape from the trial.

Under misconceptions, false teachings, etc., many are nominally counted as members of Christ's body, or church, whom the Lord in no sense recognizes as such, whom he does not enter among the probationers on trial for permanent membership in that choice "little flock," because they have never taken even the first step toward becoming members.

Every one answering to the "high calling," (already justified believers) was informed of the conditions of membership, namely, that such must deny themselves, set aside and entirely ignore their own wills, and plans and ambitions however noble, must crucify their human wills with all their human affections and lusts (desires) no matter how pure and good, and must submit everything to the will of Christ, whether they see or do not see the wisdom of his arrangements. To the worldly-wise this is foolishness and those who obey this call are considered fools, even as was their Master for the same cause: For the world knoweth us not, because (for the same reason that) it knew him not.--1 John 3:1.

The narrow way of self-sacrifice through which the high calling invites us, is so contrary to worldly wisdom that few find it in the sense of knowing or realizing it; and fewer yet, after finding it, will walk in it; it is so narrow, so difficult and painful to crucify the flesh with its human affections, hopes, aims and desires; so difficult to have a mind and judgment and will of your own and yet obey not their dictates, but crucify them and take and follow the

will of another which often seems so much less complete than our own, and whose ultimate advantage we so often cannot see.

The conditions therefore upon which we become probationary or trial members of the body of Christ, are that we covenant, or solemnly consecrate ourselves and all our interests as human beings, to the Lord's will and service. This the probationary member symbolizes by baptism into water.

His immersion into water is a figure of his death to all earthly things, chief among which and representative of all, is his HUMAN WILL. It must be buried in order that the consecrated one may be reckoned a fellow-member in that will-less body, whose will is the will of the head only.

"Therefore are we buried by baptism INTO CHRIST" into membership in that "body of Christ;" for as many of you as were baptised into JESUS CHRIST were baptised into his death, "Crucified with Christ" to earthly hopes, etc., and risen by faith to heavenly hopes, plans, etc., under his direction, to which we shall attain if we faint not, but continue firm unto the end, keeping our wills fully subject to the will of Christ, and our bodies as much so as possible.

Every such consecrated one is recorded as a prospective member among those "whose names are written in heaven;" but the record is such as can be erased. The final inking of the record, so to speak, is not done until the probationary membership is ended, and all the consecrated ones adjudged either worthy or unworthy of a place in that perfect glorious "body of the Anointed" whose record in the Lamb's book of life is indelible; among, and a part of that company which God foreknew or intended from the foundation of the world, as his honored instrumentality for blessing all the families of the world.

Not all the consecrated, probationary members shall be of the real body of Christ, but only the overcomers. Of such the Lord says "I will not blot out his name out of the book of life, but I will confess his name before my Father and before his messengers." (Rev. 3:5.) And, blessed thought, our overcoming consists not in perfect works, but in a perfect heart or will. His own will fully crucified, the will of Christ dwelling in his heart richly, none need be barren or unfruitful in the

knowledge of the Lord, but shall renew his strength, and go on from grace to grace in the knowledge and service of his head; and finally such shall be accepted into the everlasting permanent membership in the body glorified.

And there is a thought beyond crucifying our own wills. We should not only crucify our own wills, but fully accept of and use the Lord's will instead. "Let the word of Christ dwell in you richly," and Let the mind be in you which was also in Christ Jesus. (Col. 3:16; Phil. 2:5.)

A human body whose members were merely without will or plan of their own, would be aimless, lifeless, and useless, and so probationary members of the body of Christ, if merely dead to the world will be cold, aimless, idle, languid and lifeless, and hence profitless. The apostle therefore exhorts that we be not only dead to present hopes, and aims, and hoping for the future glorious body and its glorious work, but our mortal body which with its will we have crucified, we should partake so thoroughly of the holy spirit of our Master's consecration, that the mortal body alive, and active in God's service--delighting to do his will engaging heartily in his plan and work. (Rom. 8:11.)

Until our own wills are crucified, we are not truly prepared to seek to know the will of our Lord. The uncrucified will, if it goes to the Word of God to learn his will, is not prepared to receive it, and stumbles over it, blinded by its own plans, desires and ambitions. Misled by these it wrests and misapplies the word of God to fit its wisdom or plan. Alas! how many of the consecrated are crucified only in part, and how many not at all. How many, failing still worse, see nothing of the high calling, and have passed by justification by faith in the ransom and are trusting to secure justification by crucifying their sins. Let us walk in the light as he is in the light, and have no fellowship with the unfruitful works of darkness, but rather reprove them. And in order to do this and attain the great prize let us see to it that we can say with Paul "I am crucified with Christ, yet I live, yet not [the former] I, but Christ liveth in me." His will being fully mine I can call myself his and feel confidence before him. I being fully his, he can own me as a member

of his body and use me as such now  
and forever.

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R962 : page 5

#### AFTER THE ORDER OF MELCHISEDEC.

"Jehovah hath sworn and will not repent, Thou  
art a priest forever after the order of Melchisedec."  
Psa. 110:4.

A priest, in the only true sense, is a  
mediator between God and fallen creatures,  
the object of such mediation being  
to restore and establish harmony.

The office of the priest or mediator between  
God and man is to restore to perfection  
and consequent harmony with  
God, a whole race of beings condemned  
to death, and already dead or dying.  
Hence this priest must of necessity be  
"mighty to save". (Psa. 89:19.) He  
must have both the right and the power  
to recall the dead to life, and ability to  
instruct and discipline, and thus to lead  
every willing subject back to the perfect  
estate from which Adam, and the race  
through him, fell. To secure this right,  
he must first satisfy the demands of Justice,  
which required the extinction of the human  
race; and these demands of Justice  
could only be met by a corresponding sacrifice  
--a human life for a human life. The  
life of Adam, and all represented by him,  
could be redeemed by another perfect human  
being only. And so it was--"Since  
by man came death, by man came also  
the resurrection from the dead." (1 Cor. 15:21.)  
By the sacrifice of a perfect human  
existence, then, the right of the priest  
to restore is secured.

But beyond the right, or privilege, of  
restoring, the priest must have the power,  
and power would of necessity presuppose  
his own everlasting existence. He must  
have power to create, since to restore to  
being that which had completely lost existence,  
is to re-create it, and is a greater  
work even than the first creation; he must  
also have perfect knowledge, both of  
God's requirements and of human necessities,  
as well as perfect ability, to guide  
a race so destitute, back to the glorious  
heights of perfection and blessed harmony

and communion with God.

What an office! Who would presume to assume such a title? It belongs really and only to Jehovah's Anointed. Even Jesus, "the Anointed one, did not glorify himself to become a High-Priest," but he has "been declared by God a High-Priest according to the order of Melchisedec." (Heb. 5:5,10, Diaglott.)

Jehovah honored him by inviting him to that position, and giving him all power to fill it.

In harmony with God's plan, not only has Jesus, his Anointed one, been chosen as the Chief, or High Priest, but the little flock, who follow him in sacrifice now, are called to be joint-heirs with him in the same honor. "If we suffer with him we shall also be glorified together." Jesus alone is the Priest, but when redeemed by his death and associated with him in sacrifice now, and in divine power hereafter, we are counted in with him, and together with him constitute the great

Prophet Priest and King promised, to liberate and bless the groaning creation--the Seed of promise.--Gen. 22:18; 28:14;

Gal. 3:29; Acts 3:20-23; Psa. 110:4.

From these considerations it should be plain to all that the real Priest is just as truly a King, in whose hand absolute power is vested. And in looking back to the types or illustrations God has given us, we find just such an illustration in Melchisedec, to whom we are cited as an illustration, both by the Psalmist and by the Apostle Paul (Psa. 110:4; Heb. 5:5,10.), who show that he was a priest upon his

R962 : page 6

throne. Illustrations of the Christ as a Priest are given in the Aaronic Priesthood, where the special features of the redemptive sacrifice are shadowed forth--its perfection, its completeness, its acceptableness, as also the share which the little flock has with him in that sacrifice.

Christ was not constituted a priest of the Aaronic order, that priesthood was only the type or figure. The Aaronic priesthood sprung from the tribe of Levi, while "our Lord (according to the flesh) sprung from the tribe of Judah, of which tribe Moses spake nothing concerning priesthood"; and the members of his body are chiefly chosen from among the Gentiles.

As a man, Jesus was not a priest, neither as men are the saints members of the royal priesthood, but as "new creatures" they shall hold and execute their office. Jesus as a "new creature," "partaker of the divine nature" (to which he was begotten at the time of his baptism), was the priest, and as a priest he offered up his perfect human nature an acceptable sacrifice to God. He consecrated or offered himself in sacrifice before he became the priest, but the anointing was necessary to enable him to accomplish the sacrifice as well as to apply its benefits to men. The human nature, when sacrificed, could do nothing more; it must remain a sacrifice forever; but the new nature, fully developed in the resurrection, has "all power in heaven and in earth."--Matt. 28:18.

The new nature (the priest) is not of the Aaronic order, it does not trace its lineage to any human source. This fact is strikingly typified in the priesthood of Melchisedec, whose lineage and death are not recorded. He was a priest without having inherited the office from his father or his mother--thus typifying Christ's priesthood, which came not of the lineage of the flesh, as did the Aaronic priesthood, which Israel thought to be the real. Neither was Melchisedec's death recorded, nor a successor named (Heb. 7:3 Diaglott), that thus might be typified the endlessness of Christ's priesthood. In this type the work of sacrifice is not shown, as he represents the Christ glorified and reigning, after the work of sacrifice has been completed, and the divine nature fully perfected.

In Heb. 7:4-10 Melchisedec is declared to be greater than Abraham, thus showing that the divine Christ will be greater, and therefore able to bless every "friend of God" on the human plane.

"Wherefore he [Christ] is able to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them." "For such a High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" [lifted higher than the highest--to the divine nature]. (Heb. 7:25,26.) And this blessed assurance of such a priest, so mighty to save, is confirmed unto us by the oath of Jehovah. (Heb. 7:21; Psa. 110:4.)

What strong consolation, then, may those have, who have fled to Jehovah's Anointed for refuge: "Jehovah has sworn, and will not repent. Thou art a priest forever after the order of (or typified by) Melchisedec." What believer, then, may not read his title clear to the promised restitution? and what justified one who has offered himself as a living sacrifice may not read his title clear to joint-heirship with the Head in that glorious anointed body. He is authorized and is able to save completely all that come unto God by him--of whatever plane, he can deliver them to perfection.

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus...for we have become associates of the Anointed, if indeed we hold fast the beginning of our confidence, firm to the end."--Heb. 3:1,14--Diaglott.

We conclude, then, that while the Aaronic priesthood furnishes typical illustrations of the sacrifices and sufferings of Christ and the blessings to follow, yet it did not completely illustrate the glorious, everlasting and unchangeable character of his priesthood during the Millennial age; and for this cause Melchisedec was presented as a type, that thus might be shown his glorious office of priest and king --a priest upon his throne. Here, too, the body of Christ is no longer shown as separate individuals, but as one, complete. In the work of sacrifice we have seen the head or chief priest and the under priests more or less separately sacrificing, as represented in Aaron and the under priests; but in the future glory all will unitedly share as represented in Melchisedec alone.

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R963 : page 6

#### MADE LIKE UNTO HIS BRETHREN. NO. 2.

In all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God--to make reconciliation for the sins of the people." --Heb. 2:17.

In our previous paper (in July TOWER) under this caption we showed, we trust

conclusively, that this passage of Scripture in no way signifies that our Lord was a sinner in any sense or in any degree, --neither the vilest of the vile, nor vile in the least degree, but that, as emphatically stated in Scriptures, he was holy, harmless, undefiled, separate from sinners. Now, we hope to show clearly in this paper what the above and kindred passages do teach.

Who are the "brethren" whom he was "like unto." Surely the Sodomites and antediluvians are not the "brethren" referred to; so he was not like unto them, and was not tempted like as they were. Nor are sinners of any age, of these "brethren" like unto whom our Lord was; nor was he tempted like unto any or all sinners. Our Lord himself tells us who are his brethren saying "Whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother." No sinner can measure up to this requirement; only the saints can fill the measure, and they, only by having their sins passed over, covered by Christ's meritorious sacrifice, and having their motives accepted now, through Christ, as instead of their actual works. Only these, in whom the righteousness of the law is reckoned as fulfilled through Christ--who walk not after the flesh, but after the spirit, fully consecrated to God, are the brethren of Christ, brethren, too, whom he declares he is not ashamed to own, --brethren of holy desires, justified and sanctified.

Like unto these our Lord was, and like unto these he was tempted i.e., tested, tried, and proved obedient to his covenant of consecration.

He was not tempted with the depraved tastes and desires of a drunkard or dissolute person, nor with the besetments and frivolities of present day "society," nor with wealth, nor with the perplexing annoyances of a parent, nor in a thousand other ways that men and women are perplexed and annoyed; but he was tempted or tested in all points like as we, the consecrated, are tested. Thus: We as followers in his footsteps find three points from which our covenant of self-sacrifice is tested--the world, the flesh and the devil --and so did our Lord.

"The world" tests us by presenting opportunities for the use of our faculties

and talents which are good, and right, sometimes benevolent and grand, and often more in sympathy with our human wisdom and tastes than God's plan which we have covenanted to follow. It is not only difficult to ignore and overcome the thousands of besetments from this source, but the greater the talents and the more nearly perfect the individual, the severer the test; because the clearer the head, the better and more benevolent the plans conceived of; and the greater the ability for executing those plans, the more difficult it will be to set them utterly aside and act merely as the tool of another--God's tool.

"The flesh," or earthly desires, here comes in--not in us "his brethren" desires to do evil of any sort (for none of "his brethren" have pleasure in sin,)

R964 : page 6

but desires to do good of an earthly sort, congenial to the laudable tastes and ambitions of perfect men and women, to use time and talent in such a way as would afford pleasure and comfort and worldly approval and praise, rather than in a way to cost sacrifice of worldly praise and ease and comfort, in being "crucified to the world," its aims and rewards.

"The devil" (we use this word devil to represent not only the being called Satan but evil influences started originally by his temptation in Eden,) takes advantage of the attractions of earthly things for our (consecrated) flesh and uses his influence against us powerfully. He operates through various agencies, and sometimes in opposite directions, to hinder the consecrated; and he is permitted to do so, to test those running for the prize and to make manifest the "overcomers"--the body of Christ. He rules the world in general, but not the "brethren." These he recognizes as opponents, whom he would deceive, ensnare, and hinder in their race, and he will succeed in doing so with all except a little flock, the "brethren" who, like their Lord, and by his aid, will overcome.

To deceive the consecrated, he must counterfeit the true consecration, and get them to feel satisfied by some outward forms and ceremonies, united to benevolent worldliness, which will gratify the flesh instead of crucifying it. How skillfully

the adversary has operated to carry out this plan, we all know. Great systems, each claiming to be the church--yet composed almost entirely of the unconsecrated, and in great part of unbelievers, full of the spirit--the plans, ideas and dispositions --of the world, full of pride and very unchristlike, have been organized to suit every shade and degree of spiritual derangement, each posing before the world as "the little flock" of overcomers, crucified with Christ. Those only who are free from these systems, standing fast in the liberty wherewith Christ hath made them free, can see the hollowness and falsity of such claims. These can see that not one of these human systems is "the church of the first born ones whose names are written in heaven," though some of the members of that true church are bound in those systems. Such can see, too, the absurdity of supposing that all of these various "bodies", with their various heads, and various and contradictory faiths and baptisms, can be the one body whose only head or Lord is Christ, whose only faith is that once delivered to the saints--the Bible --whose baptism is into Christ and into his death.

But many are deceived by these immense sectarian systems which Satan, by operating in harmony with the spirit of the world and the flesh, has succeeded in getting many of the truly consecrated to organize and uphold. Such feel continually opposed to the methods of these systems, and realize that their spiritual natures are not fed and are not growing, and see that the descriptions of his church given by its Head does not fit these systems, when he declared it would be a "little flock," despised and rejected by the world, reviled because of its faithfulness to his word. But they are overawed by the greatness of their systems, and by the influence of the world, and by their respect for the word of men, and by the honor they have one of another, so that they find it impossible to accept of God's Word only, and His approval only, and of a membership only in the church written in heaven, but ignored and despised on earth.

Such are the temptations, tests, or besetments of the "brethren;" and the Master was tempted or beset or tested by the same. If the world offers opportunity

to us for doing good with our limited talents, energies and ambitions, and our known likelihood to miscalculate, etc., what must have been the temptation to the perfect "man Christ Jesus" with sound judgment as to what would be practicable and what he could accomplish in the way of moral, social and political reforms for the world. Thus his flesh (holy, harmless and undefiled) would powerfully draw him toward that course which would be in harmony with its judgment and plan of well-doing, and draw away from the total surrender of those plans, talents and powers, which the Father's Word mapped out.

[Our Lord evidently was guided as to the Father's will concerning him and his work on earth by the prophetic Scriptures and the Mosaic types--just as we are, though seen by him with a clearer, a perfect mental vision, instead of which we, his "brethren," have his and the apostles words and examples to aid us.]

Our Lord also was tested and proved by religious systems--"like as we are." Judaism, with its various sects, Pharisees, Sadducees, etc., was in the very zenith of its glory as a religious system. Its laws had been made doubly strict, its votaries fasted two days in the week, made long prayers, and gave much alms to the poor. As a religious system it was very zealous, compassing sea and land in missionary efforts (Matt. 23:15.) and not without success, for the whole civilized world was beginning to respect it; and to its holy feasts came yearly devout men out of every nation (Acts 2:9) --Parthians, Medes, Elamites, dwellers in Mesopotamia, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Egypt, Lybia, Cyrene, Rome, Crete, and Arabia. It was gaining favor with men of influence in the world, who not infrequently built and donated synagogues for divine worship and even the ungodly king Herod had built them a Temple which in magnificence far surpassed that of Solomon. Here, then, stood a great temptation: none could see more clearly than our Lord how easily, with his perfect power, he could have associated himself with the great ones of that system, soon have made himself their leader, and then have spread the influence of that religious empire over the world, gradually bringing about social and political reforms and greatly blessing the world. How

thorough a crucifixion of the flesh it implied when he deliberately set aside all these positive, grand opportunities of doing good, to accept of another, the Father's plan, the full out-working of which he evidently could not at first see. But our Lord knew that the way it was written in the Law and the prophets, was the way God had designed the work of blessing the world should be accomplished, and that if he would be acceptable with the Father as the one who was to do the blessing, he must follow the Father's plan, and fulfill

R964 : page 7

all that was written in the Law and the prophets concerning the Anointed. He knew that though it was written that Messiah should be great, and reign, and bless, it was also written, that first, he must be despised and rejected by those who could appreciate neither the Father's plan nor his obedience to that plan, and that he must die to redeem men before he could have the right to permanently bless them. (Isa. 53.) And he bowed to the plan of Jehovah; crucifying his own gracious plans he meekly obeyed, even unto death--even the death of the cross.

Here, then, we recognize the Lord's "brethren"--those who seek, love, and do the will of the Father in heaven, in preference to their own. Here we see how he was tested in all points like as we are, yet without yielding--without sin. Our Lord, holy, harmless, undefiled, was like unto these, his justified, sanctified "brethren," who in him and through him are also recognized by the Father as holy, harmless, undefiled, and separate from sinners.

That this is the correct understanding of the Apostle's words is proved by the verses preceding the text we are examining: (Heb. 2:11-13.) "For both he that sanctifieth and they who are sanctified are all of one, for which cause he is not ashamed to call THEM brethren: Saying [as it was prophetically written], "I will declare thy name unto my brethren; in the midst of the church [the "little flock"] will I sing praise unto thee." And again "I [the entire head and body--one] will put my trust in him." And again, Behold, I and the children which God hath given me.

So, then, argues the apostle, our Lord's

mission into the world was to save those whom God foresaw would accept of his favor, and become children of God. These were all under sentence of death, and therefore Christ became a man, partook of flesh and blood (human nature). But he partook not of its depravity and imperfections. To have done so would have frustrated the design of his coming; for the Apostle declares that he partook of our human nature in order that by his DEATH he might break the power (authority or control) of death and release these foreseen children of God and bring them into life, that through these, in turn, in the coming age, all might be blessed.

Yes, dear "brethren," our Head, our Lord, was perfect as a man and gave a perfect sacrifice, without spot or blemish, for our sins, and not for ours only, but also for the sins of the whole world; and as our blemishes were laid upon him and he bore our sins in his own body on the tree, so his perfections were imputed to us so that we bear his righteousness. He, the holy, the pure one, was made a sin offering on our behalf, in order that we might be made the righteousness of God in him.

2 Cor. 5:21, Diaglott.

For such an high priest, holy, harmless, separate from sinners, became us [suited us, was necessary for us]. He was tempted in all points like as WE ARE, and is able to sympathize with and assist us in our efforts to be dead to every worldly ambition, and alive only to the will of God. Wherefore, let us go to him in confidence and trust his every direction as to every step of the way; for he will not suffer [permit] us to be tempted above that we are able to withstand, but will provide a way of escape. (1 Cor. 10:13.) Trust him, then, unflinchingly, confidently, and do your part as far as you are able, assured that you shall not be tried further.

"Wherefore, holy brethren, partakers [with Christ Jesus] of the heavenly calling, consider [think of, notice carefully] the Apostle and High Priest, of our profession, Christ Jesus, who was faithful."

R965 : page 7

(Heb. 3:1-2.) Consider the necessity of his being tested before being so highly exalted, and you will not wonder

that you as partakers of the same "high," "heavenly calling" should be severely tried to prove faithfulness to God's word and plan, that you may be worthy to share in his glory. Consider that though your Master was perfect before he became a man, and perfect as a man, yet before being so highly exalted as he now is, it was proper that he should be tested to perfection, to the last degree (Heb. 2:10); that when he shall command obedience of all to Jehovah, it will not be possible for him to demand more of any, than he would and did himself yield to the Father. Thus the already perfect, sinless, holy, "man Christ Jesus" was proved worthy of, or perfected for, the divine nature and great exaltation, upon which he entered fully at his resurrection.

Rejoice, "holy brethren:" our Lord's obedience and his aid provided us, insures our victory, if like Paul we "press along the line [marked out by our Head and Fore-runner] toward the prize of our high-calling which is of God, through Christ Jesus our Lord." He was tempted like as we are, and will succor us, and is not ashamed to call us "brethren."

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R965 : page 7

#### IS LIFE A GIFT OR A PURCHASE?

A Brother writing us asks: If Christ Jesus our Lord, as our ransom or substitute, bought us and all our rights to life, how shall we understand the Scriptural statement that "The gift of God is eternal life?" If a purchase for us by Jesus, how can it be a gift of God? or vice versa, If a gift of God, how can we say that Jesus purchased it for us?

We reply: It is just such short sighted reasoning that is causing the general sectarian confusion on all Bible doctrines --the setting of one Bible doctrine against another, instead of seeking to see in what way they harmonize. Now, the brother cannot question that the Bible does teach clearly that the wages of man's sin was death, and that it passed upon all, and that Christ DIED for our sins, and hence paid our penalty. Nor, can he contradict the Lord when he says that He came into

the world that he might give his life a ransom (a price) for many lives (Matt. 20:28); nor the apostle Paul when he says that Christ Jesus gave himself a ransom [Greek, a corresponding price] for all (1 Tim. 2:6), nor Peter when he says that Christ purchased us with his own precious blood. (Acts 20:28; 1 Pet. 1:18,19.) But our brother seems to think that all these very exact statements and many more, as well as all the typical sacrifices of the Jewish Age, are all opposed, contradicted and upset by the one text he quotes, that "the gift of God is eternal life."

Our brother errs in this; for these are not contradictory: he has merely misquoted the last text and omitted the part which shows the harmony between this and the others which he thought it contradicted. Now see: "The wages of sin is death, but the gift of God is eternal life through JESUS CHRIST OUR LORD."

God has no gifts for sinners, but stands pledged to pay to such, the wages of sin, which is death. Our Lord Jesus, by becoming our substitute, ransomed us from the wages of original sin, and brought us into that harmony where we could receive from God, not the wages of Adam's sin, but the gift of everlasting life. So far as men are concerned, the gift of life and forgiveness of sins is as directly of the Father as though our Lord had not redeemed us. But in order that we may have full confidence in our heavenly Father, he explains to us the process and philosophy of the redemptive plan, by which he remains just and maintains his just laws, which condemn sinners to death, and yet has provided a way for justifying the sinner, releasing him from the just penalty and granting him life--through Jesus Christ, our Lord.

Notice some other statements of this same Apostle in this same epistle, regarding other favors of God conveyed to the sinner through his Redeemer, and in no other way. For instance:--

"We have peace with God THROUGH our Lord Jesus Christ."--Rom. 5:11.

"That as sin reigned unto death, even so might favor reign through righteousness, unto eternal life by [THROUGH] Jesus Christ our Lord."--Rom. 5:21.

"Reckon ye also yourselves to be dead indeed unto sin, but alive unto God THROUGH

Jesus Christ our Lord."--Rom. 6:11.

"For the wages of sin is death, but the gift of God is eternal life THROUGH Jesus Christ our Lord."--Rom. 6:23.

Every divine favor is granted in and THROUGH Christ.--"He is Lord (master, owner,) of all." All things are of the Father even as all things are by or THROUGH THE SON.--1 Cor. 8:6.

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R965 : page 7

#### UNSUCCESSFUL WORKERS.

Desponding Christians do not make successful workers or valiant soldiers. "Feeble-Hearts," and "Ready-to-Halts," and "Little-Faiths" win no battles, and wear no crowns. They are so occupied with themselves, with their own experiences their own evidences, their changing moods and feelings, that they have no time for manly, noble service. They are so busy in trying to perform "acts of faith"; and having performed them, they are so intent upon analyzing them, in order to ascertain whether they be all of the exact quality or quantity which will recommend them to God, that they leave no space for "joy in blessing," and no room for the free, large-hearted labor which such joy cannot fail to lead to. Tossed up and down on the waves of unbelief and fear, they have no heart to work. Shutting their eyes against the light, they grope their way uncertainly, and cannot run the race. Afraid to believe, but not afraid to doubt; afraid to trust, but not afraid to distrust; doubting themselves, and making that a reason for doubting God; putting away peace, and giving full scope to gloom; refusing light, but letting darkness reign within them; they are not in a condition to do hard work --nay, to do any work at all. Strength comes from joy, and of that joy they have none. They refuse both food and medicine, and they become lean and sickly. They are fitter for the hospital than for the battle-field. They seem, too, to get more and more emaciated, though the food provided is abundant. Laboring under what physicians call atrophy, the more they eat the less they seem to be fed.--Bonar.

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R965 : page 7

#### THE MORNING COMETH.

It is a self-evident truth that the age of doctrinal uniformity has gone past; equally obvious that no doctrinal platform whatsoever, however comprehensive and liberal, can serve as the gathering-place of deep, profound, and Christ-like thinkers. This raises an issue at once threatening evil and disorder, and yet prophetic of good and harmony. The only truth capable of bringing about a reconciliation of divergent opinions, or which will help to spread genuine charity, is that there is a church forming within all churches, and in the minds of all true and noble thinkers, disclosing to all true minds higher views of truth than the sects can any of them hold, and imparting to all intellects that turn to the Lord, a life which the sects as such cannot give; that the Lord Jesus Christ is coming nearer and nearer in spirit, and that this energy is creating a new thought, and an entirely new affection among men; that this spirit is not evolving a new sect or ecclesiasticism to which men point and say, Lo! here, or Lo! there; it is a quickened spirit from the Lord, and out of that spirit a new theology will arise, more reverent, more heavenly and practical, before which the old scragged dogmas will melt off and fall away.--Progressionist.

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R967 : page 7

#### THE LAMB OF GOD APPROVED FOR SACRIFICE.

"Behold the Lamb of God, which taketh away the sin of the world."--John 1:29.

"We are reminded that he is THE SPOTLESS LAMB--a lamb without blemish and without spot. Now I need not remind you who are at all familiar with the Old Testament history, how important it was that the lamb that was offered up should be without blemish. So vital was this, that it was required that the priest who was appointed for that purpose should

carefully inspect the victim that had been selected, to be sure that there was no blemish in it, and then seal it with the Temple seal, in token that it was fit for sacrifice and for food; and now we find our Lord Jesus Christ taking up the thought, and saying, "Labor not for the meat that perisheth, but for that meat that endureth unto everlasting life, which the Son of man shall give unto you; for him hath God the Father sealed." On the banks of the Jordan, the heavens opened, and the Spirit descended like a dove, and rested upon him, and God spoke saying, "This is my beloved Son, in whom I am well pleased."--A. J. Gordon.

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R988 : page 7

THE OLD Pharisees rejected Jesus because He taught men that God's plans of grace were wider than they had believed them to be. The Gentiles, the outcasts, the whole world of humanity, was included in them. The Pharisees believed that the Jews, and especially their own sect, had a monopoly of the grace of God. It is strange how this old spirit of human nature comes out in our day. Many in the church seem to be just as averse to any view of the gospel which widens its scope beyond the narrow lines in which they have conceived of it. The idea that there can be any blessing in it for the countless masses of the dead who passed out of life before Christ came, or who have since died with no knowledge of Him, is something they cannot admit. Nor have they an ear for any interpretations of Scripture which do not pass current in their sect, or which bring within the scope of God's love and blessing those whom they have always regarded as outside of His covenant. Men love to think that they belong to that favored class who have a monopoly of both the truth and the grace of God.--Words of Reconciliation.

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R965 : page 7

BABYLON'S NEW SUBURBS.

## THE PUBLIC SCHOOLS.

NEWFOUNDLAND has adopted the system urged by Catholics in this country and divided its school money among the religious denominations in proportion to their numbers. The total sum is \$96,065. Of this, again divided, the church of England's share will be \$32,138, the Methodists' \$24,488, while something over \$1,000 goes to other sects, the Baptists getting the least, their share being only \$29.

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R967 : page 8

"K. OF L." BREAKING UP.

## POWDERLY'S REPLY TO THE ASSERTION.

We are breaking up as the plowman breaks up the soil for the sowing of new seed; we are breaking up old traditions; we are breaking up hereditary rights and planting everywhere the seed of universal rights; we are breaking up the idea that money makes the man and not moral worth; we are breaking up the idea that might makes right; we are breaking up the idea that legislation is alone for the rich; we are breaking up the idea that Congress of the United States must be run by millionaires for the benefit of millionaires; we are breaking up the idea that a few men may hold millions of acres of untilled land while other men starve for want of one acre; we are breaking up the practice of putting the labor of criminals into competition with honest labor and starving it to death; we are breaking up the practice of importing ignorance bred of monarchy and dynamite, in order to deprecate intelligent skilled labor at home; we are breaking up the practice of employing the little children in factories, thus breeding a race deformed, ignorant, and profligate; we are breaking up the idea that a man who works with his hands has need neither of education nor of civilizing refinements; we are breaking up the idea that the accident of sex puts one-half of the human race beyond the pale of Constitutional rights; we are breaking up the practice of paying woman one-third the wages paid man, simply because she is a

woman; we are breaking up the idea that  
a man may debauch an infant girl and  
shield himself from the penalty behind a law  
which he himself has made; we are breaking  
up ignorance, intemperance, crime and  
oppression of whatever character and  
wherever found. Yes, the Knights of  
Labor are breaking up, and they will  
continue their appointed works of breaking  
up until universal rights shall prevail;  
and while they may not bring in the Millennium  
they will do their part in the  
evolution of moral forces that are working  
for the emancipation of the race.--T. V.  
Powderly.

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R966 : page 8

#### WORLDLY PLEASURES.

Bradford Co., Pa.

DEAR. BRO. RUSSELL:--MILLENNIAL  
DAWN received, many thanks. If you can  
find time would very much like an answer  
to the following question.

Could any one who had not the Holy  
Spirit take your book and read it and understand  
it? Would any one care for  
those things if they did not have the  
Spirit? You think, do you not, that any  
one who desires to do the will of the  
Father no matter what it may cost, is begotten  
of the Spirit? that this mind to  
do his will is the DIVINE MIND and is the  
"earnest of our inheritance". If you can  
get time please answer.

Should I sacrifice everything--all the  
innocent pleasures of my home life, or  
could I enjoy such things as come to me  
which do not seem to be wrong and in  
which I may be happy. I wish to do the  
Lord's will in all things, so far as it is  
made known to me.

Do you think I can say that God is revealing  
his will, his plan, through your  
works? or if I had his Spirit should I be able  
to take up the Bible and understand it all?

Yours in hope of being one of the  
"overcomers," MRS. W. L. M\_\_\_\_\_.

[DEAR SISTER:--It is my judgment that  
the evidences you mention are sufficient to  
identify you with the spiritual children of  
God. If you appreciate those things

which are above, so that your affections are centered on the heavenly things in preference to the earthly, and to such an extent as to lead you to sacrifice earthly things, then I would judge that you are not of the earthly class, but that you are begotten to a higher nature through the word of divine truth.

Now keep your eye of faith fixed on the prize of your high calling which is of God through Christ, and carry out your consecration faithfully and thus make your election sure.

If you were on the natural (human) plane, you might still take pleasure and delight in learning God's great plan as all the world shall, by and by. But your hopes, ambitions and aspirations would still be earthly. The prospect of the earthly glory would be your delight, although aware of the higher spiritual glory.

Not all of those begotten of the Spirit are able to understand the Scriptures without assistance, but such can do so by assistance which others cannot accept of. God has always raised up some in the church, in every age, to be teachers and helpers of others,

R967 : page 8

to bring forth from his storehouse of truth "meat in due season," "things new and old." Call to mind an article in the TOWER of March, '85, "If the whole body were an eye." Every member of the body of Christ has not the same office of service, but every member has some ministry (service) to perform for the benefit of other members.

It is not wrong but right to examine yourself in the light of God's Word to determine what part you are to take in his plan. The test as to pleasures is not as you suppose; if entirely crucified the doing of the will of God will afford you greatest pleasure. The saints are never miserable though others would often be if in their places without their hopes and aspirations. It is a part of God's will that we do a reasonable share to make others happy, only, moderation must govern and in this as in all things we must seek to honor our Master and his principles, while not neglecting other duties and privileges.

May the Lord bless you and give you

grace to endure hardness as a good  
soldier.--EDITOR.]

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R966 : page 8

DAWN VOL. II. WANTED.

Janesville, Wis., May 7, 1887.

TOWER PUB. CO., GENTLEMEN:--I  
have finished reading "M. DAWN," Vol. I.

Evidently this is a work of too great  
importance to be left incomplete. It is  
also one of such interest to those who are  
interested, that (speaking as one) we would  
prefer the ideas to be included in volume  
II. in a rough dress and without the polish  
of the well rounded sentences which characterize  
Vol. I. rather than wait a single day  
longer than is absolutely necessary--and  
trust to time and opportunity for the  
author to do the polishing on a second  
or subsequent edition.

Will you kindly let me know where,  
and the very first moment when, Vol. II.  
can be procured.

Very Truly Yours, WM. W\_\_\_\_\_.

[We are glad to learn through this and  
sother means that the truth is finding the  
truth-hungry and causing their hearts to  
rejoice in hope of the glorious outcome of  
the great divine plan of the ages. Vol. II.  
of MILLENNIAL DAWN will be pushed as  
rapidly as limited opportunities will permit.  
We hope to have it out early in  
1888. Meantime let a thorough acquaintance  
with the plan of God and its Bible evidences  
prepare the way for the stronger  
meat of Vol. II. which will further establish  
the truth upon a chronological basis,  
showing how the great clock of the ages  
marks with wonderful precision the exact  
time for every advance step in the great  
plan of the ages.--EDITOR.]

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"HE WHO has learned to seek nothing  
but the will of God shall always find what  
he seeks."

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BROTHER BOWMAN writes as follows:--

Moultrie Co., S.C.

MY DEAR BROTHER RUSSELL:--Having spent part of the winter and the early spring in the city of Wilmington and three or four counties in N.C. in preaching the grand and glorious truths set forth in the (incomparable) MILLENNIAL DAWN, I am now here staying with one of my sons, where I expect to remain the balance of the summer. The greatest opposition I meet with in proclaiming these truths is from Second Advent preachers. O how strange! I am the first man that ever preached Second Advent doctrines in S. Carolina, and now because I have taken, as I conscientiously believe, another step in advance, I am branded the second time as a heretic. Well, be it so. The good Lord be praised. Wherever I go the people receive me and these truths with gladness. If I live until next September, I will be 78 years old; so you see what I do must be done quickly. Please send me here some reading matter for distribution. If I had a dollar in the world, I would send it to you. May a holy God bless you and your dear wife in the great work you have undertaken. I am yours in giving all for Jesus and his glory.

PEYTON G. BOWMAN.

[DEAR BROTHER B.:--I well remember hearing you speak as a champion of Second Adventism in Philadelphia, Pa., about twelve years ago. You had come among them from the Baptists, I think. I then thought you honest, and longed to have you see "the way of God more perfectly" and afterward I sent sample TOWERS to your address. I am glad to note your present clearness and zeal. Surely our Lord's words are fulfilled to each and all: --"If any man will do my Father's will, he shall know of the doctrine."

Though old, you have a strong constitution Brother, and the Master is able to sustain it in his service. I therefore suggest to you the sale of paper bound DAWNS throughout southern cities and towns. The "expense allowance" will pay your way, and as one brother writes, so you can say to yourself: "If I can sell 100 books per week that is preaching 16 sermons to 100 people counting each chapter a sermon." May the Lord richly bless and use you in the present "harvest" work, is my prayer.--ED.]

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R966 : page 8

A BAPTIST Brother writes:--

DEAR BROTHER RUSSELL:--Enclosed is one dollar for TOWER for this year and please send me two copies of M. DAWN, paper covers. There are some excellent things in DAWN, but to my mind some chaff as well as wheat.

I appreciate your writings. I am pastor of a Baptist church. You do not quite understand the Baptist freedom and privilege. I preach the truths your paper contains, and am not hindered from doing so by my congregation, and I am under no other earthly jurisdiction. You seem to think, a Baptist church is a monarchy. It is not so. Yours truly, W. C\_\_\_\_\_.

[DEAR BROTHER:--We greet you, glad indeed to learn of your liberty. I am well aware that Baptist churches are independent, in the sense of not being under the control of Conferences and Presbyteries. I know, too, that once they occupied the same position that we hold regarding the division of God's people into sects by names and formulated creeds outside the Bible, and that the name "Baptist" was attached to them slurringly by their enemies, while they, as we do now, simply called themselves Christians.

But, dear Brother, I also know that today the liberty of Baptists is in name mainly; for they follow closely the practices of other sects except in the matter of immersion. If you have come across a company of people among them, who will "endure sound doctrine," and to whom you do not shun "to declare the whole counsel of God," you have certainly come across a rarity, or else have been a very faithful and successful pastor whose flock is highly favored. What a power such a church should be--full of zeal and of the spirit of truth.

If such is your church, it is a proper Christian, earthly organization, but no more. It is still true, that the real church, the body of Christ, is only that whose names are written in heaven, and whose only name is Christian. Of this however

be assured, that unless your congregation consists of overcoming saints only, there will ere long come divisions produced by your faithful presentation of the truth, because we are in the "harvest," the separating time. And the more advanced your teachings, and your people, the sooner will come the separation by the sickle of truth. Thrust in the sickle for the harvest is come.

As for not seeing eye to eye with the Editor of the TOWER on every point, I would say: We do not limit our recognition of the Brotherhood thus. We recognize every believer in the ransom living a moral life, as a justified child of God: and every such one who went further and in the acceptable time presented himself a sacrifice and was baptized into the body of Christ by being baptized into his death, we recognize as a fellow-member and joint-heir in "the body of Christ"--the church, the little flock. As such fellow-members we are all growing in grace and knowledge, building one another up continually. But we believe the time is near, if not present, when all such may and should see eye to eye--for the set time to favor Zion has come. The thought of some that "of course" we cannot see alike and have unmixed truth, is often a fruitful cause of stumbling over plain clear truths.  
--EDITOR.]

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R968 : page 1

VOL. IX. PITTSBURGH, PA., SEPTEMBER, 1887. NO. 1.

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R967 : page 1

#### HINTS ON SELLING DAWN.

Any one desirous of engaging in the spread of the truth can find grand opportunities and plenty of them, selling paper-bound DAWN, VOL. I. The present price, 25 cents, brings it within the reach of all. We state again that ten cents per copy is allowed for expenses out of the Tract Fund. According to your zeal, faith and talents united, will be your success. Take your sample book and make a trial before ordering books. For particulars of how to succeed in selling DAWN, write to us for a copy of our Hints to MILLENNIAL DAWN Canvassers, just printed. It will be sent free by mail.

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#### MISSIONARY ENVELOPES.

Another plan for spreading the "glad tidings" has been conceived. It is to print some pointed Scripture passages briefly showing our glorious hope, across the face of an envelope at the top, leaving plenty of room for addressing and stamps, and on the back of same some friendly mentions of MILLENNIAL DAWN.

The suggestion is that if all our readers used envelopes printed thus for their correspondence, it would call the attention of thousands to the "blessed hope," which fills our hearts, and to the book which presented that hope, briefly, strikingly, and often more effectively than any other tract or paper would do, and without extra cost to you, by the plan we have arranged.

Buying and printing envelopes in quantities, we can pay postage to you and all expenses, and sell them at a lower rate than you could buy them for blank, in small quantities. We can supply you at 35 cts. a hundred, or 300 for one dollar, postage or expressage prepaid. And for any one wanting 2,000 at a time, we will print a neat small business card in the

corner below the above mentioned Scripture texts, without extra charge, i.e., 2,000 for six dollars (\$6.00) expressage prepaid. Cash in advance must accompany all orders, as it will busy us to attend to the extra work, without trouble and worry about accounts and collections.

In this way those at home also, can find room to do something in the harvest field, can help spread the good tidings of great joy, and bring it before the eyes of thousands. And if brethren in business will adopt the plan, hundreds of thousands of these messengers may soon be running to and fro through the earth and knowledge be increased thereby. We can offer no variety--they will be full sized No. 6 Envelopes, of either a green or blue tint. We need not say to you that they will be neat and respectable.

Less than 100 we do not care to sell, as the time consumed does not justify; hence we say, Less than 100 will be one cent each. Address orders to TOWER PUBLISH CO., Allegheny, Pa., U.S.A.

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R968 : page 1

#### VIEW FROM THE TOWER.

"Watchman, What of the night? The morning cometh, and also the night."

Our last "VIEW" scanned the advantages of the present over all past time, to the consecrated child of God, both for his own up-building and for preaching the glad tidings to others; but now we look beyond the present, into the future. We see beyond, the brightness of the Millennial Day whose dawn-streaks may even now be seen as we look from the WATCH TOWER in the right direction. We know that there the Sun of Righteousness, with healing in its beams, shall ultimately dispel all darkness--every error and wrong; but between the present comparatively favorable hour, though it is not without its difficulties, and that coming time of unhindered righteousness, what may we expect? Will it continue to be as favorable for study and helps as the present, or more so, or less so? Will it be favorable as the present for labor in the vineyard,

or more or less favorable? That is the query now.

We have no desire to draw a dark picture; we prefer rather to think of and point out the glory to follow, the joys of the grand incoming Millennial Day, than the afflictions and discouragements of the nearer future, which precedes full sunrise.

But it is necessary as a portion of "meat in due season," that the saints should be at least in a measure forewarned of impending events, that when they come to pass they may not be alarmed or disheartened, but being fore-armed may know how to meet them; and also that they may more fully appreciate the blessings of the present, so as to most diligently "Work while it is called day, for the night [a much darker time in comparison with the present, which is called day,] cometh wherein no man CAN WORK." Though the Watchman proclaims to the inquirer that the Millennial morning cometh, he should also forewarn of the approaching night between, darker than the present.

The Apostle asserts that "The time will come when they will not endure sound doctrine." (2 Tim. 4:3.) He speaks of the general or nominal Church, which in our day includes "all sorts" of what a prominent Methodist Bishop has styled "the ring-streaked and speckled of Christendom." While this is true now in the same sense that it has been true for centuries, is it not to have a more forcible and clear fulfillment future? It is true now that the Church nominal will not endure preachers who ignore their creeds and "preach the Word," the "whole counsel [plan] of God;" but having "itching ears" they love human speculations on evolution, and philosophies falsely so called, rather than the Word of God, which to them, seems old and unrefreshing; for none get the refreshing "meat in due season" from the Word, except those who possess its spirit and are walking in obedience to its light. And yet because they cannot hinder it, they endure the sound doctrine to some extent--to an extent far beyond what Rome in her palmy days would have endured. Men have been burned at the stake, imprisoned, etc., for expressing truths with far less force and plainness than is used in the TOWER.

Just before the words we are considering (2 Tim. 4:3), the Apostle refers directly to the perilous times of the last days of this age, (Chap. 3:1-13), pointing out its high minded, pleasure-loving and good-despising characteristics, with its formalism, covetousness, pride and unthankfulness; and declares that (in the church) Evil men and leaders-astray (from the truth) shall grow worse and worse, deceiving others and being deceived themselves by their sophistries. And since the Apostle was thinking and writing specially about the last days, and not about the middle ages, we are surely justified in querying whether a time may not be but a short distance before us, when sound doctrine will not be endured, or permitted, to any degree in the "last days."

While it is true now, to a large extent, that none are permitted to buy or sell [trade in the truth] in the common marts or synagogues, except those who have the mark of the beast or the number of his name, (Rev. 13:17) yet we manage to do considerable trading outside--among the people. And the question is, May not this statement of the Revelator mean still more than our present experience, and like the Apostle Paul's statement imply that a time will come in the last days, in which sound doctrine will not be endured at all?

In back numbers of the TOWER, we have shown that the true Church, while in the flesh, is the antitypical Elias or Elijah, which introduces and prepares the way of the true Spiritual Church--the Christ in glory. We showed that the prophet Elijah's ministry was typical of the Church's ministry, and that his tribulations at the hand of Jezebel and her priests and Ahab, were typical of the persecutions of the true saints at the hand of the antitypical Jezebel, the false church --Rome, and her priests, and her husband --the Roman Empire etc., etc. We also showed that John the Baptist was another type of the Church in the flesh during this Gospel age, in that he fulfilled the work of the antitypical Elijah to the Jewish people, when the kingdom was offered them formally and figuratively at the first advent. John was called the Elias because he was another figure, as Elijah was, of the real Elijah, antitypical--the true church in the flesh. (Matt. 11:14.) So, then,

whatever we find in the life and experience of either Elijah or John, which seems to fit well to the experience of the Church, and to the testimony regarding her future earthly course, we are justified in recognizing as typical.

We shall not here refer at length to Elijah and the wonderful correspondence between his experience and that delineated in the Revelations, in which even his persecutor Jezebel is mentioned by name, and the application made of it to the Church's persecutor, nor to the exact correspondence of time there pointed out and the fulfillment of all these in the history of the true (not the nominal) Church. For this we refer you to your file of TOWERS. (See, Nov. '83.) We here draw your attention merely to the closing events of the lives of Elijah and John, as illustrative of what we may expect to be the closing events in the history of the "little flock" in the earthly condition--the true antitypical Elias which was to come, and whose failure to turn or convert the hearts of the world before the great Millennial day of the Lord, makes necessary the smiting of the earth with a curse (Mal. 3:23,24.) --the time of trouble such as was not since there was a nation, needful to prepare the world for the reign of the Prince of Peace.

Elijah passed from earthly scenes in a chariot of fire, representative of the spiritual glory and exaltation awaiting at the end of the earthly race course, those of the Church alive and remaining to the last; but we should also remember that it was by a whirlwind or storm-burst that he was taken away; and a storm is the symbol of trouble as much as the fiery chariot would be a figure of victory and glory in that trouble.

John the Baptist's closing experiences mark the trouble feature more clearly. Though he was not obeyed by the people (Matt. 17:12), they for a short time recognized him as a sincere man, a servant and prophet of God (Jno. 5:35), yet when he had announced Jesus as Messiah,

R968 : page 2

his work soon began to wane, as he had testified it should do, saying of Jesus, "He must increase, but I must decrease."

So it must be in the end of this age: the work of the John class or Elijah class, closes with the announcement that The Kingdom of Heaven is at hand, and the King is present. This is now being done; and strange to say the testimony is in almost the same words used by John, who declared: "There standeth one [present] among you whom you know not," "whose fan is in his hand, and he will thoroughly purge [cleanse] his [threshing] floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire" [in a time of trouble].--John 1:26; Matt. 3:12.

As John decreased--his work being done when this message was delivered --so the Church in the flesh must decrease when its last message is given, until the last member has laid down his consecrated life and passed beyond the veil into "glory" thenceforth to be a member of the glorious reigning Christ. As John said that Jesus must increase, so now that the real Kingdom is about to be established, we can confidently say, that the King is present, and that his kingdom must increase until it fills the earth. And, John's announcement of the "harvest" work--the gathering of the wheat, and the trouble coming upon the chaff, finds its parallel in the present time.

John's liberty was restrained soon after the delivery of this message announcing the present One and the work before him; he was cast into prison because he had reproved the king of improper union with a woman (Matt. 14:4); and though the faithful children of God have often pointed out that union between the church and the civil power was out of order, being in the Scriptures termed harlotry (Rev. 17:5), and though in great measure the world has separated from the churches, the union still exists and bids fair to increase; for the Scriptures seem to point out that in the time of trouble approaching, the churches, professedly virgins of Christ, will be on the side of and will be

R969 : page 2

united to the kings of the earth; and the true church like its prototype, John the Baptist, will be unpopular and restrained of liberty, because of faithfulness in opposing

and condemning this error.

In John's case and Elijah's, it was a woman that persecuted, a king acting as her agent and tool: with the true church it has been in the past, that which these symbolize, and doubtless will be so in the future--the nominal Church represented by a woman and civil government by a king. Not only does prophecy point out a closer union between these than at present exists, but common sense teaches us the same; for any one can see, that the principal lever by which the aristocratic classes rule the masses, is the superstition that God appointed these "great men," often both weak and vicious, to rule over them; and that to rebel against tyranny, and injustice, and to claim justice, liberty and equal right, is to oppose God's will. The church of Rome laid the foundation for this when she had power over the nations. She made and unmade kings and emperors, and claimed to do so as God's representative, and taught that when such were appointed, they reigned by divine authority.

Protestants followed in her footsteps and tacitly admitted these claims; and hence to-day Protestants and Catholics stand virtually pledged to the monarchies of Europe, and will be bound to deny the right of the people to redress their wrongs, or assume self-government, except by constitutional means, which is impossible, except in such countries as Great Britain, whose present liberal constitution whereby the majority of the people are able without violence to redress their wrongs, was gained by revolt against the autocratic power of their kings. (See, "Magna Charta" in English history.)

Not only so, but the coming struggle between the Aristocracy and the Masses of every civilized land, will be so peculiar, so unlike any former experience, that moderate, conservative, religiously and peaceably inclined people, fearing the utter wreck of society in chaos and anarchy, will naturally prefer monarchy, oppression and bondage, to anything certain to be worse. Hence such will side with church and empire, with wealth and aristocracy, in the general effort to repress and prevent that irrepressible conflict--"The battle of the great day of God Almighty."

Eventually almost the only exceptions

to this course, among the lovers of peace and true religion, will be such as ourselves, to whom the King of kings is pleased through his Word to reveal his plans (John 16:13), and who have full confidence in his wisdom and love, as well as in his power to make all things work out according to his prophetic promises.

Only such among the conservative, order-loving people as see the part which the coming social revolution must play in God's plan, in removing effete systems whose day is past, and in preparing the world by a great levelling process, for the Millennial reign of righteousness, will be able to comprehend the situation and to act accordingly. But these will be misunderstood, and their endeavors to point out the true state of the case, and the real and only remedy, will probably be interfered with by those who see not the grand outcome, and who because unwilling to submit their own wills, ideas and plans, are unable to see God's plans. When repressive, restrictive and coercive measures are thought to be necessary, such measures will probably include not only labor organizations and the organs which advocate their rights and wrongs, but probably such publications as point out the plan of God, and the real cause and only remedy for the great distress of the nations.

Yes, the time may not be far distant when repressive measures may be brought to bear against the TOWER, the MILLENNIAL DAWN, and against every efforts of the saints to spread the good news of the coming Kingdom, all on the plea that the general interests and the public welfare demand such a course.

Thus will be fulfilled the predictions of the second Psalm, and probably in the end with more bitterness than can now well be imagined, though it has been partially fulfilled already upon the Head of the body.--Acts 4:25-29.

The same necessity for restricting liberty on political and social questions, will probably be seen to apply equally to freedom of expression on religious questions, which really lies at the foundation of all liberty. It would not surprise us if a "strong government," a monarchy, would some day replace this present Great Republic; and it is entirely probable that a common standard of religious belief will be deemed

expedient and will be promulgated, to teach outside of which, will be treated and punished as a political offence. Such a persecution would not only furnish in the end or harvest of this age another parallel to the harvest of the Jewish age (Acts 4:10-13,23-30; 5:29-41; 11:19),

but would also give a wider and deeper meaning than we had before expected, to the words of the Apostles Paul and John, quoted at the beginning of this article, and to the typical illustration of the close of the earthly career of the true church, as represented in Elijah's whirlwind and John the Baptist's imprisonment and beheading.

Two lessons we may draw from this to advantage, whether future developments shall prove that we have read the prophetic testimony correctly or incorrectly, and they are these: First, we should be so prepared, so armed, and so thoroughly furnished with the invincible truth, that persecutions would move us only to greater zeal, and not lead us through surprise or fear to lower our standard, nor to surrender when the Kings of the earth stand up and with the religious rulers of the people are gathered against us and the truths to which God has granted us the privilege of witnessing, as his servants and ambassadors, to them who know us not, even as they knew not our Lord. (1 John 3:1.) Second, such reflections relative to the future, contrasted with the privileges of the present (See last month's VIEW) should serve to stimulate every consecrated child of God to make diligent use of the present grand harvest opportunities and privileges, remembering that "he that reapeth receiveth wages," as truly as they that planted and watered, and that now is pre-eminently a time for gathering fruit unto eternal life. The little quiet of the present favorable time, with its greater liberties and advantages in every way, is divinely arranged in order to the sealing of the true servants of God in their foreheads (intellectually).

--See Rev. 7:3.

The Master saith: "Work while it is called day; for the night cometh when no man can work." Ask yourself, What am I doing? Then lay aside weights and hindrances, and multiply your efforts. Be assured that if you are not a servant of the truth in some of the many ways now

open, you are unworthy of it, and will lose your hold on it, because now is the harvest, the sifting and separating time. Various things will tend to draw you away from the truth; fathers, mothers, sons and daughters, brothers and sisters will oppose and seek to separate you from the truth and its service. You must remember the Lord's words, that the "harvest" is not a time for peace, but on the contrary it will surely produce separation and alienations between true wheat and all else. See, and treasure up his words on this subject.--Matt. 10:30-39 and Luke 18:28-30.

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page 2

#### BROTHER HICKEY'S ANNIVERSARY.

Saratoga Co., N.Y., Aug. 23d, 1887,  
MY DEAR BRO. RUSSELL:--Grace unto you, and peace be multiplied! Surely, I have great joy and consolation in thy love, being refreshed by thee.

The August TOWER is a very precious and grateful supply of the satisfying food God so graciously permits you to dispense to the household of faith. Thank you for the very kind personal allusions. I know you meant all in love (including letter, though its publication was embarrassing). The articles from your pen are verily "meat in due season." And I am greatly rejoiced to learn that the number of harvesters is increasing; that their enthusiasm is so great; that the seal of divine approbation is so evidently set upon their efforts; and that each zealous worker seems to realize it, in his or her inner consciousness.

In my own case, I am frank in confessing that I believe that the prime object my Heavenly Father had in view in the severity of his dealings with me during the three months (just past) of physical suffering, was to bring me to see what is now manifestly my plain duty.

That is, to devote all the strength God gives me to the work of carrying to others and to as many as possible, that same blessed instrumentality which served to dispel the darkness from my own pathway, and to carry me forward and upward to such sublime heights of vantage ground, as to make me spurn forever anything and

everything that is of the earth earthy; and to so fill and sway and agitate my throbbing heart as to all but burst, it in the sudden and mighty inflow of the knowledge of the glory of the Lord; and to plunge me into such fathomless depths of the boundless ocean of God's love as to cause me to struggle and gasp, and--in my supreme joy, to wonder what possibilities there must be--can be, when we see face to face. God, I say, has been teaching me by exceedingly severe dealings that my bounden duty is "go and do likewise!" I can see very plainly now as I look back at the various stages of my sickness, how that God, in love permitted a severe and sudden attack when I thought I was gaining and began to plan for "my way." That happened so often, that at last my dull comprehension has been sharpened and I have answered my Master with a "Yea, Lord, thy servant heareth!"

And now my health improves every day and my strength increases, and instead of being called hence, as I delusively imagined I was to be, I was only being vigorously shaken up, to a realizing sense of what I ought, long ago, to have seen to be my very plain and bounden duty. Now it might be of some use to print some of this letter. For it might serve to arouse some other of the sickly ones to vigorous action in dispensing to others that which has blessed them beyond all power of expression. I came here two weeks ago last night, "a physical wreck;" the next day I dragged myself out in the heat and began to work. The result is, I have gained steadily with the thermometer "among the nineties," and can now work about six hours a day without very great fatigue.

Of course I have not done as well in point of numbers of DAWNS sold as some of the beloved brethren, (chief among them Bro. Adamson) whose letters in TOWER cheer and enthuse us. One reason probably is, it isn't in me, and another is, that there could probably be no less favorable spot chosen than this wicked, brilliant, flashing Summer resort. Still, I can sell from 10 to 15 daily notwithstanding all disadvantages of my still weak condition and the character of place and people. And I expect to reach yet many more per day elsewhere and in cooler weather. "Therefore, my beloved brethren, be ye

steadfast, unmoving, always abounding  
in the WORK of the Lord, forasmuch as ye  
know that your labor is not in vain in the  
Lord."

It is just one year this day since I wrote  
you of the great and unspeakable blessing  
God had so graciously sent me through  
that marvelous production, "MILLENNIAL  
DAWN: The Plan of the Ages." Its effect  
upon me after careful and prayerful study,  
and testing by the Standard of God's  
Word, was instantaneously revolutionary.

I know of no other instance of a conversion  
so sudden and complete, from  
gross error honestly embraced and its conclusions  
sincerely acted upon, to the joyous  
reception of the truth and hearty conformity  
to its requirements as far as light  
was given, excepting that of Saul on his  
way to Damascus. Though I doubt not  
there have been many other like turnings.

I withdrew from the body of the Presbyterian  
Clergy at the earliest opportunity,  
henceforth to know no name but  
Christ. Numerous predictions were made  
concerning me by friends, relatives, and  
former clerical associates. One was to  
the effect that I would soon go into infidelity;  
another, that I would lose my  
reason; another, that I would return to  
the fold of Orthodoxy and Calvinism.  
As to the first, Infidelity (unbelief), I am  
deeply sensible that my trust, my confidence,  
my faith in God and the precious  
truths of his Word, has grown and strengthened  
constantly. And this is not surprising,  
for it is in the very nature of things that  
increased knowledge of God and his Divine  
Revelation should inevitably bring  
increased belief. As to the mental status,  
my honest conviction is that the subject  
is much further removed from the condition  
of lunacy then when he was literally

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The continuation of this letter will be  
found on Page, 8.

page 8

Continued from Page, 2.

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crushed under the "burden of souls"

doomed to "eternal torment."

As to the last named prediction; am I  
a dog, that I should return to my vomit, or  
a sow, that I should return to my wallowing  
in the mire? Shall I return to the  
musty husks and polluted waters of former  
things, after revelling in broad fields  
of tender grass and drinking from crystal  
streams of living waters? Sooner would  
the eagle cleaving the blue expanse, return  
to the iron-barred cage of its former captivity.  
Surely the truth hath made me free!

The conviction that the best and only  
way to keep the blessing, and to increasingly  
realize its preciousness, is to give it  
out freely to others, deepens and strengthens  
daily. Accordingly I shall devote all  
the time, talents and energy God gives  
to proclaiming the "Glad Tidings" to as  
many others as I may be able to reach,  
and that through the same instrumentality  
by which I was reached: "MILLENNIAL  
DAWN--The Plan of the Ages," while  
this is so manifestly the work to be done.

I enclose a cheering letter from my  
Brooklyn Physician.

Affectionately and gratefully Your  
brother in Christ, S. I. HICKEY.

We give some extracts from the letter  
mentioned above:--

MY DEAR BRO. HICKEY:--Someway, in thinking  
about you, after I realized that you had gone  
and that I might not see you again face to face, I  
felt the truth of that old adage about "blessings  
brightening as they take their flight." I felt that I  
had suffered a dear friend to go away without  
talking to and with him about what was nearest his  
and my heart, those things for which you have  
suffered much reproach and contumely.

I had refused to listen to you, or had changed  
the subject whenever you had approached it, and  
my heart smote me. Thinking of this, I grieved a  
little over it, and in my grief I took up M. DAWN  
to learn more about it. I confess to you that I had  
not read the book through, I think I read the first  
three chapters, and then threw it aside. There  
were many good things in it which I could heartily  
accept even then--but the conclusions were what  
strangled me. I had heard the conclusions from  
you, but not the full course of reasoning and Scripture  
proof; and that reminds me of an error too  
often made: that of stating conclusions first, and so  
awakening such antagonism, that no subsequent argument  
will be effective. For instance, to state

that "there is no hell," or "there is probation after death," etc. With most people you may as well stop right there. I speak of it because at first you approached the subject in that way, though I doubt not you have learned better by this time. Now, as I have said, I have read "MILLENNIAL DAWN"--have just finished it, and I can truly say, I regard it as a wonderful book, and as throwing a flood of light on the Word. It harmonizes in a remarkable manner, things which were before all confusion and discord. It plainly shows a plan, and moreover, a plan which on the whole is reasonable. I believe, too, that, on the whole, it is Scriptural. Certainly there is great good in it.

My appetite is whetted by the taste, and I want more, more time to study and compare Scripture and think and pray over it. I must look at it from all sides.

So you see your going away has worked some good where you least expected it.

Yours truly                    S. C\_\_\_\_\_.

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R969 : page 3

#### ACQUAINT THYSELF WITH HIM.

God works in silence, and His vast designs  
Are brought to pass in quietness and peace;  
Unheralded the sun comes forth at morn,  
And without tumult on the nation shines;  
Unwept again its ministrations cease,  
And twilight worlds are born.

The years sweep onward, but their chariot wheels  
Vouchsafe no echo to our yearning call;  
The swift attendant seasons as they pass  
Are shod with silence, and no sound reveals  
The rapid hours, whose steps are as the fall  
Of snowflakes on the grass.

In quietness through dreary winter days  
The buds of next year's summer take their rest,  
Assured of happy waking by-and-by;  
Though long the sweetness of the spring delays,  
Though tempests move in wrath from east to west,  
They neither strive nor cry.

Patient in long reserve of hidden power,  
God's judgments tarry their appointed time,  
But from His love, wherein all fulness dwells,  
Mute tokens come about us hour by hour,  
In silence sweeter than the voiceless chime  
Of fragrant lily bells.

The perfect bliss for which His people crave--  
The final victory--He sees across  
The cloud and sunshine of a thousand years;  
While the frail garland on a baby's grave  
May circumscribe life's utmost gain and loss  
To eyes grown dim with tears!

Oh troubled heart! no storms of adverse fate,  
No wave of circumstance may overleap  
The jasper borders of eternity;  
Acquaint thyself with Him, nor zeal abate,  
He shall appoint a rest, and for thee keep  
The white robe and the palm!--Selected.

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R970 : page 3

#### THE SABBATH DAY.

##### THE JEWISH SABBATH AND THE LAW OF WHICH IT WAS A PART.

Though our views are widely different from those of most Christian people on this subject, yet let us say, we are very glad that one day of each week is set apart for rest from business and for the worship of God, without regard to which of the seven days is thus observed, or by what law or lawgiver it was appointed. We greatly enjoy the day, and think it not only a blessing to those who use it for worship and study, but also for those who use it merely as a day of rest and recreation from toil, to enjoy the beauties of nature, or to visit with their friends and families as they cannot do on other days.

But we must totally dissent from the idea of Sabbath common to the majority of Christian people, for two reasons. First, because if their claim that we are under the Law, of which the Sabbath day observance was a part, were true, the day they keep as a Sabbath, is not the day mentioned in that command. They observe the first day, and the command designated the seventh day of the week. If the command is binding at all, it cannot be changed, any more than any other of those commands can be changed. Second, If bound to the Law, we object to the keeping of the Sabbath in any other than the strict way in which its keeping was therein prescribed. If the command is binding upon us, the manner of its observance, its

very essence, is no less binding. If the strict observance of it has passed away, surely whatever destroyed its strict interpretation destroyed the command entirely.

So then, it should be observed with all its former strictness, so that even the gathering of sticks on that day would be punishable with death, now as then, (Num. 15:32-36.) and on the day prescribed and observed then, or else it has no binding force whatever: unless it can be shown that God, the giver of that Law, changed it himself. Men have no right to change God's laws; no, not if an angel from heaven sanctioned it.

The Law stands exactly as it was given and applies only to those to whom given, or if it is claimed that it was altered in any degree, or made applicable to other people, the evidence should be no less clear and positive than that of its original giving at Sinai: and no such evidence of its change to another day, or another people, nor of any relaxation of its original severity, exists. On the contrary we shall find abundant proof that it was neither altered nor amended, but fulfilled and set aside, abolished by our Redeemer.

We claim that God never authorized a change in the Law; that not one jot or title of it could fail, until all should be fulfilled. (Matt. 5:18.) We claim on Scriptural testimony, that our Lord, as the man Christ Jesus, was born under the Law, a Jew, and fulfilled its every requirement, and thus fulfilled it as a whole. He became the heir of its promises or covenants, and "redeemed them that were under the Law"--the Jewish nation--from the condemnation which that Law brought upon them all, because of their inability to live up to its requirements.

Many Christians fail to recognize, that in the beginning of the Gospel age, the church was composed of converts from both Jews and Gentiles. The Jews as a nation had been released (typically) from the Adamic curse, or condemnation, and put under the Law given at Sinai, as a covenant under which they were to have life if obedient. The Gentiles (heathen) was the name by which all the great bulk of the human family was known, except this one little nation, which God typically justified by typical sacrifices, and placed again on trial under the Law given at

Sinai. The Law proved valueless to them so far as giving them the hoped-for life was concerned, though it as a schoolmaster taught them some good lessons.

Consequently Jews and Gentiles were both under condemnation when our Lord came. Both were condemned to death--the Jew by the Law from which he had expected so much, but which, because of the weakness of his flesh he was unable to comply with, was condemned as unworthy of life; while the Gentiles were condemned to death under the original sentence upon father Adam, from which they had in no sense escaped, not even typically as the Jew had.

Both Jew and Gentile, therefore, needed deliverance from the same curse, condemnation, viz., death; and the Deliverer whom God provided was sufficient for both, and in the one sacrifice of himself he accomplished the redemption of both, and reconciled both unto God in one body by the cross. (Eph. 2:16.) For the Jew, by fulfilling all the demands of the Law, he gained all the promises which that Law offered; and by his death for that people he redeemed them all from its curse or penalty--death; and ended that typical covenant. The ending of that covenant and the redeeming of that people from its curse or condemnation, took place at the same time, and was accomplished by the same sacrifice, that paid the ransom (the corresponding price) for Adam and all who were still under the curse of death through him; because our Lord was the representative not only of the Jew, but was also at the same time a representative of all mankind. Thus we see further, that had our Lord not been born under the Law, he could have redeemed all others yet under the Adamic condemnation, but the Jew, under a special law and its special condemnation, would not have been benefited. Hence God's arrangement that salvation should be of the Jews, (John 4:22) in order that His special typical dealings with them as a people should work them no injury.

So then we see that none were made free from the Law except Israelites who had been under it, and consequently there is an error in the thought of those who sing and apply to themselves the words--

"Free from the Law, O happy condition:

Jesus hath died and there is remission.

Cursed by the Law and bruised by the Fall,  
Christ hath redeemed us once for all."

An Israelite after the flesh, converted,  
could properly express this sentiment, but  
no one else, except it be understood to  
apply to the church as a whole, some of  
whom were redeemed from the curse of  
the Law, and some from the curse of the  
Fall.

When the Apostle declares, "Christ is  
become the end of the Law, for righteousness  
to every one that believeth," he evidently  
refers to those who were under the  
Law--Jews. But we can apply the same  
principle to all, thus: The first Law  
against which Adam sinned, and whose  
penalty brought death upon all, like the  
one which the Jews failed to keep, was a  
law of obedience to the will of God. The  
principles or knowledge on which the  
obedience was based with the Jew, was the  
Ten Commandments written upon tables  
of stone, but in Adam's case it was the  
knowledge of God's will written in the  
heart, in that he had been created a mental  
and moral likeness of God. The  
penalty or curse for the violation of both  
of those laws was the same, death: so  
while the Jew was redeemed from the  
curse of the one given at Sinai all other  
men were redeemed from the curse of  
the original Law violated in Eden.

So then as it stands to-day, the Jew's  
covenant or Law, though they are not  
aware of it, is at an end, as much as  
though it never had been given them. It  
never gave them the blessings they had  
hoped for through it, and now they are  
free from it. The Jew born since that law  
covenant ended, is now, with all the rest of  
the world, under the penalty of the first  
disobedience--the death penalty. The  
ransom FOR ALL has been given, but its  
benefits are only applicable to those who  
believe, and thus far the believers are only  
a few compared with the mass of mankind.  
This few have escaped from all condemnation  
of all broken laws, while the remainder  
--the world in general--still continues  
under the original condemnation.

He that believeth is passed [reckonedly]  
from death unto life (John 5:24) while  
he that believeth not is damned [condemned]  
--"condemned already." (John 3:18)  
He was condemned six thousand

years ago, and has not escaped the condemnation that is on the world. (Rom. 5:16.)

The only ones who have escaped from this condemnation so long upon all, are referred to by Paul (Rom. 8:1), "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit."

These are the free ones; free from all laws and all penalties--free indeed. "If the Son shall make you free, ye shall be free indeed."--John 8:36.

But can it be that God has released these entirely from both the Law given in Eden and that given at Sinai? Just so; being justified and released from its former condemnation by the death of Christ, and having received his spirit of love for and obedience to God, so long as they are in Christ they are free: free to abide in him, by continued submission to his will, the essence of which is LOVE, to God and to man. All who come into Christ submit themselves to his will and voluntarily make it their law; and those who willingly violate this law will cease to "abide in him" and will be "cast forth" (Jno. 15:6) as dead branches. Through him our best endeavors to do his will are acceptable, and we have thus passed out of condemnation to death into justification to life so long as we abide under the blood of the covenant. In no other way could any be accepted by God; for the law given in Eden was one that required obedience, and that given at Sinai demanded the same. And since we know

R971 : page 3

that God could not give an imperfect law, (James 3:11.) and we could not obey a perfect one fully, we see the necessity for our being freed from all law and accepted through Christ.

Thus we see that those in Christ, whether they were Jews or Gentiles, are in no sense under the Law given at Sinai --neither the ceremonial laws relating to typical fasts and feasts and sacrifices, nor those graven upon stones termed the "Ten Commandments." The sanctified IN CHRIST JESUS need no such commands. Love to God and men, laid down by Jesus and the apostles, is the only rule under which the new creature in Christ is placed;

and it is the very essence of his new mind  
--the spirit or mind of Christ.

#### THE LAW ON TABLES OF STONE.

Look at those commandments given to the Jew, singly, and see if it would not be useless to address such commands to the saints.

I. "Thou shalt have no other gods beside me." What saint would think of such a thing?

II. "Thou shalt not make unto thee any graven image, nor the likeness of any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them nor serve them; for I am a jealous God visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments." For whom is such a law needful? Surely not to the saints in Christ who love the Lord with all their heart, soul, and strength, and who are laying down life itself in his service.

III. "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." Again we remark, Surely none of the saints will have any desire to blaspheme or profane their Father's name, but the reverse, they are laying down their lives to glorify his name.

IV. This we will examine last.

V. "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." This is distinctively an earthly promise of the land, while the promise to the saints is not long life here but hereafter. He that sacrifices his life, lands, etc., becomes in Christ heir to the heavenly promises. Such, too, having the spirit of Christ, delight to honor their earthly parents, but especially to do the will of their Father in heaven.

VI. "Thou shalt do no murder." Do not the saints delight to bless others and do good even to those who spitefully use them and persecute them? If so where would be the propriety in telling such that they must not murder--must not do the thing farthest from their desires? It

would be useless to say the least.

VII. "Thou shalt not commit adultery." The sanctified in Christ Jesus who walk not after the flesh but after the spirit of Christ, could not thus wrong others.

VIII. "Thou shalt not steal." Do the

R971 : page 4

saints desire to steal? Do they desire to defraud others? Is it not rather their spirit to "labor, working with their hands that they may have, to give unto the needy?

IX. "Thou shalt not bear false witness against thy neighbor." How could one of the sanctified in Christ thus injure his neighbor? It would be entirely foreign to the Spirit of Christ--the spirit of truth, and would prove that the one who knowingly and willingly bore such false testimony, had not the spirit of Christ and was none of his. (Rom. 8:9.)

X. "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's." Covetousness is wholly foreign to the spirit of Christ, and to the extent that the spirit of Christ dwells richly in his members, they will be free from covetousness. The spirit of sacrifice having in the saints taken the place of self-love, covetousness is forestalled.

All these commands were proper and suitable enough to the Jew to whom they were given, or would be suitable to any fallen man, but not to any new creature in Christ, whose very nature, as new creatures, is to do right; yet because of the weakness of the flesh they cannot do perfectly even though they desire and endeavor to do so. But though we can easily keep the outward letter of this law, yet under our Lord's teachings we see that it really means more than its surface indicates: that he who hates a brother without a cause has the murder spirit and is a murderer and he that desires to commit adultery lacking only the opportunity is in heart an adulterer, (Matt. 5:28) and he who loves and serves money and spends time and talent for it, more than in God's service, is an idolater. Our Redeemer's teaching regarding the obligations under that Law is--"Thou shalt love the Lord

thy God with all thy heart, mind, soul, and strength, and thou shalt love thy neighbor as thyself." From this we see that even we who are in Christ with all our holy desires and aims could not keep that Law according to this our Master's definition of it, because our new mind is hindered by the weakness of the sin-degraded and marred earthen vessel--the flesh. We should find it impossible to get rid of inherited selfishness, so as to be able to love our neighbor as ourselves, or even to love and serve God with all our hearts and talents, much as our new minds might choose and seek to obey this, the spirit of the Law.

So then, as we could not be acceptable under that Law, we are made free from it entirely and put under the rule of love to God and our fellow man: and our best heart-endeavors to fulfill this law of love, are accepted as a perfect fulfillment of his law of love, and all we lack is continually compensated for out of the fullness of Christ--which is imputed to us.

So then ye are not under law but under grace--favor. (Rom. 6:14.) You are not acceptable with God because there is no fault in you, but because favor covers your unwilling imperfections of thought, word and deed.

So far as these Ten Commandments are concerned, there is no question that they were given only to Israel after the flesh. The preface in Exod. 20:2 shows this, saying, "I am the Lord thy God which brought thee out of the land of Egypt, out of the house of bondage." So too in repeating them again Moses declares (Deut. 5:1-5.) "Hear, O Israel, the statutes and judgments which I speak in your ears THIS DAY, that ye may learn them and observe to do them. The Lord our God made not this covenant with our fathers, but with US, even us who are all of us here alive this day. The Lord spake with you face to face--saying" etc. etc. Also, see Ezek. 20:10-13 and Neh. 9:12-14.

#### THE FOURTH COMMANDMENT.

Consider now the IV. Commandment given to the Jew, written upon tables of stone:--"Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh is a

Sabbath unto the Lord thy God: in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, and sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it."

This command merely enjoins idleness on the seventh day of each week. It does not say to cease from ordinary work and engage in spiritual work, as many of its advocates seem to suppose; but on the contrary it prohibits all kinds of work. Many who think themselves bound by this command, neither REST on the seventh day nor on the first day of the week, which without orders they make an effort to keep instead of the Seventh day which the Law appointed for those under it. On the contrary, to very many the first day is as busy a day as any. The ruling under the Law, was, that any one who even picked up sticks or kindled a fire was a violator of this command and must be put to death. (Num. 15:32-36. Exod. 35:3.) How many of those who claim to keep this commandment do far more work in the way of cooking, etc.--they, their sons, and their daughters, their men-servants and maid-servants? If that law is now in force, and if it has by any means gotten beyond the Jew on whom alone it was put, so as now to cover Christians, then every Christian violates it repeatedly, and is worthy of death for each offense, for "they that violated Moses' Law died without mercy."--Heb. 10:20.

But some one will ask, Was not the Sabbath observed before the giving of the Law? and does not the reference to God's resting on the seventh day prove that the Sabbath was observed from the time of creation? We answer, No; during all the two thousand years from Adam to Jacob, the record shows no command to keep the Sabbath, not even a hint on the subject. The Mosaic or Law dispensation began with Israel, the night they left Egypt. The Passover was the first feature of Law instituted; and it was instituted that night. And that Law covenant is continually referred to as dating from that time "When I took them by the hand to lead them out of the land of Egypt."

Heb. 8:9, Jer. 31:32.

The observance of the seventh day as a rest day, or Sabbath, was instituted as a part of the Law of God some two weeks before the formal giving of that Law in tables of stone at Mt. Sinai, namely, at the giving of the manna, in the wilderness, where a most favorable opportunity occurred for giving them an object lesson in the double supply of manna on the sixth day, and none on the seventh. But from the entire account it is evident that it was something new to the Israelites. Its explanation

R972 : page 4

to them, (Exod. 16:22-30) as well as Moses' uncertainty in the case of the first transgression of this law (Num. 15:32-36.), prove that it was new, that it had not been known among them or their fathers previously. The reason given for this command, to observe the Sabbath because God had rested on the seventh day--after the six days of creation, could not be understood by Israel, as we can now understand it in the light of the New Testament. They probably got the idea that God was weary after the six days work of creating, and rested as they did; but we see and will shortly show that he rested in a very different way, and for a different reason.

#### INFLUENCE OF THE LAW AMONG EARLY CHRISTIANS.

In the introduction of the Christian dispensation, the new church was composed largely of proselytes from the old Jewish church; and these, used from childhood to the requirements of the law of Moses, could scarcely realize the greatness of the change which there occurred. They were continually adding Christ's teachings and his law--of love, to their Mosaic Law, thus adding to their already too heavy burden, instead of accepting of the sacrificial death of Christ as the atonement for their sins under the Law, and as the end of that Law Covenant which had always condemned them. (Rom. 10:4; 3:20,28.) It is not surprising when we remember their early prejudices in favor of the Law, that the spirit of truth was able to guide them but

slowly into the full truth on this subject. Even the Apostles were slow to learn, and we find Peter so slow to follow the lead of the spirit, that he had to be taught by a special vision that Gentiles needed no longer to become Jews and conform to the Law of Moses before they could share divine favor, but that they had access to God through Christ's cleansing work regardless of the Law.

Some complained to the other apostles and brethren about Paul's recognition of Gentiles and this brought the question before them all, and led to an investigation, and others learned their first lesson as Peter had by hearing from him of God's dealings in the matter. "When they heard these things they held their peace and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life."--Acts 11:18.

Paul, most easily led of the spirit, got clear views on the subject earliest, and had to oppose others among the apostles less strong and spiritually clear-sighted. (Gal. 2:11.) Jerusalem was long considered the centre of the Christian religion, the largest number and oldest believers and apostles living there, and as Paul got clearer and clearer views of the changed condition of things and preached the truth, some prejudiced ones wanted to know whether the brethren at Jerusalem would concur in the advanced views, and Paul and Barnabas and others went up to Jerusalem to lay the matter before them and to bring back a report. A great debate and examination of the question on all sides followed. Peter and James finally agreeing with Paul, influenced the entire council. Peter reminded them of God's wonderful dealing with Cornelius, whose heart was purified or justified and made acceptable to God through faith in Christ, and not through keeping the Law, and urged, "Now therefore why resist ye God to put a yoke [Moses' Law] upon the neck of disciples which neither our fathers nor we were able to bear." James said, "My judgment is that we should not burden them which from among the Gentiles are turned unto God." Then the council so decided and sent a written message to the confused Gentile believers, saying:--

"We have heard that certain ones who went out from us [here] have troubled you

with words subverting your souls [destroying your faith], saying, 'Be circumcised and keep the Law'--to whom we gave no such commandment....It seemed good to the Holy Spirit and to us to lay upon you no greater burden than these necessary things: That ye abstain from meats offered to idols, and from blood, and from things, strangled, and from fornication."

--Acts 15:9-29. And even these things though they were good as advice, we shall see by further testimony were so much law that no one had a right to place upon any made free by Christ. --nor are these stated as law, with penalties, etc.

Paul's principal failure was in allowing them once to overpersuade him on this very matter of Moses' Law.--Acts 21:18-28. Here overcome for a time by the opinions and weakness of those apostles whose home was in the centre of Judaism, and whose progress in following the lead of the spirit into the full truth had been less rapid than his own, Paul erred greatly.

Paul's course was a brilliant one, and his great work was known far and near, and everywhere it exasperated the prejudiced Jews. So when he came to Jerusalem for the last time to see the Apostolic brethren, and had given them a detailed account of his great work among the Gentiles, they were glad and glorified God. Their Jewish prejudices did not blind them, but they were too prudent (Matt. 11:25.) and said unto him, "Thou seest brother, how many thousands of Jews believe; and they are all zealous for the Law: and they are informed concerning thee, that thou teachest all the Jews that are among the Gentiles to forsake Moses [law] saying, That they ought not to circumcise their children, neither to walk after the customs"--common to the Jews.

The difficulty with the apostles at Jerusalem was that in their anxiety to make converts to Christ, they had failed "to declare the whole counsel of God," and had kept themselves as well as others from growing in grace and knowledge more rapidly, in their desire to fasten the law, to the Gospel, as a bait to catch Jewish fish. And now that Paul was come, whom they knew to be very outspoken, they feared he would drive off some of their only half-converted thousands, and

that thus the cause might seem to lose some of its prestige, its seeming prosperity. Really far better would it have been had the company been hundreds instead of thousands, and thorough out-and-out furnished and equipped soldiers of the cross.

How many to-day as teachers are filling church rolls with thousands by compromising with the World as James and others did with the Jewish prejudices concerning the law! How much injury it is doing now as then, and how careful some are now not to scare the goats out from among the sheep lest the numbers and influence would be less! Ah! What a great mistake!

They said further to Paul: It will not be long until the masses of the people learn of your presence; therefore at once take such steps as will lead them to think that you are misrepresented, and that you are still a faithful Jew and law-keeper: take with you therefore four men of our company here which have a vow on them, and go into the Temple and both purify thyself according to the Jewish custom, and also pay the temple tax for these others, so that the Jews and Jewish Christians seeing you thus bearing the expense of others as well as conforming to the Law yourself, may conclude that you are very zealous for the Law, and that you certainly were misrepresented in the reports which reached them of your preaching. This seems to

R972 : page 5

be the substance of their argument. See Acts 21:18-26.

Alas! that grand, noble, bold Brother Paul should let slip so favorable an opportunity for testifying as he afterward did to the Galatians (5:2-6) that whosoever justified (purified) himself by the Law and circumcision, Christ would profit him nothing. It was the grandest opportunity Paul ever had of setting straight the brethren at Jerusalem. But overcome for the moment by the influence and prominence of those who made the request, Paul yielded, and committed the only act of weakness marking his long and noble record--he went into the Temple and pretended to be a law-keeper and to trust in the typical purifyings, and misused some of the Lord's money in the insincere forms, and all to

no purpose: to his own discredit and tribulation, merited no doubt as a chastisement.

Similar besetments surround us all to-day: how often many teaching brethren are tempted now, as were James and the Elders at Jerusalem, to keep back part of the truth in the endeavor to swell numbers and influence; how many are tempted as Paul was, to consent to unwholesome advice for the sake of peace, and because of love and respect for brethren. Instead, each should have been anxious only to please the "Head of the body," and to declare the whole counsel of God.

But Brother Paul's wavering course was only momentary, and we have abundant proof of this in his various epistles to the churches, in which he repeatedly sought to counteract the teachings and influence of some who were overthrowing the foundation, bringing in another gospel, another version of the good news, namely, that believers in Christ would be saved if they kept the Law. (The other apostles also got more clear gradually, so that the epistles of Peter, James and John fully coincide with those of Paul, and give no uncertain sound on this all important point, that Christ is become the end of the Law to every one who believeth.) And it is because this same error has continued since, and is even to-day opposing the cross of Christ as the redemption price, and claiming that we are justified not "by faith in his blood," but by keeping the Law as Christ kept it, that it is needful now, to show that the Law never was given to any except Israel after the flesh; and it did them no good except to show them their inability to justify themselves, and as a schoolmaster to point them to Christ as the end of the Law to every one that believeth. Paul's epistle to the Galatians was written expressly to counteract this Law teaching, which was subverting the true faith in Christ and pointing men away from the cross of Christ, to a hope of acceptance with God by keeping the Law. This he calls "another gospel," yet really not another, for there can be but one,

gospel. (Gal. 1:7-9.) And here Paul points out what we have already shown, that he knew that the Apostles at Jerusalem had at first only a mixed gospel, and that he went up to see them on the occasion mentioned in Acts 15:4, by revelation, to communicate to them that fuller, purer, unmixed gospel, which he already had been able to receive, and which he had been teaching: and, he says, he communicated it to them privately lest their reputation should hinder them from receiving the truth--and even then they compelled Titus to be circumcised, (Gal. 2:2-5.) though this would not have been insisted on, had it not been for some who stole into their confidence to spy out their liberties. Thus the unconverted additions hindered the true seed, as always.

It is further along in this same epistle that Paul tells of Peter's vacillation on the question of the Law (Chap. 2:11-16) and his words of reproof to Peter--We who are Jews [under the Law] knowing that a man is not justified by the works of the Law, but on account of faith in Christ, even we have believed in Christ that we might be justified by faith in Christ, and not by obedience to the Law--why then should we attempt to fetter others, or bind ourselves longer by that which has served its purpose and has ceased as a covenant --has passed away.

Oh foolish Galatians! who has deluded you? As many as are trusting to obedience to the Law are under its condemnation or curse. Christ hath redeemed us [Jews] from the curse of the Law that the blessing of Abraham might come to the Gentiles through Christ Jesus, and that we [Jews] might receive the spirit through faith. And surely God's covenant with Abraham made four hundred and thirty years before the Law was given, cannot be annulled by that Law.--Gal. 3:1,10,13,17.

Next, Paul answers a supposed inquiry as to what was the object of the Law, and why it was given if not necessary to the attainment of the Abrahamic promises. He says the Law was added because of sin, to manifest sin in its true light--that sin might be seen to be a great and deep-seated malady--to act as a school teacher pointing Israel to Christ as a good and only Physician who could cure their malady. But this Law schoolmaster was not

intended to hold dominion over us [Jews] always, but only until the remedy should come, and to prepare some at least to receive the great Physician.

As children are under nursery laws and subject to teachers until an appointed time, so were we [Jews] under the Law, and treated as servants rather than as sons. We were kept under the Law which is to govern the World in the next age, though we were the heirs through whom, according to the promise, the others were to be blessed. But in the fullness of time God sent forth his Son, made of a woman, made under the Law, to redeem them that were under the Law that we [Jews] being liberated, might receive the adoption of sons. And so also, because ye [who were not under the Law, but were Gentiles or heathens] are [also now] sons [therefore] God hath sent forth the spirit of his son into your hearts. We were sons under tutelage and ye were of the servant class, but now you and we who are accepted of God in Christ, are fully received into sonship and heirship, and neither of us are subject to the Law.--Gal. 3:19-4:7.

Tell me, ye that desire to be under the Law--do you not understand what the Law is? It is a bondage merely at present, and this is allegorically shown in Abraham's two sons. Abraham becomes here a figure of God; Sarah the real wife is a figure of the real covenant of blessing, out of which the Christ should come as heir of all, to bless the world. For a long time Sarah was barren; so too for a long time the real covenant of God brought forth no fruit--until Christ Jesus. Hagar the servant of Sarah in the meantime was treated as Sarah's representative, and her son as the representative of Sarah's son. Hagar represented the Law covenant, and fleshly Israel was represented by her child Ishmael. For the time they represented the true covenant and the true seed of blessing, though they were always really servants--child as well as mother. When the true son of the real wife, the heir, was born, it was manifest that the son of the bondwoman was not the heir of promise. And to show that the Law covenant was not to have any rule over the spiritual sons of God, Hagar was not allowed to become the governess of Isaac, but in his interest was dismissed entirely.

--Gal. 4:21-31.

The Apostle's argument based on this allegory, is, that we brethren as Isaac was, are the seed to whom the promise was made; we are not children of the bondwoman, the Law Covenant, but children of the Covenant of Grace born free from the slavery and conditions of the Law. And not only so born, but the Law is entirely put away from us, and has nothing whatever to do with us. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage"--the Law. "If ye be led of the spirit ye are not under the Law."--Gal. 5:1,18.

But Paul asks--"Shall we sin [wilfully] because we are not under the Law?" (Rom. 6:15.)

--because we are sons and heirs and no longer commanded, Thou shalt and thou shalt not? Shall we take advantage of our liberty to break away into sin? No, no; as SONS begotten of the spirit of adoption, partakers of the spirit of holiness, the spirit of the truth, we delight to do our Father's will; and the law of obedience to his will is deeply engraven upon our hearts (Heb. 8:10 and 10:15,16). We gladly sacrifice our lives in opposing sin and error, and in forwarding righteousness and truth; hence we answer emphatically, We will not take advantage of our liberty from law, to commit sin.

We are not under Law but under favor (Rom. 6:14.) through Christ, hence we delight also to show forth a similar favor, bearing one another's burdens and thus fulfilling the "law of Christ"--love.

Christ's word is our law--not a law of bondage, but of liberty. Whoso looketh into the perfect law of liberty and continueth therein [free], being not a forgetful hearer, but one who exercises his liberty, this man shall be blessed truly thereby. Such fulfill the royal law--love and liberty.

--Jas. 1:25.

This law of love to God and our fellowmen which we delight to obey to the extent of our ability, not of compulsion, but of a willing mind as partakers of the spirit of Christ, is the only LAW with which we have to do. While it entirely ignores the Mosaic Law, its thou shalt, and thou shalt not, and its penalty of death: yet really it accomplishes far more than the Mosaic Law; for with his heart ruled by love

for God and man, who would desire to dishonor God or to injure his fellow-man?  
But as of the Mosaic Law it was true that its utterances were only to those under it --Israelites--for "whatsoever the Law saith it saith to them who are under the law" (Rom. 3:19.)--so of the Law of Love, it speaks only to those who are under it, and these are only the consecrated believers in Christ. It is a law of liberty, in that all who are under it, are under it from choice. In this it differs greatly from the Law put upon fleshly Israel as a nation, in which individually they had no liberty or choice, but were born under bondage to that Law. Our Law is also the Royal Law; because the "little flock" developed under this law of liberty and love is the royal family--the divine family, selected under their Lord and Head to be heirs of God, joint heirs with Jesus Christ--partakers of the divine nature.

During the Millennial age, after this little flock is completed, the law of liberty and love will again be superseded by a law of commands and threats and penalties; because then the dealing will be with enemies, with sinners, who will require coercion and "ruling with a rod of iron" until they shall learn the exceeding sinfulness and undesirableness of sin. The new Covenant will be like the old Law Covenant in many regards, but will have a priesthood able as well as willing to help and lift up to perfection every one sincerely repentant of sin and desirous of holiness.

Those now being selected as members for the body of Christ, are only such as delight to do God's will, sons of God and "brethren of Christ" having this likeness of Christ. And at the close of the Millennial age, when the rod of iron shall have broken the proud hearts, and shall have caused the stiff knees to bend in obedience, or else cut them off as incorrigible, willful sinners,--then the law of love and liberty will again be virtually in force--over all God's creatures; for all who shall be permitted to enter upon that grand age of perfection following the Millennial reign of Christ will first have been tested, and will have given abundant proof that they delight to do God's will and that his righteous law is continually their hearts' desire.

The Sabbath, then, no less than the

other commandments of the Mosaic dispensation, never was over us Gentiles, and is at an end to every Jew that believeth in Christ as his Redeemer from its condemnation and penalty.

Some will claim that it was Circumcision that Paul referred to, as being abolished, being superseded by circumcision of the heart. Yes, we answer, that is true, but it is also true that every element of the Law was abolished. In proof of this we cite the fact that Abraham and Isaac were circumcised (Gen. 17:24; 21:4.) and that the Law at Sinai was not given for four hundred and thirty years afterward. And Paul's language clearly and distinctly shows that this four hundred and thirty years later law, was the one that was added because of sin until Christ, the promised Seed, should come. (See Gal. 3:17,19,23-25;

R974 : page 5

4:4-7.) This proves exactly what Law Paul referred to, as already shown.

Others, to avoid the force of the Apostle's arguments, divide Moses' Law into moral and ceremonial laws, but wholly without authority, and claim that the ceremonial law passed away, and that the moral law represented in the Ten Commandments is still in force. The Scriptures do not thus divide it; but if they did, we have the Scriptural proof that what our friends call the "moral law" was made an end of by Christ. Thus: When the Apostle wrote to the new Gentile converts respecting the law--determined not to put upon them the yoke of the Law which they as Jews had been unable to keep --and contradicting certain teachers who had said that they "must be circumcised and keep the Law," James remarked incidentally that the law of Moses to which they referred was that "read in the synagogue every Sabbath day:" and we know that the Ten Commandments were thus read. Compare, Acts 15:9-11,24,28,29 and 19-21.

#### THE NEW COVENANT VS. THE LAW COVENANT.

Again, the Apostle repeatedly refers to the Law, which he said had passed away, as the Covenant which God made with Israel through Moses. He points to the fact

that Christ is the mediator of a new covenant, more favorable every way to the necessities of sinners. He shows that all along, God, by speaking to the prophets of a coming New Covenant, had indicated his intention of superseding the Law

R974 : page 6

Covenant which they had found to be a covenant which condemned them all to death "a covenant of death," because they were unable under the weakness of the flesh to fulfill its just requirements--by some other covenant more favorable to them; and he shows that the New Covenant is now in force, having been sealed by the blood, the death of Christ--"the blood of the new covenant." His logical reasoning is that when the new covenant came into effect, the former or old covenant must of necessity have ceased--must have vanished away entirely.--Heb. 8:6-9-13. Nor are we in doubt as to what constituted that covenant which was ready to pass away: It was the covenant made with their fathers in the day when God took them by the hand to lead them out of the land of Egypt. (Heb. 8:9.) And it was not merely the ordinances that constituted that covenant; for he expressly tells us that the ordinances (ceremonies) were added to it as incidentals saying: "Verily the first [or former] covenant had also ordinances of service." Then follows a description of the typical tabernacle, its furniture and sacrifices. (Heb. 9:1-20.) These ordinances went with that Law Covenant; but that the ordinances and ceremonies were not the covenant itself, is clear, and proven beyond question by Moses' statement of it Deut. 5:1-21. Here he recites the Ten Commandments (and makes no reference to the ordinances which accompanied it) and declares this to be the covenant made with them at Mount Horeb.

Paul further refers to that covenant, now passed away, as the "Ministration of death, written and engraven in stones," which Moses communicated to the people. (2 Cor. 3:7-12.) Thus he shows that the Ten Commandments written in stones was the covenant which was unto death, and which had passed away, giving place to the New Covenant. Paul's further

argument here is in harmony and is profitable: He reasons that if God introduced that covenant with so much pomp and glory, he will introduce the new covenant with glory far surpassing its type? Moses' face shone with glory, will not the Christ, of which Jesus is the head and the church the body, be more glorious then? And if the typical must be veiled from the sight of Israel, surely the glory far excelling that must also be veiled, when the antitype, the New Covenant, is promulgated to the world by the great antitype of Moses--the Christ.

But Paul argues that we (the body of Christ) already, before the coming of our glory, are authorized ministers of this new covenant to every one who now has an ear to hear. We cannot indeed preach to others, nor yet ourselves keep the very letter of that perfect new covenant; for in the present condition of imperfection this is not possible; but we can conform as nearly as possible to its spirit. For the letter of it would condemn us, but the spirit of it is acceptable through Christ; and when that which is perfect is come, that which we can now fulfill only in spirit and intent, we then shall fulfill in its very letter, joyfully.--2 Cor. 3:7-12,5,6.

Coming again to the Fourth Commandment we find that while it like all of those Commands never was given to Gentiles, but to Jews only, yet belonging to the old Covenant it is no longer in force even over the Jews. And while there would be nothing wrong in our observing any day in the week, or several of them as days for the worship of God and the special study of His Word, yet if any one should observe any day to fulfill this part of the Mosaic Law, or with the intent thus to merit divine favor and the reward of life, he would be ignoring Christ, and the New Covenant through his blood. So too with all the other nine commandments. To obey them as the Jew did, hoping thereby for everlasting life, is to fail as the Jew failed, only to learn by and by that "by the obedience of the Law shall no flesh be justified"--that no fallen being can keep that Law. To trust to the Law, is to trust to works, for justification, and is useless. Faith in Christ as the fulfiller of the Law and the justifier under the new covenant of every one that believeth, is the only

ground of our acceptance with God.

Speaking of the tendency to go back to the Law, Paul says to the Galatians (4:9-11)

"I am afraid for you, lest I have bestowed upon you labor in vain" [lest my teaching of the New Covenant become useless to you]. After that ye have known God, or rather have been recognized by God [as sons], how can you turn again to the inferior rudiments intended for the world [in the next age], and which now are powerless to help you? Why do you desire to be in bondage again? Your observance of days, and months, and times, and years, indicates that you do not realize your liberty from that old covenant.

In his letter to the Colossians he urges them also, to appreciate and guard their liberty in Christ. He urges, that because Christ had abolished the originally written dogmas [of the Law] nailing them to his cross, therefore you should let no man judge you in food, or drink, or in respect of a festival, or of a new moon, or of Sabbaths, which are but shadows of realities, now coming to pass through Christ.

--Col. 2:14-17.

#### CONSIDERATION FOR THE WEAK BROTHER.

In Rom. 14:1-13, the Apostle puts this question in another light. He says we should remember that we are not all alike strong in the faith. Some weak in the faith can see that Christ is our Redeemer, but cannot as yet realize the liberty we have in Christ. For one realizes his liberty in eating whatever agrees with him, while another one who is weak [in bondage] eats vegetables only, lest he should violate some law which he thinks himself under. Each should learn to grant the other full liberty of conscience; the stronger should not despise the weaker, nor should the weaker judge others by himself. It should be sufficient for us to know that God accepts even of the weakest ones. So it is also with reference to the observance of days: One man esteemeth one day above another, while another esteems all days alike. Let each carry out fully the conviction of his own mind.

The Apostle does not teach here as so many suppose from the common translation that each should make up his mind and stick to it right or wrong; nor does

he teach that one is as right as the other. On the contrary he urges growth into the full liberty of Christ, but counsels patience and consideration on the part of the stronger for the weaker. He approves of the stronger, and plainly states that the brother who thinks himself under a bondage regarding meat, or regarding Sabbath days, fast days, etc., is the weak brother. But he urges that if such a weak brother observes such a bondage not as an attempt to keep the Law and to justify himself before God ignoring Christ's redemption-sacrifice, but because he thinks that our Lord the Redeemer wishes him to be bound by such ordinances, then the stronger ones should not rail at, or make light of his conscientious weakness, but rather receive him fully as a brother, trusting that discipline and experience and growth in grace and knowledge will gradually bring him to the liberty which others might reach more quickly.

For if the stronger brethren by sarcasm and influence were to force the weaker ones to use a liberty they did not realize, it would be forcing them into sin; for any violation of conscience is sin. So then the weaker brethren must be left to the liberty of their conscience and should be received as brethren, and the truth alone must gradually educate them. So then the body may be full of charity and unity, each one carrying out the convictions of his own mind as to the Lord's will, and each seeking to grow in grace and knowledge out of childhood's weakness into manhood's strength as rapidly as possible, being developed as he feeds upon God's Word.--Heb. 5:13,14.

The Apostle again refers specially to the observance of days as a sign of weakness, childishness, and lack of development: He says (Gal. 4:10,11), "Ye observe days, and months, and times, and years. I am anxious on your behalf lest my labor for you has been in vain." He recognized by these weaknesses for the things commanded by the Law, an evidence that they were not coming up to the liberty of sons of God, but going backward to the servant condition, to say the least (See verses 6 to 9 and 19 to 31.), and he was even fearful that this weakness and failure to realize the liberty of sonship, this subservience to the Law, might lead

them to reject the true gospel that Christ

R975 : page 6

gave himself for our sins, and to accept as a gospel that which would be no good news at all--that Christ would save them if they kept the Law.--Gal. 1:4-8 and 5:2.

In Col. 2:14-17 the Apostle declares the same truth with reference to the liberty of all who are in Christ, in respect to the Law: especially singling out the festivals, new moons and Sabbaths. He declares pointedly (verse 13) that those believers who had been Gentiles were pardoned fully and freely from all condemnation, while concerning those who had been Jews he says (verse 14), Christ blotted out the written Law which was against us [Jews], he removed it from our way, nailing it to his cross; having stripped away from the original [law] and its authorities [all obscurities] he made a public illustration of them [in his life of obedience to them] triumphing over them by it--[in obedience even unto death, even the death of the cross]. "Therefore," reasons the apostle, because our Lord has made both you Gentiles and us Jews free in his own fulfillment of all, "permit no man to judge you in meat, or in drink, or in respect to an holyday, or of the new moon, or of the Sabbaths, which are shadows of future things, the substance of which belongs to the anointed."--Col. 2:16,17.

The Sabbaths of the Law were shadows of something very precious to those in Christ--no less the Sabbath day than the Sabbath year, which we have already shown in its grand culmination, the Year of Jubilee, typified or foreshadowed the Millennial kingdom, the times of restitution of all things. The Sabbath day under the Law was solely and only a day of rest from work and typified or shadowed forth the rest from their own works, from all attempts at self-justification by their own imperfect works, of all who accept of the finished and perfect work of Christ as their Redeemer.

The Jews, and for that matter Gentiles also, who sought communion and fellowship with God, were continually striving to do something which would atone for their sins and open their communion and harmony with God; and the most earnest

were "weary and heavy laden" and almost discouraged with their failure. It is to such that our Lord addressed himself saying to them, Come unto me and I will give you rest. (Matt. 11:28.) He lifts off the burden of sin and condemnation from every Jew under the written Law, and from every Gentile under the original Adamic condemnation, and gives all who come unto him in faith, true rest in the full assurance that He has "paid it all" for both Jew and Gentile--for all.

Have you this rest of faith in Christ, under no yoke but his yoke of love, which to all in him is easy, light, and pleasurable? If you have, then you have the REST of which Israel's Sabbath was but a shadow or temporary figure, as far inferior to the real as their Passover was inferior to our Passover, and their sacrifices to our sacrifices, and their altar and candle-stick and table of shew-bread are inferior to ours. The realities in all these, are a thousand times grander than their shadows.

The Apostle makes this clear, in Heb. 4:1-11. He there shows that our present REST of faith in Christ, is but a foretaste of the coming perfect rest [literally Sabbath] when we shall be made fully like him and be with him where he is. Verses 3 and 10 speak of the rest already entered upon by believers, and verse 12 shows the future rest. The Sabbath day which could be observed anywhere, represented our present rest of mind which we can even now enjoy, while the Sabbath years and Jubilee which could be celebrated only in their own land, represented the rest which remains for us when we shall enter into our promised heavenly inheritance. Here too we learn how God rested. He was not weary of labor, and did not rest in the sense of recovering from fatigue.

The Sabbath, then, as commanded the Jew, must have been very different from the Sabbath observed by God, yet as suggested in the command there was a resemblance between their resting and God's resting. The Apostle shows that the resemblance was not between it and the shadowy Sabbath which Israel observed, but between God's rest and our real rest of faith: "For he that is entered into his rest, HE also hath ceased from his own works as God did from his."

What resemblance then can be traced

between our rest of faith in Christ, and God's rest? The true Hebrews, under the Law worked, labored incessantly, to do good works acceptable to God, and were heavy laden with a sense of their failure to find acceptance with God: Gentiles also labored to help themselves out of the slough of sin and imperfection, but ineffectually; and now both Hebrews and Gentiles find rest as they find Christ; for he promises and will accomplish for both more than could have been hoped for by either. So we each give up working for ourselves and trust our salvation to a future life to Christ, and we now as restfull, saved ones, work not to save ourselves, but to serve our Lord. That is, those who believe in, and accept of Christ, as their Redeemer, thus "cease from their own works" and enter into rest, confidently trusting all to him.

The resemblance between this and God's rest is marked. The sixth epoch, or "day" of creation, closed with the creation of man, and there God's direct work ceased; for the six thousand years since and another thousand (the Millennium) to come (seven thousand years in all) Jehovah God has ceased (rested) from work, and has let humanity measurably take its own course in sin or degradation, leaving all the great work of restitution and perfecting, to be accomplished by

R975 : page 7

Christ in the thousand years of his reign. Thus as our Lord said: "The Father worketh hitherto, and [now] I work." (John 5:17.) The Father judged or tried the race in Eden in its representative Adam, and then left all in condemnation, entrusting the entire work of restitution to Christ. Now therefore, "The Father judgeth no man, but hath committed all judgment unto the Son."--John 5:22.

At the end of this Seventh day (an epoch or "day" of seven thousand years) during which the Father rests, Christ having redeemed all the race and having restored all proved worthy of being called Sons of God, will present the world blameless and unreprouable, perfect, before the Father (1 Cor. 15:24-28, and Matt. 25:34). Thus we see, that we are now resting as God rested. God rested

because in his plan everything was fully arranged for, so completely that it might be said "the works were finished from the foundation of the world." (Heb. 4:3.) So we on coming into harmony with God through Christ, are able to see God's plan as though completed, though its completion will require another thousand years, and we rest, confident of its final glorious outcome, as God does.

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R975 : page 7

#### OUR SABBATH OR REST DAY.

Some may now inquire, Do you then advocate a total disregard of Sunday, as well as the Jewish Sabbath? And if not do you not consider it more proper to call it Lord's day' than Sunday?

We answer the last question first by saying: Some men esteem one day above another and some esteem one name above another. As for us, one name will do as well as another and with the mind and heart clear, Sunday can contain as much beauty and force as Lord's day or any other name. The Lord's day for his great work of restitution is really the seventh day--the seventh thousand years, the Millennium just opening before us, and not the first day. Sunday suggests the fullness of light and glory from the Sun of Righteousness which will belong to the new and everlasting age following the Millennium of restitution. It suggests too the new dispensation and fullness of light unto which the Gospel church, the little flock, is ushered even now, breaking in upon our darkness first at and by the resurrection of our Lord.

Answering the previous question we would say: We have great sympathy with the idea of one day in seven being set apart from general work and business. It is good that the world should have a day for studying either from God's great book of nature written in hill and vale and sky, or if desirous, to inquire of his children and his written Word concerning his present and future plans. As for God's children, surely it is well, since any day can be well employed by them. It furnishes a specially favorable time for assembling

together--no matter which day  
of the seven might be selected. We surely  
have none too much time and opportunity  
for personal upbuilding in the  
truth. But while we would not willingly  
part with an occasion so favorable, we  
would that all the saints should enjoy it  
as a favor and not observe it as in obedience  
to the Jewish Law. Many are in "bondage"  
to that Law and fail to reap the  
greatest blessing from the privilege of the  
day because conscious all the while that  
they are condemned by that Law if under  
it, well knowing that they do not live up  
to its strict requirements.

However, while God has not put us under  
a law to keep any day, the law of the  
country, made by the world, does bind us  
--for we must be "subject to the powers  
that be." The world's law is sufficiently  
liberal to give each well-doer an opportunity  
to use his conscience as to his own  
preference or manner of observing the  
day. On this as on other points, God  
has put no fixed law upon the world as  
upon the Jew, but has allowed the other  
nations to fix their laws according to their  
best judgment; and strangely enough all  
have copied more or less the Jewish laws  
as those best calculated to give them peace  
and prosperity. When the Church ("the  
little flock") is exalted and given the  
Kingdom and dominion under the whole  
heavens, with power to enforce its laws  
and direct all its affairs, then the whole  
world, every nation, will be put under a  
law which will produce grand results  
under the administration of the great  
Law-giver whom Moses foreshadowed.  
--Acts 3:22.

R976 : page 7

How blessed is the state of all in Christ,  
as mature Sons of God under favor, not  
servants nor infants under Laws! (John 15:15;  
Rom. 8:15; Gal. 4:1-6.)  
How blessed to us is the true rest in  
Christ's finished work, which rest neither  
the world nor the Law could give, and  
which from us that are free, they cannot  
take away. We can rest [enjoy Sabbath]  
whether the world has a Sabbath or not;  
whether any day or no day is commanded  
by human law, our rest abides. It lasts  
seven days in each week and twenty-four

hours in each day, and is not broken by physical labor, nor is it dependent on physical ease. It is deep and lasting rest, and can be broken only by doubt--by a rejection of the basis on which it must abide--the ransom.

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R976 : page 7

#### VIEWS OF THE REFORMERS ON SABBATH.

We do not cite these as of any weight or authority on the question, for the words of our Lord and the apostles are the only authorities we recognize; yet it is worthy of note that as the early reformers, Luther, Calvin and others, came to get their eyes open to even some few of the truths belonging to this Gospel dispensation, they saw at once that the Jewish Law was not given to, nor intended to be a yoke of bondage to the Gospel Church. They saw what every casual reader should observe, that the apostle Paul contrasts the righteousness or justification which comes by faith, with that which none could attain to be deeds of the Law. Thus he contrasts the Law, with the Gospel substitute.

The leaders in the Reformation all recognized the difference between Moses a prophet, and Moses a law-giver, maintaining that as law-giver his authority only extended to Israel. They therefore denied that the Ten Commandments were laws for Christians, though they recognized them as valuable indications or interpretations of principles, to all time and to all people.

Says Luther: "The Ten Commandments do not apply to us, Gentiles and Christians, but only to the Jews. If a preacher wishes to force you back to Moses, ask him if you were brought by Moses out of Egypt."

Calvin is no less explicit. He declares that "the Sabbath is abrogated," and denies "that the moral part of it, that is, the observance of one day in seven, still remains;" while he adds, "it is still customary among us to assemble on stated days for hearing the word, breaking the mystic bread and for public prayers; and also to allow servants and laborers a remission from their labor."

Justification by faith and not by the observance of either Mosaic Laws or Roman Catholic fasts or penances was the plea upon which the Reformation was started.

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R976 : page 7

"KEEP MY COMMANDMENTS."

"If ye love me, keep my commandments."  
--Jno. 14:15.

We must not leave this examination of the Law, without pointing out some of the differences between the Ten Commandments of the Law Covenant made with fleshly Israel, the penalty of which was death, and the Commandments relating to those voluntarily under the favor of the New Covenant.

We have already shown that the Apostles taught that Israel's Law Covenant ceased, when fulfilled and abolished as a covenant by Christ at Calvary. We note for the benefit of some that up to that moment of its nullifying, it was binding and was the only way or hope of future life; and hence when the young man came to our Lord saying, "Good Teacher, what good thing must I do that I may obtain lasting life?" our Lord said "If thou desirest to enter into life, keep the Commandments," and then enumerated the ten commandments of the Law. Our Lord could not and did not ignore the Law while it was in force, neither in his own conduct nor in his teaching, but on the contrary testified that not a jot or title of the Law could fail or be ignored until all was accomplished, and therefore any one violating or teaching others to violate one of the least of them, would, if he got into the kingdom of heaven at all, be of a lower grade; and whoever would practice and teach those commandments would be greatest in the kingdom. Our Lord himself was the only being under that Law who ever kept it and He is the greatest in the Kingdom.--Matt. 19:16 and 5:19.

Our Lord knew that neither the young man who inquired, nor any of the fallen race, could keep those commandments:

He therefore said, If thou desirest life do this,--and then, in view of his soon fulfilment of the Law, and the divine acceptance of truly consecrated ones under the new Covenant at Pentecost, he added: "Come, follow me," in consecration and sacrifice for others. Had the young man obeyed, he would have been one of those accepted of the Father at Pentecost, an heir of life under the New Covenant.

But while our Master was obeying and fulfilling the commandments of the Jewish Law Covenant, he was giving "a New Commandment," not to the world, but to his followers, the letter, substance, and spirit of which, was LOVE. In various ways he illustrated and amplified this, his one command, which thus was made to summarize all his commandments--in honor to give each other preference, to forgive one another until seventy times seven times, to follow his example in sacrificing their lives for each other's and the truth's sakes, to love even their enemies and feed them if hungry, and pray for even those who persecuted them, --to obey all these commands was the new command, Love, which was the substance also of all the commandments to the Jews.

Of these commands of our Lord, and not of the Ten Commandments of Israel's Law as a covenant, does John the apostle speak, saying:--

"Blessed are they that do his commandments."  
--Rev. 22:14.

"And by this we know that we have known him,--if we keep his commandments."  
--1 Jno. 2:3.

Whatsoever we ask we receive from him because we keep his commandments and do what is pleasing in his sight. [The Jewish Law cannot here be referred to, because "By the deeds of the Law shall no flesh be justified in his sight." And so we read in the next verse, that the commands which we keep, are not those given from Sinai, but] "This is his Commandment [to us, under the New Covenant] that we should believe in the name of his Son, Jesus Christ, and love each other as he gave us commandment. And he who keeps his commandments dwelleth in Him, and He in him; and by this we know that he abides in us, by the spirit which he gave us."--1 Jno. 3:22-24.

These commandments, under which we

are placed, are not grievous and impossible, as the Jewish law was to them under it; for his yoke is easy and his burden is light to all who have his spirit; and if any man have not the spirit of Christ he is none of his.

The fact however, that we are not under the Jewish Law Covenant, and not dependent on it for life, but are hoping for life as a favor, or gift from God, through him who fulfilled the Law and canceled all claims of both the Jewish and the original Law against both Jew and Gentile--this fact does not hinder God's free children, justified through faith in Christ's redemption and not by the Law, from using the Jewish Law and every other expression, fact, figure and type, at their command, whether from nature or Scripture, in determining what would be acceptable and well pleasing to their Heavenly Father. Thus for instance Paul, who repudiated over and over again the dominion of the Law over any, quotes one of the Commandments as an evidence to Christian parents of what God's will would be with reference to their government of their children. (Eph. 6:2.) But mark that he does not in any wise thunder it at them as a command. (It never was a command to parents, but to children, even before being abolished.) Nor does the Apostle intimate any justification as a reward; for he writes to those who are already justified, not by deeds of obedience to the Law, but by faith in Jesus, their Lord and Redeemer.

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R976 : page 7

#### THE LAW COVENANT EXTINCT.

#### AN ILLUSTRATION.

It was not as an expression of the will of God, but as a Covenant, that the Law was annulled and completely set aside. To illustrate: Suppose you owned a glassware establishment and employed help and had written out rules and penalties and posted them conspicuously; suppose that they provided as a penalty for each breakage, one day's salary, and that on hiring your men you sent them first to

read those rules, and then bargained with them and then engaged them with the understanding that the penalties mentioned in the rules were a part of your contract, covenant, or agreement with them.

Suppose that at the close of the week their breakages had been so many as to more than offset their wages, and left them each in debt to you.

Suppose that on the same day a legacy had come to you, and that after letting your employees realize their carelessness and its cost, you said to them, I propose to meet all your breakage losses out of this legacy I have just received; and now the week for which we covenanted is expired, I engage you all for another week without asking you to enter into this agreement for next week. The rules however will remain posted up, and you will recognize them as the general expression of my wishes

R976 : page 8

and will break as little as possible through respect for my interest, and by and by when you have become skilled, I will put substantially those same laws into the new covenant that I will then require each to enter into.

Though perhaps not a perfect illustration, this may help some to see how the Law given by Moses to Israel was violated by all, and at the end of their age there was no reward of life for any of them --they were all in debt according to their Covenant or bargain, made at Sinai. (Exod. 19:3-8. Deut. 27:9-26.) The legacy applied to cancel their debt was Christ's sacrifice, arranged for by the Father, and freely given by our Lord the Redeemer. The second week represents the Gospel age, the Law still hangs before all, and is an indirect expression of our Father's wishes supplemented by other rules and arrangements which show that it is no longer a covenant though its spirit pervades all the new rules. We may still use the old rules or laws to guide us as to the Master's wishes, where we find nothing explicitly stated in the new supplementary rules (the New Testament provisions). But to refer to those Rules thus to seek the mind of the Master, and to esteem them a bondage and Covenant over us, are totally different matters.

### MENTAL LOAFING.

IT is considered a disgrace to be lazy. He who is too indolent to work for his own living becomes a by-word and reproach. But there is a very common form of laziness which is not always noticed. It is that of mind. We first become conscious of it in our young days, when we "don't feel like study." We dawdle over our thoughts half asleep, and, as a result, give a fine exhibition of stupidity in the recitation room. It is true that disinclination to study sometimes grows out of fatigue and illness. The liver is responsible for much of it; but in the majority of cases it is pure laziness, as young people will discover if they will shake themselves up and go resolutely to work.

This sort of indolence in youth is very dangerous, for it becomes a habit, and the mind grows rusty and dull in the very prime of life, when it should be at its best. And on the heels of this form of laziness comes another bad habit, that of intellectual loafing. What loafing is in the common sense, all know. It is hanging about with no definite aim or purpose, idling away the time without method and without profit. Well, there is mental loafing as well, and it is known in the dictionary as reverie. It is a dreamy state of the mind, when the thoughts go wool-gathering. The fancy sails away into fantastic seas, and revels in unreal things till the wits are fairly benumbed and unfitted for sober work.

This habit, so common to young people, is fatal to mental growth. Many a promising youth is ruined by over-indulgence in it. It wastes time and enfeebles the mental powers. It is really a form of laziness, and it should be sternly corrected at the very outset. The action of the mind should be kept under control. When the thoughts begin to wander, it is time to whip them into order. A resolute will will do it.--Selected.

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"EVERY true disciple has often found that the work he took up painfully from a sense of duty became to him a source of special joy. On this path are the shining footprints of the Master."

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R977 : page 8

PROFESSOR F. L. PATTON'S article in The Forum, on the Andover doctrine, assumes that the Calvinistic view of a sovereign election of a portion of the race to salvation, with the consequent reprobation of the rest, is more logical and scriptural than the view which supposes that all must have a chance under the gospel, if not in this life, then in the life to come. The Professor's view of election explains truly the method of the divine dealings under the economy of redemption up to a certain point. Salvation in this dispensation of His grace seems to be confined to a chosen few. And there is no other explanation but that it has thus seemed good in His sight. So far, then, as Prof. Patton sees into this mystery, he sees truly. But he is wrong in supposing that there are no summits of God's grace beyond the hills that bound his horizon. He mistakes in supposing that the purpose of God in ordaining some to eternal life terminates upon these favorites, whereas He never chooses any person or class except as He makes them channels of blessing to a wider circle. If He selects a church of the first-born, it is because there is to be a later born. If we are "a kind of first fruits of His creatures, of His will begotten," it is because there are later fruits to be harvested. If we are "a chosen generation, a royal priesthood," there must be those, to whom we are to fulfill these offices. It is because the strict Calvinist fails to see these wider stretches of God's great plan of grace that his system is so inadequate, and not because he errs in tracing everything back to the will of God. This age does not bound everything in redemption. Most of mankind fail of salvation in this age. So far as the results of trial in this life are concerned, their failure is final. Only a little flock enter into life. The gateway into it is

much more narrow than even the preachers of orthodoxy represent it. "Few there be that find it." But these few are "baptized for the dead." If no resurrection has been provided for the unjust dead, there would be no hope for any but the elect. But "He gave himself a ransom for all, to be testified in due time." The mistake of the Andover school is in overlooking the fact that souls in sheol are not under a prolonged dispensation of grace, but under the penalty--"in prison." The only door of hope for the dead is the hope of resurrection. Any trial for the prize of eternal life must come in after punishment has been visited, and the dead have been recovered to the life and opportunities of manhood.--Words of Reconciliation.

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R977 : page 8

#### A SEETHING CONTINENT.

A perusal of Saturday's usual collection of European cablegrams cannot fail to impress the reader with the fact that the continent of Europe is literally seething with social seditions and political acerbities which seriously threaten not only its peace but in many places the very existence of society.

France is not only threatened with war at the hands of her old enemy, but her social condition presents some most profound problems for the solution of capable statesmen, whom it will be difficult to discover among her would-be political leaders. Already the anti-rent agitation has appeared in Paris after a fashion ominously threatening to the rights and interests of landlords, while many other cities of the republic are anticipating serious street riots on account of the rise in the price of bread caused by the late legislation protective of agricultural products.

Of the condition of Ireland the American public are already too well aware. That country is rapidly moving in the direction of an agrarian revolution, the limits of which cannot at present be defined.

It is, however, in eastern and central Europe that the most threatening aspect of social and political affairs and the angry

strife of race is graphically presented. Russia is making war on the most important industries of a country with which a year since she had been in the closest political alliance. Already this war has destroyed the iron industry of Silesia, shutting up numerous works in that and other provinces of Germany. Germany retaliates by preparing a bill again raising the duties on grain and wool. Later, the St. Petersburg press propose as a reprisal for Germany's increase of the duties on cereals a poll-tax on German workingmen in Russia. Nor is the Russian government backward in this social and commercial war. The czar has issued an edict suppressing the German language in the colleges and schools of the Baltic provinces. And so the contest goes on in every leading country on the continent, each individual nation apparently laboring commercially for the destruction of the trade of all the others and politically for the extirpation of the nationality of some offending neighbor.

At present the entire continent presents the appearance of a seething mass of different and opposing materials in the crucible of the chemist anticipatory of crystallization. But whether such crystallization will bring peace or war is an open question. If the outcome of the present unparalleled turmoil proves to be a peaceful one certainly it will not be because the efforts of the leading powers and the leading statesmen tend in that direction.--Daily Journal.

R967 : page 8

"GOD is a God of order, but not necessarily pledged to that particular form of order by which your quiet and wealth seem to be best secured. He will not be taken into your pay. He will not act as a preventive police for you. God stands neutral in the strife of human selfishness. Those that honor Him, He will honor. He is on the side of those who are on his side, whose hearts and actions are on the side of brotherly kindness, and truth, and holiness."

"WHEN alone, guard your thoughts; when in the family, guard your temper; when in company, guard your word."

TRUE trust is always joined with the use

of proper means. "Trust in the Lord,  
and do good."

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R978 : page 1

VOL. IX. PITTSBURGH, PA., OCTOBER, 1887. NO. 2.

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R977 : page 1

THE MISSIONARY ENVELOPES.

These were mentioned in last TOWER for the first time, and we already have more orders than will be supplied by the first lot of fifteen thousand. Those who have ordered, among whom are several brethren in business who can use quantities, express themselves as highly pleased with the plan. It is both a cheap and an unobtrusive way, of preaching the good tidings of great joy to many.

The appearance of these envelopes has been generally approved as neat, and we expect you will all want them. It is written of this time: "His lightnings enlightened the earth;" and these as one of the agencies of the truth, the light, have their mission to perform. How like the lightning they will be, as borne on "Fast Mail" trains they rush hither and thither over the entire civilized world, unobtrusively putting before the eyes of intelligent business people and friends and their families, pointed Scripture texts which set forth our hopes; calling their attention also to the DAWN. Those who might refuse to hear you, or whom you could not approach in conversation or in any other manner on these themes, will be led by their curiosity to listen to your representative --to hear this preacher's message.

We repeat the price, postage prepaid by us: One hundred 35 cts., three hundred \$1.00, one thousand \$3.00. Those who order two thousand for \$6.00 (or more at same rate) can have their business card printed on the corner without extra charge. Order only in quantities here specified, (Do not therefore order 50 cts. worth, nor 150, nor 200, nor 500,) as we get them put up in packages thus and cannot spare the time to prepare special quantities. For this reason also we charge one cent each for quantities less than one hundred.

Address as above.  
--TOWER PUBLISHING CO.

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R979 : page 1

#### THE FIFTIETH THOUSAND.

Still they go, you will be glad to learn.  
MILLENNIAL DAWN VOL. I. is now in its  
fiftieth thousand. Forty thousand have  
already gone out, and ten thousand more  
are now being printed and bound.

This was our first proposition--the hope  
first expressed--that before 1888 fifty  
thousand copies of DAWN would be in the  
hands of the people. Three months yet  
remain of this year and we want to suggest  
what is possible through still further  
faithfulness of the harvesters. It is possible  
to have twenty-five or fifty thousand  
more out by Jan'y 1st. 1888. How?--  
By the Colporteurs who are selling DAWN  
continuing their present averages, or increasing  
them as the cool weather will permit;  
by more of the brethren and sisters  
entering this branch of the "harvest"  
work; and by all others of the readers of  
the TOWER doing what they CAN.

What can the others do? They can  
each sell from four to twenty copies, or  
can use that number for loaning, though  
to sell is better, because people are almost  
sure to use what they pay even a small  
price for. So then, God knows and we  
know the possibilities; and as the New  
Years' TOWER comes to you, all will see  
how faithful the servants have been as a  
whole. Some we are sure can do no more  
than they are now doing, though some  
others we fear are "slothful servants." But  
the "View" in the September TOWER has  
seemed to awaken and quicken many previously  
asleep, or overcharged with the affairs  
of this world, for which we thank God.

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R978 : page 1

#### A CHINAMAN'S VIEW OF CHRISTIANITY.

The following extracts from a paper in  
the North American Review by Wong  
Chin Foo, a Chinaman, and evidently a  
graduate of one of our New England colleges,  
gives his reasons for preferring the  
religion of his fathers to Christianity.

True Christianity and its teachings he of course does not comprehend and against it his pointed sarcasm has no power; but against much, very much, nay, against the generality of what is called Christian it strikes a sharp blow which should have some good effect in stimulating thought on the part of many who feel that their religion only must be an unreasonable matter. And yet we know that this educated heathen man voices the sentiment of thousands of sensible thinkers, who, merely because they have less moral courage than he, do not express themselves. How much need there is, then, to "Lift up a standard for the people"--the truth--and how energetic all should be who have been entrusted with the honor of being standard bearers in this time "when the enemy shall come in like a flood."

Wong Chin Foo says:--

The main element of all religion is the moral code controlling and regulating the relations and acts of individuals toward "God, neighbor, and self;" and this intelligent "heathenism" was taught thousands of years before Christianity existed or Jewry borrowed it. Heathenism has not lost or lessened it since. Born and raised a heathen, I learned and practised its moral and religious code; and acting thereupon I was useful to myself and many others. My conscience was clear, and my hopes as to future life were undimmed by distracting doubt. But, when about seventeen, I was transferred to the midst of your showy Christian civilization, and at this impressive period of life Christianity presented itself to me at first under its most alluring aspects; kind Christian friends became particularly solicitous for my material and religious welfare, and I was only too willing to know the truth. But before qualifying for this high mission, the Christian doctrine I would teach had to be learned, and here on the threshold I was bewildered by the multiplicity of Christian sects, each one claiming a monopoly of the only and narrow road to heaven.

I looked into Presbyterianism only to retreat shudderingly from a belief in a merciless God who had long foreordained most of the helpless human race to an

eternal hell. To preach such a doctrine to intelligent heathen would only raise in their minds doubts of my sanity, if they did not believe I was lying. Then I dipped into Baptist doctrines, but found so many sects therein of different "shells," warring over the merits of cold-water initiation and the method and time of using it, that I became disgusted with such trivialities; and the question of close communion or not, only impressed me that some were very stingy and exclusive with their bit of bread and wine, and others a little less so. Methodism struck me as a thunder-and-lightning religion--all profession and noise. You struck it, or it struck you, like a spasm,--and so you "experienced" religion. The Congregationalists deterred me with their starchiness and self-conscious true-goodness, and their desire only for high-toned affiliates. Unitarianism seemed all doubt, doubting even itself. A number of other Protestant sects based on some novelty or eccentricity--like Quakerism--I found not worth a serious study by the non-Christian. But on one point this mass of Protestant dissension cordially agreed, and that was in a united hatred of Catholicism, the older form of Christianity. And Catholicism returned with interest this animosity. It haughtily declared itself the only true Church, outside of which there was no salvation--for Protestants especially; that its chief prelate was the personal representative of God on earth; and that he was infallible. Here was religious unity, power, and authority with a vengeance. But, in chorus, my solicitous Protestant friends beseeched me not to touch Catholicism, declaring it was worse than heathenism--in which I agreed; but the same line of argument also convinced me that Protestantism stood in the same category. In fact, the more I studied Christianity in its various phases, and listened to the animadversions of one sect upon another, the more it all seemed to me "sounding brass and tinkling cymbals."

[The following portion shows the great evil of calling things what they are not --of calling civilized nations Christian nations and calling the worldly, unbelievers and the unconsecrated Christians, because they outwardly respect religion and draw

nigh to God with their lips while their hearts are far from him.]

"Call us heathen, if you will, the Chinese are still superior in social administration and social order. Among 400,000,000 of Chinese there are fewer murders and robberies in a year than there are in New York state. True, China supports a luxurious monarch whose every whim must be gratified; yet, withal, its people are the most lightly taxed in the world, having nothing to pay but from tilled soil, rice and salt; and yet she has not a single dollar of national debt....

Christians are continually fussing about religion; they build great churches and make long prayers, and yet there is more wickedness in the neighborhood of a single church district of one thousand people in New York than among one million heathen, churchless and unsermonized.

Christian talk is long and loud about how to be good and to act charitably.

It is all charity, and no fraternity

--"there, dog, take your crust and be thankful!" And is it, therefore, any wonder there is more heart-breaking and suicides in the single state of New York in a year than in all China?

The difference between the heathen and the Christian is that the heathen does good for the sake of doing good. With the Christian, what little good he does he does it for immediate honor and for future reward; he lends to the Lord and wants compound interest. In fact, the Christian is the worthy heir of his religious ancestors.

The heathen does much and says little about it; the Christian does little good, but when he does he wants it in the papers and on his tombstone. Love men for the good they do you is a practical Christian idea, not for the good you should do them as a matter of human duty. So Christians love the heathen; yes, the heathen's possessions; and in proportion to these the Christian's love grows in intensity. When the English wanted the Chinamen's gold and trade, they said they wanted "to open China for their missionaries." And opium was the chief, in fact only, missionary they looked after, when they forced the ports open. And this infamous Christian introduction among Chinamen has done more injury,

social and moral, in China, than all the humanitarian agencies of Christianity could remedy in 200 years. And on you, Christians, and on your greed of gold, we lay the burden of the crime resulting; of tens of millions of honest, useful men and women sent thereby to premature death after a short, miserable life, besides the physical and moral prostration it entails even where it does not prematurely kill! And this great national curse was thrust on us at the point of Christian bayonets. And you wonder why we are heathen? The only positive point Christians have impressed on heathenism is that they would sacrifice religion, honor, principle, as they do life, for--gold. And they sanctimoniously tell the poor heathen: 'You must save your soul by believing as we do!...'.

We heathen are a God-fearing race. Aye, we believe the whole universe-creation --whatever exists and has existed--is of God and in God, that, figuratively, the thunder is His voice and the lightning His mighty hands; that everything we do and contemplate doing is seen and known by him; that he has created this and other

R978 : page 2

worlds to effectuate beneficent, not merciless designs, and that all that He has done is for the steady, progressive benefit of the creatures whom He endowed with life and sensibility, and to whom as a consequence He owes and gives paternal care, and will give paternal compensation and justice; yet His voice will threaten and His mighty hand chastise those who deliberately disobey His sacred laws and their duty to their fellow-men.

'Do unto others as you wish they would do unto you,' or 'Love your neighbor as yourself,' is the great divine law which Christians and heathen alike hold, but which the Christians ignore. This is what keeps me the heathen I am! And I earnestly invite the Christians of America to Confucius.

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What can the nominal Christian Church answer to this charge and arraignment of heathenism? Nothing; they themselves

have counted in under the name Christian, millions of the unregenerate, wholly opposed to the true principles of the doctrine taught by the Founder of Christianity and his apostles. They have with pride acknowledged all the civilized nations of earth as Christian nations, even going so far as to speak of them as Christendom (Christ's Kingdom); and hence to be consistent they must bear the Chinaman's reproach as against Christianity, for the nefarious acts of these kingdoms which the Scriptures declare to be beastly and subject to the machinations of the devil, the prince of the power of the air who now worketh in the children of disobedience, but is to be dethroned, bound, and finally destroyed by the true kingdom

R979 : page 2

of Christ, when he shall take his great power and reign.

How pointed, too, are the thrusts of this heathen man: He agrees with Paul who says--While one saith I am of Paul, I of Apollos, I of Peter, etc., are ye not carnal? So the Chinaman wants to know whether the various sectarian claims--I am of Wesley, I of Luther, I of the Pope, I of Calvin, Knox, etc., etc., does not imply gross carnality among Christians to-day.

And how well merited are this heathen's strictures upon what has come to be the fundamental doctrine of "Christendom?" --that all but a small handful of humanity are on their way through a world of sorrow, pain, disappointment and tears, to a place of untold and everlasting agony, prepared for them by a God of love, whose unerring wisdom saw this to be their fate and portion before they were born.

Oh! what blasphemy upon the wisdom, love, justice and power of our Creator. What a terrible misrepresentation of his gracious plans. It is creditable indeed to the fairness and justice of the heathen world, that they spurn such--bad tidings of great misery, to all people. It is a shame, a disgrace to the intelligence of the civilized world to-day, that such an unreasonable, cruel misrepresentation of God and his plan finds credence among them, and has their millions for its support and spread. Even if the real plan

of God were not seen by them, the civilized mind like that of its heathen brother, should be able to recognize such a hideous distortion, and should regard the teachers of such things, as would the heathen-- "as insane, if not liars."

But the fact is that the majority of the intelligent people of "Christendom" do not believe in this doctrine, that God's chief work is to create men by the billion for eternal torment. The trouble is that they are not honest, not righteous, not upright. They are willing to sail under false colors, from selfish motives. They are lovers of self more than lovers of God, and hence are willing to join in this blasphemy of his character and plan. They, like Baalam, love the reward of unrighteousness, and hence practise deceit to get that reward. Verily, they have their reward!

Oh! for more noble men and women whom Satan cannot rule by either fear or favor. Honesty is a pre-requisite to growth in grace and knowledge; for "Light [truth] is sown for the RIGHTEOUS and gladness [such as comes from confidence, inspired by the true plan of God] for the UPRIGHT in heart." Since the truth is only for the upright, the honest, is it any wonder that so many morally dishonest people of intelligence fail to find the truth? How can they believe who seek honor one from another and seek not (exclusively) that honor which cometh from God only?

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page 2

#### EXTRACTS FROM INTERESTING LETTERS.

Akron, September 25th, 1887.

DEAR BRO. RUSSELL:--I am thankful for many things! I am grateful for the September TOWER! I am so glad for Brother Hickey's excellent (anniversary) letter, so comforting to you and all the dear saints. I like the Sabbath article and yet believe that because it robs religionists of the Sabbath they love so much and regard so little, that it tends greatly to make your prediction of hindrance to our free teaching of truth, brought out in the View--a fact.

I was at Kent part of Friday and Saturday  
delivering DAWNS previously sold.  
A large proportion of them are in good  
hands. Although the necessity and glory  
of the work I do in selling DAWN is a  
compensation, yet I can scarcely tell you  
how much your letters are to me. You  
mention that some of mine are timely,  
and my words and deeds helpful to encourage  
some, especially you and Sister  
Russell, and that knowledge is a great joy  
and encouragement to me. How often  
Brother Tackabury must, now that he is  
himself helpless, look back joyfully upon  
the record of his faithfulness.

A little coterie of Henry George's adherents  
are warm friends of DAWN and  
June TOWER View; they sold many books  
for me. The headquarters is in a store  
owned by a McGlynn Catholic.

I suppose TOWER readers who consider  
DAWN selling to be preaching the Word,  
if they hear that for the last two weeks I  
fell below 200 names per week, will be  
surprised. The chief reason is that the  
main industry here has been suspended  
for several months; and it is natural that  
when house after house pleaded poverty,  
the colporteur should make his talks  
longer, even to debating the matter of  
the book sale with the people. I am more  
than ever convinced of the folly of this  
course. Our strength should be taxed  
less and not more at each house when  
sales are slow. And the able colporteur  
who is always sure to make his canvass interesting  
is the party who must guard  
most against delay from this cause. We  
should be sure not to stay so long that our  
greeting at parting will be less cordial  
than when we introduced ourselves.

But to-day in another section I made  
my old record of 50 names, so that a few  
days in this neighborhood will be apt to  
raise me to 500 names for 2-1/2 weeks work.  
I made no long talks to-day, having learned  
by my late experience that lesson, I  
was forward to teach to others, and had  
not learned thoroughly myself, viz., Do  
not preach, nor debate, nor indulge in  
long talks of any kind while selling DAWN  
--be brief and to the point.

In close affection, and fellowship, joined  
by Mrs. A. Yours in Christ,

J. B. ADAMSON.

Sept. 20th, 1887.

BROTHER RUSSELL:--Mr. Tackabury has regained strength to quite an extent, being able to walk about the house and sit up most of the day. His lungs show great power of resistance to the advance of the disease, much to the surprise of all, but he is scarcely more than a skeleton. He wishes me to remember him to you and Sister Russell with much love.

We feasted on the contents of the last TOWER. Mr. T. said he thought it one of the best he had ever read. We find many things in the Bible that we would like to hear you talk about. Almost every reading reveals something new, something that throws light on the grand plan which God has designed for a lost world's recovery. How it all increases our love and gratitude to our heavenly Father!

Write us whenever you can spare time from your numerous duties. Your sister in Christ, MRS. S. T. TACKABURY.

Clear Water, Neb.

MRS. C. T. RUSSELL, MY DEAR SISTER:--I received a number of April TOWERS and have a good many loaned out. I do hope and pray the Lord will hear and answer my prayer, that the eyes of their understanding may be opened that they may behold God's wondrous plan of Salvation. I received a very interesting letter last week from a lady whom I have never seen and know only through the glad tidings preached in MILLENNIAL DAWN. I think it will interest you and Brother Russell, so I enclose it. May the Lord continue to bless you and make you a blessing to others still more, is my daily prayer.

With love and respect to Brother Russell and yourself, I remain your humble Sister in Christ, J. A. M\_\_\_\_\_.

[We publish the letter referred to, that it may encourage all to further efforts.--ED.]

Willow Valley, Neb.

DEAR MRS. M.:--You will doubtless be surprised at receiving a letter from a stranger, but I want to let you know that you have been instrumental in bringing to me such joy, peace, and rest, as I had not thought it possible to possess in this life. Our mutual friend, Mrs. L., gave me MILLENNIAL DAWN and several copies

of ZION'S WATCH TOWER to read. As soon as I had looked them over, I saw that I had received them in answer to my prayer for a better understanding of God's Word, if so be I should use that knowledge aright. That book proved to be the key for which I had long been searching. And Oh! the rich treasures of God's boundless love and mercy to this sin-stricken world, it opened up to my view. No wonder, Paul could say, I am not ashamed of the gospel of Christ. I shall esteem it a blessed privilege to preach this gospel to every one with whom I come in contact. I have already been able to interest several, though I have only had it a few days myself. In looking over the letters of the "Little Flock" to Brother Russell, I noticed that there seemed to be a great scarcity of "this world's goods" among them, and I thought, what a poor little flock it is, to be sure,--and it made me feel rather sad for a moment, thinking of the multitudes of truth-hungry ones needing food. Then I remembered the multitude of hungry ones that were following Jesus. How he satisfied their hunger with the seven loaves and a few small fishes, which he blessed and brake and gave to his disciples to be distributed among them. And I knew that that was intended for a lesson for us now. We are to give him what loaves and fishes we possess, and it shall be sufficient to feed the hungry multitude who are now following him; and not only that, but we will have more for ourselves than we had in the beginning; for "they took up of the fragments seven baskets full." Then let us go forward in the full assurance of faith, knowing in whom we have put our trust. All the honor and riches of this world seem now as "filthy rags" compared to that which I see by faith "beyond the vail." Now I know what it means to "be dead to this world." May the Father give me strength to never "look back," for I know full well that the flesh is weak. I am a farmer's wife, and do my own work, so of course my time is pretty well occupied with the necessary duties of this life. But this I know, If we make the best use we can of the opportunities given us, it is all God requires of us. If our heart is really in any work, we can and will find many opportunities for engaging in it; for instance,

while my hands are busy with  
household work, my mind is devising  
ways and means for spreading the truth,  
or studying the meaning of some text of  
Scripture, for it nearly all has a new  
meaning to me, since I have the key.

I hope the knowledge that you have  
been the means of helping me to see the  
truth, will encourage you to persevere.  
I shall be pleased to hear from you if convenient.  
Sincerely yours, O. E. S\_\_\_\_\_.

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R979 : page 2

A CHINA MISSIONARY WRITES.

Chefoo, China.

MY DEAR MRS. RUSSELL:--Many thanks  
for your kind letter, and for the copies of  
MILLENNIAL DAWN and the WATCH TOWERS.  
It is such a comfort to know that  
Jesus calls us his "friends" and is making  
known to us "all things that he heard  
from his Father." (John 15:15.) In  
the far away days of my youth, and the  
not so far away days of my orthodoxy I,  
thought I knew it all, but now I see how  
blindly I read my Bible. And how I thank  
God for having compassion on me, and  
touching my eyes, and giving me sight.  
May I follow Him as did those of old  
whose eyes were opened.

I am giving away and lending my  
copies of MILLENNIAL DAWN and my  
papers, and any time you can send me  
extra copies of the WATCH TOWER I can  
use them to advantage. I expect to see  
a good many missionaries from other parts  
of the country during the summer, as this  
is a health resort, and I shall scatter my  
TOWERS, and lend MILLENNIAL DAWNS.  
The last bound copy I gave away before  
taking the wrapper off.

Wishing you abundant success in your  
efforts to spread "the everlasting gospel,"  
the "good tidings which shall be to all  
the people." I remain Yours in Christ,  
C. B. D\_\_\_\_\_.

page 2

Lebanon, O.

MY DEAR BROTHER RUSSELL:--I have  
probed the mystery of selling MILL. DAWN

and find that I can sell it with some success. Day before yesterday I went to a village of several hundred inhabitants, and in about three hours worked about one third of the place and took twenty orders. Tomorrow I am going back to finish. I am not certain but that I may put the greater portion of my time, the next year, to this work, if my affairs will permit. If I could turn my whole attention to it, I believe I could sell six or seven thousand in the next twelve months. However I am pleased to do what I can, be it much or little, feeling that every book I sell is a footprint in the sands of time to guide some discouraged, disheartened fellow-mortal to the fount of truth at no far distant day. I wish I could flood the world with it. I am surprised at myself in this work; it seems that I am particularly adapted to it.

A week from next Sunday I go to Miamisburg or near it to preach. Bro. Van Hook filled my pulpit last Sunday morning. Yours in faith and service, J. P. M.

In a later letter the same Brother says:--

This Sabbath afternoon finds me at leisure to write you a few lines. I am quietly leaving my hold go on secular business and as quietly laying it on the Lord's business, and within the next six months I expect to be able to turn my attention largely to canvassing. The harvest is a big one, and the laborers are few. I think the Lord will have us go on until every country, where the Bible is read, will be canvassed for MILL. DAWN. I have only canvassed our little town, and have taken 40 orders. I am confident I can make a living for my family at it, and therefore I shall drift into it as fast as circumstances permit. Of course the world thinks me foolish, but that is just what I think of the world; so no difference as to that, I am free.

I do not talk much in canvassing, only explain how much the Chart of the Ages facilitates Bible reading; speak of the book in a general way, showing its qualities of workmanship, leading them to expect it to be a tolerable high priced book, and then tell them the price of it a quarter; some have actually taken a long breath on hearing the price, and have me repeat it, for fear they misunderstood me.

It sells; it is bound to; but Oh! what  
a commotion it will create! how it will  
dig into their former belief! What a  
struggle! and how many of them will wish  
they had never seen it; and yet how they  
will return to it again and again, until, at  
last, the conflict over, how they will rejoice  
in their freedom! Lord haste the  
day when all shall know. J. P. M\_\_\_\_\_.

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YOUNG'S CONCORDANCE now \$3.50 to  
our subscribers. See notice on eighth page.

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SUPPLEMENTS this month, order freely.

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R979 : page 3

#### MY SHEPHERD.

"He leadeth me!"  
And so I need not seek my own wild way  
    Across the desert wide;  
He knoweth where the soft, green pastures lie,  
    Where the still waters glide,  
And how to reach the coolness of their rest,  
    Beneath the calm hillside.

"He leadeth me!"  
And though it be by rugged, weary ways,  
    Where thorns spring sharp and sore,  
No pathway can seem strange or desolate  
    When Jesus "goes before."  
His gentle shepherding my solace is  
    And gladness yet in store.

"He leadeth me!"  
I shall not take one needless step through all,  
    In wind, or heat, or cold;  
And all day long he sees the peaceful end,  
    Through trials manifold.  
Up the far hillside, like some sweet surprise,  
    Waiteth the quiet fold.

--Selected.

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R980 : page 3

#### THE SPIRIT OF ANTICHRIST.

While the world and its spirit are quite contrary to Christ and the Spirit of Christ, and might therefore without impropriety be termed anti-Christ (against Christ), yet this term as used in Scripture is never applied to the world, but always to professed Christians who have turned aside from the truth, and who, by becoming advocates of error, are in Christ's name opposing him, his followers, and his doctrines.

We are well aware that many regard it in a contrary light,--considering the term antichrist as belonging to worldly opponents of all who profess Christ in any manner--infidels, heathens, Mohammedans, etc. That this view is incorrect we can prove readily by citing here every text in the Bible containing the word antichrist, and pointing to some statement in the context which unmistakably fixes it upon some professing to be Christ's followers. This is an important point, as it overthrows completely a wide-spread belief, and opens our eyes to look for antichrist in a quarter in which many may not have thought to look hitherto. In fact, the prefix anti, signifies more than against, it contains the double thought of instead and against.

The word antichrist occurs five times, 1 Jno. 2:18,22; 4:3; 2 Jno. 7. The class meant is easily discerned from the general tenor of John's epistles and from the following pointed statements: "They went out from us, but they were not of us." They are [really] of the world [though professing otherwise], therefore speak they of [or according to the spirit of] the world, and the world heareth them." (1 Jno. 2:19; 4:5.) Other scriptures mention and describe the same class, but by different names. Paul in 2 Thes. 2:3, following the same vein of thought as in Rom. 6:6, personifies the system of error which he saw would arise, and speaks of it as the "Body of Sin," counterfeiting and opposing the "Body of Christ," naming it here as an organized body, "The man of Sin." He makes no reference to a sinful individual; for there are and have been in the past, and were in and before Paul's day, horribly depraved creatures of the human race, than whom worse could scarcely be conceived of; and the Apostle was not passing all these by to

speak of some individual pre-eminently vile and vicious. No, he sees and tells us of a system of evil and error, the embodiment of evil, the opponent and counterfeit of the Body of Christ,--the antichrist Body. But only those who have learned that the true church is the "Body of Christ" can appreciate how the counterfeit nominal system, the "Man of Sin," is the antichrist. But we refer to this merely to note the fact that the Apostle Paul mentions that this "Man of Sin" system arises in the church, and professes to be in and of the true temple --the Church of the living God (Compare 2 Thes. 2:4 with 1 Cor. 3:16,17; Eph. 2:21.) and not of the world. He declares this to be an apostasy, a falling away from the truth.

But it is not our purpose here to discuss antichrist: this we have done heretofore and may again, but now we simply call attention to one point of antichrist's erroneous teaching which is very injurious as a source of many other errors. This point of error is particularly pointed out to us by John, the Apostle who specially represented us who are alive and remain unto the parousia (presence) of our Lord (John 21:22.); and he tells us that it is common to every theory and class claiming to be Christ's followers and soldiers of the cross, who are really opponents to and counterfeits of the true body of Christ. Remember that the individuals in these great counterfeit systems, and bound by their errors, are not all of them, and do not all properly belong to them, and hence it is, that by the truths now being uncovered and presented to such, as "meat in due season," God is calling his people out of those systems to which they do not really belong, saying "Babylon is fallen! Come out of her, my people."

But what, you inquire, is this one notable point of error upon which all antichrist systems agree, and which blinds many to other truths, and opens the way to errors? Surely, we answer, it is a point long and deeply covered under hoary traditions which are esteemed venerable and sacred. The adversary buried this first and deepest, realizing the necessity for keeping the truth out of sight and of arousing prejudice against it. This being the case, prepare yourselves to find it a

test which you would never have thought of had the Apostle not pointed it out, but which, once clearly seen, proves to-day, to be an oracle in the light of which every system of doctrine may be quickly tried, whether it be of the spirit of truth or of the spirit of error, the spirit of antichrist.

The passage to which we refer is found in 1 John 4:3, which in the oldest and the most correct, the Sinaitic MS. reads thus:

"Every spirit [theory, doctrine] that confesseth not that Jesus the Lord is come in flesh, is not of God: and this is the spirit [theory] of antichrist, whereof you have heard that it cometh; and even now already is it in the world."

Ah! you say, that is not a test, for all Christians and all theories, even the worldly, confess that. Not so, we answer; you do not get the depth of the Apostle's statement; your view of his words would make them and him foolish indeed. The world does not confess Jesus to be "Lord;" so that shuts the world out; and as we examine closely we will find few of the professed Christian systems ready to confess that Jesus, our Lord, came in flesh. To do so, would contradict their creeds old and new. It is the general view, that the real man is not flesh, but a spirit being which lives for a while in a body or house of flesh; hence by such the flesh is no more recognized as the person, than the garments put on and off. Moreover it is claimed by many, that in our Lord Jesus' case, he was really and truly the Father, Jehovah, who thus for a time appeared in flesh, but that he himself was not flesh; that he appeared to be tried and tempted in all points, but was not really tried at all; that he appeared to suffer and die, but did not actually suffer, nor did he really die for our sins, but merely dropped the flesh as a garment remaining really alive as before, for, they say, God is immortal and cannot die, and their claim is that in leaving the glory which he had with the Father before the world was, he did not become flesh or "come in flesh," but still remained a spirit being and came into a flesh body and only appeared like men, like the seed of Abraham, though all the while really was the almighty immortal Jehovah. They say that it was the God Christ Jesus

who appeared to or pretended to die for our sins, and contradict the Apostle's statement that it was "the man Christ Jesus" who gave himself a ransom, a corresponding price [Greek, antilutron] for all. (1 Tim. 2:6.) Yet we see some go to a further extreme and hear them sing--

"Well might the sun in darkness hide  
And shut his glories in,  
When God the mighty Maker died  
For man the creature's sin."

But in this poetic slip only a few can recognize the inconsistency. Some even going so far as to deny God's immortality, claim that it required the death of a God to atone for the sin of man, not seeing that this is contrary to scripture which demands not a God's life for the life of a man, but a perfect man's life, as a ransom or substitute for the forfeited life of the first perfect man--a corresponding price.

Still others, anxious apparently to get away from the straightforward, simple doctrine of ransom, figure the dying out of their way by saying that the real, spiritual Christ died to sin, and let his flesh body die as an example of how we should do the same. They do not stop to account for the uselessness of such an example, to those who cannot avoid dying.

But all these, with their various shades of difference, stand firmly, shoulder to shoulder, on the one point mentioned by the Apostle--they deny that Jesus the Lord "came in flesh" or "was made flesh," as the same writer elsewhere states it. (John 1:14.) That his body was flesh and bones cannot be denied directly, hence their claim that the spirit being came into the flesh, but was always separate and distinct, and not flesh. But this does not fit: the Apostle does not say into [Greek eis] flesh, but "in [Greek en] flesh" and "was made flesh" [Greek sarx egeneto--literally, "became flesh."] (Jno. 1:14). So we see that the test of believing that Jesus the Lord came in flesh, i.e. became flesh, would draw the line outside of so called "Orthodox" doctrines. The theory of Universalists and Unitarians, as generally held, is likewise opposed to Jesus being "made flesh," for they generally claim that our Lord had no existence before, and that he was born after the ordinary manner of men: these, then, make no confession which would imply a

pre-existence of our Lord in order to be made flesh or to come in flesh. Swedenborgians, Spiritists, etc., etc., all come in on the same side of the question--all deny that the Lord Jesus was "made flesh," "came in flesh"--became flesh.

Next notice that all these are not only without Scriptural sanction for their theories, but are positively and directly contradicted by the Apostles. We need not again quote the many passages in which our Lord and the Apostles declare that the Father and the Son are not the same person, etc., but notice the fact that the death, even the death of the cross, was the death of the real person, and not a pretended death of a body, while the real person or being slipped out alive and watched the proceedings. Every text touching on the subject, in both the

R981 : page 3

Old and the New Testaments, treats it in the most positive manner, declaring that our Lord made his soul (his being, himself,) an offering for sin (Isa. 53:10), that he poured out his soul (being, existence) unto death. (Isa. 53:12.) They declare that his soul was in hades (the state or condition of death) three days and not left there longer; that he died, that he was dead, and that on the third day he was raised to life by the Father's power. Our Lord himself said that he came into the world to give his psukee (being, existence,) a ransom, a price, for all [for the psukee, the being, or existence, of all men]. Speaking of what he gave for the life of the world, he represents himself in a parable as giving all that he had to purchase the field (the world) with its treasure--all those whom he will bring back into harmony with God, chief and a first fruit, forever pre-eminent, being his Bride.

The Apostle Peter declares that he was our price, that he redeemed us, purchased us back out of death. Paul assures us not only that we were "bought with a price," (1 Cor. 6:20,) but in 1 Tim. 2:6, he tells us all about the purchase, saying "There is one God [not three] and one mediator between God and men, the man Christ Jesus." It was something that this man did that mediated between the

race of sinners and God, something that no one of them could do for another because all were sinners, and as such, each one himself condemned to death. As a spirit being, as our Lord was before being "made flesh," he could not have mediated between God and men, because under God's arrangement a ransom, a CORRESPONDING price for the first sinner who precipitated the trouble, was the only way out of the difficulty. Neither an angel nor an arch-angel could give what he did not possess. They could not give a human nature in exchange for that which Adam had forfeited, for they had not human, but angelic, spiritual nature. So then, our Lord also a spirit being, with the Father in glory and honor before coming into the world, could not give the price of our redemption. In order to be able to give the price he must become flesh, must be a man: not imperfect and sinful as the fallen race has become, but perfect and sinless as the original of our race was before he sinned. Hence he "came in flesh"--"was made flesh"--"became flesh," in order, as the Apostle expresses it (1 Cor. 15:21), that "as by man came death, by man also should come the resurrection of the dead." He became flesh (holy, undefiled) in order to pay the price or penalty against us, --death. The Apostle urges (Phil. 2:7,8) that though the obedience implied in becoming a man, in being made flesh, was great, yet the trial was severer still when our Lord found himself man and learned that the divine plan by which he was to prove his entire submission to the Father's will would lead him to death as and for the sinner--even the ignominious death of the cross. But he was obedient even to the full, and died for us as our ransom: Wherefore God hath highly exalted him, giving him station, dignity and authority far above angels, and far above the glory and honor which he had with the Father before the world was created.

What our Lord gave is clearly stated by Paul; for continuing the above quoted testimony, that "There is one God and one Mediator, the man Christ Jesus," he tells us how he mediated, what he gave for us. He says--"Who gave himself a

ransom for all." This settles the matter that our Lord was flesh, a human being, and a perfect one at that, for as usual with Paul he expresses himself in unequivocal terms. He uses the Greek word antilutron which signifies a corresponding price, where in English we have the word ransom.

Now consider well the import of this, and you will see that it contradicts every antichrist system; for Paul shows that before sin entered the world there was no death, (Rom. 5:12) hence the one (Adam) who first sinned was a perfect human being, and if our Lord gave a corresponding price, he must have been a perfect human being when he gave himself for Adam and all who shared in Adam's sin and penalty.

John recognized the tendency or spirit of antichrist in his day. Though the system had not organized, some were already going out from them because not of them, denying Jesus "in flesh," claiming, with the heathen, an impersonation, that the real one was inside the seen one, and preparing themselves by this error to deny their Lord, their Master, the man Christ Jesus who gave himself a ransom for all. To-day, after centuries of triumph over the words of our Lord and of the Apostles, and over reason and common sense, this doctrine or spirit of antichrist known as that of the Trinity, is so firmly intrenched in the hearts of many, that they prefer to deny the Master's words --"The Father is greater than I," and the Bible teaching that Christ came in flesh and gave himself a ransom--prefer to deny anything rather than this theory of antichrist, which twists and disjoins every truth of Scripture, so long as it is held.

Note then the test of every spirit or doctrine, the test which will prove whether or not any faith is well founded, surely founded on the ROCK, the true and only basis of faith, of which the Apostle declares "Other foundation can no man lay than that which is laid, Jesus Christ." This test is given in few words, as we have seen, and can be easily and quickly applied to every doctrine or spirit with which you may come in contact. If it will not

stand this God-given test you may be sure it is error and at once set it aside. If it agrees with this test you have proved it to be on the right foundation, and you may go on proving all its details. This test, 1 Jno. 4:3, in the oldest and most exact Greek MS., the Sinaitic reads:--

"Every spirit [theory, doctrine,] that confesseth not that Jesus the Lord is come in flesh [become flesh] is not of God: and this is the spirit [theory,] of antichrist, whereof you have heard that it cometh; and even now already is it in the world."

Remember that many good people, many of God's children, have been blinded by the errors and sophistries of Satan, and while not anti or opposed to Christ at heart, have been beguiled by the great deceiver's falsities, promulgated even in the Apostle's days and fully headed up and brought to a climax in Papacy and only partially gotten rid of by the Reformation. Now, in the "harvest" of this age, God causes the light to shine more clearly, for the reason that he is making the truth his "sickle" by which he will separate wheat from tares completely and finally. Therefore, put on the whole armor of God, that you may be able to stand--that you be not among the thousands to fall in this time of trial.--Psa. 91:7,11,12.

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R954 : page 4

"BE CONSTANT in what is good, but beware of being obstinate in anything evil; constancy is a virtue, but obstinacy is a sin."

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R981 : page 4

#### REASONS FOR EXPECTING TOLERATION

#### IN THE PRESBYTERIAN CHURCH.

A Brother, the Editor of a contemporary Journal, publishes his reasons for expecting toleration in the Presbyterian Church as follows:--

1. It resides in the very idea of the church that there must be growth in divine knowledge until her ultimate unity and perfection are attained. To this end

there must be room for the free operation of the Spirit of God in unfolding the truth. This requires opportunity for reverent investigation and discussion. Where the Spirit of the Lord is, there is liberty.

2. Because of confessed obscurity in the whole of the church's teaching concerning the last things. Our wisest teachers admit that the Reformed Theology left many of these problems unsolved, and that a fuller investigation of them is a duty put upon the church in these last days by the Spirit and Providence of God.

3. Because a new era of investigation at points even more essential than this is coming upon the Presbyterian Church, which it is both unwise and impossible to resist. Whatever evils may result from this spirit of free inquiry, the evils of its suppression would be far greater.

4. Because a wide diversity already exists between the views of future punishment current among us, and as presented from our pulpits, and the statements of our Standards that both before and after the resurrection, "the wicked are to be punished with most grievous and unspeakable torments, without intermission, with the devil and his angels in hell-fire forever." If fidelity to these statements is to be the test by which our right to remain in the church is to be determined, then we ask our brethren to honestly ask before God whether they are so free from sin in this respect as to have the right to cast a first stone at us.

5. Because we honestly believe that we have taken up this line of testimony in obedience to the Spirit of God, and from motives of sincere love for the whole church, which needs this larger, better view of God's great plan of grace before it can be unified; and specially in the interest of the Presbyterian Church to whose welfare we have devoted a life-long ministry, and which greatly needs relief from the incubus of monstrous views of God's sovereign justice which obscure her own constant testimony to His fatherhood and grace.

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Full of love for blinded brethren, this brother earnestly desires to carry the entire Presbyterian Church into the light, and so desires of it toleration, that is, permission to stay in its company and to anoint all their eyes as his own have been anointed--with the truth. What this brother desires to do for those with whom he spent so long a bondage, we desire to do for all the sects into which the great adversary has seduced God's children.

But we see what he evidently has not yet seen, viz: That the light which ultimately shall be to every creature, can as yet reach and be appreciated only by a "little flock," the true church, which is the body of Christ.

If the Presbyterian Church were the real, true Church whose names are all written in heaven, this brother's expectations of opening their eyes would be justifiable. But he should be able to see that this is not the case; none of the sectarian systems, great or small, are the Church which is Christ's body; though members of his "body," members of the heaven-recorded Church are probably still in bondage in every sect.

It is because these sect-systems are not the true Church, and because we have reached the "harvest" time of separation, that the Lord gives present light, and meat in due season, and calls on all of his people to "come out" into the light, the truth, the liberty proper for children of God.

God not only saw our day and knew how it would be, but he had it written in his Word for our learning; and it is not written that the tares growing with the wheat may be changed into wheat, but that the two classes may be separated.

Our Brother evidently is in heart free already from the shackles of the Presbyterian Creed; but he should be entirely free. Why help to uphold in any degree slavery to a creed and get others under it who have not the moral strength to free themselves even in heart? Why stay in a human organization of any sort, where our company is not desired, except at the cost of stifling our convictions of right and truth? Why not, on the contrary, obey actually as well as mentally the Lord's command to separate, to "Come out" of all the Babylon bondage and confusion, and thus not only make straight paths for our

own feet, but thus make foot-prints which may encourage and guide some weaker brother or sister out of the bondage of sects, into the liberty wherewith Christ hath made us free to follow unhindered and untrammelled his word and example?

The brother is asking liberties and privileges granted only in the true Church where the spirit of the Lord is, and where the liberty of his Word is granted. Hence, one of two things is sure to happen--the brother will either abate his energy on the side of truth and liberty, (which we hope he will never do, but rather increase it,) or else he will get out of the sect and into closer fellowship with the true Head of the Church and with the "true Church which is his body." Like others, the Presbyterian sect never agreed to grant toleration, and never has shown any.

When a man joins that Church, it is on the same principle that people join other human organizations, partnerships, societies, etc., viz.: They agree to submit to the rules and by-laws as they are. And when this brother took upon him his Ordination Vows as a minister of the Presbyterian Church, though he was already a minister (servant) in the true Church and anointed, as all the members of that body are, with the Holy Spirit of the truth, he BOUND himself in the presence of witnesses that so long as he was a member and minister of Presbyterianism he would "not teach or inculcate anything opposed to the doctrines" of that organization; to which doctrines he there subscribed as representing his faith.

We are well aware that many, after changing their faith, still continue to hold membership and office in these organizations; and some, in violation of their vows, do teach and inculcate doctrines opposed to the doctrines of the sects to which they are pledged. But is this right? They generally excuse themselves by the claim that the denomination claims to uphold and believe the truths taught in the Bible, while they are sure they now have more truth and Bible support than the sect. But is this a sufficient ground of excuse for such a course? Is it doing by them as we would have them do by us if our places were changed? We think not.

The very spirit and intent of the ordination vow was to bind, to compel a

man by his solemn pledge, not to use his office or influence inside the organization, against it as it stands--to compel any who might come to differ on any point, to first get out of the ministry of their sect, cease from professing the faith he no longer holds, before he could attack it.

To us it seems that a contract is not less binding on a saint, than on a worldling; and such a contract as Presbyterians, Methodists, Lutherans, Roman Catholics and others impose upon their ministers, should certainly be considered as binding as a note, or a bond, in the business world; and business honor would insist on a full compliance with both the letter and spirit of the contract--that when the faith changes, the minister or member should step down and out, before uttering a word of contrary teaching.

In the case of Baptists, Disciples, and a few other denominations, the case differs a little, since some of these claim to have no creed or standard but the Bible. In such a case a minister or member is at liberty to teach all he finds in the Bible, and if interfered with, may, if he choose, insist on a trial of his case by the Bible. But with these, other means than a trial are generally resorted to, such as social ostracism, money pressure, etc., until a saint is glad to escape from so many "tares" to get a better chance for worship and study, "one [saint] with another," or where this is impossible, in private Scripture study alone.

But in the case of Presbyterians, Methodists, etc., they guard themselves, and do not even claim to accept the Bible as the only rule of faith and practice. They candidly and openly state, in so many words, just what they want all members and ministers to subscribe to as their faith; and when any are tried for heresy by these, the Bible is not brought forward at all, but (properly according to their organization or contract) "the standards" of their organization. The Bible is the standard, not in name merely, but indeed, to the true Church; but with the sects, each has its own "Standards," "Creed," dogmas, etc., to which, on joining, members subscribe; and surely their trial should be according to their contract, which they agreed to be bound by, and to which they are therefore responsible.

Any contract made with fellow-men is binding; and to violate it, even in the interest of truth, would be wrong. We must not do evil that good may result, but do right, and leave all results to God, who promises in due time to cause the righteousness of his saints to shine forth as the noon-day. If, therefore, a Christian finds himself bound to a creed and sect, he should at once look up the Faith he professed in joining them--the faith he agreed neither to add to, nor to diminish, so long as he remained one of them; he should see whether it fully and clearly expresses his present faith. If it does not, he should at once withdraw; for by any other course he violates his contract with his fellow-men. To refrain from teaching the truth fully and clearly, after God has brought us to a knowledge of it, would prove us unworthy of a place in the "body of Christ," would prove that we are not overcomers, and not worthy of a place among the Royal Priesthood, the true sanctuary, the Ambassadors for God before the world.

We would like to impress upon every reader that to teach or to believe anything different from a Confession of Faith to which by membership you profess to hold, is a wrong to God, to the sect whose name is borne, to yourself, and to the true members of the body of Christ. Whatever the difference between your faith and the Creed of the sect to which you are attached, to that extent exactly your course is wrong, dishonest, unsaintly, and hence ungodly; because, to that extent you are misrepresenting God's Word and plan, and hence displeasing him; to that extent you are misrepresenting the sect, and hence offending and wronging them, even if they would tolerate you; to that extent you are dishonoring yourself as a child of God, one of the children of

R982 : page 5

the light--the truth,--not only by the shackles of your denominational slavery, which are galling to all whom the Son makes free indeed, but by reason also of the deception and misrepresentation practiced daily, in outwardly, to saints and sinners, professing by the Creed you uphold, doctrines which you detest and

which sometimes and under some circumstances you would deny as unscriptural and as misrepresentations of God's character and plans, and also misrepresentations of your honest belief. To the same extent also you injure the true body of Christ, especially the "babes in Christ," for you not only do not give the moral weight of your presence, and influence, and talent, and means, to further the cause of true liberty among the saints, and true union on true principles, but you give to the opposition the weight of your influence, means, talents and presence, and constitute one of the numbers whose support and names are bids to the world for its respect and alliance. Not only do you serve Babylon's purpose as a decoy for others, but possibly the weight of your influence keeps many of the "babes" and weaker brethren in bondage, not only hindering their development, but keeping their influence, and talents, and means away from the free fellow-members in the same

R983 : page 5

true body and adding these advantages to the false systems, the nominal church, to help perpetuate and draw others into the errors and bondage which galls you, and which misrepresents you even more than you misrepresent it.

Thus you become a false beacon-light to the poor world seeking the peace and joy of Christ, luring them into doctrines which, if honestly accepted and firmly held by them, will blind them and ensnare them, and prevent the peace, and light, and joy, and love of the real gospel. It was looking thus at the influence of sects in the time of the first advent, that our Lord said to the zealous Pharisees, "Ye compass sea and land to make one proselyte, and when he is made, he is two-fold more the child of hell [destruction] than he was before." So now, it is far better to let the world alone, than to get them into sects which will only blind them to the truth and misrepresent to them God's character and plan. Far better; because when the light of the now dawning Sun of Righteousness reaches them, it will have far more influence upon them where they are, in and of the world, than if converted by the spirit of error into

tares, in imitation of real wheat.

But when you come to examine the Creed to which you subscribed, Pastors generally say, "Oh, never mind! It matters little anyhow." And if you insist on seeing and pondering its professions, promises, and covenants, they will often unblushingly assure you that neither they, the pastors, nor a majority of the membership, believe all to which you and they subscribed; and that they never did believe or teach such and such portions. And they will try in every way to hold you in their sects (especially if you have money or influence--which few of the little flock have,--Jas. 2:5,) because naturally a professed field of wheat would not like to lose all its wheat and have only tares left.

Such Pastors may even resort to the specious misleading argument that you joined merely the local company of which he is the pastor; and claim that his faith is the measure by which the members of this local organization are to be judged, and not the written confession of faith, and the written Covenant to which you assented and subscribed. But both of these arguments are wrong; all local organizations (except such as have what is known as Congregational government) are parts of systems, so that in joining the Episcopal Methodists, for instance, your covenant is not merely with the local organization, but with the M.E. Church as a system; and the Pastor's faith, or his violation of his covenant with the organization, is no more an excuse for you, than the fact that other men violate business covenants would be an excuse for your doing so. Custom and numbers can never make wrong right. The fact is, a large majority of the membership of all denominations are really covenant breakers, whether they have given the matter sufficient thought to realize it or not. They either do not know or do not care what is the Creed to which they have subscribed, or else, knowing it, they believe it only in part, if at all; and yet by subscribing to it all, they act out an untruth before the world, before one another and before their families. The demoralizing influence of this double dealing is unmistakable in toughening and searing the conscience, tending to make such both unworthy of the truth and unable to readily accept it, as they

get into the habit of thinking of others as being as insincere as themselves in their teachings and professions.

Duty seems plain from this standpoint: However others may violate covenants, and misrepresent themselves, the truth and the systems to which they are joined, the consecrated have no choice, as to their course of action. Not any of their influence, time, or money, must go to sustain error. All of it must be enlisted on the side of the truth, which is ever opposing error, even as light opposes darkness. As children of the light, we can have no fellowship with any of the unfruitful works of darkness, but must rather reprove them.

Should all do so, should all honestly withdraw from sects and creeds which do not truly and fully represent their faith, the result would be the immediate disruption of all these great sectarian systems, which now ensnare the consciences of many of God's children, and dress up and fondle "the children of this world" in imitation of the children of God. Many of the "tares" would come out honestly and say that they believe little or nothing, and would get back to their place in the world from which they were never really converted by the truth.

The saints would be entirely free and unhindered to grow up to the fullest measure of grace, knowledge and love. Others in various stages of childhood, and even the "babes in Christ," would be blessed too. At first they would make hundreds of new combinations of thought, only to be broken continually as they would grow up into Christ in all things, until finally they would reach the position of the early Church, and stand where we now do, recognizing no bondage, attempting to bind none, and refusing to be bound by any other than that faith which no man can ignore and yet be in Christ at all, viz., that the Bible is God's revelation of his plan, and the only guide for faith, and that as a race we were sinners, but were redeemed by the precious blood of Christ. Planted on this foundation, all God's children may grow from babes which feed at first only on the "milk" up to strong men who feed upon the "meat in due season" from the same storehouse.

This union of heart and mind upon the rock, without other limitations, gives room

for the exercise of every grace and gift of the spirit in the Church, each member of which is a minister, in proportion to his ability to minister to the needs of "the body."

And it leaves room, too, for the Head to exalt or debase, to honor or to chasten, according to faithfulness, each member in "the body"--each minister, or servant.

But all will not thus act out conscientiously; all cannot do so; all have not the strength: and so long as they are fed on the present diet of worldliness, pride, sectarian rivalry, deceit (as in professing doctrines not believed), etc., with a very little skimmed "milk of the Word," they cannot get the strength to come out boldly and oppose the majority, the strong, proud children of this world, who grow strong on the diet refused by the "meek."

Hence our Lord pictures over and over again, especially in the Revelation, the complete fall of these systems in order to the liberating of the "great company" of the true wheat class. But we who see, and who have strength, and who by valiant energy for the truth could help others, shall we for fear, or any other motive, draw back and lend our influence in any degree to these systems, which in the name of God and of truth, are misrepresenting God and truth, and blinding and enslaving God's children? Can we expect our Master's approval and the overcomer's crown, unless we do overcome? I tell you, nay. And unless such come out of Babylon, they will be reckoned as partakers of her sins, and receive of her plagues, shortly to be poured out. As our Lord expressed it (Matt. 24:51.) they will have "their portion with the hypocrites" in the time of perplexity, disintegration, and confusion just at hand, though they are not hypocrites, but disobedient servants.

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R983 : page 5

MY PEOPLE--OUT OF BABYLON.

A LETTER TO THE EDITOR.

DEAR SIR:--Apology for what follows is needless; this would not be written had the writer doubts of your sincerity and

desire to live up to the full light.

The June number of Z.W.T., under head of "Come out of Her!" contains in the "Reply" an error, in my opinion, of great harm.

(1.) Briefly--God, at the beginning of the present age, and while selecting his "little flock," made use of apparent human means--an association of believers, who at Antioch were first called Christians. These associations, called Churches, were specially blessed, and several have special mention.

(2.) These associations have been the means used by God to bring down the Truth to this day. This you will admit.

(3.) I believe that the church rightly perpetuated itself--under Divine guidance --by regular means, and that the pedigree of the "Clergy" of the Church is as well authenticated to-day, as was that of the Levitical in its day: that this is not accident, but the result of the Divine interposition, and therefore is to some good end.

(4.) Further, that the Churches each had its own territory in which it was the supreme or only visible means of identification of the membership or legitimacy of the little flock. Concurrent jurisdiction would not be an exception so long as they agreed. The original Churches mentioned in the New Testament have here in the United States of America, certain legitimate descendants, that can be readily identified--THE PROTESTANT EPISCOPAL CHURCH. I came out of that district of Babylon known as Congregational.

R984 : page 5

(5.) Granted that at this day many of the membership of The Church [Protestant Episcopal] are proud of their age; that they look with reverence at its honors and worldly trappings; and that the "little flock" may not get its rightful food, and may even be ministered to by "wolves" --this does not alter the fact of the Divine appointment of the institution.

(6.) Wesley tried to keep his hot-headed followers in The Church and reform IT. And this is our right and privilege. But this has never been done--and this is the starting point.

(7.) Simple ordering out, does not improve the matter. The little flock

must be organized--and until you, MR.  
RUSSELL, have something better to offer  
them, modesty should indicate a different  
course. Very Truly Yours.

WM. M. WRIGHT.

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The above, from a Brother in Christ  
who has not long been a reader of the  
TOWER, but who has been greatly blessed by  
the reading of MILLENNIAL DAWN, VOL. I.  
as previous letters show, is well stated;  
and as its answer may be of interest to  
many of our readers, we give it space.  
We have numbered the paragraphs so as  
to simplify our answer, the numbers of  
which correspond or relate to the above.

(1.) Our brother has well chosen his  
terms, calling the early churches "associations,"  
rather than "organizations;" for  
they were merely associations, not bound  
and fettered by creeds and traditions, as  
the organizations or systems of to-day are.  
These associations bound themselves only  
with love and truth, and were just such as  
we have to-day, and generally small, their  
usual meeting places being private dwellings  
or rented upper rooms. (Philemon 2;  
Acts 20:8; 28:30,31; 1:13; Mark 14:15.)  
In no respect did those early associations  
or gatherings resemble those of  
Babylon, "mother" or daughters, to-day.  
Neither in size, in worldly place and  
honors, in forms and ceremonies, in display  
of dress, in choirs, nor in a titled and  
salaried "Clergy," was there any resemblance  
whatever. The "first love" and  
"first works" are gone long since, except  
among the few outside of Babylon.  
Yes, the early "associations" were blessed  
of God; and all of like spirit, even though  
only twos or threes, who have since associated  
in the name of the real Head  
and Master, and under ruling of His  
Word alone, have also been blessed.

(2.) We cannot admit that those early  
associations, good as they were, have  
been the means of bringing down the  
truth to this day. On the contrary, they  
had nothing to do with it: they gradually  
lost their first love and first works, and  
their liberties, and became subject to ambitious  
leaders and teachers, finally drifting  
into that great system of error so  
conspicuous in Revelation, called "Babylon,"

"The Mother of harlots." "The Mystery of Iniquity." On the contrary, the Lord himself, through his Word written by his inspired Apostles and Prophets, has been the means of handing down the truth. What came from Babylon's streams has been foul with errors and traditions of men,--the more direct the more foul--and the only draughts of pure water have been given to the church by messengers whom God has from time to time raised up, who dipped directly from the fountain--the Word of God. These have in nearly every instance been raised up outside of organized Babylon among the associating believers; or if inside and faithful, God drove them out. Such were Huss, Wyckliffe, Zwingli, Melancthon, Luther and others.

(3.) We are well aware that about the third century, the "Mystery of Iniquity" whose spirit was already working in Paul's day, began to rise in influence and power, and triumphed over the more slowly developing "Mystery of God" (the little flock). We know that this great, grand, powerful, organized, false church persecuted the dissenters, who protested against her errors, until she was intoxicated with her success, (Rev. 17:6.) and deceived all nations, and gained their support. This continued until her worldliness and devilishness became apparent to all except the blind, and forced the less corrupt of

R984 : page 6

nations and individuals to leave her bosom, protesting against her open errors and crimes. Such a seceding and protesting branch, split off and took root in England and still flourishes, with fewer of the vices, but many of the errors of organization and tradition inherited and still injuriously retained--The Protestant Episcopal Church of England.

We are aware, too, that the "Mystery of Iniquity" has a "clergy" upon which she confers certain powers and honors; but we do not know of any such class with such powers in the early associations. The only ones recognized as having special authority were the Apostles, whose teaching the true church has always had, and consequently never needed popes claiming to be "Successor of St. Peter" in

authority. The Apostle Peter needed no successors, and in his epistles opposes these would-be successors and their errors.

This self-authorized and self-organized clergy, called by each other, and ordained by each other, do slightly resemble the Levitical priesthood; but our Lord was not of that priesthood, nor was he called nor ordained like unto either these or those. [See "The Melchisedec Priesthood" in June TOWER.] Instead, therefore, of considering this system of Clergy a divine arrangement, we consider it the reverse, a delusion and snare of the devil, by which the simplicity which is of Christ has been destroyed, and the development of the saints in that great system has been greatly hindered. Our Lord recognized no separate "clergy" class, but said, "All ye are brethren;" (Matt. 23:8) and all the brethren were to exhort one another and stir up each other's pure minds in remembrance; all the brethren were to seek ability to prophesy (teach publicly), and all were surely to be living epistles of God ready at all times to give a reason to every inquirer, of the hope that was in them. (1 Thes. 4:1; 1 Cor. 14:1,31,39; 2 Cor. 3:2; 1 Pet. 3:15.) And these instructions the early Christians followed, and all preached.--Acts 8:4; 11:19.

The "clergy" of the nominal church was not organized as a priesthood, or system resembling the Levitical priesthood, by the apostles, nor until the fifth century, as saith the historian:--

"With the fifth century the church strove more and more to perfect her outward temporal form as Roman Catholic, a theocratic institution. The conception of the church as a community of the saints is now lost. The priestly order are the rulers, the laity are the ruled--the clergy, as ecclesia representativa hold unconditional preferment, and form a hierarchy. The prominent peculiarity of the mediaeval church is its purely clerical character. The rigid distinction between the secular order and the spiritual, is marked by the external appearance. Clerical dignity and power are signified by a peculiar costume which varies with the rank of the office."\*

The same historian says again:--

"This much is certain, that in the time of the Apostles, about the middle and

even towards the close of the first century, there was no external union of all the churches, no ecclesiastical establishment, no visible headship with an ecclesiastical centre. Of 'the Church' in the later sense of the word, there was yet no conception. There was one holy mystical body of Christ--one great Church organism, hidden however from the world, having Christ for its soul, and by His Word and Spirit assured of future perfection and glory. And still, there were many local communions, made up of those who were believers, having a nucleus of true disciples [saints] but exposed to worldly influences, and soon embracing a mixture of genuine believers with nominal members and backsliders. These separate churches [congregations] were not connected by any external bond, but only by the instinct of brotherly love, and the tendency to mutual fellowship."

Under the head of Episcopacy, McClintock and Strong's Cyclopaedia very moderately says:--

"This change in the mode of administering the government of the Church, resulting from peculiar circumstances, may have been introduced as a salutary expedient, without implying any departure from the purity of the Christian spirit. When, however, the doctrine is (as it gradually gained currency in the third century) that the bishops are by divine right the head of the Church and invested with the government of the same; that they are the successors of the Apostles and by this succession inherit Apostolical authority; that they are to be the medium, through which, in consequence of that ordination which they have received merely in an outward manner, the Holy Ghost in all time to come must be transmitted to the Church--when this becomes the doctrine of the Church, we certainly must perceive in these assumptions a great corruption of the Christian system. It is a carnal perversion of the true idea of the Christian Church."

Notwithstanding the errors of many well-meaning men in forging, out of their ideas of faith and forms, chains and fetters, which have greatly hindered many of their no less honest and able successors in the Christian pathway, it is still a fact that the church ("whose names are written in

heaven," "the sanctified in Christ Jesus") has been perpetuated by God, begotten of him by the spirit of truth, through the word of truth (James 1:18), and neither created nor perpetuated by the hands of bishops.

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\*Herzog, Vol. I., page 678.

R985 : page 6

(4.) Whenever and wherever Christians are, as fast as they become known to each other they will be drawn together by love and common interest in their one mission, unless, as to-day, kept separate from one another by doctrinal errors and party spirit--contrary to the spirit of Christ. And each such association or gathering, assembled in the name, not of popes, bishops, apostles, synods, or presbyteries, but in the name of their only head, Christ Jesus, is a Church, whatever its size, in the original use of the Greek word ecclesia. But such a Church of believers is not the true Church, and may contain few or none of the final members of the true glorious body of Christ. The true Church is not yet fully organized, and will not be until this age ends. During this age we are all probationers, who for the time are reckoned members of the true Church pending our present trial and testing, which must prove whether as "overcomers" we shall be worthy of membership in that glorious Church which is to be fully organized and fitted for the great work of the Millennial age.

Failing to see that the great work of the Church for the world is future, the Church in the fifth century, seeking to accomplish that work of the next age in the present age, saw that organization was essential to that work, and organized under antichrist a system or "clergy" which is neither more nor less than a counterfeit of the true Church of overcomers, the glorious Royal Priesthood, the Kingdom of God under the whole heaven, which Christ is to organize shortly and place in control. From this serious error, the Reformation movement of the sixteenth century only partially freed a few. Seeing the statements of Scripture, that the

Church was to rule and judge the world, and losing sight of the "ages to come," all predictions were crowded into the present age, and the Scriptures were wrested so as to make the prophecies of Christ's Millennial reign applicable to their popes who represented him as his vice-gerents. And the promises made to the overcoming saints, they applied to the "clergy" who thus constituted a hierarchy claiming to be Christ's spiritual kingdom, the Royal Priesthood. Carrying out further their self-deception, they thereafter recognized only this hierarchy or clergy as THE CHURCH, and the common believers, who in the Apostles' days constituted the church, were styled the laity, or children of the church.

It should be remembered, too, that about the same time, the church, having mistaken its proper present mission, viz.: the selecting of the church, the body of Christ, to be in due time joint-heirs with him, and having gotten the idea that they were now, in this age, enjoying the reign, strove to do the new, kingdom work, viz.: to convert the world and rule it. They therefore baptized the heathen professors of Christianity, who really knew nothing of Christ, and endeavored to teach them morality, which they made impressive upon them by forms, ceremonies and rituals. And to keep all power in their own hands, as well as because these savages were unprepared to do so, the right or authority to teach was claimed as the exclusive prerogative of the church. And so say we, that the church and its members alone may teach; only we object to their definition of true church--"the clergy"--and claim the Apostolic definition--all consecrated believers in and followers of Christ. All such are brethren; all such are God's ambassadors; all such are ministers (servants) of Christ, head and body, each according to his talents. As yet there are no "children of the church," and there will be none until the church is exalted and glorified. The Church complete--head and body--is to be the "Everlasting Father," or life-giver, and all the restored millions will be the "children of the resurrection."

From these erroneous ideas regarding the church, Protestants escaped in part only. They still organize, and still recognize the terms "clergy" and "laity,"

and vest the power and privileges of ministry chiefly in the former; and many of them still hold the Episcopal or hierachal form of church rulership; and though under this the "clergy" rules as a superior and independent order, yet generally the "laity" is recognized as being part of the church, and not merely "children of the church." They have reformed this much at least over the great apostasy, of which the Church of Rome is the only full representative to-day.

The mistake started with the supposition that when the church obtained influence with the Roman Empire, it was being "set up" in power by God, to rule the world. It was really set up by Satan, as clearly shown in the book of Revelations, to deceive the nations, and if possible the very elect. How well his plan succeeded, let all judge.

The Reformers partially discovered this error among the many others they had received for hundreds of years, through the teaching of those they had, as taught, long revered as specially authorized exponents of the truth and successors of the Apostles, divinely inspired by the laying on of the holy (?) hands of the claimed Apostolic succession, communicating the holy spirit. Luther distinctly pointed out that all consecrated children of God are prospectively members of the "Royal Priesthood," of which Christ Jesus alone is the head or High Priest, and consequently that all have the same authority now to offer up their lives and talents in the service of God, of his truth and his children--every man according to his several ability or talents, carrying out the example and teachings of the Lord and the Apostles, who in no age have had successors. They remain with us ever, represented by their words and examples.

So then we can say truly that legitimate children of God, begotten not of pride and formalism, nor in any sense of the will of the flesh, but begotten of God by His Word of truth, are to be found to-day and can be readily identified, not by titles or gowns, but as the early church of priests was identified--by their love for the truth (John 13:35.) and by their sacrificing for it and for all those who love and serve the truth. (Gal. 6:17; 1 Cor. 9:12; Col. 1:24.)

(5.) If we grant this claim of our correspondent, it destroys his entire argument; for, to say that God established the "clergy" and, by the laying on of hands of the Apostolic succession, specially commissioned them, and them only, to feed the flock, and then to admit that some of these specially consecrated ones are "wolves," is to charge God either with giving them a bad spirit, or else with selecting and placing over the true flock false and improper teachers. We prefer to explain the prominence of these "wolves" in control of sheep, in the light of the inspired explanation of the Apostle Paul, who said: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, [to influence and authority as teachers,] speaking perverse things, to draw away disciples after them [and their systems]. Therefore watch" [beware of these].

Then the Apostle tells what God's means of keeping them would be if they were faithful--not a sacred order of "clergy" puffed up with pride and adorned with worldly titles, not wolves in sheep's clothing, but he explains: "Now brethren, I commend you to God, and to the Word of his grace, WHICH IS ABLE to build you up, and to give you an inheritance [not present, but future] among all them which are sanctified" [the true Church, the true Priesthood].--Acts 20:29-32.

Furthermore, if our brother admits under this head (5.) that "many" of the membership of the Episcopal Church are proud and worldly, does this not prove that they are not members of the true Church, who are the "blessed, the meek?" And since such are members of the Protestant Episcopal Church (and others of the sort are in all sects), does it not prove that none of these professed churches are the true Church, but only human organizations fashioned somewhat to correspond to the true Church of the future?

And if the "little flock" are those in Babylon without the holy hands, and the "wolves" are those who have the holy (?) Apostolic (?) blessing, and if the true sheep get some food, notwithstanding the efforts of the "wolves" to withhold it, and if they live somewhat consecrated lives even in spite

of the unfavorable surroundings of "pride and worldly trappings"--would they not be much better off, and much better able to perform their sacrifices to God as Priests under Christ our High Priest, by getting free and separate from all those hindrances?

R985 : page 7

Common sense says, that the true would make much more rapid progress if rid of those hindrances, and merely associating in spiritual things with the truly consecrated.

(6.) One weakness of that great and good man, John Wesley, of which all his followers (who know of it) are ashamed, and because of which Episcopalian in his day despised him, was his course in staying himself in the Protestant Episcopal Church to the day of his death, while founding another Church which the Protestant Episcopal Church condemns as a sect, and would not recognize in her pulpits. Thus from your stand-point John Wesley stands condemned by his conduct: either for not leaving the Episcopal Church if it was wrong, or for organizing another if it was the true.

Mr. Wesley, though free from many of the errors of the Apostacy, which for centuries had blinded and deluded the church as well as the world, still clung to the error that the "clergy" is a sacred class, specially authorized and appointed of God to baptize and to administer the bread and wine of the Lord's Supper, though no such limitation can be found in the teachings of Jesus and the Apostles. It is only for the "Royal Priesthood," and they are as capable of dispensing it

R986 : page 7

to each other as of partaking of it. Wesley's followers for years were sent for baptism and the Supper to Episcopalian ministers. As they became numerous in America, and especially after the Revolutionary War, when many of the Episcopalian ministers as British sympathizers fled the country, it was found that something must be done, or Methodism would come to naught. Wesley appealed for years to the Bishops of the Protestant Episcopal Church to lay holy (?) apostolic (?) hands

on some of his followers if not on himself, to make a bishop for the new associations, which up to that time much resembled the early church, not even taking a sectarian name though called Methodists in derision by their opposers, the Episcopilians and Presbyterians. Mr. Wesley well knew that according to the laws of Episcopacy he could not ordain a minister --that only a bishop had that authority, and he saw that if he could only get one bishop ordained in harmony with him and his new Church, all would then be smooth, and as many ministers could be authorized as might be needed; but his appeal was in vain.

Finally as a last resort, Mr. Wesley with two others--T. Creighton and R. Whatcoat --ministers (not bishops) of the Church of England, determined to do the best they could to hold to the form of Episcopacy, and attach it to the new Church, so they met and ordained Thomas Coke a bishop. They well knew that they were violating the rules and principles of Episcopacy and that under those rules ten thousand of the "inferior clergy," or ordinary ministers could not make a bishop, but they did the best they could and made the best imitation bishop they knew how, and this started the great Methodist Episcopal Church of the United States of America. On Mr. Coke's arrival a general conference was held at Baltimore, and sixty ministers who had long been preaching Christ were authorized to baptize and to officiate at the Lord's supper. These were ministers not in the sense of titled and honored "clergymen," but in the true and early sense of the word ministers, namely servants--servants of God and his people.

Let us not be misunderstood; we mean no disrespect to Methodists in showing that Methodism has only the form of Apostolic succession and ordination; on the contrary it is our claim that they needed not even the form. Each of those sixty ministers (servants) of God had just as much authority before Mr. Coke authorized them, as afterward. They needed no such human authority, but had it direct from the Head of the Church in the Bible, and were only hindered from seeing it by the long standing customs and superstitions coming down from

Rome. Every child of God is authorized to preach, everywhere, Jesus and the resurrection, and to immerse any believer; and every believer is invited to partake of the emblems of his Lord's body and blood in remembrance of him, without asking liberty or requiring the assistance of any other member of the body.

We have referred to this in answer to proposition six (6.) above, to show that the feature of Mr. Wesley's course commended by our brother, was the worst failure Wesley made. Notice for instance, When he believed that divine authority lodged in the Episcopal Bishops as the representatives of the Apostles, was he not wrong in organizing a church contrary to their will, and in opposition to their authority?--if they had any authority, which we deny.

Our brother is right in saying (6.) that the reform of the Episcopal Church has "never been done." It itself was a reform on a previous system, and hence its title Protestant. It protested and rebelled against the Church of Rome. It did not and could not reform the Church of Rome, for the same reason that it cannot be reformed from within, viz.: because all these systems are so carefully and thoroughly organized that a sufficient number of those who have the holy spirit of Reform could never get into the places of power and control.

Besides, from another standpoint our brother's argument is unsound. If we concede that our Lord and the Apostles authorized and organized the Protestant Episcopal Church (which we do not), still it would not follow that it must triumph, and must be reformed, and that from within. The Jewish Church surely was organized and authorized by God, yet it was not reformed but cast off, and only the Israelites indeed gathered out into the Gospel favor. Our Lord declared the reason that he did not attempt to reform Judaism, and why that was not his "starting point;" and his wisdom is shown by the failure of modern reformers to reform present institutions from within. He says:--Men do not put a patch of new cloth on an old worn out garment, neither do men put new wine into old wine-skins, for they are not strong enough to hold it and the result would be a waste of the wine.

Our Lord thus illustrates his reason for not trying more to put the Gospel into the Jewish institutions. New vessels and agencies were preferred by the Lord when opening up the Gospel age.

Even so now, he again chooses new vessels for the opening work of the Millennial age, and for the same reason. He even shows us clearly that the closing of the Gospel age was foreshadowed by the closing of the Jewish age. Now as then great nominal Israel is to stumble in her blindness and be cast off from all special favor; and only the remnant, the faithful few, the Israelites indeed, in whom is no guile, are to be accepted into the higher favor of Millennial glory with Christ.

(7.) The brother errs here; it is not we, but Christ, who calls his people out of Babylon. We merely call their attention to his words and show that they are reasonable. It was the Lord himself who said--Let wheat and tares grow together until the HARVEST, and who now in the harvest himself thrusts in the sickle of truth to separate these as he did in the "harvest" of the Jewish age. (Matt. 13:30.) His work then, as now, was a separating work, a gathering of the Israelites indeed into harmony with himself, and the separation from them of the great mass whom he never recognized as his kingdom or joint-heirs. Mark that Babylon had long been in existence as an abomination, and had even become a mother of other harlots and abominable systems (all of which bear her name--Babylon) and had been drunken with the blood of the saints and martyrs of Jesus (Rev. 18.), and yet it is not until the time of her complete overthrow that the message is sent by the Lord who is about to destroy her utterly (not reform her), 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.) We are not ashamed to be the Lord's mouthpieces in this timely but unpopular message: and what timely truth has not been unpopular?

But some may object that the Lord and the Apostles did not call believers out of the Jewish synagogues, but "went into the synagogues" and taught the people there. (Luke 4:15,44; Matt. 4:23; Acts 9:20; 13:5.) Ah yes! The Lord and the Apostles could go into the synagogues,

and could teach the people there, for a time, but as they shunned not to declare the whole counsel of God, they soon found little and finally no opportunity to teach the people in the synagogues. (Matt. 10:17; Mark 13:9; John 16:2; Luke 4:28-29; John 9:34.) But could the Lord or the Apostles get into the pulpits of any of the various divisions of Babylon and teach the people? We all know that they could not. In the Protestant Episcopal Church for them to preach from the pulpit and altar would be considered defiling, and they would need to be cleansed and possibly re-consecrated. To get into such office and privilege of teaching the people, they would require the holy Apostolic blessing from three bishops, or at least from one. And none could be found who would dare install either the lowly, untitled Nazarene, or the tent-maker of Tarsus, or any who humbly follow in their footprints.

The system of Babylon is much more thorough than that of the Scribes and Pharisees. Law and custom has so hedged the sheep about, that only the regular shepherds have access to them to feed them. And the "Clergy" has so exalted its office and power, that it can and does keep out all whom God could or does use in feeding to the sheep "meat in due season." Hence the Master, the great Shepherd who bought the sheep, needs now to call his sheep "out," because they cannot be rightly fed while in these man-made systems, as our Brother admits in proposition (5) five.

But this Brother and many others err in supposing that we or the Lord are calling the "little flock" into confusion and beyond the bounds of all authority. Not so; while the nominal human institutions have continually had trouble about their organizations, and have been continually trying to get rightly organized, as the names "Protestant," "Reformed," "United," etc., etc., indicate, the true Church has had no such trouble, but has had a temporary organization all the time. God has this organization under his charge. "The Lord knoweth them that are his," and their "names are written in heaven," and such only who prove unfaithful are ever blotted out. No "wolves" are of that organization and its teachers are the

Lord and the Apostles only. They teach by the Word, using the various members of the "body of Christ" in building up and strengthening one another through that Word. All are led of the spirit, and all are priests ministering and sacrificing daily.

Oh no! We want none to come out of this organization, this true tabernacle, in every lively stone of which, God through his spirit operates. Thus seen, we have something much better than the Babylon confusion with its attempted, but only

R987 : page 7

slightly successful reforms, to offer to the saints, the "little flock"; but we have nothing whatever to offer to the proud, worldly-minded masses of Babylon now. Their imitation churches will all fall, being "cages" of unclean birds. (Compare Rev. 18:2 and Matt. 13:4,19.) We can only promise them something much better than their present systems and Kingdoms,--after the "little flock," the true Gospel Church, is glorified. Then they will be taught better than the "many wolves," and the machinations of the devil blinding them, will now permit. They will come to a knowledge of the Lord and can then worship him in spirit and in truth, and not as now, draw nigh with their lips, while their hearts are far from him.

"Love not the world, neither the things of the world" [the World's churches, etc.] says the Master, and so we urge. As saints, seek not the favor of men, but of God only, and learn of him. Hear his voice and come out of Babylon into the sunlight of truth, into the green pastures where the good Shepherd leads. He declares, "My sheep hear my voice and they follow [obey] me!"

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R987 : page 7

#### WHAT THE CZAR WANTS.

A French traveler in the East has discovered, according to The Wiener Tagblatt, the ultimate aim of the Czar's policy. He would be glad enough to obtain Constantinople, but the real object

of his ambition is to become "the Pope of Jerusalem." The war of 1054, the French observer remarks, had its germ in the quarrels over the Holy Places in Palestine, and was a continuation of the conflict between East and West which the crusades left still unsettled. "Every step of the Russians towards Constantinople," says he, "is a step toward Jerusalem. It is of great significance that the Emperor Alexander III. confides much more upon the power of religious enthusiasm than either of his predecessors did." He wishes to procure a more officious and ostentatious consecration of his religious authority, and to have his position emphasized as the supreme Protector of the Eastern Churches and the Orthodox Faith, and so rally all the Greek-Oriental Churches and peoples around the person and office of the Czar as the Constantine and Justinian of the modern world. This bold project has been long in preparation, is never lost sight of in any diplomatic movement, and no sacrifice of money is thought too great to secure this end.

"Numbers of settlements of Eastern monks, of apparently harmless and unpretending character, have been and are being founded, and Russia finds the money for the purchase of the land. Aid and counsel are always to be had from the Russian authorities. The European powers restrict their attention too one-sidedly to the movements on the Bosphorus, and ignore the extraordinary but quiet movements in the Holy Land."

Two of the Vienna papers--The Politische Correspondenz and The Wiener Tageblatt

R987 : page 8

--appear to put some faith in the Frenchman's observations and predictions. The latter has no doubt that the Czar would hold a coronation on the site of the Holy Sepulchre of the world's Redeemer, to be the highest possible consecration of his authority. "Many imagine that Alexander III. reckons much upon being crowned Emperor of Asia in Samarkand; but to have the crown of Asia set upon his head in the mother city of Christendom corresponds much more to his character and to the thoughts which he cherishes in the stillness of Gatschina."

--Pall Mall Gazette.

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R987 : page 8

SUGGESTIVE.

A Presbyterian minister writes:--

"In all defences I have seen, of the old dogma of eternal, endless torment, I think there is not one, even of those that claim to prove the doctrine from the Scriptures, in which there is not at least ten times as much of argument to show that the inspired Word must be so understood, as there is of solid quotation from the Word itself. Where so much pounding with the hammer of human reason is required to shape God's Word into conformity to a traditional or preconceived theory, or to weld something upon that Word to supply a supposed deficiency, are we not justified in challenging the right of such a doctrine to demand our acceptance?

Let the explicit declaration of the Westminster Confession and Catechism be written on one side; on the other side place all the Scripture references or proof texts, with any other passages, that bear on this subject. Now is there any one in his right mind who will look carefully at the language on both sides, and then affirm that these form an equation? or that they can be made equal without adding, subtracting or transposing? And dare any Christian claim authority thus to tamper with God's Word?"

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Another says:--"Until the Church realizes that there is something worse even than being 'agitated;' until it is forced into a position where crying 'peace, peace,' when there is no peace, will be impossible, the real questions at issue will be held in the background, and as at Andover, the decision will be not upon the merits of the truth at stake, but upon the conformity of one's teaching to the artificial standards, conventionally interpreted."

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PROFESSOR BRIGGS' VIEWS

ON CHURCH UNION.

"Another great barrier to the reunion of Christendom is subscription to elaborate creeds. This is the great sin of the Lutheran and Reformed churches. Every one of these churches has separated subscribers from non-subscribers and occasioned the organization of dissenting churches. Lutherans, Calvinists and Arminians, and sections of the same, have been separated into different ecclesiastical organizations. These doctrinal divisions have done more than anything else to weaken Protestantism and stay its progress in Europe....These differences cannot be solved by conquest, but only by some higher knowledge and better adjustment of the problems involved through an advance in theological conception and definition. The question now forces itself upon earnest men whether these differences justify ecclesiastical separation, and whether they may not be left to battle their own way to success or defeat without the help of ecclesiastical fences and traditional prejudices....

Progress is possible only by research, discussion, conflict. The more conflict the better. Battle for the truth is infinitely better than stagnation in error. Every error should be slain as soon as possible. If it be our error we should be most anxious to get rid of it. Error is our greatest foe. Truth is the most precious possession. There can be no unity save in the truth, and no perfect unity save in the whole truth and nothing but the truth. Let us unite in the truth already gained, and agree to contend in Christian love and chivalry for the truth that has not yet been sufficiently determined, having faith that in due time the Divine Spirit will make all things clear to us."

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This is the law of the church's progress and growth. When a Christian, or a church, becomes convinced that it has nothing more to learn, there follows stagnation and decay. And yet what else than this is the prevalent assumption that all Bible truth is locked up in our Confession of Faith, and that it is a heresy and crime to think beyond it? No greater mistake was ever made by Reformed churches than this quenching of the Spirit in the body of Christ, by the denial to its members of the liberty of progressing beyond the limits of their creeds.

Confessions are good for purposes of instruction, but not to bind the conscience. Enforced creeds should content themselves with stating only the great facts and primary beliefs of Christianity, as they are given in the language of Scripture, such as "I believe that Jesus Christ is the Son of God." "I believe that He died for our sins, according to the Scriptures, and rose again the third day, according to the Scriptures." Human formulas, founded upon these facts, and explanatory of them, should always be held open to amendment, as God may bestow increasing light until we all come to the unity of the faith and of the perfect knowledge of the Son of God.--Words of Reconciliation.

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R987 : page 8

#### SCOTLAND'S THREE "PROTESTANT" EPISCOPAL CHURCHES.

The "Evangelical Advocate" of Edinburgh states that there are now three separate Protestant Episcopal church bodies in Scotland.

The Scotch Episcopal Church, or as it is called The Episcopal Church in Scotland, is the Sacerdotal and Ritualistic portion of the Episcopal Churches in Scotland. Within its communion the most rampant Ritualism is in full practice, and it varies little from the practices and doctrines of the Church of Rome. It stands wholly on its own account, without any connection or affiliation with the other churches.

Another portion of Episcopal Churches

which may be called the Church of England in Scotland, maintaining purity of Evangelical doctrine and church administration, are in connection with the Church of England, under Bishop E. H. Beckles D.D. (the late Bishop of Sierra Leone), put into that position to keep the protestants from leaving the church's communion.

And another portion is known as the Reformed Episcopal Protestant Church of England in Scotland.

In the year 1873, ten thousand English Protestant churchmen, with Bishop Gregg

R988 : page 8

broke off from the church (not however in the way of schism) and formed a Reformed Church of England, and in January of 1880 the St. John's Episcopal Church, Dundee, Scotland, decided by the unanimous wish of the incumbent church-wardens, trustees, vestry, and congregation to place the church under the jurisdiction of the bishops of the Reformed Church of England, and this has had its effects upon other similarly circumstanced churches objecting to Sacerdotalism and Ritualism, thus forming the third Protestant Episcopal Scotch Church.  
--The Christian Family Annual.

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R988 : page 8

#### MANIFESTO OF REFORMED CHURCH OF ENGLAND.

##### EXTRACTS.

We are Old-Fashioned, Evangelical and Protestant church people. We love the "old paths." We are not schismatics; but as the Church of England once rejected Romish error and separated therefrom, so now we reject those same errors which are destroying the spiritual fabric of the Church of England.

Even at the risk of the charge of not "sticking to the ship," we prefer to adhere to our principles--rather than be carried to Rome by a church which is rapidly losing her Protestant character.

We bear a relation to the Church of England similar to that which the Church

of England bears to the Church of Rome.  
The reasons which the Church of England  
had for her separation from Rome three  
centuries ago, are our reasons for our separation  
from the Church of England to-day.

Our mission is to complete the work  
of the Reformation which was then so nobly  
begun.--Ref. Church of Eng. Record.

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R988 : page 8

#### HOW TO PREACH TO JEWS.

The biographer of Mr. Leigh Richmond  
one day submitted to him the following  
question: "What is the Scriptural and  
right way to preach to the Jews?" "I  
know of no scriptural way," he replied,  
"of preaching to men, otherwise than as  
sinners; and why the Jews, whose sins  
are of so aggravated a nature, should be  
dealt with in a different way, I do not see.  
I would address the Jew as I would address  
any other man, that is, as a sinner; and  
till he is convinced of his sin, he will  
never believe in a Saviour. 'Christ Crucified'  
is declared to be, 'To the Greeks  
foolishness, and to the Jews a stumbling  
block; but to them that believe, the power  
of God and the wisdom of God.' No  
man will ever feel the power of God,  
whether he be Jew or Gentile, till he  
learn it at the foot of the cross."

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page 8

#### MORE GOOD NEWS.

TOWER PUBLISHING CO.,  
GENTLEMEN:--The MILLENNIAL DAWN  
was handed me, by Captain A. C. Bowman,  
with a request for me to read it.  
The grip of tradition was upon me, and I  
had settled down to the current idea that  
"There is no death! what seems so is transition;  
This life of mortal breath  
Is but a suburb of the life Elysian,  
Whose portal we call death."  
I therefore commenced reading the  
volume, with a certain amount of prejudice;  
but ere I had finished the first chapter  
I perceived the pure, straightforward

character of the writer and determined to give him that attention, his manifest honesty warranted. I resolved to note my objections as they occurred, and watch if his theory met and disposed of them, ere conclusions were formed. As I advanced the mist of tradition vanished, and the sunlight of God's purposes began to shine through the rifts of the dark, melancholy clouds with which tradition has obscured our understanding of the Bible. By the time my first reading was finished, I had become so interested, that I commenced a second reading, with my Bible at my side; so that every citation, and its connections, was examined and referenced.

As I advanced my objections grew beautifully less, then smaller still. I was perfectly astonished, as I traced the Millennial promise from its first faint glimmer into the glorious sunlight of God's immaculate word.

Since I have read the first volume, I have felt more at ease and more hopeful than I ever did before. A new light falls upon the Bible that dispels the darkness of mystery. I can now think of God as the center of love. I now feel that I can (as far an humble mortal is capable) comprehend Him. I no longer regard the Bible as dry and irksome, but can feel its wondrous utility. I never felt this or knew it before--it is a new light, a Helping Hand for which I feel a thankfulness.

I want to have all the facts of the first volume fully established in my mind, and for that purpose, I propose to give it a diligent third reading. I want to get at the very corner stone of its ideas. I want removed from my shoulders entirely the traditional weights that I feel have hanged about me for years.

I have talked much about the MILLENNIAL DAWN with persons of intelligence, since I began its reading. Some priest-ridden persons reject it, but I find its ideas a joy to many. I traveled for fifteen miles across my county, a few days since, with a gentleman, and shortly after joining him I remarked, I have been lately reading the MILLENNIAL DAWN, the most wonderful book of our day. I gave him its outline and he eagerly continued the conversation through our three hours ride. The next day I luckily had another friend to make a part of the return ride with.

I mentioned the book as before, and the gentleman soon became interested, and we discussed it up to our parting. He then invited me to go to his community and lecture upon the subject, which I promised to do, when I thoroughly investigated the whole subject. I thank you a thousand times for having placed this book in my hands and will be glad to have the second volume on any terms.

Respectfully yours, J. R. PHILLIPS.

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R988 : page 1

VOL. IX. PITTSBURGH, PA., NOVEMBER, 1887. NO. 3.

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page 1

SOME orders for the Missionary envelopes have been delayed. We hope to have the supply equal the demand shortly. Meantime we fill orders in rotation, therefore, send soon and wait patiently.

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THE SOILED copies of cloth bound M. Dawn offered at a reduced price, are all gone. We have about 200 copies of the paper bound edition more or less scuffed, which we will supply at 10 cts each, or free to any of the Lord's poor.

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IN ORDER to present a large and comprehensive subject in a connected manner, we have been obliged to omit many very interesting letters intended to be published in this number. Our View from the Tower is also crowded out.

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R989 : page 1

THE "ARP SLIPS," of which samples were sent you with last TOWER, seem to meet with general approval. A sister greatly interested expresses the desire that these slips might be circulated generally among Christian people, believing that they would awaken new thoughts in many minds, and lead them to study God's plan anew, and thus prove an entering wedge to let in the true light. She thinks an excellent plan would be, to distribute these slips Sundays, to church-goers, either as they go in or are dismissed after service. She donates fifty dollars to pay for printing and mailing these, to be used thus, the sum to be applied to some one state, leaving it for the publishers to decide which.

We think this an excellent plan. Should

it become a very general it will make quite a stir, by throwing cold water [truth] upon the "hell-fire teachings." The ministers and officious members of churches, will doubtless try both arts and threats to stop those who engage in this crusade, but as the slips are free, and the sidewalks public, and the tract a religious one--calling attention to the genuine gospel, good tidings, there is no cause for either shame or fear. Since it is left to us to decide, and since "charity begins at home,"--the sister is a Pennsylvanian--we apply the above donation to the state of Pennsylvania, and accordingly invite all the friends of the cause in Penn'a., to send in their orders for as many as they will use according to the plan mentioned. Many can serve the cause we love, in this way, who cannot preach in any other manner. Take a boy or girl to help, where the congregations are large. The fifty dollars will print and stamp a great many as we now have electroplates to print from.

The above offer must not hinder all other readers from using these slips in a less extravagant manner among their friends, enclosing them with their letters, etc., etc. Order freely; we have them in packs of pounds, half-pounds, quarter pounds and two ounces. Order all you can judiciously use FREE.

TOWER PUBLISHING CO.

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R988 : page 1

"TO US THERE IS ONE GOD."

1 Cor. 8:5,6.

"Hear, O Israel! Jehovah our God is one--Jehovah."  
--Deut. 6:4.

The word god signifies mighty one, but not always the all-mighty one. It is used as the translation of each of four Hebrew words--el, elah, elohim and adonai in the common version of the Bible, all signifying, the mighty, or great. It is a general name, often and properly applied to our heavenly Father, as well as to our Lord Jesus, angels and men.

In Deut. 10:17 elohim is used in referring to Jehovah the almighty God, as

well as to other gods. "Jehovah is a God of gods."

In Gen. 32:24,30, an angel is called God--elohim--a mighty one.

In Judges 13:21,22, an angel is called a God, a might one--elohim.

In Jer. 16:13, earthly heathen kings and governors are called "gods," and the Hebrew word is the same--elohim.

In Exodus 7:1 Moses is called a god, a might one--elohim.

In Exodus 21:6; 22:8,9 and 28, the word elohim is used evidently to refer to the Judges of Israel appointed by Moses, because they were mighty ones, or persons in authority, and the translators of the common version have rendered the word judges except in the last instance when they rendered it gods. They were corrected by those who arranged the marginal readings; but it is the same word remember--elohim.

In Exodus 12:12 the princes (mighty ones) of Egypt are referred to as gods --elohim. See margin.

In Psa. 82 the distinction of beings referred to by the word god, is very marked

--"God [elohim] standeth in the congregation of the might [el]: he judgeth among the gods [elohim]." Here the first word god evidently refers to Jehovah the Almighty One, while the other evidently refer to other mighty ones--the church, the sons of God of whom Jesus is the head or chief, and of whom it is written, (vs. 6,) "I have said ye are gods (elohim); and all of you are children of the Most High (el yon, the highest God).

But "though there me [many] that are called gods (as there be gods many and lords many,) to us there is but one God, the Father." (1 Cor. 8:5,6.) The Father is the mighty one over all other mighty ones--the One God over all. None others are mighty or great, save as they received their greatness as well as their existence from him. And it is to this one fact, that the attention of Israel is called in the above words, "Hear, O Israel! Jehovah our God is one--Jehovah."

The word Jehovah is not a general name like the word god, but is a proper name, the distinctive personal name of the Almighty Father, not applied to any other being. The name Jehovah, like other proper names, should not be translated.

In our common version of the Old Testament its distinctiveness as a name is lost by being generally translated LORD.

Some erroneously suppose that the name Jehovah applies also to Christ. We therefore cite a few of the many scriptures to prove that this name belongs exclusively to the great First Cause of all things.

--Isa. 42:8. "I am Jehovah; this is my name, and my glory will I not give to another." Exod. 6:3. "I appeared unto Abraham, unto Isaac, and unto Jacob by the name El Shaddai (God Almighty), but by my name Jehovah was I not known unto them." Psa. 83:18. "That men may know that thou whose name alone is Jehovah, art the Most High over all the earth." Jehovah is frequently declared to be the Savior of men because he was the Author of the plan of salvation, our Lord Jesus being the savior in a secondary sense, as the instrumentality through whom the plan of Jehovah was executed. David makes the distinction between Jehovah and our Lord Jesus very marked in Psa. 110:1. "The Lord [Jehovah] said unto my Lord [adon, Master --Christ] sit thou at my right hand until I make thine enemies thy footstool."

Our Lord Jesus and Peter call attention very forcibly to this scripture and to the distinction made--.See Luke 20:41,44 and Acts 2:34-36.

While the Scriptures are very clear concerning the distinct individuality and exact relationship of Jehovah and our Lord Jesus, it seems marvelous that the idea of a triune God--three Gods in one, and at the same time, one God in three--should ever have gained prominence and general acceptance. But the fact that it is so, only goes to show how soundly the church slept while the enemy bound her in the chains of error. We believe in Jehovah and Jesus and the Holy Spirit, and fully accept the fact that our Lord Jesus is a God--a mighty one--though we cannot accept the unscriptural and unreasonable theory<sup>7</sup> that he is his own Father and Creator, and must reject as totally unscriptural, the teaching that these are either three Gods in one person, or one God in three persons. The doctrine of the Trinity had its rise in the third century, and has a very close resemblance to the heathen doctrines prevalent at that time,

particularly Hindooism. The only text in Scripture which was ever claimed to affirm, that the Father, Son and Spirit are one God, is a portion of 1 John 5:7,8, which reads: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one; and there three that bear witness in earth, the spirit and the water and the blood: and these three agree in one." We state an undisputed and indisputable fact when we say, that this is the only text favorable to the Trinitarian view, and the words above in italics are a forgery, and were introduced here by Trinitarians in the fifth century, because there was no scriptural statement to support their theory, which was then becoming popular. Trinitarian themselves admit this, and in all recent translations the forged spurious words are omitted. See the "Diaglott," "Young's Translation," the "Revised Version" and the "American Bible Union Translation" and "Improved Version." The latter says:--

"This text concerning the heavenly witnesses is not contained in any Greek manuscript which was written earlier than the fifth century. It is not cited by any of the Greek ecclesiastical writers; nor by any of the early Latin fathers, even when the subjects upon which they treat would naturally have led them to appeal to its authority: it is therefore evidently spurious."

It will be observed that the sense is complete without the interpolated words italicized above, and the teaching in perfect harmony with the context, which would not be the case were the interpolated words admitted. The inspired Apostle is showing that the "Son of God is he that came by water and blood," to be the Redeemer of mankind; that is, he came by baptism into water, the symbol of his full consecration even unto death, and also by blood, the actual fulfilling of his consecration vow, even unto death, the shedding of his blood. He came "not by water only [not be consecration only] but by water and blood"--both the typical and literal baptism into death. "And it is the Spirit that beareth witness, because the Spirit is truth." (1 John 5:6.) The Spirit of God bore witness after

the water baptism that this was his well beloved Son in whom he was well pleased. (Matt. 3:17.) And again after his baptism unto death the Spirit bore witness to his still being the well beloved Son, in raising him from death and highly

R988 : page 2

exalting him to the right hand of power. Thus as verses 7 and 8 assert, There are three that bear witness that this Jesus is the Son of God--the Spirit, the water, and the blood. The testimony of the Spirit, as well as our Lord's consecration, and death, in obedience to the Father's plan, mark him as indeed the Son of God.

Touching the rise of the Trinitarian view Abbott & Connant's Religious Dictionary page 944 says:--

"It was not until the beginning of the fourth century that the Trinitarian views began to be elaborated and formulated into a doctrine and an endeavor made to reconcile it with the belief of the church in ONE GOD." "Out of the attempt to solve this problem sprang the doctrine of the Trinity." Trinity "is a very marked feature in Hindooism, and is discernible in Persian, Egyptian, Roman, Japanese, Indian and the most ancient Grecian mythologies."

In Lange's Critical Commentary, in reference to this spurious passage, we read: "Said words are wanting in all the Greek Codices; also in the Codex Sinaiticus [the oldest known MS.] and in all the ancient versions, including the Latin, as late as the 8th century; and since that time they are found in three variations. Notwithstanding the Trinitarian controversies they are not referred to by a single Greek father, or by any of the old Latin church fathers."

The passage is pronounced an interpolation by such authorities as Sir Isaac Newton, Benson, Clarke, Horne, Griesbach, Tischendorf and Alford.

In Hudson's Greek and English Concordance we read: "The words are found in no Greek MSS. before the 15th or 16th century, and in no early version." Says Alford, "unless pure caprice is to be followed in the criticism of the sacred text, there is not a shadow of reason for supposing them genuine." Tischendorf says, "That this spurious addition should

continue to be published as a part of the epistle, I regard as an impiety." T. B. Woolsey inquires: "Do not truth and honest require that such a passage should be struck out of our English Bibles--a passage which Luther would not express in his translation, and which did not creep into the German Bible until nearly fifty years after his death?"

Dr. Adam Clarke, the learned Methodist commentator, in his notes on this passage, says: "It is likely this verse is not genuine. It is wanting in every MS. of this epistle written before the invention of printing, one excepted--Codex Montforti, in Trinity College, Dublin; the others which omit this verse amount to one hundred and twelve. It is wanting in both the Syriac, all the Arabic, Ethiopic, the Coptic, Sahidic, Armenian, Slavonian, &c.; in a word, in all the ancient versions but the Vulgate; and even of this version many of the most ancient and correct MSS. have it not. It is wanting, also, in all the ancient Greek Fathers; and in most even of the Latin."

John Wesley, the founder of Methodism, endeavored to support the doctrine of the Trinity, because he supposed this text to be genuine: yet in one of his sermons from this text, he quoted the words of Servetus--"I scruple using the words trinity and persons, because I do not find those terms in the Bible"--and added, "I would insist only on the direct words unexplained, as they lie in the text." Wesley labored hard to prove the doctrine of the Trinity, because he believed this spurious passage was genuine, the information regarding the ancient manuscripts of the Bible being recent. For instance at the time of the preparation of our King James' or Common Version, the translators had the advantage of but eight Greek MSS., and none of them of earlier date than the tenth century. Now, however, there are about seven hundred MSS., some of which, especially the Sinaitic MS. and the Vatican MS. No. 1209, are very old, reaching back to the second century.

Like some other doctrines received by Protestants through Papacy, this one is received and fully endorsed; though its educated adherents are aware that not a text of Scripture can be added in its

support. Nay more, any one who will not affirm this unscriptural doctrine as his faith, is declared by the articles of the Evangelical Alliance to be nonorthodox --a heretic.

However, it behooves us as truth seekers, to deal honestly with ourselves and with our Father's Word, which is able to make us truly wise. Therefore, ignoring the traditions and creeds of uninspired men and corrupt systems, let us hold fast the form of sound words received from our Lord and the Apostles.--2 Tim. 1:13.

Let us inquire of these standards and authorities of the true church, what is truth on this subject. Paul answers clearly and forcibly,--There is "one God and Father of all." (Eph. 4:6.) And again he says, (1 Cor. 8:5-6.) "There be gods many and lords many, but to us there is but one God, the Father, out of whom are all things, and we of him; and one Lord Jesus Christ through whom are all things, and we through him." We believe this exactly: All things are of our Father: He is the first cause of all things; and all things are by our Lord Jesus. He, "the beginning of the creation of God," (Rev. 3:14.) has been the agent of Jehovah in all that has since been done. "Without him was not anything made that was made." John 1:3.

Jesus' testimony is the same. His claim was that he was "a son," an obedient son, who did not do his own will, but his Father's who sent him--"not my will but thine be done." Again Jesus said "The Son can do nothing of himself" --"The Father that dwelleth in me, He doeth the works." (John 5:19 and 14:10.) True, he also said, "I and my Father are one," but he shows in what sense they are one, by his prayer that just so his disciples all might be one. (John 10:30 and 17:11.) It is a oneness which results from having the same mind or spirit, a oneness or harmony of heart, plan and action.

Those do far from honor the Master, though they think they do so, when they contradict his direct teachings, affirming that the Father and Son are one and the same being, equal in all respect. No, says Jesus, "My Father is greater than I." (John 14:28.) And he also says, God is not only his Father but ours:--"I ascend

to my Father and your Father, to my God and your God." (John 20:17.) A more correct translation of Phil. 2:6 given in the Emphatic Diaglott settles the question of the Father's supremacy, in harmony with other scriptures, such as 1 Cor. 15:28 and John 14:28. It reads thus: "Who though being in a form of God, yet did not meditate a usurpation, to be like God." See also quotations from other translators in Diaglott foot note--all giving the same idea. The idea here, is the very opposite of equality, as conveyed in the King James translation: Jesus did not claim equality, nor aspire to a usurpation of God's authority. That was Satan's claim and effort, who said (Isa. 14:12-14.) "I will exalt my throne above the stars of God...I will be like the Most High."

Jesus said: Ye call me Lord and Master and ye do well, for so I am; but call no man on earth Father, for one is your Father, which is in heaven. (Matt 23:9.) Peter and Paul convey the same thought saying, "The God and Father of our Lord Jesus Christ hath begotten us." (1 Pet. 1:3; Eph. 3:9-11; Gal. 1:3,4; Rom. 16:25-27.) How clear and harmonious are these words of our standards, and we could quote much more in perfect harmony.

Briefly stated then, we find the scriptures to teach that there is but one Eternal God and Father--who is "from everlasting to everlasting" (Psa. 90:2 and Rom. 16:26,27.) --that the one who was the beginning of his creation, since called Jesus, though inferior to the Father, was superior to all other and subsequent creatures, in whose creation he was the active agent of Jehovah. When a redeemer was needed for mankind, in harmony with the Father's wish, but not of compulsion, the chief and first-created Son of God was, by divine power (the philosophy of which is beyond our full comprehension) transferred to a lower plane of existence --the human: he was born and grew to manhood--a perfect man. Hence his life principle was not derived from the human channel, and was not that forfeited by the sin of Adam.

He was a fully developed, perfect man, according to the Law, at the age of thirty years, and immediately consecrated himself

as a man to the Father's will, offering himself a living sacrifice on our behalf at baptism. The sacrifice was accepted, and he was filled with the holy Spirit of the Father. (Matt. 3:16,17.) The power of God came upon him there. (Acts 10:38.) This power of God in him, was that to which he continually referred. It was the same power that was afterward manifested through Peter, Paul and others, though in Jesus' case it was more marked, because he being a perfect man, could receive the spirit "without measure," whereas all imperfect members of his church may have "a measure of the spirit" only.

When Jesus' sacrificial ministry was over, ending at the cross, he had finished his work--his work as a man. When he arose he was no longer a human being, but a "new creature" perfected. Since his resurrection, Jesus is a partaker of the divine nature, hence he must be of the same essence as the Father. This, present highly exalted condition of our Lord, was given him as a reward of obedience to the Father's will. See Phil. 2:8,9. This scripture implies that his present glory is greater than the glory he possessed before becoming a man: otherwise it would not have been an exaltation. Now, having the divine immortal nature, he cannot die. And being thus highly exalted, all power in heaven and in earth is now given unto him, (Matt. 28:18,) so that he is able to save--to awaken from death and restore to perfection--to the uttermost, completely, all whom he redeemed by his precious blood.

How straightforward and simple is the Scriptural statement, compared with human traditions. For instance, in what a muddle of contradictions do they find themselves, who say that Jesus and the Father are one person. This would involve the idea that our Lord Jesus acted the hypocrite, and only pretended to address the Father in heaven, when he himself was the same Father on earth. Such must conclude too, since we read that God tempteth not, neither is tempted of any, that the temptation of the devil (Matt. 4) was only a sham and a farce. So with the death of Jesus: The Father is and always has been immortal and hence cannot die, and if Jesus was the Father, then he must have only pretended to die.

Then all the statements of Jesus and the prophets and apostles relative to Jesus' death and resurrection are false, and they were false witnesses in testifying that God raised Jesus from the dead, if he did not really die.

If they admit that Jesus really died, they take the other horn of the dilemma; for believing that their three Gods are one in person, when the person Jesus, died, they must all three have died. If they all died, who raised them to life? This, too, would conflict with the statement of Paul (1 Thes. 1:10) that the Father raised up Jesus from death; for if the Father and Son are the same being, then the Father was dead when the Son was dead.

Shall we thus contradict the Apostles and Prophets and Jesus himself, and ignore reason and common sense, in order to hold on to a dogma handed down to us from the Dark Ages by a corrupt apostate church? Nay; "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." (Isa. 8:20.) We thus see that the Father and Son are two separate and distinct persons, though one in mind, purpose, aim, etc., the Son having submitted fully to the Father's will and plan in all things.

#### THE HOLY SPIRIT.

We next inquire, What saith the Scriptures with regard to the holy Spirit? The nominal Churches, Papal and Protestant, affirm that the holy Spirit is a distinct person in the Trinity, and in the same breath they also say that these three persons are at the same time one person--"a great mystery." Yes, truly it is a mystery, such as is characteristic of that Babylon, confusion, system. But to those who turn away from Babylon's traditions to the Word of God, all is clear and plain.

We suggest, that whatever definition of the term holy Spirit will meet all known conditions and harmonize all passages of Scripture bearing thereon, may be understood to be the true meaning of the term. We will first give what we conceive to be such a definition, and then glance at a number of scriptures bearing on the subject which might be supposed by some to conflict with the views we shall present.

We understand the Scriptures to teach, in the manner just suggested, that the holy Spirit is not a distinct person, but that it is the divine will, influence, or power, exercised everywhere and for any purpose, at the divine pleasure. God exercises his spirit or energy in a great variety of ways, using various agencies, and accomplishing various results.

Whatever God does through agencies is as truly his work as though he were the direct actor, since all those agencies are of his creation; just as a contractor for a building is said to build a house, though he may never have lifted a tool towards it. He does it with his materials and through his agents. Thus when we read that, Jehovah God created the heavens and the earth, (Gen. 2:4) we are not to suppose that he personally handled it. He used various agencies--"He spake, and it was done; he commanded, and it stood fast." (Psa. 33:6-9.) It did not spring instantly into order; for we read that time was used in creation--six days, which we learn from other scriptures, were each seven thousand years long, or

R988 : page 3

in all, forty-two thousand years. This will be shown in M. DAWN, VOL. II.

We are told plainly that all things are of or from the Father--by his energy or spirit; yet that energy was exercised through his Son. The Son of God, afterward called Jesus, was used in the creation of the world. (John 1:3; Heb. 1:8-12.) And when we turn to Genesis, we find it stated that the power which created was God's Spirit--"The Spirit of God brooded over the face of the waters." (Gen. 1:2.) Hence the only reasonable inference is, that it was the spirit, energy, will, of Jehovah, active through his Son--the plan of God, executed by the Son.

Another way in which God's Spirit was exercised was through the prophets; They "spoke as they were moved by the holy Spirit"--by the will or energy of Jehovah. (2 Pet. 1:21.) That is, God used them to express his mind, though his mind, his spirit, his thoughts, were not in them; for though they expressed it they could not understand his mind. (1 Pet. 1:12.)

God's spirit acted upon,  
but not in them. In that servant age  
(Heb. 3:5; Gal. 4:4-7,) the faithful  
servant carried the Lord's message as it  
was laid upon him; but the sons of God  
during this Gospel age are brought into  
fellowship with their Father and made  
acquainted with his plans. Thus they are  
not merely acted upon mechanically, by  
God's spirit or energy, but partake of or  
imbibe his mind or spirit through his  
revelation of his plans to them, which  
they can receive in proportion as they  
submit their own wills and plans to his.  
And having his mind they become co-workers  
together with him in carrying out  
his plans. "The servant," though faithful,  
"knoweth not what his Lord doeth,"  
but the confidential son is made acquainted  
with the plans and partakes of  
his Father's spirit and interest in the work.

The masculine pronoun he, is often  
applied to the holy Spirit, and properly,  
because God, whose spirit it is, is recognized  
as masculine--indicative of strength.  
It is called the holy Spirit, because God  
is holy, and because there are other spirits,  
(powers, influences,) somewhat similar in  
operation, which are evil. God is true  
and righteous, hence the Spirit of God is  
called the "Spirit of truth." It is thus  
contrasted with the "spirit of error," and  
the influence which error exerts. (1 John 4:6.)  
Satan is recognized as the chief  
or prince of evil, during the present  
time, and his influence or spirit is exercised  
in his servants, in much the same  
way that the spirit of God works in his  
children. This is "the spirit which now  
worketh in the children of disobedience."  
(Eph. 2:2.)

The number seven is often used to  
represent perfection or completeness and  
so we read of the seven spirits of God.  
(Rev. 1:4, and 3:1.) And in like  
manner we read of seven wicked spirits.  
(Matt. 12:45.) The spirit or influence  
of evil proceedeth from the "father of  
lies"; and the spirit or influence of truth  
proceedeth from the heavenly Father.  
--John 15:26.

Man is to some extent independent of  
either of these influences. He has a mind  
or spirit of his own, (1 Cor. 2:11) but  
he is so constituted as to be subject to  
influence from without, either good or

evil. In the present time God permits evil to triumph to some extent, for the testing and development of the "body of Christ," and also for the discipline of mankind in general. Now, the spirit of evil oft transforms itself into an angel of light (truth), and what wonder if he puts forward the children of disobedience, in whom the spirit of error works, and palms them off for saints? (2 Cor. 11:14,15.) What wonder if, under the guise of greater honor to Jesus, he succeeds in deceiving many into unscriptural doctrines, thus beclouding the mind and covering many glorious truths? During this age when justified believers fully surrender their human mind to God to be moulded and fashioned after the divine mind, under the guidance and influence of the Spirit of truth, they are brought to the divine standpoint of purpose, will and aim, and thus to this extent of mental conformity they become partakers of the divine nature, which nature they shall receive in its fullness when they have obediently followed the Spirit's guidance even unto death.

Thus the consecrated are transformed (made new creatures) by the renewing of our mind by the holy Spirit of God. Thus we are changed from glory to glory, as by the Spirit of the Lord. (Rom. 12:2; and 2 Cor. 3:18.) This is termed the begetting of the spirit: that is, it is the beginning of the divine life. Such are therefore reckoned as sons of God on the divine plane. In surrendering the mind, the whole being is surrendered, since the mind or will is the controlling power.

Those who resign themselves to God are "led of God," "taught of God," and can "serve the Lord in newness of spirit." They will have a "spirit of meekness" and the God of our Lord Jesus Christ, the Father of glory, can give unto them the "spirit of wisdom and revelation" in the knowledge of him, the eyes of their understanding being enlightened; that they may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.--

Eph. 1:17,18.

By contrast too we can see that as Satan is the adversary of God and his saints, and his plans to usward, his spirit, mind,

energy, influence, would be exercised to oppose the church. He does not oppose openly, but under guise of the Spirit of God. As the "spirit of fear" he attacks many, and if they follow him, they never make progress, but become unfruitful in the knowledge and love of God. The spirit of fear says, It is a great mistake to think that Christ died for all, and it is presumption to believe that all will eventually be released from bondage to death.

The same spirit of fear says, Your own sins are not forgiven; you are still a miserable sinner. Thus does the spirit of "error," "fear," and "bondage" give the lie to the statements of the Spirit of truth, which says, that Christ gave his life a ransom for all, to be testified in due time (2 Tim. 2:6); that all that are in their graves shall hear the voice of the Son of man and come forth, (John 5:28); and that there is now, no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the Spirit.--Rom. 8:1.

As the spirit or mind of God leads to peace, joy and faith in his promises, the spirit of error leads to faith in unpromised things, joy in earthly pleasures, and peace in slumber. As we read, (Rom. 11:8) it is a "spirit of slumber," and alas, how many have been deluded into this condition. Because the influence of the spirit of error is exerted in this underhand way, it is called a "seducing spirit;" and the Apostle assures us, that "The spirit [of truth] speaketh expressly, that in the latter times some shall depart from the [true] faith, giving heed to seducing spirits." (1 Tim. 4:1.) To what extent Satan has succeeded in seducing God's children, and supplanting truth with error, all must judge by noting the testimonies of the word of truth.

#### THE SPIRIT OF THE WORLD.

This is another name for the seducing spirit, the world being largely under the control of the spirit of the prince of this world. His spirit or influence works in and largely controls the children of this world. And the spirit or influence of the world is one of the mighty levers wherewith the prince of this world opposes the spirit of truth.

Alas, how great an influence and how strong, is exercised by these evil spirits or influences:--the spirit of Satan, the spirit of the world under his control--the "spirit of Antichrist" (John 4:3), the spirit of bondage, of fear, of pride, error and sin. Hence the injunction, that we test, try, prove the spirits, not by their claims and outward appearances, but by the word of God. "Beloved, believe not every spirit, but try the spirits, whether they be of God"--and know "the spirit of truth" from "the spirit of error."--  
1 Jno. 4:1 and 6.

Those having the mind or spirit of God, are said to be heavenly or spiritually minded. The spiritually minded are so transformed, so entirely different from their former earthly minded condition, that they are called "new creatures." However, the new mental creation, or transformed mind is still identified with the human body--the body of its humiliation. But when the earthly house is dissolved, sacrificed, dead with Christ, we shall have a building of God--a new house--a glorious spiritual body, in harmony with, and fit for the indwelling of the new mind. (2 Cor. 5:1.) As in Jesus' case, the new body will be received in the resurrection; not by all, but by those now mentally or spiritually begotten of the spirit of truth. The resurrection is the birth of the new creation. Jesus was the first thus born. (Rev. 1:5.) Thus we reach the perfect spiritual condition --spiritual beings, both mind and body, and shall be changed into our Lord's glorious likeness, (Rom. 6:5) who is now the express image of the Father's person. (Heb. 1:3.) Such things as pertain to the heavenly condition and can be seen only by the eye of faith through God's word, are called spiritual things.

Now we are prepared to understand Paul's teaching in 1 Cor. 2:9-16. "Eye hath not seen, nor ear heard, neither have entered into the heart of man (the natural man) the things which God hath prepared for them that love him. But God hath revealed them unto us by His Spirit, for the Spirit searcheth all things, yea, the deep things of God." That is, having the mind or spirit of God, that new mind prompts us to search into the deep things

of God, to study that we may know and do his will, as obedient sons. Having the mind or spirit of our Father, we will take heed to his word and plans, that we may work in harmony with him. "For what man knoweth the things [mind, plans] of a man, save the spirit [mind] of man which is in him? Even so, the things of God, knoweth no man, but the spirit of God."--1 Cor. 2:11.

"Now we have received the spirit [or mind] of God, that we might know the things that are freely given to us of God." But "the natural man receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them because they are spiritually discerned."

They are understood only by those who have the spirit or mind of God, the spirit of his plan, and the spirit of the truth. These are more and more filled with the spirit of the truth and the spirit of obedience to it, not by comparing spiritual things with natural things as the natural man does, but by "comparing spiritual things with spiritual." (1 Cor. 2:13.)

"He that is spiritual judgeth all things"--[he is able to understand and properly estimate both human and spiritual things] "yet he himself is judged of no man." No natural man can understand or rightly judge of the motives which prompt the spiritually minded "new creature" to willingly sacrifice things valuable to the natural man. Hence we are counted as fools by the worldly minded, (1 Cor. 4:10,) by those who have "the spirit of the world."

This mind or spirit of Christ is the same as the spirit of God, for Christ sacrificed his own spirit, (will) and was filled with the spirit of God--"For even Christ pleased not himself."--Rom. 15:3.

Jesus said, "The words that I speak unto you, they are spirit and they are life." That is, they express the mind or spirit of God, in giving heed to which, is life. It is for this cause that Jesus said, "Search the Scriptures." We are not to merely read them as a duty, but to diligently search them as a privilege. We must search them diligently, to the intent that we may know the spirit or mind of God. If we would be filled with the spirit of God we must drink deeply of the fountain of truth --his Word. Our earthen vessels are very

imperfect and leaky, and it is easy to let the spiritual things slip (Heb. 2:1,) in which case the spirit of the world, which is all around us, quickly rushes in to fill the vacuum. Therefore it behooves us to live very close to the fountain of truth, the Word of God, lest the spirit of God be quenched, and we be filled with the spirit of the world. But if constantly filled from the fountain of truth, we will not receive the spirit of the world, but the spirit which is of God. And it is thus that we may know the things which God has in reservation for us--even the deep things of God. Thus, we see that what the natural man could not know, we, receiving the mind, influence, or spirit of God, may know. (1 Cor. 2:12.) Therefore, "Let the same mind be in you which was also in Christ Jesus," for "if any man have not the spirit of Christ he is none of his."--Rom. 8:9.

The holy spirit, or mind should not be confounded with the fruit of the spirit or the gifts of the spirit, though its possession always yields fruit--patience, meekness, charity, etc. In the beginning of this age its possession was often accompanied not only by fruit, but also by miraculous gifts of teaching, tongues, miracles, etc. (1 Cor. 12;) but these have largely passed away, as well as their necessity --the gift of teaching still remaining because still needful to "the body."

Believing that the foregoing is a consistent and correct statement of the Bible teaching on this subject, which the scriptures quoted, we think, prove, we proceed to examine the texts generally supposed to conflict with this understanding. It should be borne in mind, however, that translators of the Scriptures from Greek into English were Trinitarians, and naturally translated as much in harmony with their belief as they could.

#### OBJECTIONS CONSIDERED.

(a) "Quench not the spirit." (1 Thes. 5:19.) To quench signifies to extinguish, as to extinguish a fire or light. The Greek word from which it is translated occurs

every other text it refers to quenching fire or light. Carry the thought with you --by reason of having God's holy mind or spirit, we are called "the light of the world" (Matt. 5:14); but if we should be seduced into worldliness by the spirit of the world, our light would be quenched, or extinguished. "If the light that is in thee become darkness [be extinguished], how great is that darkness!"--Matt. 6:23.

(b) "Grieve not the holy spirit of God whereby ye are sealed unto the day of redemption." (Eph. 4:30.) To seal, is to mark or designate. The children of this world may be distinguished by certain marks, and so may the "new creatures." The mark of the one class is the spirit (disposition, will, mind,) of the world; in the other class the seal or mark is the spirit (mind, disposition, will,) of God. From the moment of true consecration to God, the evidence, marks, or sealing, may be seen in words, thoughts and actions. These marks grow more and more distinct daily, if we keep growing in grace, knowledge, and love. In other words, the spirit (mind) of God, becomes OUR mind or spirit in proportion as we give up our own will or spirit, submitting in all things to the will or spirit of God. Thus we are to let or permit, the same mind to be in us that was also in Christ Jesus our Lord--a mind to do only the Father's will. Hence, our new mind or spirit is holy or God-directed.

In this text, the Apostle urges that we do nothing which will be a violation of our covenant, and thus a grief to the holy spirit or mind of God in us, or in other words, which would wound our conscience as new creatures--"Grieve not the holy spirit [mind] of God [in you] whereby ye are sealed."

(c) The spirit of truth--"shall not speak of himself; but whatsoever he shall hear, he shall speak, and he will show you things to come." (John 16:13.) The disciples, as Jews and natural men, had been looking at things from an earthly standpoint, expecting a human deliverance and a human kingdom. Jesus had talked of the kingdom, but not until now had he explained that he must die, and must leave them to go into a far country to receive the kingdom and to return. (Luke 19:12.) Comforting them, he assures

them of another who would lead them and teach them--a Comforter that the Father would send in his name, or as his representative for a time. They must not get the idea that the coming Comforter is to be another Messiah, or a different teacher; hence he says: "He shall not speak of himself;" that is, he shall not teach independently and out of harmony with my teaching, "But whatsoever he shall hear, that shall he speak." That is, the same things which I have taught, which you have been hearing, he will elaborate and teach more fully--"He shall glorify me, for he shall receive of mine, and shall show it unto you." "All things that the Father hath are mine (His plans and my plans are all one); therefore, said I, that he shall take of mine, and shall show it unto you." The new teacher will not turn your minds from me to himself--but all the teachings of the coming Comforter will be in harmony with my teachings --and to show you more fully that I am the Messiah. Neither might they doubt the truth of the Comforter's teachings, for it is the Spirit of truth, and proceeds from the Father. (John 15:26.) This Spirit of truth will be my messenger to communicate to you my matters, and shall show you things to come.

Even so it has been: the Spirit of truth has been showing to the church during this age more and more of the coming glory and glorious work of Christ, and the depth of riches of God's plans to be fulfilled in him. Thus Christ has been glorified in the Church.

Jehovah is the author or Father of truth, and all the truth which would reach the church and guide it during this age would therefore proceed from the fountain or Father of all truth, from whom cometh every good and perfect gift. He has sent it through channels long since prepared--the prophetic and typical teachings of the past, opened up to us through the inspired words of Jesus and the apostles. Thus has God's spirit, the spirit of the truth, led us day by day and shown us "things to come."

(d) "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." (John 14:26.)

Ghost is but another and bad  
translation of pneuma, generally rendered  
spirit.

The fact that the Father sends the holy  
Spirit shows that it is under his authority,  
just as your powers are under your control.

(See 1 Cor. 14:31.) Only those who  
have followed in the footsteps of Jesus,  
sacrificing the human will and receiving  
the mind or spirit of God, can understand  
the import of these words of Jesus.

To the natural man, an explanation of  
this text is impossible; but he who has  
the mind of Christ realizes that it is a  
comfort indeed. No matter how painful  
the crucifying of the flesh may be, we  
have learned to view it all from God's  
standpoint, and to esteem present afflictions  
as light, compared with the glory  
that shall be revealed in us. Thus the  
holy spirit shall be in you; your spirit or  
will having been transformed, made new,  
is now holy. Produced by the truth,  
it is the spirit of the truth and may only  
be lost through your receiving a spirit of  
error, a spirit of slumber, or the "spirit of  
the world," any of which if received will  
quench and drive out the holy spirit of  
truth from our hearts.

The mind of Christ, or the new spirit,  
leads us to search the Scriptures, God's  
storehouse of truth: Thus the spirit of  
truth works in us. It also enables us to  
comprehend God's Word, for the more  
we can get to see from God's standpoint  
the more reasonable to us does his Word  
become, that we through patience and  
comfort of the Scriptures, might have hope,  
while enduring present afflictions.--Rom. 8:26  
and 15:4.

(e) "And they were all filled with the  
Holy Spirit and began to speak with other  
tongues, as the Spirit gave them utterance."

(Acts 2:6.) In this case, not  
only were the disciples filled with the  
Spirit or mind of God, which was God  
working in them, but God by his Spirit  
also acted upon them, conferring special  
"gifts," for a special purpose.

It must seem absurd to every one to talk  
about a person being in several hundred  
persons, but many feel compelled to say  
so, because of their unscriptural theory.  
In thinking of it, every intelligent person  
has to think of the power or influence of  
God in those men, no matter how stoutly

they say that it was a person who was diffused into a number of persons. We cannot too carefully discriminate between the spirit of God, and these miraculous "gifts" by which those acceptable to God were at first marked out. These "gifts" were for the establishment of the church, and were different in different members: but they were not to be compared with "the fruits of the spirit"--joy, peace, faith, patience, love, etc. To have the latter proved adoption, but not so the gifts, for though a man had gifts of tongues and of miracles, he might be but a sounding brass and tinkling cymbal. The holy Spirit has abode in the members of the church throughout the gospel age as was promised, though many of the "gifts," no longer needful, have passed away as the Apostle predicted.--

1 Cor. 13:8-11.

(f) "But Peter said, Ananias, why hath Satan filled thine heart, to lie to the Holy Spirit, and to keep back part of the price of the land?" (Acts 5:3.) Satan had filled Ananias' heart with his spirit of covetousness. God had filled Peter with His spirit, and one of the gifts of God's spirit conferred upon Peter, was the gift of "discerning of spirits." (1 Cor. 12:10.) In verse 3, the lying is said to be unto the Holy Ghost (spirit or mind of God) and in verse 5, it is said to be unto God. The idea is the same, and thus we have the term Holy Ghost or Holy Spirit defined to be the mind of God, whether in the Father, or in his representatives and agents--as in this instance in Peter.

(g) "Then Peter said unto her [Sapphira] How is it that ye have agreed together, to tempt the Spirit of the Lord?" (Acts 5:9.) As with Ananias, so with his wife, their lying was reckoned to be not to Peter and the church as men, but to God whose agent and representative through the Spirit, Peter was.

(h) "But whosoever speaketh against the holy Spirit, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. 12:32. Read the context: Jesus had just exercised the power of God by casting out a devil. The Pharisees saw the miracle and could not deny it; but, to turn aside its force, they said it was performed by the power of the devil and not by God's power.

But in answer, Jesus claims that he cast out devils by the Spirit [influence or power] of God. Then he upbraids them for being so malicious--a generation of vipers, so set on the traditions of their church that their eyes were blinded against the simplest kind of reasoning. It was so plainly evident that the power which opposed and cast out evil must be good, that they were inexcusable in ascribing it to Satan. They might and would be freely forgiven for supposing him, as a man, an impostor, and hence for blaspheming him; but they were wholly inexcusable for that gross prejudice which would ascribe such a good deed to the power of Satan. This, their sin, would not be among those forgiven. It must be punished; it will neither be forgiven in the present life, nor in the next, the Millennial Age; it indicates more than Adamic depravity, and must have stripes.

(i) "The Spirit said unto Philip, Go near and join thyself to this chariot." Acts 8:29. We fail to see in this anything demanding another God. We think the influence or spirit of God could indicate this to Philip in a variety of ways. In what way he was influenced is not stated and is immaterial to us.

(j) "The Spirit said unto him, Behold, three men seek thee." Acts 10:19. We would make the same criticism of this, as of the former objection. It is immaterial how the power or spirit of God addressed to Peter this information; possibly it came as an inspired thought into his mind, or possibly he was guided by the three men's voices and the three visions, and accepted these as evidences of the mind or will of God as to his going.

(k) "The Holy Ghost said, separate me Barnabas and Saul, for the work whereunto I have called them." (Acts 13:2.) We are not told in what manner the holy Spirit said or indicated the setting apart specially of these two. It is very probable, however, that they were "called," and "set apart" by the holy Spirit in much the same manner that all true ministers of God are now called and set apart. All the fully consecrated--begotten --children of God, are called to preach, each according to his ability. The Spirit says to us all, "Why stand ye idle...go, ye, also into the vineyard."

But, where special ability to teach or expound God's Word is possessed by any of the consecrated that special ability is recognized as a special call to the more public work of the ministry--the talents possessed emphasizing the general call of the holy Spirit.

In speaking of his call to the ministry, (Gal. 1:1,) Paul mentions his authority as from the Father and Son, but ignores the holy Spirit entirely; which would be inexcusable if the holy Spirit were a person, and in fact, the person actually appointing him. But it is consistent enough when we regard the holy Spirit as the holy influence from the Father or the Son, or from both conjointly, as their purposes are one. Gal. 1:1 reads, "Paul, an apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead."

(l) "For it seemed good to the Holy Ghost and to us," etc. Acts 15:28. The decisions reached in the matter under consideration, seemed to be the judgment of the church, and in harmony with God's will and plan.

James, the chief speaker at the council, gives the clue to how God's will or mind was ascertained then; and we find it the same method which we use to-day. He argues from Peter's statement of God's leadings in the matter of Cornelius, and from an unfulfilled prophecy which he quotes. The conclusion drawn from these, he and all the church accepted as the holy Spirit's teaching. Read carefully Acts 15:13 to 18.

(m) "And were forbidden of the Holy Ghost to preach the Word in Asia." Acts 16:6. Like the others, this text in no way indicates that the holy Spirit is a person. As to how God's power or influence was exercised to direct their course away from Asia, we know not, but possibly by unfavorable circumstances, or a vision. No matter how, the lesson is that God was guiding the apostles. An illustration of one of the Spirit's ways of leading them, is given in the context, vs. 9. "A vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying, "Come over into Macedonia, and help us"; and after he had seen the vision, "immediately they endeavored to go into Macedonia, assuredly

gathering that the Lord had called them for to preach the gospel unto them." All these various dealings teach us that the methods by which God taught and led in those days were not so different from those now in use, as some seem to think.

(n) "Save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me." Acts 20:23. Nothing here indicates personality. As an illustration of the agencies by which the holy power of God informed Paul of the bonds awaiting him at Jerusalem, see Acts 21:11-14.

(o) "The flock over which the Holy Ghost hath made you overseers to feed the church of God." Acts 20:28. Paul, addressing the church, not the world, says, "The manifestation of the Spirit is

R988 : page 5

given to every man [in Christ] to profit withal"--"GOD hath set some in the church, first apostles, secondarily prophets, thirdly teachers," etc.--"and there are diversities of operations, but it is the same GOD which worketh all, in all." (1 Cor. 12:6,7,28.) This explains how God through his holy Spirit sets men apart to various offices which he deems needful to the church. It contradicts the thought of the holy Spirit being another person, and shows that God did the work by his spirit. These elders of the church had consecrated themselves to the Lord's service, and were chosen because of special fitness and talents, by their brethren, in whom also was the holy Spirit, the will of God reigning, to be overseers of the flock. And though called to office through human instrumentality, they accepted the service as of God's direction and appointment.

(p) "God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God." "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." (1 Cor. 2:10-13.

Read the context.) This as we have already shown proves that the holy Spirit or mind of God in us as his children, enables us to comprehend his plans, etc., even the deep things of God, by coming into full harmony with him

through his Word. We have also noticed the context (vs. 12) where Paul, in explaining the subject, tries to make it plain by comparing "the SPIRIT, which is of [from] God," in us, with "the SPIRIT of the world," which influences "the natural man." It is clear that the spirit of the world is not a person, but a worldly mind. The spirit or mind of God in his children, is no more a person than is the spirit of the world with which it is here contrasted.

(q) "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, for they are spiritually discerned."

Vs. 14. This is a forcible statement of what we have already seen. A man who is filled with the worldly spirit is unprepared to see the "deep" and glorious things of God--the things which God hath prepared for them that love him. This is a close test if applied. Have you the Spirit of God? Have you been taught by it [through the Word] any "deep things" which the natural, worldly man cannot appreciate?

Alas! how often have we felt the force of this distinction between natural and spiritual as we have talked with some of the professed teachers of to-day, many of whom are blind leaders of the blind, when they confessed and sometimes boasted of their ignorance of "the things which God hath prepared for them that love him." Thereby they proclaim that they have not the mind of God, do not know his plans, and cannot have much of his Spirit, the spirit of the truth, when they have not much of the truth from which that spirit flows. The test here given of our possession of the Spirit is our ability to discern and appreciate the deep things of God which are hidden from the worldly --"God hath revealed them unto us by his Spirit."

#### INEXPRESSIBLE GROANINGS.

(r) "The Spirit itself maketh intercession for us with groanings which cannot be uttered, and he that searcheth the hearts, knoweth the mind of the Spirit."

--Rom. 8:26,27.

How much this expression of our Father's loving care has been misunderstood by his children! Who that has been

taught that the holy Spirit is a person, and as the catechisms state it, "equal in power" with the Father, has not wondered why it could not utter groanings.

Many a Christian brother has endeavored to make up for this supposed weakness or inability of the holy Spirit to express itself, by redoubling his own groanings. But it would be equally strange if it be understood to mean that the holy Spirit, as the influence or power of the Almighty Jehovah, is unable to express itself. We know that in past ages, this influence found abundant expression by words and deeds of prophets. We know that in this age, the apostles all attest of its power over them. What can it mean, then

--"The Spirit itself maketh intercession for us with groanings which cannot be uttered"? The mistake is, in supposing that it is God's Spirit which supplicates. It is the spirit of the saints which supplicates and often cannot express itself.

Let us look at the text with its connections, and the ground for our conclusion will be evident. Paul had just been speaking of sin-burdened humanity groaning in its fetters. He assures us that they shall be given liberty from this bondage when the church is selected from the world, and when as sons of God the great deliverer whom Jehovah raises up to bless all the families of the earth is manifested in power. (Vs. 19-21.) He then passes from the groanings of the world to the present condition of the church, in which we groan: "Ourselves also, which have the first fruits of the Spirit, even we groan within ourselves, waiting for the adoption."--Vs. 23.

Our renewed, transformed mind or spirit, once worldly, is now holy and spiritual, but our bodies are still human, and have the Adamic imperfections. Hence, we as new creatures, are burdened by the flesh, and groan for the promised deliverance into Christ's likeness. Paul explains how we may, by faith, reckon the earthly body dead, and think of ourselves as new creatures perfected, and thus realize ourselves saved now --"Saved by hope" (Vs. 24). Then having seen how we may view ourselves, he tells us how the matter is viewed from God's standpoint--God reckons us "new" and "holy"--"spiritual" beings--and he

recognizes only those deeds of the flesh  
as ours, to which our minds consent.  
God knows when your holy spirit (new  
mind) is willing and your flesh weak.

As the receiving of the new mind  
brought us into a new relationship to  
God, and into new hopes, so "likewise  
the spirit (our new holy mind) also helpeth  
[maketh up for] our [bodily] infirmities.  
For we know not [even] what we  
should pray for as we ought; [much less  
are we able to do as we would like always]  
but the spirit itself [our holy mind]  
maketh intercession [for us--omitted in  
old MSS.] with groanings which cannot  
be uttered. And he that searcheth the  
hearts [God], knoweth what is the mind  
[Gr. phronema--inclination] of the [our]  
spirit; because he [it] maketh intercession  
for the saints according to the will of  
God." It is God's will that the heart-desires  
of his children be accepted, both  
in prayer and service, and not the imperfections  
of their earthen vessels.

O, how comforting is this thought!  
How often you have experienced it. You  
were perhaps overtaken in a fault, entrapped  
by some weakness of the human  
nature, and almost disheartened, you went  
to your Father in prayer. You had no  
words for utterance, but you groaned in  
spirit to God--"being burdened." God  
heard you and blessed you, answering  
your unuttered prayer and giving strength.  
Paul's conclusion is ours; we have every  
cause for rejoicing. What shall we say  
then? God is for us evidently; and disposed  
to accept our heart-intentions rather  
than our imperfect prayers and deeds. "If  
God be for us, who can be against us?"  
--Verse 31.

(s) "The Spirit itself beareth witness  
with our spirit that we are the children of  
God."--Rom. 8:16.

Nothing in this text teaches that the  
holy Spirit is a person, but the contrary;  
it indicates that as each man has a spirit  
or mind, so God has a spirit. Read this  
text in the light of 1 Cor. 2:11,12, and  
it will be seen that it does not teach of a  
personal holy Spirit.

#### THE WITNESS OF THE SPIRIT.

On few subjects have Christians in general  
felt more disturbed, than on this.

Not knowing what the witness of the spirit is, they know not surely whether they have it or not. And some more full of assurance than of knowledge, claim that they have it, and refer to their own changeable feelings as evidence. The Calvinist, repudiating the idea of positive knowledge of sonship, sings,

"Tis a point I long to know,  
Oft it causes anxious thought:  
Do I love the Lord or no?  
Am I His, or am I not?"

This comes from a misapprehension of the doctrine of Election. Other Christians, equally misunderstanding the subject claim that when they feel good, these feelings are the witness of sonship. Because the Scriptures say, "Thou wilt keep him in perfect peace, whose mind is stayed on thee," they judge of their sonship solely by their peace, and often by their prosperity. They lose sight of the words of Jesus--"In the world ye shall have tribulation, but in me ye shall have peace."

When things move smoothly they feel good, and consider this the witness of the Spirit. But when they look at the heathen and at the worldly, and see that many of them have peace of mind too, their supposed witness proves insufficient. Then the dark hour comes, and they say, How easy a matter to be deceived, and they sing--

"Where is the peace I once enjoyed,  
When first I found the Lord?"

They are in torment lest they have grieved the Spirit--for "fear hath torment." This is all because of the unscriptural view taken of the Spirit and its dealings and witnessings. Let us take the Bible view of the witness of the Spirit (mind) of God, with our spirit (mind), and the song of God's children shall be--

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

As we would know of a man's mind or spirit, by his words and dealings, so we are to know of God's mind or spirit by his words and dealings. God's word is, that whosoever cometh unto God by Jesus [consecrates himself] is accepted. (Heb. 7:25.) Then, the first question to ask yourself is, Did I ever fully consecrate myself to God during the acceptable time--my life, my time, talents, influence, --all? If you can candidly answer before

God--Yes, I gave myself wholly to him; then be assured on the authority, not of your feelings, but of God's Word, which, unlike your feelings, is unchangeable, that you then and there instantly became a child of God--a member, a branch, of the true vine. (John 15:1.) This is an evidence, or witness that you have joined the true church, which is Christ's body: it is a witness given to your mind or spirit, by the testimony of God's spirit through his Word.

Whether you are abiding in him now, depends on whether you have grown as a branch, and are bearing fruit: "Every branch in me that beareth not fruit, he taketh away, and every branch that beareth fruit he purgeth [pruneth] it, that it may bring forth more fruit." Here is stated the rule in our Father's family --chastisements, pruning, taking away of dross, and a development of fruit-bearing qualities. If you lack these indications of parental care, and personal growth in grace, you lack one evidence or witness that you are a child. "Whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth. If ye be without chastisement, then are ye bastards and not sons." (Heb. 12:8.) Afflictions and troubles come upon the world as well as upon the Lord's saints, but are not marks of sonship except to those who have fully consecrated to his service. Nor is the pruning and chastising in the divine family always the same. As with earthly children, so with God's children: to some, a look of disapproval, to others a word of rebuke is an all-sufficient reproof, while others must be scoured repeatedly. An earthly parent rejoices most in the child so obedient and submissive that a look or word is sufficient to prune off evil; and so does our Father in heaven. Such are those who judge themselves, and therefore need less of the chastising of the Lord. (1 Cor. 11:31.) To be of this class, requires a full consecration; and these are the overcomers deemed worthy of being joint-heirs with Jesus Christ their Lord, whose footsteps they thus follow. To this obedient, watchful class, the Lord says, "I will guide thee with mine eye." Those who can only be guided by the scourge are not the overcoming class, destined to be the Lord's

bride.

The chastening however is not always suffering for our faults, but with the saints it is often the suffering which strict adherence to their covenant of sacrifice involves.

Even so our Lord was chastened for our transgressions, not his own, because he bore the sins of many. And so we must suffer as joint sacrifices with him.

Here is one testimony of the Spirit then--that every true child or branch needs, and will have continual pruning. Are you being pruned? If so, that is an evidence of your being a branch; in this pruning the Spirit of truth bears witness with your spirit that you are a child.

Again the Spirit witnesseth that "whosoever is born [begotten] of God sinneth not." (1 John 5:18.) Such may be overtaken in a fault, may err in judgment, be overpowered by the old nature not yet under control, but will never sin willfully--will never willfully transgress God's will. Now can your mind answer that you delight to do God's will and would not willingly violate or in any way desire to oppose it, but would rather have his will done, his plan carried out, even though it should dash your former hopes and break every tender tie? If so, the witness of your spirit, or mind, agrees with the spirit of truth, indicating that you are a child of God, acceptable to him.

The witness of the Spirit is, that the true branches of the vine, like the vine Christ Jesus, are not of the world--"If ye were of the world, the world would love his own, but because ye are not of the world, therefore the world hateth you." "Yea and all that will live Godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12.) Does your mind testify that it is thus in your experience? If so, then

R988 : page 6

the Spirit of God again witnesseth with your spirit that you are his child. Remember that the world spoken of by Jesus, included all worldly-minded ones, all in whom the spirit of the world has a footing. In Jesus' day, this was true of the nominal Jewish Church. In fact all of his persecution came from professors of religion. Marvel not if you should have a similar experience. It was

the chief religionists of his day, that called Jesus Beelzebub, a prince of devils; and he tells us, "If they have called the master of the house Beelzebub how much more shall they call them of his household." (Matt. 10:25.) If Jesus had joined hands in their Phariseism he would not have had "hatred" and "persecution." Even had he kept quiet and let their hypocrisies, shams, long prayers and false teachings alone, he would have been let alone and would not have suffered. So it is with us, it is from a similar class that the truth and those that have the spirit of the truth, and who let their light shine, now incur "hatred" and "persecution." If we have this witness it is another witness of the Spirit, that we are overcoming the spirit of the world--therefore the worldly spirited hate you.

The Spirit witnesseth that whosoever is ashamed of Jesus and his words, of him shall he be ashamed. (Mark 8:38.) Does your spirit witness that you are one whom he here promises to confess? If so, rejoice; this is another good witness of the Spirit that your present standing is that of a child and heir.

The Spirit witnesseth that "Whosoever is born [begotten] of God overcometh the world: and this is the victory that overcometh the world, even our faith." (1 John 5:4.)

Is this your experience?

To overcome indicates that you are not in harmony with the world, its spirit, and its methods. Have you this witness that you are overcoming the world? Wait a moment--you are not to overcome the world by flattery, nor by joining in its follies, nor are you to overcome the world by teaching a Sunday class, or joining a sectarian church--no; but by your faith. If an overcomer, you must walk by faith, not by sight. Looking not at the things that are seen--popularity, worldly show, numbers, denominational greatness, etc.; but looking at the things which are not seen--the crown, the throne, the church whose names are written in heaven--the eternal things.--2 Cor. 4:18.

Again, the Spirit witnesseth that if you are a child of God, you will not be ignorant of his Word, and will not only be in the light as to present truth, but that you should know something about "things to come." The maturing child

will grow in grace, knowledge, and love,  
adding daily the graces of the Spirit  
--faith, virtue, knowledge, charity, etc.  
And surely "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. But  
he that lacketh these things is blind and  
cannot see afar off, etc....For if ye do  
these things ye shall never fall, for so an  
entrance shall be ministered unto you  
abundantly, into the everlasting kingdom  
of our Lord and Savior Jesus Christ."

(2 Pet. 1:5-11; compare John 16:12-15.)

Ask yourself whether you have  
this witness of growth, and the sort of  
fruit mentioned. Remember too, that  
you cannot grow in love faster than you  
grow in knowledge; and you cannot grow  
in favor, except by complying with God's  
instructions. This instruction, this knowledge,  
is found in his Word. Hence, we  
are exhorted to "search the Scriptures,"  
that we may be thoroughly furnished unto  
every good work.--2 Tim. 3:17.

These are the witnesses of the Spirit by  
which we may know perfectly just how  
we stand. You may be a young sprout  
in the vine; then, of course, God does  
not expect much fruit instantly; but there  
should be the budding at once, and soon  
the fruits. And if you are a developed  
and advanced Christian, every testimony  
of the Spirit above cited should witness  
with your spirit. If in any of these testimonies  
of the Spirit, you find yourself  
lacking, give diligence, give earnest heed,  
that you may possess every experience described.  
Then you will no longer sing--

"Tis a point I long to know," etc.,  
but will know, and be rooted and  
grounded, built up and established in  
the faith. In this divinely arranged way,  
we escape from fear and from what Bunyan  
called "Doubting Castle," for our  
trust rests securely on God's promises.

"When darkness seems to vail his face,  
You'll rest in His unchanging grace;  
His oath, His covenant, and His blood,  
Supporting 'neath the whelming flood."

#### JUSTIFIED AND SANCTIFIED BY THE SPIRIT.

"But ye are washed, but ye are sanctified,  
but ye are justified, in the name of

our Lord Jesus, and by the Spirit of our God."--1 Cor. 6:11.

Sanctification means a setting apart or separating. Those who are sanctified, set apart, fully consecrated to God, must first be justified or cleansed from Adamic sin by accepting in faith the testimony of God, that "Christ died for our sins according to the Scriptures." Being then justified by faith, we have peace with God, and can approach him and begin to do works acceptable to God by Jesus Christ. The evidence which we have of our justification and sanctification, is the testimony of the spirit of truth in the Word, and the "seal" and "witness" in ourselves --our transformed mind.

The power which enables us to live up to our consecration vows, is the Spirit or mind of our God of which we receive. The Spirit of truth received by the study and obedience of our Father's words, gives the needed strength for the overcoming of the human nature, and the spirit of the world.

To this agree other Scriptures. Paul prayed: "The very God of peace sanctify you wholly." Peter says, Ye are "elect, [chosen] through sanctification [setting apart] of the Spirit, unto obedience." Again, that the sanctifying power, or spirit in us is the spirit of truth, is shown by Paul's statement, that Christ sanctifies and cleanses the church by the Word. Eph. 5:26. Our Lord Jesus prayed: "Sanctify them through thy truth; thy Word is truth." (John 17:17.) So then, these Scriptures taken together, teach as the foregoing, that our sanctification is accomplished by the spirit of truth, freely imparted to the consecrated followers of the Redeemer, through the Word of God which he has provided for this purpose.

All thus sanctified are reckoned new creatures in Christ, and are addressed as "them that are sanctified in Christ." (1 Cor. 1:2.) That it is by reason of our sanctification of spirit that we are one with Christ, is shown by the statement: "Both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren." (Heb. 2:11.) Thus it is that we are "washed--sanctified--justified in the name of our Lord Jesus, and

by the Spirit of our God,"--the spirit of the truth, communicated to us through his Word.

#### THE SPIRIT WILL REPROVE THE WORLD.

"When he ['the Spirit of truth'] is come he will reprove the world of sin, and of righteousness, and of judgement."

John 16:8-11.

Many have the wrong idea, and suppose that the holy Spirit operates in sinners for their reformation. This is not the right view. The spirit of God is not in the children of this world. Theirs is "the spirit of the world." The "spirit of the world," or "the carnal mind, is enmity against God." The Spirit or mind of God is in believers only. Hence wherever we find it, it is a seal, or mark of sonship--"By whom also ye were sealed after that ye had believed the gospel of your salvation." (Eph. 1:13.) "If any man have not the Spirit of Christ, he is none of his." The Spirit of God by means of its fruits, and its witness through the Word, is the evidence of our begetting to the family of God; it is "the spirit of adoption whereby we cry, Abba, Father." (Rom. 8:15.) It must be evident to all then, that the Spirit in us, is not the spirit which is in the worldly, and that the Spirit of God is in no sense in the worldly.

The question arises then, in what sense does the Spirit of God--the Spirit of truth--the Spirit of Christ--in us, reprove the world, in whom it is not? We reply that being in us, it constitutes us (all the true church) the light of the world. It is the light which shines from the true Christian, which reproves or condemns and opposes the darkness of this world. Jesus when anointed of the Spirit of God declared, "I am the light of the world." And again, "As long as I am in the world, I am the light of the world." (John 8:12 and 9:5.) Addressing his church of this age, sanctified by the same holy spirit, he says, "Ye are the light of the world"--let your light shine before men. (Matt. 5:14-16.) Paul addressing the same body of Christ, says, Ye were at one time "darkness but now are ye light in the Lord; walk as children of light." (Eph. 5:8 and 1 Thes. 5:5.)

"For God...[the spirit of God, the spirit of truth] hath shined in our hearts to give the light of the knowledge of the glory of God." (2 Cor. 4:6.) Thus we see that it is the light of God's truth, his spirit or mind shining in our hearts, which shines out upon the world; and we are to "do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life."--Phil. 2:15.

It is, thus, not directly but by a reflex light--through those who possess it, that the Spirit operates upon (but not in) the world; for the natural man receiveth not the things of the Spirit of God neither can he know them. (1 Cor. 2:14.) The Apostle thus explains the reproofing of the world by the Spirit in the saints, saying, "Walk as children of light...and have no fellowship with the unfruitful works of darkness, but rather reprove them....All things that are reproved are made manifest [shown to be wrong] by the light." (Eph. 5:8-13.) The light of God's truth, which is the expression of his mind or spirit, as it shines through a saint's sanctified life, is the holy Spirit reproving the darkness of the world, showing those who see it, what is sin, and what is righteousness, from which they will reason of a coming judgment, when righteousness will receive some reward and sin some punishment. Thus a godly life is always a reproof to an ungodly one, even where no word of reproof may be possible, or proper. The spirit in you reproves them; for if sanctified ye are "living epistles known and read of all men."

But "if the light that is in thee be [become] darkness, how great is that darkness?" This is the condition of the nominal church systems--"Babylon." Because they have taken the creeds and traditions of men, they have the "spirit of fear" and of "bondage." Because they have neglected the word of the Lord, the word of truth, they have lost the "spirit of truth" and received the "spirit of error." Because they have lost the spirit of truth, they have lost its sanctifying power, and have become imbued

with the "spirit of the world" and the spirit of error: hence the light to reprove the world no longer shines out from them. As a natural result, the worldly feel themselves very slightly reproved by the nominal church and superior to a large majority of nominal Christians.

The true church always has been a light in the world; but as with its Head, the light has shined in the darkness; and though the darkness recognizes the reproof of its presence, it comprehends it not. Therefore they have always persecuted the light-bringers, because they knew not our Father, nor our Lord, nor his body (John 16:3.) It has always been a part of the church's mission to let the truth shine through it to reprove evil. And this reproof has always been chiefly to nominal systems and nominal professors, as were our Lord's reproofs.

#### BAPTISM OF THE HOLY SPIRIT.

A common error among God's children to-day, arising also from an improper conception of the holy Spirit, is the supposed necessity for frequent baptisms of the Spirit. We are told, "Be ye filled with the Spirit"; and we would urge the necessity of constantly receiving supplies of grace to help our infirmities. We all need constantly to go to the fountain to replenish, because our "earthen vessels" are very defective, and the spirit of Christ easily slips out, being under constant pressure from the spirit of the world. But to be filled with the Spirit is something totally different from the baptism of the Spirit.

So far as we are informed, there have been but three baptisms of the Spirit in all: First, Jesus was so baptised; second, the disciples at Pentecost were similarly baptized; third, Cornelius and his family were so baptized. These three baptisms were in reality but one, as already shown from the Levitical type. The holy anointing oil was poured upon the head and ran down over the body of the typical priest, and so the spirit of anointing given to our Head--Jesus--descended on the church at Pentecost, and has since been running down over and anointing all that are members of his body. In the three cases mentioned above then, it was

an outward manifestation which witnessed specially that God recognized the baptized as his. To convince the natural man, this acceptance was accompanied by various "gifts." (1 Cor. 14:22.) To them these gifts were the evidences of the possession of the Spirit and of acceptance with God.

The Spirit, or mind, of God is now received without the gifts, and without outward manifestation, those manifestations and gifts being now recorded in the Word of God, and not (or with few exceptions) in the persons and deeds of his children. Paul testified that he might

R988 : page 7

have gifts, or be acted upon by the Spirit, and yet be almost destitute of the Spirit of love and sacrifice itself--and thus be but a "tinkling cymbal" (1 Cor. 13:1.) Thus we see that the gifts were not a mark of special favor toward those exercised by them. What we may have of the "witness" of the Spirit, is a far better criterion of our spiritual condition, than if possessed of the mountain-moving, tongue-speaking, and miracle-working power, without the internal witness of harmony with God's Word.

Since Cornelius, there have been no such baptisms or outward manifestations of God's favor; but instead, the inward unseen witness of the Spirit of truth with our spirit, that we are children and heirs of God.

Nor should we wonder at this: the church was like two rooms, hitherto unopened --locked up. The one room represents the Jewish believers in Jesus; the other the Gentile believers. Both were to be henceforth thrown open and used. There must be an opening and demonstration, after which, the doors standing open, needed no further re-opening. Peter unlocked or opened both of these doors. At Pentecost he did the opening work to the Jews who had believed. (Acts 2:14-41.) And when about three and one-half years after, it became God's due time to receive Gentile believers into the same privileges of sonship, Peter was again used to open that door--being sent to Cornelius, the first Gentile convert. (Acts 10.) Thus he used the "keys of

the kingdom of heaven" (church), and opened the way, as Jesus had foretold. (Matt. 16:19.) Keys represent power and authority. He needed more than one, because hitherto Jews and Gentiles had been recognized as totally distinct, and the Gentiles were not fellow heirs, and of the same body.

If the acceptance of Jewish born believers was indicated once for all at Pentecost, why should God repeat it to others now? If the acceptance of Gentile born believers was clearly shown in Cornelius' case, why should a repetition be asked? There is nothing in Scripture to indicate that these baptisms were ever repeated.

Some now meet and agonizingly pray for a Pentecostal baptism of the holy Spirit. They look back to that with special longings, thinking that it was something not now possessed by the saints, whereas the things not now possessed are merely the gifts of the Spirit. This is wrong--it is looking from the standpoint of the natural mind. It is looking at the things that are seen and not at the things unseen and eternal for a basis of faith. When just coming out of the fleshly into the spiritual dispensation, it was very necessary to have something which the natural man might recognize to mark the new era. The gifts were in the church not to convince the saints of their acceptance with God, but to convince the natural man. (See, 1 Cor. 14:22.) The witness of the Spirit was for the saints.

The church in general had the gifts, but they did not all receive those gifts at Pentecost, nor by a baptism of the Spirit. The eleven apostles, with Paul, the Lord's choice for the place of Judas, possessed the special power of communicating those gifts by laying on of hands, (Compare Acts 8:13,14,17-19); but those who received the gifts from their hands could not re-communicate them to others.

Though entirely out of harmony with God's Word to pray for another baptism of the holy Spirit, it is right to pray to be kept filled with the holy Spirit. The Father in heaven is more willing to give the Spirit to those that ask him, than earthly parents are to give good gifts to their children. (Luke 11:13.) When we ask for anything, it implies that we want it, and if wholly consecrated, we

should want to receive the holy Spirit in the way God wishes to give it. We pray for daily food, and properly, but we must do more than pray. God puts within our reach the needful means of procuring the food and thus the food comes from him from whom cometh every good gift. When we pray for the Spirit, and desire to "be filled with the Spirit," it is well. God has already provided all the means necessary to the fulfillment of our request. The "Spirit of truth" will give the very filling we desire, but we must partake of, must eat the feast, or we will not be filled. He who will not eat of a full table will be empty and starve, as truly as though there were no food. The asking of a blessing on food will not fill you; you must eat it; so the possession of a Bible and a petition for spiritual food will not do, we must eat the Word of God if we would derive his spirit from it.

The Spirit of truth speaks to us through the Word, and by obedience to the Word we shall be filled with the Spirit. Our Lord said "The words that I speak unto you, they are spirit and they are life." (John 6:63.) And of those who are filled with the Spirit it is true as spoken by the prophet, "Thy words were found and I did eat them." (Jer. 15:16.) It is useless then, for us to pray, Lord, Lord, give us the Spirit, if we neglect the Word of truth from whence that Spirit is supplied. It is for this reason that many who meet often and pray much for the holy Spirit, are still but "babes in Christ," and many seek the outward signs as proof of relationship, instead of the inward witness with the Word of truth.

It is because, as we have just seen, we have something to do if we would be filled with the Spirit, as surely as we have something to do if we would have natural food, that the Apostle addresses us--"Be ye filled with the Spirit" (Eph. 5:18.) --indicating that it rests entirely with us, since the doors were opened wide at Pentecost and at Cornelius' house.

"He shall baptize you with the Holy Ghost and with fire." Matt. 3:10-12. These words were spoken to the Jews as a nation, and Jesus was the one who would do the baptizing. So many of that nation as received Jesus were baptised of the holy Spirit at Pentecost, and the remainder

were afterward baptised with fire--trouble. The time of trouble which finally, in A.D. 70, destroyed their national existence was the fiery baptism foretold by the Prophets, and now repeated by John. The three verses here connected (10-12) refer to the same fire. The unfruitful tree cast into the fire, and the chaff burned, represent those of that nation who "knew not the time of their visitation."

#### I WILL POUR OUT MY SPIRIT UPON ALL FLESH.

There is a remarkable prophecy in Joel (2:28-32,) which clearly distinguishes between the present age in which the possession of God's spirit is by the few, the little flock, and the Millennial age in which the truth will be generally diffused among men, and its spirit generally accepted by men. The prophecy is stated in a manner likely to be misunderstood, in that the blessing upon the many is mentioned first, and the blessing upon the little flock which comes first, is mentioned last. Even so, many of God's testimonies are arranged and so stated as not to be clearly seen until fully due--as meat in due season to the household of faith.

Joel says [transposing his words to the order of their fulfillment]: "In those days I will pour out my spirit upon my servants and upon my handmaids: And it shall come to pass after those days, that I will pour out my spirit upon all flesh." (Joel 2:29,28.) Peter at Pentecost referred to this prophecy (Acts 2:16-21,) saying "This [outpouring of the spirit of God which you see--upon his servants and handmaids], is that which was spoken by the prophet Joel." All that Joel had prophesied was not fulfilled before their eyes, but what they saw was all foretold by Joel in that prophecy, and more too. Joel foretold the blessing of Pentecost upon the servants and handmaids, and also the blessing of all flesh in the "great day of the Lord," the Millennial day; and he also foretold the day of trouble preceding that Millennial day of blessing, referring to it under the symbolic statement of "wonders in the heavens above and signs in the earth beneath, blood,

and fire, and vapor of smoke," etc.

The coming of the spirit upon all flesh (i.e. in general upon all mankind) in the next age, will be in much the same manner that it comes now to the special servants of God. Then, as now, it will be the spirit of truth and cannot be received without the recipients first coming to a knowledge of at least the first principles of THE TRUTH, and being consecrated to God's service.

Of difference between the Spirit received by the church in this Gospel age, and by the human family in general in the next age there will be none--it is the same spirit; and as we have just seen, it will be received in the same way, from the same source (God), and through the same channel--His Word of truth. So then when we claim and teach that the sealing and witnessing of the Spirit of God then to the converted world, will be very different from the sealing and witness which it now gives to the "little flock," many will at first be surprised, not at once seeing how the same spirit, could in the same way, testify, witness and seal differently in one age than in another. But we trust we shall be able to make this abundantly clear.

Note clearly the dissimilarity of the two ages. In the Gospel age evil predominates, Satan rules, gross darkness covers the people, and the god of this world takes advantage in thousands of ways of the weakness of fallen men, misrepresents the truth and clothes error in the garb of truth. In the Millennial age evil will be restrained, Christ will rule and bless and the light of truth shall penetrate every dark corner. Mankind will be helped out of the weakness of the fall, and right and truth on every subject shall triumph.

All this, God saw beforehand; and he saw that the trial or testing of any who possess and would be led by his Spirit, would be seven fold as severe in this Gospel age, as in the Millennial age. Yet he designed to have it so, in order that thus he might elect or select the "little flock" of peculiarly zealous ones for the work of blessing others, as well as for illustrations of the exceeding riches of his favor toward those willing to serve him at the cost of self-sacrifice.

God knew beforehand that whosoever would live Godly in this present world [age]--whoever would receive the Spirit of the truth and be led of it, would suffer persecution and present loss; that whoever would have and obey the leadings of his holy Spirit, among those having the opposing "spirit of the world" would do it only at the cost of self-sacrificing. And God had a perfect right to promise such sacrificers, of whom our Lord Jesus is the head and exemplar, a special "prize," a "high calling," exceeding great and precious, and a change from the human to the divine nature if he chose: and he did choose to do this very thing. This is the promise which he hath promised us. The promises to be like Christ our Lord, and to live with him, and to reign with him, and to be his joint-heirs, are not made to all who shall receive the holy Spirit of the truth, but to those who suffer for righteousness sake, who hazard and lay down their lives for the truth, who suffer with Christ, and become dead with him, filling up that which is behind of the afflictions of Christ, in the earnest desire to serve his body, which is the church.

Just so surely as the "sufferings of Christ" are completely filled up and end with this age, and the glories to follow enter with the next age, just so surely it will be impossible for those who in the next age have the Spirit of truth, to suffer for obeying it--impossible that they should be sacrificers. Consequently they could never have the witness of the Spirit that they are joint-heirs with Christ, nor that they shall be made new creatures, partakers of the divine nature.

The Spirit's testimony is that they for whom those exceeding great things were prepared of the Father, were sacrificers, who through much opposition, tribulation and gainsaying should be recognized as "overcomers," members of "the body of Christ."

But those who receive the Spirit of the truth in the Millennial age will have in it a witness also. It will witness to them their acceptance with God through faith in Christ their Redeemer. And it will witness then, almost the reverse of what it now witnesses, so far as tribulation is concerned. He who then suffers tribulation

will have it as a witness of wrong doing  
and of the King's displeasure; while he  
who flourishes well in his affairs, will have  
that as a witness of his well doing and of  
the King's good pleasure toward him,  
according as it is written: "In his day  
[the Millennial Day] the righteous shall  
flourish," and the evil doers shall be cut  
off; and again "He shall visit tribulation  
and anguish upon every soul of man that  
doeth evil, to the Jew first and also to  
the Gentile." (Psa. 72:7, Rom. 2:9.)  
And under that blessing the well doers  
shall progress toward human perfection.  
Be it remembered, MAN is an earthly image  
of God, and hence the spirit mind of  
a perfect man would be in harmony with  
God's spirit or mind--especially will  
this be the case with restored man,  
who during the fall and rising again, will  
have well learned to rely upon and obey  
implicitly the divine Spirit's leadings,  
and thus be led by the Spirit of the truth.

The opening work for the world may  
furnish some marked evidence of divine  
acceptance, as at Pentecost a special manifestation  
of divine acceptance was given,  
but not necessarily so. The Word of  
truth and its witness may be all, and if so,  
quite sufficient evidence for faith.

The Spirit of truth would be to such a  
spirit of begetting also, begetting again  
as human sons of God; for such was  
Adam before he sinned, since which all  
are counted as cut off, dead, except as

R988 : page 8

brought back to perfection through redemption  
and restitution. And though  
begotten by the Spirit of truth, such must  
prove themselves worthy of being restored  
to full sonship (born), until the end of  
that age, when being made complete  
through Christ, they can be presented to  
the Father as sons.--1 Cor. 15:24.

As we thus bring the light of one scripture  
to bear upon another we see how  
God brushes away the mist of traditional  
error, revealing his own glorious character,  
and making us better acquainted  
with himself and with his dear Son through  
whom he accomplished our redemption.  
With a clear understanding of the distinct  
personality of each, comes a clearer understanding  
of much more truth. We are

able to more intelligently appreciate what both our heavenly Father and our Lord Jesus have done for us, and to give to each the honor due. And as we observe the beautiful harmony of parental and filial affection, and study it in all its workings as revealed in the great plan of God, we have a theme for our praise and imitation as long as eternity shall endure.

"Hear O Israel! Jehovah our God is one--Jehovah. And thou shall love the Lord thy God with all thine heart, and with all thy soul, and with all thy might;" for he is worthy. Study his character, behold his glory--of wisdom, love and power, and when you fully apprehend him, and recognize him as the fountain of every virtue and of every blessing, no creature in heaven or in earth will be able to take his first and rightful place in your heart's affections.

Even our blessed Lord Jesus is no rival with Jehovah for that first, chief place. He himself said, "My Father is greater than I," and his highest ambition was to honor him at any cost to himself; at the cost of abasement and humiliation even unto death. And yet the Father hath so highly honored him as to place him at his own right hand of power and glory, and bid all his creatures to honor the Son, even as they honor the Father. And being in character and glory the express image of the Father, and so intimately associated with all his plans, the love of our hearts that goes out toward one, naturally falls upon both, and the only distinction we can see, or feel in our love toward them, is that the one is the eternal fountain and the other the perennial stream of unalloyed goodness and glory and blessing.

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R988 : page 8

#### THE EPISCOPALIAN VIEW.

The convention of the St. Andrew's Brotherhood, which was held in this city last week, was its second annual session. The report of the council shows that the Brotherhood has grown in a year from 36 to 144 chapters, with an estimated membership of 2,361 young men. These figures

demonstrate that the Church needs such a society, an order of laymen who will do Church work on Church lines. We wish to emphasize this remark--Church work on Church lines--because we believe it needs to be impressed upon the leaders of this movement. We were pained to note in the debates of the session a disposition to adopt the cant that young men must be brought to Christ, not the Church, that Christ, not the Church, must be preached, etc. In other words that there is a disposition to "run" the Brotherhood on Y.M.C.A. lines. This is a mistake, and if it is persisted in, will be a fatal mistake. Christ and His Church cannot be divorced. To bring men to Christ we must bring them into His Body. It is because the Y.M.C.A. ignore this principle that the Church has not adopted it, and the Church will not adopt it even if it calls itself by the name of St. Andrew.

--From The Living Church, Oct. 22, '87--Prot. Episcopal organ, Chicago.

The above is sent us by a brother who was once a staunch Episcopalian, but who is now rejoicing in a membership enrollment in the real Church--"The Church of the first born whose names are written in heaven." Our Brother's brief comment accompanying the above was: "A strong argument for our side."

Yes, it is a strong argument for our side. The claim made by the Episcopal organ that: "Christ and his church cannot be divorced; To bring men to Christ we must bring them into HIS BODY," is true only of the true Church as we recognize it; the Church of whom it is written "The Lord knoweth them that are His." Truly it is impossible to divorce or separate the saints, the Bride, from their Lord, the Bridegroom. Truly to bring men to Christ is to bring them into this state of membership with Him as their head--into membership in the Church which is HIS BODY.

But this is not true of any of the nominal bodies of Christ which are mere earthly organizations composed for most part of tares; containing (as Bishop Foster, of the M.E. church, has declared) "all the ring-streaked and speckled [characters] of Christendom." No earthly organization whose membership is admitted by fallible men who cannot read the

hearts of those they admit, can decently  
and candidly claim to be the Church,  
the Body of Christ.

Yet this absurd claim made by Episcopalians  
in the past, when all "dissenters"  
such as Presbyterians, Methodists, Baptists,  
etc., were regarded as heretics who  
had neither part nor lot in the Church  
of Christ--is still the measure of the  
heart and intellect of the editor of The  
Living Church, and we fear also of many  
who regard his writings with favor.

And yet all the various churches or  
sects are involved in the same confusion,  
for none will dispute that there is but one  
body of the one Lord, and hence but one  
"Church, which is his body." It is the  
height of absurdity then, to speak of the  
various human organizations as churches.  
There can be but one true church, one  
true body of Christ: all others must be  
spurious counterfeits.

The true Church which is his body  
must contain all "the sanctified in Christ  
Jesus," from the Head, down to the last  
member of his body. The true living  
Church in any city, state or town  
Must contain all "the sanctified  
in Christ Jesus" who are alive. The true  
living church in any city, state or town  
must contain all "the sanctified in Christ  
Jesus" in such city, state or town; as for  
instance, the true Church in London includes  
all "the sanctified in Christ  
Jesus," who are in London, and the true  
Church in Ohio, includes all "the sanctified  
in Christ Jesus" in Ohio.

Can it be claimed that any earthly organization  
contains all "The sanctified in

R989 : page 8

Christ" in London or in Ohio, and none  
besides? We are confident that no sectarian,  
be he even as fossilized as the Editor  
of The Living Church, will have the effrontery  
to make such a claim for his sect.  
Why then call all these sects or counterfeits  
Churches, when there is but one genuine  
true Church, and none of these claim  
to be it? It is wrong as well as absurd.

Our brother well says of the above  
words: "a strong argument for OUR side."  
They are indeed, they agree and fit only  
to the Church of the first born [ones]  
whose names are written in heaven. All

these are our brethren; all these are joint-heirs,  
whether known to us or unknown.  
The Lord knoweth them that are His.  
And though he has long permitted these  
to grow up side by side, wheat and tares  
together, he now in the "harvest" commands  
the reapers with the sickles of  
truth, to separate, and he sends his message  
to all these sheep--Come out of her,  
my people! He that hath an ear to hear  
let him hear! All his sheep will hear  
[obey] the Master's voice.

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R990 : page 1

VOL. IX. ALLEGHENY, PA., DECEMBER, 1887. NO. 4.

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R996 : page 1

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. All too poor to pay 50 cts. will be paid for out of the Tract Fund, supplied by those more able.

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R996 : page 1

#### OUT OF BABYLON.

Charles H. Spurgeon, the notable Baptist minister of London, has left Babylon; he has withdrawn from the Baptist Association and now stands a free man, untrammeled by human organizations, free to believe and to teach whatever he may find in God's Word, without either permission or hindrance from others.

We know not what has led Brother Spurgeon into this liberty wherewith Christ hath made us free. We know not how much truth he has imbibed, but feel sure that this indicates some increase of the knowledge of the truth; for it is written "Ye shall know the truth, and the truth shall make you free." Soon we doubt not the knowledge or truth which led Mr. Spurgeon to this step, will manifest itself in his preaching. May he, now that he is free, make rapid strides from grace to grace and from knowledge to knowledge.

This, which seems to us a grand step, of course seems correspondingly bad to others, and evil motives are attributed by those who worship sectarian organization rather than the great Head of the Church, and who obey men rather than God, and sectarian conferences, creeds, etc., rather than the Word of God. All sectarianism should fall, and each consecrated follower of Christ should be free to grow in grace,

knowledge and love, and to co-operate with each other, not to bind one another's conscience but to assist each other in the study of the one guide and rule of faith and practice--the Bible.

To-day, then, Mr. Spurgeon stands with us, in and of no sect, responsible to no man nor set of men, but to God and his Word only. We welcome Brother Spurgeon to the ranks of the free. He now stands with us on the only proper platform for Christian union--Christ only and the liberty which he grants to each.

#### A MISSIONARY FREE.

A Brother who for years has been a missionary, a minister in the M.E. Church in Africa, writes that the truth has made him free, and ten of his congregation also. They are all subscribers to the TOWER. He has resigned the ministry of Methodism and is now preaching under the higher commission of Christ and the apostles, in the Bible. We sent on Thanksgiving day a box of fifty more Dawns, besides Concordance, Diaglott, etc. May his labors be greatly blessed of the Lord.

#### A BROTHER IN CHRIST HEARD FROM.

You will all be glad to know of the firmness and promptness of the Brother whose questions were answered in the October TOWER. The courage and success of one soldier of the cross, should and does encourage others. His brief letter, [which reminds us of Caesar's famous short letter, "veni vidi, vici," I came, I saw, I conquered] is as follows:--

Just a moment to say that I have written to my Rector at Janesville announcing the severing of my connection with the Church. It was a hard and painful step, and it seems as though everything opposes me in it--old relations and pleasant ones, my family and even my business seem to unite to keep me in Babylon. But the step has been taken, the letter is gone. Hastily, but very truly yours,  
WM. M. WRIGHT.

#### A SISTER FREE WRITES:

##### DEAR BROTHER IN CHRIST:

I write to thank you for your published letter in answer to Mr. Wm. Wright's on "Coming out of

Babylon." (I only commenced receiving the TOWER in July.) You will understand my interest when I tell you, that on the 26th day of September last, I asked that my name be taken from the Baptist Church list, because I realized that its teachings were not in harmony with the inspired Word, which I was led to study after afflictions came upon me and I was led to see that I could not in all good conscience stand before my Saviour and the church at the same time. It cost me something, for in its fold were some of my dearest earthly friends and it might mean a sacrifice of them; but I decided like Mary to choose the better part. I have seen so much that was ungodly passed by with a wink, that I came to feel like just Lot in Sodom, and I do rejoice that the Lord has led me out. I feel happy and contented with my name among the "little flock." I desire to use and be used for the honor and glory of the Master, and believe there is a work for me somewhere, in some humble way, and that I shall be and am now being fitted for it. Will you and Mrs. Russell pray specially for me? A humble servant,

JULIETTE CHURCHILL.

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R990 : page 1

VIEW FROM THE TOWER.

ANARCHISM.

November witnessed at Chicago the execution of four avowed and defiant anarchists. There were found at their funeral thousands who considered them heroes and martyrs, who denounced their execution as "legalized but atrocious murder," and their conviction by all the courts as tyranny, as a victory of the ruling class over the laboring class, and swore over the graves of their adored comrades that they would yet "avenge this foul murder."

Even a lawyer, a man whom we might expect would appreciate law and order, was present at that funeral, and comforted the Godless company [for avowed anarchists are almost always avowed atheists] as follows, as reported in the Press dispatches:--

He told his hearers that they had come to do honor to the soldiers and martyrs to truth. They had lost their lives in her service and they were numbered with those that in all history had died for the

same cause. They were kind hearted and tender, manly, noble men. They loved humanity. They worshiped God by striving their utmost to benefit their fellow men, and it was in this strife that they offered up their lives. They were not standing there by the bodies of felons. There was nothing disgraceful about their death. They died for liberty, for the sacred right of untrammeled speech, for humanity, and his hearers should be proud that they had been their friends.--Times, Nov. 14, 1887.

And other thousands actuated some by fear of the results of the already made threats of anarchists, and some by a conscientious timidity, begotten of a false idea of God's provisions for these men, --fearful of putting them into God's hands, fearful lest He would not give them "a just recompense" for their evil deeds, fearful that He would plunge them into everlasting torment,--signed lengthy petitions to the Governor of Illinois for the commutation of the death penalty.

Since this matter has excited such general attention, particularly since other similar cases will come forward again, and because the church should as far as possible hold correct ideas on this as well as other subjects, we rehearse the matter as it appears to our View in the TOWER.

The riot at the Chicago hay-market meeting May 4th, 1886, was precipitated by the throwing of a death-dealing bomb among the police, present upon the occasion to preserve peace and order. The murderers of those properly appointed representatives of the majority of Chicago's citizens, were sought, and though it could not be ascertained positively whose hands had lighted and thrown the bomb or by whom it and other similar bombs found were made, it was proved that it was thrown from the wagon in which the leaders of the meeting stood, and that the men convicted and hanged were those leaders, who for months previous, at meetings, and through circulars and papers, and at this very hay-market meeting, had urged their followers to acts of riot, violence and murder, had advocated the use of just such bombs, and had given in detail particulars as to how such could be made, and what would make them most deadly.

A brave court and jury impartially selected from among their neighbors (with great difficulty because of natural timidity inspired by loud threats, secretly uttered, that any man brave enough to stand up for the law and order and bring in a true verdict in accordance with the law and the facts, would be assassinated), after hearing all the evidence and all the arguments which the able counsel for the anarchists could present in their favor, brought in its sworn verdict, that according to their honest conviction, the law and evidence proved these men guilty of murder--of premeditated murder--and that the death penalty provided in the law, should be inflicted. Appeals to the Supreme Courts of the state, and of the United States, confirmed the truthfulness and righteousness of that verdict.

It is a credit to Chicago that her citizens refrained from lynching those enemies of her laws and liberties: that cool deliberation and true manliness prevailed, and that the condemned had every possible opportunity to be legally cleared. It is no less a credit to them that, after making the best laws they knew how to make for the government of such cases, and for the protection of the people against the devilish piracy of a comparatively small number of lawless, godless, heaven and earth defying enemies of all order, all peace and all righteousness, they had men of sufficient moral courage to execute those laws.

But we must say a word on behalf of members of the trades unions which took part in the funeral parade, and thereby gave their assent to the principles of anarchy and to the terrible lawless deeds for which those men suffered. They are duped by blatant leaders, whose specious arguments are as follows:--

These men are, say they, martyrs in a grand cause, the cause of liberty, free speech, and elevation of the laboring classes; it was not proved that any one of them threw the bomb; hence instead of regarding them as felons, convicts, murderers, every working man should recognize in them the champions of his rights, of which FREE SPEECH is chief.

They appeal to prejudice and seek to awaken spite and hatred of government by such words as the following, used by

anarchists at the cemetery:"

"Ruling class over the laboring class."

There is a specious deception about all this, which some do not quickly detect. Take the last sentence. Which is the ruling class in this land of freedom, where the majority rules and the ballot-box determines who shall represent that majority in the execution of its own laws? Just so surely as the majority of the people in this land are laborers--some laboring with the

R990 : page 2

plow, some with the pick, some with machinery, and some with their pens, just so surely the working class is the ruling class, and the windy orator should have expressed himself rather that it was a victory of the practical working class over work-talkers who labor not at all, but seek to cover themselves with glory and pose as ultra freemen when in reality they are a small minority, who, conscious that they can never convince a majority of the people that anarchy [lawlessness and destruction] is better than thrift and true liberty (liberty to do right and to permit each other to do the same), seek to overturn the freedom of the land which welcomed them to enjoy the blessing of her blood-bought liberties, when they fled as convicts and outlaws from the lands that gave them birth.

As to freedom, can it not be carried too far? Did not these "martyrs for freedom" (?) carry it too far-farther than the working class, the ruling class, is prepared to permit? Freedom to murder whom you please, or to burn whose house you please, is too much freedom to grant to any one until we are sure that the grace of God has so thoroughly refined the heart that this freedom would never be used.

Freedom of speech should be permitted; it is one of the strong bulwarks of liberty, which every true man should love and appreciate. There should be full freedom to criticize public officers and laws, to show their injustice or inefficiency if it can be shown, and thus to move the majority, the ruling and working class, to effect any change which can be shown to be for the benefit of the majority. But no well balanced mind, properly informed

of the institutions of this land, could possibly urge that it is a proper use of the word FREEDOM which would permit men in the name of the liberty, guaranteed to all under the Constitution, to set at nought the will of the majority and the laws they have made, and publicly threaten the life and property of the masses, and of their servants and representatives appointed to enforce those laws. The true meaning of freedom is untrammeled liberty to do anything that is right. Does any one claim that murder is right? Yes, anarchists claim that. They claim that by any means, and at any cost of life and happiness to others, their theories should be carried out. They know that they constitute a hopeless minority. They have no hope of ever convincing a majority that their theory is desirable: hence they argue We must use force--We must force the majority to obey the minority. And strangely enough they call that a battle for LIBERTY. Despotism, we should call it, the bondage of the majority, of nine-tenths of society, of the working class, to the vicious class, who could not if they would, rule as well as the better educated despotic classes of the old world.

As to the sentence of death executed upon these men, we believe that society (i.e. the majority) did perfectly right in putting out of their midst those misguided and injurious members, who even if they did not throw the bomb, were the real perpetrators of the crime, having undoubtedly incited others to do that which perhaps they themselves were too cowardly to do. If it could be shown conclusively that another threw the fatal bomb, we could not excuse them on any ground but cowardice. No pity for the fearless men who represented the people, nor pity for their wives and babes, hindered those anarchists from each throwing bombs by

R991 : page 2

the dozen; their words over and over again prove this; only their cowardice prevented. Nothing else hindered that we can think of. So then, if a poor ignorant deluded wretch could to-day be found whose ignorant mind and courage they had talked up to the point of action, we, and we believe the people (the ruling working

class) would say, More guilty far and more worthy of death were the cowardly talkers than the duped one who obeyed them--their tool.

But, is society (the people) justified in taking the life of such enemies of its life and peace? We answer, yes; far more so than they generally think. In taking away the life of such as these, it merely hastens (for the good of the whole) the death penalty under which the whole world rests. [Only believers have even reckonedly escaped that condemnation which came upon all through Adam's disobedience.]

Society does not do more than this; it has no right to torture him.

Neither can it go beyond the present life to interfere in any degree with that future resurrection life, which our Lord's ransom has made secure to every man. These men who have so misused the present brief spark of life, were no doubt deluded egotists who vainly supposed they knew far better than the people what is advantageous and beneficial for all, and in the next age (the Millenium) when they get their share of the ransom which our Lord gave for all, they will be enabled to see clearly, under the Great Teacher's instructions, the ways of righteousness, wisdom and peace, and some of them we may hope will be converted by that knowledge into servants of God and supporters of divine law and order.

The Law of God given to Israel directed and commanded them to visit capital punishment in such serious cases. Some, however, will perhaps remark--The TOWER's teaching is that the Law was for the Jewish nation, and that we are under the law of love during the Gospel age. Very true, we answer, and in our reference to "society", "the people", "the masses", etc., we had no reference to the little minority, the virgin of Christ, the church, the sanctified in Christ Jesus. These are "not of the world." In our consideration of the world, the people, and what they are justified in doing, viz., making laws, electing executors of those laws, prosecuting wars in defence of liberties etc., trying and executing anarchists, and all such business, we exempt and except the church (real) entirely and always, as the Lord and the apostles did. As consecrated new creatures, representatives of Christ our Lord

in the world, we have nothing to do with such things, but are to leave those things to the world, while we follow the Master and exemplify his teachings, which are totally unsuited to the world under the evil conditions of the present. And not the least embarrassing feature of our case is that we must be misunderstood by many of our neighbors, who know us not, even as they knew not our Master and his course.--1 John 3:1.

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R991 : page 2

#### THE REAL DANGER.

"Pride goeth before destruction, and a haughty spirit before a fall."--Prov. 16:18.

The real danger to society at present is not from an uprising of a small handful of anarchists to overthrow law and order, but to the surprise of many let us say, the real danger now, is from friends of the law and order. The success of the law and its servants in properly and deliberately putting down these enemies of the law, will tend toward haughty austerity on the part of many, who feeling, that a large majority favor the law, will be less conciliatory in their dealing, less cautious and considerate of the feelings and equitable rights of others, and more disposed to invoke the arm of the law to their aid whenever possible.

It will be conceded that all the wealthy and all those mechanics and artisans in "comfortable circumstances," are on the side of law and order, and with them are the masses of meagerly educated peace-loving laborers, whose well balanced minds grasp the fact that the educated and skilled artisan and capitalistic energy are necessities, without which they would sink back from present comfort, and advantages, and opportunities of advancement, into the comfortless barbarism of our ancestors. The present victory at Chicago, is the victory of all these over their common enemy, anarchism. But so surely as the feeling of strength shall harden the hearts of the capitalists or employing element of this class, and make them less considerate of the other members

of the same class--employees--so surely will the majority of these laborers be gradually driven into opposition, not only to their employers, but also to all laws which do not favor their own selfish interests.

In order that laws shall be respected by the majority, they must be based, not on selfishness, but on justice. And as from time to time, under changing circumstances and increasing knowledge, laws are found to be unjust toward any, all should submit to justice, and such laws should be changed. But as already pointed out in chapter XV. of Millennial Dawn, selfishness will rule on both sides, and will divide the at present law abiding masses of the people and result in the very anarchy now seemingly throttled.

While admitting that labor strikes are generally evils, which oftenest bring loss rather than gain to those who engage in them, and to others dependent upon them, and while admitting that selfishness and injustice often lie at the bottom of trades-unions, we are ready to admit that sometimes they may be necessary, to obtain justice.\*

The employing class, blinded partially by selfishness so that they are unable to see the necessity and justice of self-protection by organization, on the part of the employed class, associates in mind and in private conversation (though not often publicly) all trades-unionists with anarchists; and they think of the victory over anarchism at Chicago, as a victory over trades-unionists in general. They think they see in the very general failure of strikes during this year, and finally the hanging of the anarchists, evidence of the power of capital over all opposition, and many now claim that the "heroic treatment" of crushing out opposition, strikes, etc., is the only sure, and the best plan, and that the holding of conferences, attempts to arbitrate or conciliate etc., only stimulate the employed to ask more and unreasonable things. (And this last point is too true.)

The splitting of labor organizations into factions, and contentions between these now imminent, threatens two dangerous results: First, the effect will be to strengthen the hand of capitalists, permitting selfishness to have the greater control of their consciences and conduct,

making them sometimes haughty and inconsiderate of the interests and rights of others: Secondly, the effect upon laborers, artisans, etc., will be to discourage them from present hopes of legally, at the ballot-box, by united effort, obtaining such changes of laws as changing circumstances, conditions, inventions, etc., may dictate to be just. The result of this despair will be bad. It will change many of these, at present law-upholding people, into law-opposers --anarchists. Thus we see the danger of the present moment, from an opposite quarter to that from which it is generally looked for.

In proof of what we here predict, we cite a few instances which have come under our own observation here in Pittsburg, which surely we are justified in considering as samples of the general sentiment of the land.

(1) On the day of the execution of the anarchists a prominent banker remarked to the writer, that he was glad to see law and order vindicated. To this we assented, but when he proceeded to class as part and parcel of the same victory the political defeat at the polls of the "United Labor Party" in New York, we had to differ. So positive were the gentleman's expressions that discussion on that subject seemed to be useless, and only calculated to make him regard any who might differ with him as anarchists also.

(2) The Sunday following the execution of the anarchists at Chicago, witnessed a conflict between various political and labor societies, and the police and military authorities in the city of London, England, occasioned by the prohibition of a public meeting, which according to custom the labor societies attempted to hold, and which they evidently thought they had a right to hold under the existing English laws. Without discussing the merits of this case we wish merely to note that in referring to it some of the journals of this city gave evidence that their views on the subject of labor organizations and anarchism are warped in the manner indicated above. They declared that Chicago had given London a practical lesson in how to deal with anarchists, and that the firmness of the police and military at London showed that they were equal to any emergency. And we doubt not these

journals voiced the sentiments of their owners and of a very large class of readers. Others would read in the telegraphic column, that many of those who attempted to hold the London meetings were there as labor organizations, who carried banners claiming that they were almost starving, and wanted not charity, but work, whereby to honestly provide for their families;

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\*To protect each other's interests under existing conditions it seems as proper for men to combine their talents in a trade union as to co-operate in a joint stock company for trade or manufacture; but for either a trade union or a joint-stock company to attempt selfishly to serve its own interest by forcing others out of trade, or out of employment is contrary to both human and divine laws, and is grossly unjust. For this reason conscientious, righteousness-loving children of God must there draw the line and have no part in intimidating or injuring others, however necessary or expedient for their own interests such a course might appear.

R992 : page 2

and urging upon the government to enact some laws or start some public works, whereby they might be kept from starvation, without being compelled by necessity to violate law and order, by confiscating a part of the surplusage of the luxurious aristocracy, to obtain life's necessities for those in need.\* As the

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\*We are convinced that this is not a fancy sketch as some here might be inclined to think, for a letter written a few days before this conflict by a WATCH TOWER reader living in England who himself has been out of work for some time and is selling "Dawn" wherever he can, to spread the truth and help sustain his family until he can get paying work, says that the destitution is very great among the poor, many of whom he says can get no work and have no idea where the next meals victuals will come from. He can sell but a few copies a week, and the rich will not purchase nor even receive him.

[Continued on 8th page.]

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#### THE REAL DANGER.

comfortable American mechanic and laborer reads this, and the editorial comment on it which speaks of artisans as anarchists, he against his will is forced to conclude that in the opinion of his fellow citizens, as voiced by the Press, all wage-workers are counted as anarchists. This is what the executed anarchists tried to instill into them, viz.: that all physical laborers are of one brotherhood, and all mental laborers of another; and that the former should all be anarchists and oppose the latter. They resisted the imputations and doctrines of anarchy only to find that many of their law-abiding fellow citizens more comfortably fixed in life, are in array against them, and name and treat them as anarchists. They are not slow to feel an angry resentment rising within them against those who would perforce classify and name them with anarchists, and they quickly draw the inference, that should business here become depressed as it is in England, and should they desire to use lawfully their right of free speech, to make known their necessities, they too would be dispersed by force, publicly branded "anarchists," and ultimately forced--by necessity perhaps--to aid the anarchy of which at first they were unjustly accused.

(3) Another illustration of the haughtiness which the triumph of law over the anarchists has called forth, is reported in the secular journals of this city from the pulpit. It but illustrates the spirit which has always been at the bottom of intolerance and persecution--that "might makes right." It was under this same spirit that thousands of lives were sacrificed in the past, and illustrates how willingly the speaker would, if he could, not only be a pope to decide what men must think, but how he would forcibly silence, excommunicate, and anathematize, all who would not harmonize with his ideas. Rev. N. Woodside, of the First Reformed Presbyterian church, of Pittsburg, was the

speaker, and his subject was "Protection from Ecclesiastical Anarchists."

He said, as reported in The Times:--

"Ecclesiastical anarchists should not be allowed to come in and change the existing order and laws of the Church. They have undertaken to authoritatively preach the Gospel without being ordained. In this they are impeaching the wisdom of Jesus Christ. They administer the sacrament in direct opposition to divine law. The speaker did not care who these expressions hit."

"These ecclesiastical anarchists must be suppressed, for, there is an effort being made on the part of some to destroy the good order that has existed in Christ's Church."

"I want you to stand out against all this anarchy. We must publish the names of these Church anarchists through the newspapers so that all the world may know them--these men who go about from church to church ingratiating themselves into the good graces of leading members and destroying the good order of the Church."

We know not to whom this gentleman referred, nor does it matter; it is the principle that we are discussing. Seeing the arm of the law successful against the anarchists, he greatly desires to use the same, or any other power against those who dare to think for themselves, or to read the Bible without his glasses or his permission. To begin this persecution, and lay a foundation for some further steps, when action may be more possible, he brands those he hopes yet to destroy or silence for ever, as anarchists.

We are not personally acquainted with the gentleman, but from his use of the word we doubt if he appreciates the meaning of the word anarchists, or understands upon what grounds the political anarchists were condemned and executed. The anarchists were executed, not because they held different views on political economy, from the majority--that is not a crime in this age--nor because they expressed their views,--which all have a perfect right to do in this age and land--but they were executed because they went beyond these rights, and threatened and took the lives of others. So, if the lives of members of Mr. Woodside's church have

been threatened or taken, or if their property has been destroyed or menaced, let the guilty persons be treated as felons and anarchists, and let them upon similar conviction, be dealt with according to law.

But this is not the trouble; no, we understand the gentleman perfectly. Thank God we have not met many with such sentiments, but we read of them in history. The gentleman has merely adopted a new name for his enemies, those whom he regards as heretics, stigmatizing them as "ecclesiastical anarchists," that thereby he may draw upon them some of the deserved reproach which attaches to that name in the estimation of all order-loving people, and thus to awaken an uncharitable, unchristian, persecuting spirit.

The same heart and tongue if in the place of influence a few centuries ago, instead of saying "These ecclesiastical anarchists must be suppressed," would have worded it, "Burn the heretics!" --"Establish an Inquisition!"

Using the gentleman's newly applied name "ecclesiastical anarchist," as the synonym for "heretic," let us remind him of a little scrap of church history, which, if he ever knew, he has evidently forgotten, viz:--that when his forerunners started to think for themselves and left the "Covenanters," calling themselves "Reformed Presbyterians," they were counted "ecclesiastical anarchists" (heretics); and were also accused of "destroying the good order of the church." To go back still further, we find that the "Covenanters" also began, by a few men thinking and teaching contrary to the teachings of the Episcopal Church from which it broke off, and these too were counted "ecclesiastical anarchists" (heretics) by those whom they left. Going further still into the past (and that not three and a-half centuries ago), the Episcopal Church, or Church of England, broke off from the Roman Catholic Church, and all its members were cursed as (heretics) "ecclesiastical anarchists."

Each of these in turn, has been told by those they left, that they were "in direct opposition to the divine law," and that they were "destroying the good order of the church" etc. And the Episcopal and Roman Catholic churches from which they came out, to this day declare that no

one can "authoritatively preach the gospel without being ordained" by them. Thus we see that Mr. Woodside is an "ecclesiastical anarchist" of the very sort his words condemn. Scraps of history are very useful as antidotes for pulpit-rabies.

Thus we have shown evidence from the Press, the Pulpit and the Bank, that the danger is not from present real anarchists, but rather that over-confidence, pride and tyranny on the part of some will ultimately force the issue and compel anarchism. As for the ecclesiastical intolerance we have long ago pointed out the probability of an offensive and defensive combination of all the large denominations of Christendom for the suppression of "growth in grace and knowledge" beyond their lines--somewhat on the order of the present "Evangelical Alliance." Our study of the Scriptures which are "able to make us wise," prepares us for the time and events Mr. Woodside longs for, when, by an ecclesiastical combination, all small companies of independent thinkers will be "suppressed." In the Scriptures we read the fact that the great ones in politics, finances and ecclesiastical affairs, will consolidate their power for a time, but the haughty, proud and unjust shall fall, and terrible will be the fall.

The events of our day show that these things are drawing nigh, and though we pen these words of warning, we have no hope of altering the course which God has foretold, but will be satisfied, if we shall help the few, the little flock scattered abroad, to discern the times and be on the Lord's side, the side of right; and prepare them to endure hardness as good soldiers of our Master, who indeed peaceable as a lamb, was also considered an "ecclesiastical anarchist" by the Chief Priests and "orthodox" religionists of his day. He too whom God had anointed with his spirit also, to preach the gospel, was demanded of the Pharisees, "Who gave thee this authority?" (Matt. 21:23.) The Apostles' authority also was questioned by the same class, and they were cast into prison for daring to preach without permission of the Chief Priests.-- Acts 5:17,18,26-28,41,42. Should the time of persecution ever again come, let all continue to preach as did the early church, asking no other authority than the

command of the Lord. Acts 11:19. All the spirit anointed are members of the "Royal Priesthood." "Ye should show forth the praises of him who called you out of darkness into his marvelous light" (1 Pet. 1:9) and "ought to be teachers." --Heb. 5:12.

But it is not needful here, to go to the Scriptures to prove that all who have the Spirit of Christ, are not only authorized and commanded by him, the true head of the Church, to preach, but having the spirit of the gospel within them, they cannot refrain from declaring the gracious goodness of God and his glorious plan of salvation.

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R993 : page 3

#### THE FAITHFUL SERVANT'S PRAYER.

Lord, speak to me, that I may speak  
In living echoes of Thy tone;  
As Thou hast sought, so let me seek  
Thy erring children, lost and lone.

O lead me, Lord, that I may lead  
The wandering and the wavering feet;  
O feed me, Lord, that I may feed  
Thy hungering ones with manna sweet.

O strengthen me, that while I stand  
Firm on the Rock, and strong in Thee,  
I may stretch out a loving hand  
To wrestlers in the troubled sea.

O teach me, Lord, that I may teach  
The precious things Thou dost impart;  
And wing my words, that they may reach  
The hidden depths of many a heart.

O give thine own sweet rest to me,  
That I may speak with soothing power  
A word in season, as from Thee,  
To weary ones in needful hour.

O fill me with Thy fullness, Lord,  
Until my very heart o'erflow  
In kindling thought and glowing word,  
Thy love to tell, Thy praise to show.

O use me, Lord, use even me,  
Just as Thou wilt, and when, and where;  
Until Thy blessed face I see,

Thy rest, Thy joy, Thy glory share.  
--Havergal.

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R993 : page 3

#### SONS OF GOD AND DAUGHTERS OF MEN.

"The sons of God saw the daughters of men that they were fair, and they took them wives of all, which they chose.... And they bear children to them, the same became mighty men, which were of old, men of renown." --Gen. 6:2,4.

The Scriptures not only point us to the future age and call the spiritual government of Christ which shall then exist a "new heavens," and earthly society and institutions under it a "new earth;" but the present spiritual rulership [under Satan, "the prince of this world"] and earthly institutions under it are termed "The present evil world," dispensation or epoch. Moreover, we are informed that the present dominion of evil has not lasted forever, but that it was preceded by a still different dispensation or epoch spoken of as "the world that was before the flood," which also had a heavens or spiritual ruling power, and an earth, or condition of men subject to that spiritual dominion.

The three worlds mentioned by Peter (2 Pet. 3:6,7,13) designate these three great epochs of time, in each of which, God's plan with reference to men has a distinct and separate outline, yet each is but a part of the one great plan which, when complete, will exhibit the divine wisdom, though considered separately these parts would fail to show their deep design.

Since that first "world" (heavens and earth," or that order of things,) passed away at the time of the flood, it follows that it must have been a different order from the present, and hence the prince of this present evil world was not the prince of that which preceded this--of the world or dispensation before the flood.

Several scriptures seem to throw light on God's dealings during that first dispensation, and we think give a further and clearer insight into his plan and purpose

as a whole. The thought suggested by these is, that the first world (the dispensation before the flood) was under the supervision and special ministration of the angels; that these were man's governors and overseers commissioned to communicate God's will and to rule over the fallen and degenerating race, which, because of sin, needed this government.

That angels were the rulers of that epoch is not only indicated by all references to that period, but may be reasonably inferred from the Apostle's remark when contrasting the present dispensation with the past and the future. He endeavors to show both the righteousness and the enduring character of the future rulership of the world, saying, "The world to come hath He not put in subjection to the angels." No, it is put under the control of Jesus and his joint-heirs, and hence it shall not only be more righteous than the present rule of Satan, but it shall be more successful than was the previous rule by the angels.--See Heb. 2:2,5.

In their original estate all the angels seemed to possess the ability to appear in earthly forms--Satan appeared to Eve as a serpent; other angels frequently appeared as men, thus performing their ministry, appearing or disappearing, as the work demanded.

It was at this time it seems, that the fall of some of the angels occurred. It is a common supposition, though we think without foundation, that the fall of Satan's angels occurred before man's creation. We are told that Satan was a murderer [man killer] from the beginning.

(Jno. 8:44.) Certainly not the beginning of his own existence, for every creation coming from God's hand is perfect, nor can we think any other beginning referred to than man's beginning, in Eden. But so far as we are informed he was alone then and had no followers or angels.

The ambition of Satan to become a ruler seems to have developed as he beheld the first human pair with their procreative powers. He probably reasoned that if he could obtain the control of this man he should have the dominion over all his offspring, and be in power and influence above others, a rival of Jehovah; and his growing ambition said, "I will be like the

Most High."--Isa. 14:14.

Measurably successful, Satan gained a great influence over the race, but not complete, for in competition with him was the great company of angels, who, as guardians, instructed and ruled mankind for a time in harmony with the will of God. But presently came a great degeneracy among those rulers of men. Man's corruption was contagious, and some of the angels left their own habitation, or condition as spiritual beings, keeping not their first or original estate. They misused the powers which they possessed of assuming a human form, and became of a reprobate and licentious mind, copying after degenerate man, and started a new race of men in the world, as the above text (Gen. 6:2,4,) affirms.

Some have endeavored to apply this scripture to two classes of men--one class more righteous than the other, called "sons of God," but such a position is untenable, for it is not a sin for one man to take for a wife, another man's daughter. Marriage among men is never condemned as sinful in the Scriptures. Again, if it were merely a union of two classes of the same race, why should the offspring be "GIANTS," and specially "MEN OF RENOWN?" If the righteous and the wicked marry to-day, are their children therefore giants or more renowned men?

Through the deterioration of several hundred years, mankind had lost much of its original vigor and perfection of mind and body, but with the angels it was different. Their powers were still perfect and unimpaired, hence it is clear that their children would partake of that vitality and much more resemble the first perfect man than those around them, among whom they would be giants both in physical and mental strength.

Those angels which kept not their first condition, but sought the level of sinful men, and left their own habitation, or spiritual condition, God placed in age-lasting chains. That is, God restrained or limited their powers, taking from them the power and privilege of appearing in an earthly form, human or other. Hence, though we know that they thus did appear before the flood, there is not one instance recorded in which they have been able to free themselves from this restraint

or chain since. On the contrary, the angels who left not their first estate are not so restrained, and have appeared frequently as men, as a flame of fire and as a pillar of cloud, etc., as recorded in both the Old and New Testament Scriptures.

Having become depraved in their tastes and being given over to a reprobate mind, and being debarred from all association with God and his works and his plans, these fallen angels have no longer any pleasure in things on the spiritual plane, but crave association with depraved mankind and a participation with him in sin.

How wise and kind the Almighty hand which has restrained their power and influence over men, by preventing their personal intercourse. Now, they may indeed enter and act through any who invite their companionship, but no more can they do. Thus far shalt thou go, saith the Almighty, but no farther.

Some of this class, possessed by devils, Jesus and his disciples met in their ministry. Out of one he cast a legion of devils, (Mark 5:1-15). Anxious in some manner to become associated with humanity, yet unable to assume human form because restrained, when they found a man willing to have such company, a legion crowded into him, thereby making him a maniac. Even when they perceived that Jesus would release the man from their possession, they in despair requested as a favor that they might be permitted to inhabit and use the bodies of a herd of swine near by. But the swine were crazed thereby, and madly rushed into the sea.

Jude (vs. 6,7,) gives conclusive evidence on the subject, and clearly shows the nature of the sin for which the fallen angels were condemned and restrained, when, after mentioning the angels who sinned, he says, "Even as Sodom and Gomorrah...IN LIKE MANNER giving themselves over to fornication and going after strange flesh."

That God deprecates any mixture or blending of human and spiritual natures, and designs that each should keep its own original or first estate, we need scarcely remark is clearly taught here. (See also, Lev. 18:23, and 20:15,16.) And that our race as it exists to-day, coming through Noah, is purely Adamic stock, and contains no mixture, is shown by the

expression--"These are the generations of Noah: Noah was a just man and perfect in his generation,"--i.e., not contaminated in the manner before described.

--Gen. 6:9.

Glancing back, then, we see the first epoch under angelic control, and the result, man's continued degradation, and degrading influence upon some of the angels. The angels were utterly unable to accomplish the great work of man's recovery. Doubtless they were anxious to do it, for they sang and shouted for joy at his creation. And God let them try it, and it was doubtless part of their trial and discipline, but sadly they failed. Some joined the ranks of evil and the rest stood by and witnessed the terrible course of sin. Later we find them still interested and desiring to look into the plan which God has since been working out, and ever ready to do his bidding in our service. (1 Peter 1:12.) Thus was proven both to men and angels the futility of angelic power to save men, though they thus showed interest.

In the beginning of "this present evil world," notwithstanding Noah's endeavor to serve God and to teach his posterity to follow his example, and the exhibition of God's anger at the deluge, the tendency was still downward, and soon the wickedness of Sodom brought its destruction. Mankind was bent on an evil course, and God permitted them to take it. Then the ministration of angels, except to the few of God's children, was withdrawn.

In this second dispensation God permits the world to select and obey the prince of its own choosing, to feel his galling yoke and to realize the real character of evil, while He is selecting from among them a little flock, whose desire to do the will of God has led them to sacrifice the human interests and present things, to share as joint-heirs with Christ the glories and honors of the new ruling power (new heavens). And when the prince of this world is cast out, and he whose right it is shall take his power and reign, then in him shall all the families of the earth be blessed.

God has now demonstrated to all his creatures that his plan is the only one which could accomplish the great work; and his plan has, ever since the fall, been

gradually and quietly developing, and in due time will bear abundant fruit unto eternal life. It selects and tests first of all the "little flock," the Royal Priesthood and then reaches out to lift up and restore all who will accept the favor upon God's conditions.

#### THE SPIRITS IN PRISON.

"Christ also hath once suffered for sins, the just for the unjust, that he might bring US to God, being put to death in the flesh but quickened [in] spirit. By which also, [in addition to this work done for us] he preached to the spirits in prison; which sometime [before] were disobedient, when once the long-suffering of God waited in the days of Noah."--1 Pet. 3:18-20. See Diaglott, foot note.

A satisfactory interpretation of this Scripture has long been sought, and but few have found a solution perfectly consistent and satisfying even to themselves. But in view of the truth gleaned from the suggestions of the preceding article, the above statements of the apostle Peter become luminous.

The two views of this passage commonly held we state first, and then give our present view of it.

The most common view is, that during the time that Jesus was entombed he was off on a missionary tour preaching to the antediluvian sinners who were suffering torture in a place called hell.

If its advocates would consider it, they would find that their interpretation favors a view of future probation for the antediluvians, a thing which they strenuously oppose. For if Christ preached to them it must have been for some purpose, and surely it was not to merely mock and deride them; and consequently he must have preached a message of hope--a part of his blessed "good tidings of great joy." And if there is a future probation for the antediluvians, why not accept our position as correct--that in Christ "all the families of the earth shall be blessed?"

This is the objection which consistency would urge against this view, from the standpoint of those who hold it. But if we view it from the Scriptural standpoint, and with the correct idea of death, we must reason that if Jesus was really dead during those three days, as the Apostles

declare, then he could do no preaching; for "the dead know not anything," (Eccl. 9:5), and "there is no work, nor device,

R993 : page 4

nor knowledge, nor wisdom, in the grave."

(Eccl. 9:10.) Secondly, If Jesus had been an exception to the rule, and could have preached, the antediluvians could not have heard, for certainly they have no wisdom, nor knowledge, in the grave.

Hence this view is found generally unsatisfactory and out of harmony with the Scriptures.

The second view, and the one which seemed most reasonable to us until the considerations of the preceding article threw light upon this scripture also, is to refer the preaching to that which Noah did under the direction of the Spirit of God to the antediluvians, who at this time were imprisoned in death. The objection to this view is, that the preaching was not to men, nor to the spirits of men, but to spirits, spirit beings; and the preaching was not done by Noah, nor by the Spirit of God, but by the death and resurrection of Jesus.

It seems very clear therefore, that the spirits are those spirit beings who were disobedient during the days of Noah, and whom God therefore imprisoned or restrained in some of their former liberties and privileges, even "those angels who kept not their own principality, but left their own habitation [or normal condition] he has kept in perpetual chains, [restraints,] under thick darkness, for the judgment of the great day." Jude 6.

--Diaglott.

This interpretation seems to meet all the circumstances of the case thus far. Now we inquire, In what way could Jesus preach to these during the time he was dead? We answer that it is not so stated. It was by the facts that he preached, as we sometimes say that "actions speak louder than words." It was by his sufferings, death and resurrection that the preaching was done. Thus, as Jesus went from step to step in his work, his course was preaching a good sermon to those angels who once had been placed in control of man, and had themselves fallen instead of lifting up mankind. In Jesus

they saw exemplified obedience even unto death, and its reward--resurrection--to spiritual being of the divine nature. Such was the great text, and the lesson from it is stated by the Apostle in verse 22, viz., that Jesus was now highly exalted and given a name [title] above every name, that he was "gone into heaven, and is at the right hand of God [the position of highest favor]; ANGELS and authorities and powers being made subject to him." They knew Jesus before he left the glory of the heavenly condition and became a man. They knew the object of his self-sacrifice as a man. They saw him obedient even unto death, and then that his high exaltation came as a reward (Phil. 2:9). They must have felt keenly their loss through disobedience, being cut off from communion with God, restrained as unworthy of former liberty and communion with the purer minded of mankind, and their own future an unsolved mystery. We can but imagine that sorrow and chagrin filled their hearts as they contrasted their course of disobedience and its results, with Jesus' obedient course and its grand results. We can fancy them saying, Would that we had realized before, as fully as we now do, the wide contrast between the results of obedience and disobedience. Would that we might have another trial: with our increased knowledge, our course would be very different.

A clear distinction should be borne in mind, as between Satan and these angels. Satan evidently sinned against great light, so that infinite wisdom finds no place to do more for him. His was not a temptation to sin from bad example in others, as was the case with the "angels who sinned" in the days of Noah, being led in to evil by their contact with fallen man; for Satan is the father of lies and was a sinner prior to man's fall, and was man's tempter. With reference to Satan nothing is stated in Scripture to indicate a future trial; but, to the contrary, it is expressly stated that he is to be "destroyed." Heb. 2:14; Rom. 16:20; Rev. 20:10.

Here we start the inquiry: Is it possible that there may be probation for these spirits in prison who were formerly disobedient in the day of Noah, being led into sin through man's bad example? We

answer that God's loving care over and for man, while we were yet sinners, and his impartiality, would lead us to hope that he might as well have some provision for the spirits imprisoned alive, as for mankind imprisoned in death. Though because of the different penalties upon the two classes the means of recovery may not necessarily be the same in all particulars: for instance, these angels not being condemned to death, need not be redeemed from death.

If those angels which sinned are to have a future trial--during the day or age of judgment [or trial], which is expressly stated, it follows that there is hope for them. If then, under the able instruction and assistance of the glorified church, they forsake sin and lay hold upon righteousness, they shall be accounted worthy of everlasting life and happiness.

Since we find no Scripture statement contradictory of this, no statement telling of their destruction, we have reasonable ground of hope for them, and may search further for Scripture statements favoring that hope?

We find but two statements apparently contradictory; The first reads: "Art thou come to destroy us?" (Mark 1:24; Luke 4:34; Matt. 8:29). This shows that these imprisoned spirits had in mind destruction as their final doom, but it no more proves that their suppositions were correct, than the fact that the so-called "Orthodox" believe that nine-tenths of humanity will be everlastingly tormented, proves that to be so. The fact is we find Satan, who taught men to thus blaspheme God's character through misrepresentations of his plans, was the master and chief over these cast-down spirits; and evidently he had misrepresented Jehovah's plans to the imprisoned spirits as he has to men. He is the father of lies.

The second text (Matt. 25:41), mentions "everlasting fire, prepared for the devil and his angels." This cannot be used as an argument against a hope for a probation for the imprisoned spirits, for though by force of circumstances and restraint from any other service, they are now Satan's angels --messengers or servants--yet they may not always be such, if an opportunity were granted for them to return to God's service and be angels of God. This passage

relates to the "lake of fire," or destruction, into which, at the close of the Millennial age, all are to be cast, who are out of harmony with God. Satan will be of those cast into that everlasting destruction, and with him all who do unrighteousness or have pleasure therein--all of whom, spirits or men, are reckoned to be on his side, his angels or messengers --evil doers, shall be cut off from life. To cut off such and such only, was God's plan from the beginning. The wilfully wicked and not the merely ignorant, misled, blinded or deceived are meant when it is said, "All the wicked will God destroy."

#### THE PROBATION OF ANGELS.

The above considerations naturally suggest the inquiry, Will those "spirits in prison," "those angels which kept not their first estate," and who received such a powerful lesson from the ministry, death and resurrection of Jesus, ever have an opportunity to profit by those lessons? will they ever have a chance to repent of their sin, to leave Satan's service, and return to loyalty to God?

If at first we thought the Scriptures were silent on the subject, we have found that to be a mistake, and when God speaks we may reasonably conclude there is something profitable for us to learn. Hence let us give ear that we may learn whatever our Father deems expedient to communicate.

Jude (verse 6) informs us that those angels which committed fornication and went after strange flesh "also" "in like manner" to the Sodomites (verse 7), God is keeping under restraint, (their penalty or punishment) "unto the judgment of the great day." The "great day" is the Millennial Day, and mankind is also waiting for this judgment [krisis--trial].

Peter's testimony is in harmony (2 Pet. 2:4). And Paul settles the matter that these fallen and now imprisoned spirit beings will have a trial as well as mankind, under the reign of Christ--the Church, the kingdom of God in exalted power. Speaking of the propriety of our deciding earthly difficulties, he says, "Do you not know that the saints shall judge the world?...Know ye not that we shall judge angels?" (1 Cor. 6:1-4). The

Greek word here rendered judge, is krino, of the same root as krisis, rendered judgment in Jude 7, and signifies, to govern, to test, as to mete out to each individual blessings or stripes, according to the merit of their course when brought fully into the light of truth, and under all the blessings of the reign of Christ. Thus it is seen that it will be part of the work of the Christ to rule over and direct both human and angelic sinners--"to judge the world" of fallen men, now restrained in death, from which they have been redeemed --and also fallen spirits, restrained alive until this judgment or trial of the Great Millennial Day, when the saints under the headship of Jesus shall try their cause also, giving everlasting life and favor to those who shall then prove themselves worthy of it, and everlasting destruction to those unworthy.

Besides, we find frequent references to a work Christ is to do in subjecting heavenly or spiritual, as well as human powers, when the church which is his body has been selected and the work of judging and blessing commences. For instance, we read (Eph. 1:10), "In the dispensation of the fullness of times, to re-establish [under God's dominion and law] all things in Christ [the disordered things] that are in heaven [spiritual] and on earth [human], in him."--Douay translation. Again, "In him it hath well pleased the Father that all fullness should dwell, and through him to reconcile all things unto himself, making peace by the blood of his cross, both as to the things on earth, and the things in heaven"--earthly and spiritual transgressors--Col. 1:20 Douay.

In Eph. 3:8-10, it is shown that the length and breadth of God's redemptive plan, has been hidden by God until the Gospel Age, when the Apostles were commissioned to declare to men, the conditions upon which they might become sharers with Jesus in the execution of God's loving plans, and the intent is, ultimately to have all the heavenly or spiritual beings know, through the instrumentality of the Church, the boundless wealth that is in God's great gift--His Son--and the different methods and steps his wisdom marked out for all his creatures. We quote the passage from the Diaglott translation:--

"To me, the very lowest of the saints,  
was this favor given--To announce among  
nations the glad tidings--the BOUNDLESS  
WEALTH of the Anointed One: even to  
enlighten all as to what is the [method  
of] administration [or operation] of that  
secret [plan] which has been concealed  
from the ages, by that God who created  
all things; in order that now [henceforth]  
may be made known to the governments  
and the authorities in the heavenlies,  
through [the instrumentality of] the congregation  
[church] the much diversified  
wisdom of God, according to the plan of  
the ages," "which he purposed in Christ  
Jesus our Lord."

It would appear, then, that God's bountiful  
plan and diversified wisdom contains  
something of interest to the angels, and  
if of interest to any, of special interest  
to those confined or restrained, and awaiting  
a trial in the judgment of the great  
day. They see the saints and seek to  
look into things revealed by the spirit  
and Word to these, but in no other way  
can they learn of their future, or of what  
provision has been made for them in the  
boundless wealth and diversified wisdom  
of God, because it is to be "made known,"  
"through the church."

These condemned angels have been  
learning much since the first text and sermon  
--the lesson of Jesus' obedience and  
exaltation (1 Pet. 3:18-20 and 1 Tim. 3:16);  
for we read that "we are made a  
spectacle to both angels and to men."  
(1 Cor. 4:9--Diaglott.) The spectacle  
and lesson is both to men and angels for  
the reason that both men and angels will  
shortly be judged by the church, and  
blessed by it, if found obedient and worthy  
of life. When the testimony in due  
time is given, all things, both in heaven  
(the spiritual condition) and on earth (the  
human) shall bow to Jehovah's Anointed  
and confess him their Lord and Ruler;  
and those who refuse his righteous authority,  
shall be cut off as unworthy of life.  
--Isa. 45:23. Rom. 14:11. Matt. 25.

Acts 3:33.

The angels that sinned in the days of  
Noah, have had a bitter experience since,  
no doubt death would have been preferable  
in many respects. Cut off from association  
with good angels and placed in  
the companionship of each other and Satan,

without God and having no hope, they must have had a terrible experience, with sin's demoralizing effects, while their observation of mankind dying on account of sin, would lead them to surmise that such might ultimately be their portion. Surely, many of them will be prepared for a return to their former estate and its privileges and blessings, on whatever terms a just God may prescribe.

We cannot forget, too, their respectful conduct toward our Lord and his apostles, and the message they delivered; far more respectful indeed than that of the strictest sect of the Jewish church. While the latter scoffed and said, "Is not this Jesus the son of Joseph?" (John 6:42) the former exclaimed "Thou art the Son of God," (Mark 3:11.) While the former said, "Thou hast a devil and art mad," the latter said, "I know thee who thou art, the HOLY ONE of God."--Mark 1:24.

While they respected the true, they opposed the false, saying to some who pretended to exercise power--"Jesus I know, and Paul I know, but who are ye? And

R993 : page 5

the man in whom the evil spirit was, leaped on them and overcame them."  
--Acts 19:15.

The Jews and Gentiles beat and stoned the messengers of God when they came among them with the glad tidings of salvation, but some of these fallen angels seemed desirous of spreading the glad tidings. One followed the Apostles, saying: "These men are the servants of the most high God which show unto us the way of salvation."--Acts 16:17.

#### THE BASIS OF THEIR HOPE.

But an important question now arises. The Scriptures show us that our hope centres in the fact that a ransom price was given for our sins, but what is the basis of hope for these fallen angels? On what ground can they have a trial and hope of future everlasting life? Did our Lord die for them?

We are not so informed: The ransom-sacrifice was human, a ransom for men. "Verily," says Paul, "he took not on him the nature of angels," etc. (Heb. 2:16.)

Furthermore, they were not under condemnation of death, and hence have never lost their life in any measure, and would need no ransom from death, when they were not in, nor condemned to it.

It was because the sentence of DEATH had passed upon men that a ransom was necessary in order that we might regain life.

Those angels which kept not their first estate, were condemned, not to death, but to restraint and confinement, until a day of trial, when God will judge both men and angels in righteousness by that man whom he hath ordained. (Acts 17:31.)

They are therefore undergoing their penalty as truly as man is suffering his, though they be very different in kind--"according to the much diversified wisdom of God."

And yet they had a great interest in our Lord's sacrifice; for though they were not being redeemed, bought by the precious blood, as was man, and did not need to be, not being under condemnation to death, yet their hope centered in the power which he should gain through his exaltation to the divine nature, in consequence of his obedience even unto death, to judge and restore them in due time.

Again, if we have a correct view of the matter, that these angels had been tempted and seduced by evil in men, which had become very great (Gen. 6:5) then we see how the reconciliation accomplished by the blood of the cross for man would apply to and cancel both direct and indirect guilt, which resulted from the one man's disobedience. So that now, in the words of the Apostle, "It pleased the Father...having made peace [propitiation --satisfaction] by the blood of his cross, by him to reconcile all things unto himself, by him, whether things [out of harmony] in earth, or things in heaven."

--Col. 1:20.

#### GOD'S COMPREHENSIVE LAW.

God's wisdom, love, and justice decide on what is best, and that decision is his will or law. But strictly speaking, only so much of God's will as he expresses to his creatures is law to them. Hence while his laws never conflict, they may be more or less fully expressed on one occasion than on another.

All of God's intelligent creatures are under instruction, being taught those laws which his infinite love, wisdom and justice have enacted for the well-being of all. Though created perfect, each in his plane of being, yet they all lack that scope of knowledge and wisdom which belongs in full measure only to the divine nature. They all lack experience: hence in giving them instruction in the wisdom and propriety of his laws, it has pleased Jehovah to make an illustration which would manifest and practically exemplify his own character and prove to his creatures the wisdom and righteousness of his laws.

It is evident, that the spirit of his law is not to take advantage of some transgressive slip, occasioned by lack of experience on the part of his creatures, but that he intends it to apply to the thoughts and intents of the hearts. That this is the real intent of God, we shall see illustrated by his dealings with those who have from lack of knowledge become sinners.

His law in full, as we now see it in the light of His Word, is, "The soul that sinneth, it shall die;" that no being shall be permitted to live, who, when fully informed of God's righteous will, and enabled to obey it, shall not conform thereto; that all such shall be cut off from life. But this is as it may be seen NOW. Once it was not so clearly expressed, nor so clearly seen.

To exemplify this law fully, God caused man to be used as an illustration before this extreme penalty was placed upon the angels. So, God placed on man the full extreme penalty of his law--death, knowing that through inexperience he would violate that law and come under its penalty. But God proposed to make an illustration to all his creatures of the exceeding sinfulness of sin and its sure consequences, while at the same time his love and wisdom so marked out the plan, that mankind, the illustration, might not suffer loss, but be fully recovered from the penalty, and be blessed by being everlastingly guarded against sin, by the lessons learned.

Nor should we forget that God's dealing with man was perfectly just. He had a perfect right to demand perfect obedience from a perfect creature; and the fact that he has not required it at first of the angels,

was a favor toward them, permitting them to acquire by observation of mankind, a knowledge of sin and its dire results, before being placed liable to its extreme penalty; even as toward man he has displayed his favor also, though in a different manner--through a ransom, and Savior, and restitution, and future trial for life, more favorable than the first, because of the knowledge of sin and its effects, meanwhile acquired by experience. This was a masterly stroke of wise economy on God's part; for had the death penalty been pronounced on the angels who sinned, a redeemer of their own kind would have been necessary for their recovery; and not only one, but many; for they were not representatively, but individually on trial. By the method chosen the grand result is accomplished through the instrumentality of the one sacrifice and the benefits which flow therefrom. Let us briefly

#### VIEW THE EXHIBITION

of God's character as displayed in his dealing toward mankind whom he made a spectacle to angels. (1 Cor. 4:9.) In so doing, let us guard against the common error which judges of God's actions exactly as of our own. Let us remember that justice, love, wisdom, and power, as commonly displayed by the fallen race, in dealing with each other, and by human parents with their children, are far from being perfect, as at first--the image of those qualities in Jehovah. In consequence of the fall these qualities are constantly at war with each other, in our experience. Sometimes love has a victory over justice, and sometimes justice has a victory over love.

But with Jehovah there can be no conflict; and neither ever gains a victory or ascendancy over the other. Both are perfect, and work only in perfect harmony.

Before man was created, the justice, wisdom, love, and power of God held conference on the subject, and devised the plan which has since been developing. The plan was suggested by wisdom and concurred in by the other attributes, the arrangement and execution of it being left in Wisdom's hands.

Wisdom designed to have the largest returns of experience and benefit to man,

and the most valuable illustration of God's character to all his creatures, on every plane of being. Accordingly Wisdom said, Let the man come under the control of Justice, Love, and Power, separately, that the force and operation of each may be the more forcibly illustrated. Let Justice first have complete control, let the man be dealt with by the strict law, "Thou shalt not"--. "In the day that thou dost...dying thou shalt die." And so it was.

Man, inexperienced and unused to self control and liberty, violated the law, and experienced the full weight of Justice, as Wisdom had foreseen and prepared for.

The lesson under Justice has been long and severe, but the lesson must be thorough, so that it shall never need repeating. Men and angels must learn that Justice is relentless, irrevocable and unalterable. Then, too, before it could be realized that the remedy for man lay only in Jehovah and nowhere else, an opportunity was offered for the trial of other methods for his recovery. First, the angels were given rulership, (during the age before the flood), and made a miserable failure; for while man became more and more corrupt himself, his evil influence led to the fall of some of those who attempted his assistance --"those angels which kept not their first estate."

With the Deluge that order of affairs passed away. Then, under the law, given to one selected nation, another and a different opportunity was offered, to prove to man that even if God should cancel all enmity, or resentment, and receive the world into covenant relations, yet they would require a Restorer so that they could continue in harmony with God, even after being brought back. Hence sacrifices and offerings for sin were instituted, and God treated that nation as though original sin and guilt had been removed, and then placed them under law to prove to them, to us and to all, their inability (as degenerate creatures) to keep his law without a restitution to perfection--to his likeness.

Meanwhile Love stood ready to manifest itself at the moment Wisdom should give the word. Love would have done so at once, but for two reasons: First, it could not oppose or interfere with the

action of Justice in condemning man and delivering him over for the execution of the prescribed penalty. Secondly; Though Love might have acknowledged Justice and approved its action by promptly providing a ransom (an equivalent price), Wisdom objected and did not permit this course at that time, because it saw best to make the lesson complete and thorough.

Hence for over four thousand years Love was not permitted to manifest itself, and might only speak in shadowy sacrifices and ceremonies, and more or less obscure promises. But finally, when the right time had come, "in due time," "in the fullness of time," Wisdom gave the word, and Love began to manifest itself for man's relief. The first act was to produce a perfect and sinless man to be a suitable "ransom for all," and it must be one not under the Adamic curse, who would lay down his life for the race, and whose sacrifice would meet all the requirements of justice, and therefore be acceptable as a ransom and propitiation for our sins. And Love's great exhibition was seen in the gift of the grandest, and greatest, and first of all God's creation, who became a man to redeem men: and "they called his name Jesus" when he became a man.

Ah! says one who judges by his own habits and feelings, Now comes Love's victory over Justice. We shall see that God is more loving than severe. But not so; God is not more loving than severely just: he is perfect in both respects. It will be indeed a victory for Love, but not over Justice. It will be much grander than that. It will prove a victory for both Justice and Love; for it will be gained by Love's paying the price demanded by Justice--a RANSOM, "an equivalent price."

Thus did the love of God magnify the justice and law of God, and "make it honorable," by acknowledging its claims in the payment of the very penalty demanded --man's death.--Rom. 5:19.

We need scarcely say, that the love of God so long veiled from sight, was manifested in the gift of his Son to be our Redeemer and Saviour. The record is: "Herein is love, not that we loved God, but that he loved us and sent his Son to be the propitiation [satisfaction or appeasement]

for our sins." "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might LIVE through him."--1 Jno. 4:9,10.

When Love had RANSOMED man, and was ready to reveal itself by restoring mankind to perfection and harmony with God, Wisdom postponed it on the ground that a further development of the plan would ultimately enhance Love's glory, and perfect the work: that an interlude [the Gospel age] must occur in which should be selected some from among the redeemed; some sharers in Christ's sufferings and reproach, who should be counted worthy to share his glory, and to be his associates in the execution of Love's triumph in "the restitution of all things spoken by the mouth of all the holy prophets."

Long and faithfully has Love labored, yet all her labor will yet be lost, unless in due time Wisdom shall commission Power to do its special part in the great plan.

Power thus far has stood in the background, doing nothing directly in man's relief, save in the resurrection of our Lord and in the miracles, which shadowed forth its coming work.

Now, we are living in the day when Power begins to act, not in opposition to Justice, but in harmony with Wisdom, Justice, and Love, in crushing out sin and evil, and in legally removing the penalty of sin and the dominion of evil, cancelled through the ransom, paid by Jesus.

Oh, blessed day! The Lamb that was slain and who redeemed us by his blood is now invested with Power to restore and bless all whom he bought, and he is now about taking unto himself his great power, and shall reign until he hath put all enemies in subjection.--Rev. 20:6; and

1 Cor. 15:25.

Thus, God has chosen the plan which most fully and grandly exemplifies his unalterable justice, and exhibits the exceeding riches of his grace--his love; and in the restoration of man from destruction from death, to life and perfection, will God's power be illustrated far more forcibly than even in man's creation. And as

men and angels come to recognize the full fruition of God's plan in the ages to come, will they not with one consent exclaim with our brother Paul, as he caught a glimpse of it: "O the depths of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out! For who hath known the mind [plan] of the Lord? or who hath been his counsellor?...Because out of him, and through him, and for him are all things. To him be the glory for ever."--Rom. 11:34-36.

#### THE DIVERSIFIED WISDOM OF GOD.

"The much-diversified wisdom of God" (Eph. 3:10. Diaglott) pursued one course with reference to men, and another with reference to the angels, not delivering them over to justice under the extreme penalty of the law, but pronouncing a lesser penalty until they should learn of evil and its consequences from the "spectacle" furnished them in mankind.

But the result of wisdom's course in either case is the same. The angels being perfect, and having had an example of the extreme penalty of the law, will be able and doubtless glad to conform to God's law when again offered the opportunity. Man, who experienced the extreme penalty of the law, when restored, will be able to appreciate forever good and evil, and to rightly choose that which is good. While both will then be liable to the extreme penalty--death--neither need come under it, because of perfection and knowledge. They will then, as God does, love righteousness because it is good and hate unrighteousness because it is wrong.

Though the experience of angels might at first appear less severe than man's, yet when it is remembered that man's dying experience was limited to an average of three-score years and ten, while the angels who sinned experienced over four thousand years of living restraint under Satan's rule, it will generally be conceded that their experience was not less severe than man's.

In view of the great work to be accomplished, how necessary is the elevation of the Christ (head and body) to the DIVINE nature, since his mission is to govern, direct, and bring to perfection "whosoever

will," both of spiritual and human beings. And does not the selection of this class, made different both from angels and men--of the divine nature--illustrate yet further the much diversified wisdom of God, whereby he is able to work all things according to the counsel of his own will?

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R994 : page 6

#### ROMANISM SPOTTED.

Roman Catholicism seems to adapt itself to every circumstance. It is black in one place, and white in another, and grey in another, just as the civilization of the people will permit. In thoroughly ignorant Catholic countries, as Cuba, Spain and Mexico, it openly sells indulgences for sin covering almost every crime conceivable, and in many instances these are printed and for sale at regularly graded prices. These are some of the black spots, and the shaded influence of priest-craft has kept those nations over which it has obtained control, far behind other nations in progress and civilization, though at one time they had superior advantages. In civilized lands where it comes in conflict and comparison with liberty and general intelligence, Romanism wears a garment of light (2 Cor. 11:13-15); and repudiating indulgences by that name, she has a more refined way of collecting the same revenue. Here she demands more priestly prayers and masses for some sins than others, and can thus run up the bill of charges for forgiveness as well as in the case of the printed indulgences of other lands.

#### ROMANISM AND THE PUBLIC SCHOOLS.

Long has Rome realized that intelligence is her foe; and hence in priest-ridden countries such as we have named, the population is ignorant in the extreme; as for illustration, the Catholic districts of Ireland, and in Spain, Portugal, Italy, etc. In none of these countries where Romanism has had a strong foothold for centuries, has she shown any disposition

or energy to educate the masses of the people. But in civilized lands where Protestants predominate, the Church of Rome is full of zeal for the education of the masses. She conceals the real cause of her animosity to the public school system of this country, which thus far she has failed to overthrow, by establishing parochial schools for the children of Roman Catholics, claiming that a secular education from which religious instruction is excluded, is a serious evil, and that therefore they cannot send their children to the public schools.

By religious instruction they evidently do not mean, such as comes from the good example of moral teachers; for such most of the public schools have. Nor do they mean the simple lesson of reverence for God; for they objected to the reading of a chapter from the Bible, though the Bibles used by Catholics and Protestants are practically alike. And they object too, to the repetition of the Lord's Prayer by the school: hence we must conclude that when they say that the children should have a religious training, they mean by that, a course of instruction in Catholic doctrines, and histories specially prepared to deceive relative to the past and present attitude of the Church of Rome. They do not wish to have the rising generations instructed in the plain facts of reliable history, which reveals the true character of the Church of Rome, the dawn of the Reformation, etc. These facts, if they must be alluded to, must first receive the gloss of Catholic writers.

We mention these matters that it may be seen as a very peculiar change of front, that recently in one of the public school wards of Pittsburg, a Roman Catholic Priest, of St. Malachi's Church, was elected and installed as Principal. What a strange procedure! How well the symbol "leopard", applied to that system in holy writ, illustrates its spotted or varied character.--Rev. 13:2.

It was not strange that a ward in which Roman Catholics predominate should prefer a Catholic to a Protestant for Principal, all other conditions, education, etc., being equal, but it was strange, that a man should be thought capable as a school Principal whose time may well be supposed to be urgently needed in pastoral

services over a large flock of deluded and ignorant sheep and goats, for whose ignorance and that of their parents for centuries past, the Church of Rome is directly chargeable.

But the most strange fact of all is, that this gentleman would accept the position; and that the church he represents, should permit his course, after so long and so bitterly crying out against these very schools as her enemies, and as institutions of the devil. This priest is too well educated to be ignorant of the objections all along urged by his church against the public schools. He must also have been aware, before accepting the office of Principal, that he would have no power either to introduce Roman Catholic instruction, or even to change the text-books and routine of studies. So then, these "wicked" "infidel" public schools which Roman Catholics have so often cursed, are really unchanged by the election of a priest for Principal, yet as soon as the priest was installed, Catholic children were ordered to attend them. This was merely another evidence of the "leopard," or scheming [spotted] policy of Roman Catholicism. The next stealthy step, designed no doubt, was to get the entire control of each school into the hands of local boards, and then change text-books, exercises, studies, etc., to suit themselves.

But the scheme miscarried for the present, by reason of the failure of the nuns selected by this Principal to be the new teachers under him, to pass the rigid examination to which public school teachers are subjected here. Rather than carry on the schools without the nuns as teachers, the priest resigned the Principalship and started the Catholic schools as before. The plan is not considered dead, but merely sleeping until a more convenient season, when preparations will be more complete. We might as well add that we favor purely secular schools, from which all religious teaching and worship would be excluded. Less than thirty hours each week, and that for but a few years, is spent in the school room, and surely priests, nuns and others, have plenty of time to pour into childhood's ears their confusing mixtures of truths and errors, without intruding upon these few precious hours, or upon each other's sectarian prejudices.

The Church of Rome is assiduously endeavoring to make herself popular and to commend herself to liberty lovers, trusting that they will forget the past and present of her despotic rule of ignorance and superstition in other lands. It is for this reason that she now appears to favor free schools, whereas the fifteen centuries of the past emphasize the fact that she is the bitterest enemy of everything which even looks toward liberty of conscience. She lays her clammy hand caressingly and patronizingly upon America's free institutions, that at an unsuspected moment she may throttle them and use them to her own unchanged purposes and schemes. She therefore for the moment changes her policy to suit the circumstances and seeks to pose before the public as the champion of true Christian liberty, even going so far as to put the Bible (which once she condemned and prohibited, except for the "clergy") into the hands of the people. This she did at the last Plenary Council in Baltimore, in Oct. '86. Could we see in these changes real reform, we would rejoice, but since it is ever Rome's boast that she is infallible and never changes, we are forced to believe that she is really the same as ever, and that merely her policy is now changing for purposes of expediency.

Hear again the real sentiments of the unchangeable Church of Rome, not from the remote past, but within comparatively recent years:--

"We declare, affirm, define, and pronounce it necessary to salvation, for every human creature to be subject to the Roman Pontiff."--Cardinal Manning.

"Accursed be those very crafty and deceitful societies, called Bible Societies, which thrust the Bible into the hands of the inexperienced youth."  
--Pope Pius IX.

"What Father Walker says (i.e., that he would as soon administer the sacraments to a dog as to Catholics who send their children to the public schools) is only what has been said over and over again by the bishops in their pastorals all over the world, and we heartily indorse it."--N.Y. Tablet.

"No Bible shall be held or read except by priests. No Bible shall be sold without a license, except upon the pains and penalties of that mortal sin that is neither to be forgiven in this world nor in the next."--Council of Trent.

"Moreover we confirm and renew the decrees

delivered in former times by apostolic authority,  
against the publication, distribution, reading and  
possession of books of the Holy Scriptures translated  
into the vulgar tongue."--Pope Gregory XVI.

The following is from the bishop's oath.--"Heretics  
(Protestants), schismatics and rebels to the  
Pope or his successors, I will, to the utmost of my  
power, persecute and wage war with."

Rome has no new love for the Bible,  
which she has learned to fear, as the "Sword  
of the Spirit," from whose wound in the  
hands of the early Protestants, she has  
not yet fully recovered. (Rev. 13:3.)  
But she has learned that that sword is  
comparatively harmless when there are so  
few brave defenders of "the faith once  
delivered to the saints," to wield it. She  
has learned that even the "two-edged  
sword" of God's Word, when sheathed  
in the scabbard of human tradition, is not  
to be feared even in the hands of the  
masses. She has seen the children of  
those early Protestors--Lutherans, Methodists,  
Presbyterians, etc., sheath this  
Sword of the Spirit to smite with merely  
the scabbards of human tradition, and  
though they bear it continually, that thus  
they appear more like soldiers of the cross,  
though in fact they are not. And this appearance  
is another element of power  
Rome desires, and therefore she adds this  
to her policy. She thinks that in the  
same way, she can handle the Bible as  
safely as do the Protestants.

If all the Protestant sects can with a  
show of liberty put the Bible into the  
hands of their followers, and yet make

R995 : page 6

void the Scriptures through their traditions,  
cannot she as safely as Protestants  
use the Bible and appear to study it, without  
permitting its truths to destroy her  
false system, traditions, and doctrinal errors?  
This is the reason why Papacy  
has finally concluded to appear as liberal  
as Protestantism. And so, the Bible may  
now be read by Catholics, and the Church  
of Rome thus quietly makes another move  
representing herself as the friend of the  
Bible and of freedom. This is necessary  
for her hold upon her subjects here, who  
are used to the air of freedom, and could  
not be trampled upon as in Roman Catholic  
countries, for instance Spain, where

recently an American citizen was assaulted by a priest in the streets of Madrid, because he would not remove his hat and salute one of the numerous Catholic processions. It is the same in Mexico, and in the Central and South American countries, where all who will not manifest reverence for those processions are obliged to dodge into by-streets, to avoid being mobbed for their exercise of that slightest of liberties.

The Church of Rome is seeking to favorably impress the worldly irreligious classes--which includes most of the wealthy, that in the troublous times already begun, she may pose before them as the only Church capable of controlling the people. She desires thus to turn present and coming labor troubles to her own advantage. Already she requests donations from large manufacturing firms, and gets them, as we have learned from their own lips, on the ground that she has more influence with the ignorant classes than any other power and can best conserve the interests of the wealthy.

By and by, as Romanism rises in apparent love of liberty and progress, under the growing feeling that so many sects of so-called Christians is a weakness, and under the pressure of the growing desire of religionists, and the apparent necessity in the minds of capitalists and kings for a STRONG RELIGIOUS POWER to hold the

R994 : page 7

people down to the old laws and customs of the past, favorable to those now in power financially and socially, the aspirations of the Church of Rome will again begin to be realized; and she will begin to gather to her fold the wealthy and the conservative, convincing them that her influence is necessary to the preservation of their interests, financial and political, just as she long ago conquered Italy and then all Europe, on the same terms.

And this is sound logic; it certainly appeals to business men as such. No other power on earth can and will, so successfully and so long, resist the spirit and rule of the new incoming dispensation of justice, equal rights, fullest liberty of conscience, and the general diffusion of truth and righteousness as the Church of Rome.

Whether she will seek to stand entirely alone or whether she will affiliate to some extent with leading Protestant systems, is at present difficult to determine.

It seems however from the views given in Revelation that she will stand separate, and yet be allied in interest with Protestants.

Already we see tokens of the growing popularity of Romanism, and a desire for one strong church, among men of influence. At the recent celebration of the Constitutional Centennial in Philadelphia, the "cradle of liberty," a representative of this old and implacable foe of liberty took the most prominent religious part: Cardinal Gibbon, who, as previously announced, offered prayer and pronounced a benediction in his official robes, was the FIRST dignitary called upon by the President of the United States, upon his arrival; and they were afterward as representatives of the CHURCH and the NATION publicly introduced upon the platform, "amid the deafening applause of the immense throng present, which lasted unusually long."

Let us not be misunderstood. We do not claim that the President had not the right to visit the Cardinal; for though his office gives him no privileges not enjoyed by all citizens, neither does it rob him of any liberties possessed by others. He had a right to visit whom and when he pleased, but we merely note this as one of the straws which indicate the tendencies of our times. Mr. Cleveland's courtesy to the Cardinal does not indicate that Mr. Cleveland is at heart a Romanist, but merely that he was shrewd enough to remember the political influence of the large class of voters represented by the Cardinal.

Nor should we be understood as believing that choice should have been made of a minister from some other sect, or without official robes, instead of Cardinal Gibbon, to offer the Centennial prayer. On the contrary, we hold that the mixing of religion and politics is wholly wrong. The church and its sacred services should be kept entirely separate from the world and its political trickery, and misrule. The Master said: Ye are not of the world. If ye were of the world the world would love his own; but I have chosen you out of [to be separate from] the world; therefore the world hateth you. (John 15:19.)

The world does not love God, nor his faithful children; for their ways and teachings reprove the world.--John 15:22.

The idea of opening political Conventions with prayer, and appointing Chaplains to offer regular prayers in Congress, and before Legislative Assemblies, is farcical and hypocritical in the extreme. The politicians, "children of this age," do not want God's will done, and do not really consult God's will. No one will gainsay the statement, that if there be any really consecrated children of God, any real saints in politics, they are surely but few. The majority are unbelievers, though profiting by Mr. Ingersol's experience, in losing office, they do not parade their unbelief.

Under the instructions first given by Papacy, and never fully escaped from by Protestants, the world has been taught to hypocritically ape Christianity--Kings, Queens, Emperors, etc., each claims to reign by Divine appointment, because Papacy authorized such rulers, under the claim that she represented God, and that her appointment or recognition of a ruler, was a divine recognition. If the kingdoms of this world call themselves Christian Kingdoms (Kingdoms authorized and governed by Christ), it is but natural that they should carry out that deception--that they should formally acknowledge God in their official acts, especially if thereby they can strengthen their governments, and the more firmly hold the people under them. Hence no matter how wicked and selfish the wars in which they engage, no matter whose rights and liberties they seek to subvert, chaplains are always sent along to pray with the men who go forth to murder others, and to steal from them their God-given rights, to give to the soldiers and sailors the idea that they are engaged in a Christian warfare, waged for righteousness' sake by a Christian nation.

Politicians generally abominate such hypocritical shams, and continue them, not for their influence upon God, but for their influence upon the people. It is time that true Christians should know that such Pharisaical worship with lips while the heart is far from him, is an abomination to the Lord.

Calling earthly and often sensual and

devilish people and governments by the name Christian, has already worked great mischief, and made that holy name Christian, almost a synonym for hypocrisy and double-dealing. However, the poor world does not see the delusion under which it labors, and the Church of Rome, with a master policy, stands ready now to take advantage of the situation and to hold up before politicians and financiers her strong, powerful system, as the one best suited to the present and prospective emergency.

Statesmen and financiers are looking with anxiety "after those things coming upon the earth" [society] as they see that a great shaking, a great storm is brewing in the heavens [among the ruling powers, civil and ecclesiastical]; "for the powers of the heavens shall be [and are being] shaken." Statesmen fear the result of the breaking up of the ecclesiastical control: they see what the masses do not see--that with the removal of religious bigotry and superstition, will come a reaction which will lead to an excess of freedom for a time--to lawlessness and anarchy. It is this "fear," as she sees this tendency, that is leading Protestant Prussia (so called) to strengthen her relations with the Church of Rome--the strongest power in the ecclesiastical heavens, and the one which will withstand the shaking longest. The same influence is at work in Italy and in every nation, tending to strengthen the hands of Papacy for the moment, as the power most able and most willing to assist in any scheme which seems to forward her own influence, and increase her own power.

Protestants generally, having dropped the original ground of protest--the right of individual private judgment in the understanding of the Scriptures--and having adopted church governments copied largely after that of Papacy, are not far from even being good Catholics now. Since Papacy now advocates the use of the Bible in the same manner that Protestants do--granting liberty to read but not to believe it, except where it agrees with the Confession of Faith handed with it--what is now to prevent harmony if not union, between Catholics and (so called) Protestants? Nothing but the pictures and images, and the worship of the Virgin Mary, and doubtless these can

be explained out of the way to many ere  
long.

Recall now a fact to which we have  
heretofore directed attention--that not  
long since many Episcopalians were moving  
for a change of name, preferring the  
name Catholic, and that they entertained  
a motion looking to the offer of what is  
termed the right of Apostolic benediction  
and succession, to other Protestants. Remember  
also the trend of thought among  
Presbyterian and Methodist ministers as  
represented by the words of Bishop Foster,  
of the M.E. Church, and Rev. E.

R996 : page 7

R. Donehoo, Presbyterian, of this city,  
which we here repeat. Mr. Donehoo said  
in a discourse before his congregation:  
"Wince as you will, you must admit that  
this [the Catholic Church] is the Mother  
Church. She possesses an unbroken history  
extending back to the times of the  
Apostles. For every fragment of religious  
truth which we prize, we are indebted to  
her as the depository. If she has no claims  
to being the true church, then are we  
bastards and not sons....Talk about missionaries  
to labor amongst Romanists!  
I would as soon think of sending missionaries  
amongst Methodists and Episcopalians  
and United Presbyterians and Lutherans,  
for the purpose of converting  
them into Presbyterians."

And Bishop Foster before the M.E.  
Conference, Nov. '86, addressing twelve  
bishops and forty lay delegates together  
with a large audience, said, and that without  
creating a ripple of opposition, "The  
popular idea is that the Church of Rome  
is antichrist. I don't agree with the popular  
belief. I regard that wonderful institution  
as a GREAT CHRISTIAN CAMP."

We do not expect a complete union  
between Catholics and Protestants, but a  
fraternization by which the majority of  
Protestants (measurably consolidated) will  
stand shoulder to shoulder in aim and profession  
with the Church of Rome, embracing  
generally the capitalists, kings and great  
ones of earth, while the true liberty lovers  
and saints will be shaken out. But great  
Babylon shall never recover her former  
power and prestige. Only for a little moment  
shall she seem to succeed and be able

to say--I sit a queen and shall see no sorrow; for "Strong is the Lord God who judgeth her." (Rev. 18:8.) The true Christ and his Kingdom shall supplant anti-christ and the Kingdoms of this world, falsely called Christendom.

The Lord shall smite the nations and slay anti-christ with the truth--the sword which proceedeth out of his mouth. It is TRUTH, on various subjects, which is now stirring up the masses of the people to demand their natural rights and liberties. [Often, too, they ignorantly make unreasonable demands.] And many who mentally recognize their rights, through fear and selfishness will not acknowledge them, but often oppose them. Nevertheless, in this battle, truth and right shall come off victorious, though at great cost to all engaged. God will judge the hypocritical Christian Kingdoms of the earth by their professions, and with what measure they have measured out justice and consideration to the people, with that same measure shall their judgment be measured to them in this day of the judgment of the nations. They all shall fall, as tried in the balances they are found wanting; but with some the fall will be intensified to a dashing to pieces.

While the gathering of Babylon as tares for the burning is progressing thus, the true wheat must also be gathering--and they are being gathered, not into a sect, nor into one place, but into harmony and oneness with the Lord, and with one another as members of his body. And so the Prophet was caused to write concerning the peculiar people, the royal priesthood, the holy nation," saying:--

"Gather yourselves together, yea gather together, O nation not desired [despised by the world because of your faithfulness to God and the truth]. Before the decree bring forth [its results] for the day will pass [quickly, as when] chaff [burneth]; before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you, Seek ye the Lord, all ye meek of the earth, which have obeyed his commands; seek righteousness [the right, the truth,] seek meekness; it may be ye shall be hid in the day of the Lord's anger....Wait ye upon me, saith the Lord, until I rise up to the prey: for my determination is to gather

the nations, that I may assemble the kingdoms,  
to pour upon them mine indignation,  
even all my fierce anger; for all the  
earth shall be devoured with the fire of  
my jealousy. For then will I turn to the  
people a pure language [unmixed with  
falsity and error as now] and they shall  
all call upon the name of the Lord to  
serve him with one consent." (Zeph. 2:1-3  
and 3:8,9.) Thus we have the two  
gatherings, the one for favor and blessing,  
the other for national destruction. To  
what standard and with what class am I  
being gathered? each should ask himself.  
See the right and seek it meekly--the  
time is short.

R993 : page 7

#### A VATICAN COUNCIL FOR PROTESTANTS.

To illustrate the growing sentiment unfavorable  
to growth in knowledge of the  
truth, and the desire to have some pope  
or something like a Vatican Council to  
positively pronounce the doctrines held by  
various large sects, as all truth, and the  
whole truth--neither to be added to nor  
diminished, (just what Papacy claims to  
be able to decide,) we quote some of  
the remarks made at a meeting of the  
"American Board of Foreign Missions" at  
Springfield, Mass., Oct. 5, 1887, as reported  
in the daily Press.

"During the debate a returned missionary  
from Turkey said, 'The effect on the  
missionary field would be terrible, if men  
were sent there with loose ideas of Bible  
interpretation'. Dr. Eddy, of Detroit,  
said: 'Don't send out any more creeds,  
for the Lord's sake! We could wish there  
were a Vatican Council in Boston to SETTLE  
all difficult questions.'" "It was decided  
not to call Councils to deal with  
difficult cases," and "the present" was  
characterized as "a period of THEOLOGICAL  
UPHEAVAL."

How significant are these wishes, so  
publicly expressed, in such prominent official  
bodies of Protestantism, and by their  
leading men, for a strong statement of  
doctrines and defining of heresies which  
would authorize and appear to justify the  
silencing of all independent thought in  
the study of God's word, as thoroughly  
as Papacy ever did, even though a higher

civilization might not permit the terrible tortures and vile indignities of the Inquisition, once heaped upon those whom the truth makes free by the "Mother." The desire is for the power and authority to bind upon men in the name of God and the Bible, doctrines of devils; such as the doctrine of the everlasting torture of

R993 : page 8

the great majority of God's creatures--of all who are not believing saints. Many do not and cannot believe the "good tidings of great joy" because it has been covered and made to appear bad tidings of great misery to all people, by the preaching of human traditions, largely obtained by Protestants from what Luther termed "the dunghill of Roman decretals."

Protestants see that divisions are contrary to the Bible, but they do not see where the fault lies. They vainly suppose that the fault is a lack of organization --that they should have a stronger organization with a more rigidly fixed creed, like Rome has. This is their great mistake; in this they are ignorantly striving against God. Instead of having too little organization and an insufficient creed, they already are too much organized and have creeds a hundred fold too strong already; especially since they lack the support of the Bible or reason.

The various degrees of growth in knowledge, cause men to have various stages of belief; and God intended that the organization should be very loose, and so arranged for the early church through the Apostles, so that in the Church of believers all might be able to stand, who believe in our Lord's ransom-sacrifice for their sins, and who are consecrated to his service. This simple creed would keep out none who have a right to be among the redeemed sheep, but would afford room for growth in grace and knowledge built upon this foundation, to all grades of mental endowment, so that while there might be wide differences as to attainments in the lengths and breadths, the heights and depths of knowledge, each would still recognize the other as a member of the one Church which Christ purchased with his own precious blood. This Church which is the only, the ONE CHURCH recognized

by God, includes all the truly consecrated believers in Christ as our Redeemer, wherever they may be. Alas! many of them, starved and lean, are in Babylon's narrow streets (sects) instead of being outside in the liberty of the green pastures of God's Word. He is now calling to such saying, "Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues." He is now gathering together such in heart-union with himself and each other. He is sealing them in their foreheads, giving them an intellectual appreciation of himself and his plan. The Master saith "My sheep hear [obey] my voice and follow me," and by this we may be able to recognize them.

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R989 : page 8

#### ARP SLIPS FOR W.VA. AND MD.

Brother Weber, who lives near the border between Md. and W.Va., thinks the plan started by the Penna. sister last month a good one to follow, and sends in forty dollars to pay for Arp slips for free distribution in these two small states. See plan in last TOWER, and let brethren and sisters in these states send in plenty of orders. We have printed and on the press, over one hundred thousand already, and are ready to make it a million, with your co-operation. Brethren here are preaching thus to the various churches every Sunday.

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page 8

#### NO MORE SOILED DAWNS.

Our supply of 200 was ordered several times over. We have none but clean now, but plenty of them, paper bound 25 cts. Those who wish them for loaning or giving away, are welcome to the ten cents each, allowed by the tract fund to colporteurs as "expense money," if they will ask for it.

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