THE Watchtower

1889
MILLENNIAL DAWN, Vol. II

"THE TIME IS AT HAND"

in his service, showing us clearly that the time is short, in which we may make our calling and election sure, by faithfulness to the light given us. In a word, the realization, that the Time is at Hand—that we are even now in the harvest of the Gospel age, will not only quicken to double service, but also diminish the burden. As we realize that we are now in the eleventh hour, and that soon the rewards will be given, we may cheerfully lift up our heads and rejoice, knowing that our redemption draweth night. The day is probably not far distant, when opposition to the truth will be so intense, that the trial will be too great to be withstood by any not strengthened by a clear understanding of the times and seasons of God's Word. Be assured, that no part of the Scriptures were prepared for us in vain. Give this subject, then, not only careful reading, but more—careful study.

One brother wrote that he staid up all the first night after the arrival of Vol. II. and read it through. This, as an evidence of interest, is excellent; but it is not the best way. A more excellent way would have been to read one chapter carefully and critically. Cramming is as unprofitable with spiritual as with natural food. To obtain the greatest nutriment and richest flavors from either kind of meat requires careful and thorough mastication.

Many have written expressing the hope that Vol. II. will be published in the cheaper, paper, binding.

These expressions, seem to indicate that the cheaper edition will become a fact. We strongly advise and urge, however, that Volume I. be considered the book for all new readers; and that Vol. II. be loaned and sold only to those who have read Vol. I. carefully. No one is really ready to know the time of the fulfillment of God's plans, but the consecrated; and they not until they first see clearly, what is to be fulfilled—in the plan.

VOL. III., the title of which will be "Thy Kingdom Come," is in course of preparation, as we have opportunity. You will need to have a clear understanding of Vol. II. before you will be ready for the next, which will be a continuation of the same subject. Therefore give diligence to make its arguments and proofs our own, by tracing every statement to its source—God's Word.

THE POWER BEHIND

"I girded thee though thou hast not known me." (Isa. 45:5.) A little boy sat in front of his father, and held the reins which controlled a restive horse. Unknown to the boy, the reins passed around him and were also in his father's hands. He saw occasion to pull them. With artless simplicity the child looked around, saying, "Father, I thought I was driving; but I am not am I?" Thus it is often with men who think they are shaping a destiny which a higher hand than theirs is really shaping. They do their own will, but they also do the work of God. A stronger hand guides them: a mightier power holds the helm of their vessel and carries them from rock and wreck. Happy are they who quietly yield to the guidance of an Almighty hand.—Sel.
AFRICA

...with the word that remains "indestructible," and by such headings as these: "Every doctrine which gives and do respect each other's views, what is their attitude toward the free, unsectarian teachings of God's Word as presented in Zion's Watch Tower publications, without fear or favor; for God is God; He is the same yesterday, today and forever. (Heb. 13:8.) They cannot endure sound doctrine; though they oppose the truth. An illustration of this is furnished by the recent reports from Liberia, on the West Coast of Africa, some of the Arp Tracts have gone to two of these mission stations, and the unsectarian Bible Teachings of Bro. Seaton and the Watch Tower, as the doctrines of men, and anxious for the spread of the "good tidings of great joy," as well as for the great reward in heaven for those who suffer in its service, Bro. Seaton boldly renounced his pulpit, salary, etc., and explaining his reasons to his flock began to teach and preach the Bible and consequently exposed some of the absurdities, pretensions and false doctrines of sectarianism. Forthwith the bishop formed a union of all the denominations represented there—Episcopalian, Methodist and Baptist,—to withstand this great new day will enable all to discern truth from error. Bro. Seaton's last letter tells that already prejudice is giving place to the light of the truth. The time will come when the heathen rage and the people imagine a vain thing. The mighty ones of the earth and the rulers set themselves in opposition to the Lord and His anointed."

Peter said to the Jews, who had crucified the Lord, "I was that in ignorance ye did it, as did also your rulers;" and our Lord said of the same, "They know not what they do." So ignorance, blindness, is still the real cause of most opposition to the truth. The time will come when those who now delight in and persecute the truth, and its advocates, will be brought to a knowledge of the truth, and be blessed. That is God's forgiveness for such ignorant opposition to His Word. Ere long the mornlight of the grand new day will enable all to discern truth from error. Bro. Seaton's last letter tells that already prejudice is giving way to some extent. The church there requests your prayers and sympathy.

ORIGIN OF SUPERSTITION

Archbishop Trench calls words, "the indestructible venture of thought." The original thought may have become corrupt, obscured, or obsolete; but the word remains "indestructible," and by it all our imaginations are affected. It originally meant something standing over or above—something that remains or has taken the place of something else. It is, therefore, akin to supersede and superimpose. So the true sentiment is above the root of which it has grown; so other subsequent cities have stood over and buried out of sight the genuine Homeric Troy. But as the something to which the word refers is always false or delusive in distinction from the true, so, (we may say) does the fungus "superstition" grow upon the decayed tree in whom substance it is rooted. Nature and the world, like wheat and the corn field as well as religion, are full of such false parasitic outgrowths, bred from the decay of higher organisms which only exist in lower and degraded forms—superstition.

The following information on Missions is furnished by the
Central Missionary Intelligence:

Forty additional missionaries bound for Eastern Equatorial Africa received their final dismissal in the Cathedral of Algiers, Africa. Cardinal Lavigene presided in person, and, after the usual addresses, each missionary knelt down at his Eminence's feet, and received the kiss of peace and episcopal benediction. After this the missionaries took their position in front of the altar, and stood in a row. The Cardinal, the bishops present, and all the clergy and seminary students then knelt down and humbly kissed the feet of each missionary. The ceremony was followed by a recitation of 'The Watchtower's Hymn,-' and we now have over fifty regular subscribers to the Watch Tower there.

As might be expected the Episcopal bishop there, Bt. Ferguson, was highly incensed against the Bible teacher and teaching. "The Son of God," "The Perfect Sacrifice," "The Redeemer From Sin," etc. These things were in the oldest religions, antici-

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dred and seventy-five and even then died thirty-five years before Shem! Up to that time these two patriarchs of the flood were living somewhere among those Eastern nations. They are not mentioned, nor any of the nations except Egypt, because they no longer touched the onward historic stream. But, at the dispersion of Babel, some two hundred years before Abraham, Abram and his family have gone some of the descendants, carrying with them, as they had already made known, the true religion, and something of the earlier civilization.

"This fact of an earlier religion, however soon and widely it may have become corrupted, explains some things which the brevity of Scripture has left obscure. When Abraham, himself a monotheist from the Euphrates in the East, was in the vale of the Jordan in the far West, there came to him and his family the word of the "Most High," far not far off was Abimelech and his people, with whom still dwelt "the fear of the Lord." This in Canaan itself, and in the very neighborhood of Sodom! But from beyond that same distant Euphrates, 470 years later than Abraham's time, came Balaam to confront Moses and Israel; a man who worshipped the same God with Moses, and by the same name: "I cannot go beyond the word Jehovah, my God;" the man who, when the king of Moab, in his terrible extremity, proposed to "sacrifice his first born," uttered those sublime words, recorded only by Micah: "Jehovah hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" "Hath showed thee"—where, how, in what early record known to both Balaam and the king as the word of the "Lord!" Moreover, of this Balaam from the far Euphrates it is said, that he "knew the knowledge of the Most High!"—the very word used for God by Abraham and Melchizedek, the high priest of the valley of the Jordan. We accept once in modern history, we do not meet it again till the history gets back to the Euphrates, to Daniel, to the Chaldeans, to Nebuchadnezzar the Assyrian, and to Cyrus the Persian. They all use it, as evidently the earliest and the descended term for the one God. It brought Cyrus, as belonging to a common monotheistic ship, into sympathy with the Jews. It is known today among the mountains of Thibet; and in the form of Shang-Ti, is the one missionaries in China have adopted to express the idea of God.

This word (in its different forms), Most High, the Highest, the Lord God of Heaven, is, indeed, itself pregnant with thought. It indicates a process of thought and a conviction in the earliest men as they looked up to heaven; a conviction of a One God who was above all in power and glory, and to be worshipped. It was a source of conviction independent of any other source of knowledge, as for instance, Noah and Shem; and how strongly it impressed them is crystalized in the word they used and handed down to indicate God. David felt precisely the same when he exclaimed: "The heavens declare the glory of God, and the firmament sheweth his handiwork." And this has an intimate bearing upon some present discussions about the heathen. Paul declared them "without excuse." Why, upon what ground? Upon the cause of all creation's groaning and pain is sin; and this has an intimate bearing upon some present discussions about the heathen. Paul declared them "without excuse." Why, upon what ground? Upon the cause of all creation's groaning and pain is sin; and this is known today among all races and nations, is borne out by the testimony of every prophet and apostle (Acts 3:19-21), and cannot, therefore, be disputed by any who acknowledge the inspiration of these men. The cause of all creation's groaning and pain is sin; for all the moral as well as the physical degradation which directly or indirectly causes the pain and groaning of humanity, is part of the wages of sin. Humanity is thus under a blight and suffers both individually and as a whole. Its own imperfect and often unjust governments, as well as its aches and pains of body and mind, are the natural consequences of its imperfect, fallen condition. And though men can do something toward general improvement, their efforts are at best, but feeble and spasmodic; they are utterly incapable of rendering obedience or obedience to God; and varying success, but on the whole futile efforts for the past six thousand years, prove this conclusively. They have never yet, in all the centuries they have had for the accomplishment of Biblical dispensation—nor have they silenced the groans and wiped away the tears of the race, or lifted it up physically, or mentally, or morally, to the image of God in which they were created, as represented in Adam. Diseases of every description still prey upon them physically. There are still burning fevers.

**ALL THINGS NEW**

[Reprint of poem in issue of September, 1888, which please see.]

**THE DESIRE OF ALL NATIONS**

"We know that the whole creation groaneth and travaileth in pain together until now, . . . for the earnest desire of the creature waiteth for the manifestation of the sons of God."—Rom. 8:19, 22; Hag. 2:7.

Thus the apostle and the prophet refer to the woes of the earth and the great remedy which God has provided, and which is soon to be applied. None, experienced in life or acquainted with history, will dispute the correctness of the apostle's statement. And the declaration of the prophet, that God will eventually establish a common home for all men, which, when realized, will indeed be the desire of all nations, is borne out by the testimony of every prophet and apostle (Acts 3:19-21), and cannot, therefore, be disputed by any who acknowledge the inspiration of these men. The cause of all creation's groaning and pain is sin; for all the moral as well as the physical degradation which directly or indirectly causes the pain and groaning of humanity, is part of the wages of sin. Humanity is thus under a blight and suffers both individually and as a whole. Its own imperfect and often unjust governments, as well as its aches and pains of body and mind, are the natural consequences of its imperfect, fallen condition. And though men can do something toward general improvement, their efforts are at best, but feeble and spasmodic; they are utterly incapable of rendering obedience or obedience to God; and varying success, but on the whole futile efforts for the past six thousand years, prove this conclusively. They have never yet, in all the centuries they have had for the accomplishment of Biblical dispensation—nor have they silenced the groans and wiped away the tears of the race, or lifted it up physically, or mentally, or morally, to the image of God in which they were created, as represented in Adam. Diseases of every description still prey upon them physically. There are still burning fevers.
wasting ulcers, frightful cancers, loathsome blood diseases; and there are sightless eyes, deaf ears, dumb tongues, broken backs and limbs, and other physical disorders and deformities. Mentally, their condition is still worse; some are crazed; others are partially so; and in all the race not one is perfectly balanced. Morally, their condition is no less deplorable; selfishness, and greed, and pride, and love of display, and hatred, and malice, and evil speaking, and deceit, and envy, and contention, and murder, and bloodshed, and wringing agonies from the lips of millions; and desolate widows, and helpless orphans, and broken-hearted mothers, and grief-stricken fathers, and disappointed friends still weep over the graves of buried hopes and fond ambitions.

Truly, it is a groaning creation still; and yet, as the apostle suggests, they are not hopeless; they are waiting for salvation- the delivery of the groaning creation from the present evil.-Gal. 4: 19. They will be delivered, but not until—the waters cover the sea. (Hab. 2: 14.) He will restrain evil that God's future dealings may be otherwise permitted no less deplorable; selfishness, and greed, and pride, and love of display, and hatred, and malice, and evil speaking, and deceit, and envy, and contention, and murder, and bloodshed, and wringing agonies from the lips of millions; and desolate widows, and helpless orphans, and broken-hearted mothers, and grief-stricken fathers, and disappointed friends still weep over the graves of buried hopes and fond ambitions.

But what heathen poets and philosophers, and all mankind have longed and vaguely hoped for—but have proved themselves utterly incapable of bringing about, with all their state-craft and priest-craft, and multiplied religious ceremonies and forms of godliness without the power—God, through his prophets, has clearly and definitely foretold, will come. And further, he has shown exactly, how it is to be brought about, and even the fulfillment of the prophecy is just around the corner. The Lord Jesus Christ, the messenger of Jehovah, who nearly nineteen centuries ago redeemed the world, giving his life as ransom-price for the life of the world; and who will shortly set up his Millennial reign, as the reward of the faithful, will give the world an example of how it will be brought about. He will not oppress the people and exalt himself, as human rulers generally do; but will "bless all the families of the earth" through a wise and righteous administration. Having "tasted death for every man," and thus secured the right to give everlasting life to all who shall prove themselves worthy of it, the object of his Millennial reign will be to so instruct, train and discipline men, as to enable them to become worthy of lasting life, on the original conditions—perfect obedience. This obedience, he will first rule with a rod of iron (Psa. 2: 9)—with power and force, causing in the overthrow of present imperfect, selfish, proud and unjust systems, "a time of trouble such as never was since there was a nation" (Dan 12: 1); and then he will "shut up knowledge; and the knowledge of the floods shall be hid as the waters cover the sea." (Hab. 2: 14.) He will restrain and humble the wicked and selfish, and bless and lift up the humble and those seeking righteousness (Zeph. 2: 3; Matt. 5: 5); finally making an end of sin and all its train of evil by destroying (finally and forever) all crying (power and force), and thus will full knowledge and appreciation, still love sin; and by bestowing upon all who shall then love righteousness "the gift of God," everlasting life. —Rom. 6: 23.

OBSTACLES TO FAITH IN CHRIST'S MILLENNIAL KINGDOM

There are several obstacles to a belief in the introduction of Christ's Millennial Kingdom, for which his servants have long prayed, as some still do. "Thy kingdom come, thy will be done on earth as it is done in heaven." People naturally wonder that God has not long since exerted his great power (his kingdom power and authority) to suppress sin, and to lift mankind out of its present state of ignorance, superstition, oppression, depravity, and death. But since six thousand years have passed without such an interposition, they reason that God's future dealings should be judged of by the past. And hence they think, we can fairly expect the development of a kind of life in which all things must continue as they now are and have been from the foundation of the world. —Psa. 3: 4.

But what reply can be made to this objection? We answer: It can be shown that the Scriptures teach that God not only foretold that such a period was to intervene between his present and his Millennial kingdom, but that he also foretold the long period intervening, in which evil has been permitted. And they show good and sufficient reasons for the six thousand years' delay. This, clearly seen, should remove every obstacle to faith in the promised Millennial kingdom. Yet, in examining the reasons for the delay of the reign of righteousness, let us not forget that it is only as measured by the shortness of present life that six thousand years seems very long. With God, "a thousand years are but as yesterday." —Psa. 90: 4.

WHY THE LONG DELAY

The long delay and its purposes are clearly marked in the Scriptures. Over four thousand years after the first promise of deliverance, the redemption was accomplished; and nearly two thousand more passed before the selection and development of the Gospel church to be the bride of Christ and joint-heir with him of the coming Millennial kingdom; while the long six thousand years were designed to give the race a necessary experience with the dread effects of sin, of which death is the penalty. While man was permitted to go on, to sin and evil, until a just and righteous government, which will lift up the poorest and meanest from the mire of ignorance and squalor, to comfort and happiness and a share of life's luxuries. They are looking forward to "a good time coming," (a golden age,) of which even heathen poets and philosophers have dreamed in glowing terms. And some, catching a strain from the divine inspiration, though unconscious of how it will be brought about, sing of a blessed millennium—"When man to man united, And every wrong thing righted, The whole world shall be lighted, As Eden was of old.

The selection of this company, as individuals, has been in process during the entire Millennial age, and is now going on, as a part of the full development of the Gospel church, a "little flock" of believers in and followers of Christ, sharers of his prospeth in the present time, and thus selected to share his Millennial work and glory—to reign with him as joint-heirs of the long promised Kingdom of God for the blessing of all the families of the earth. —Gen. 28: 14; Gal. 3: 16, 29.

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the constant theme of our Lord and his apostles was the coming Kingdom of God. The Jewish people, as a nation, had for centuries, indeed, been looking for a Messiah, that is, a King. But they expected a temporal Messiah, that is, a temporal King. They did not expect a spiritual Messiah, that is, a spiritual King. They expected him to come as the heir of David, that is, the heir of the royal house of David. They expected him to rule over the world; and they naturally expected that as he was to come out of their nation, they would be his soldiers, co-workers, and joint-heirs in that kingdom. They knew themselves to be the natural seed of the line of David; and they naturally expected that they would be joint-heirs in that kingdom. They knew this was the plan of God. They saw not, that spiritual children of God, of the faith and loyalty of Abraham, were meant by the promise.

But the real greatness of the promised kingdom and its work were not appreciated by Israel; they expected a kingdom similar to the kingdoms of the world; that Messiah, as a fleshy being of the seed of Abraham, would establish his kingdom at Jerusalem, and that his glory would be the earthly glory of purple and fine linen and gold and silver and precious stones; he would ascend to the right-hand of God in pride and ambition longed for the time when this promised kingdom should exalt himself above the Caesars, and that first he must die to purchase those whom he was to receive into his kingdom, and that flrst he must die to purchase those whom he was to receive into his kingdom; that he would establish his kingdom at Jerusalem, and that his glory would be the earthly glory of purple and fine linen and gold and silver and precious stones; and that first he must die to purchase those whom he was to receive into his kingdom.

But it was at this time, that the degenerated Christian system conceived the view commonly held since that, the Church was to establish Christ's Kingdom upon the earth, without waiting for the Young Nobleman's return, and that Christ would come after the Millennial reign of the Church had ended—to approve his work. This is styled the post-millennial view of the Lord's coming. This view introduced into the nominal church an aggressive political policy; and thenceforth the Church sought and obtained influence in religious matters, and finally to influence in the empire. In 534 A. D. the emperor of Rome, Justinian, recognized the Bishop of Rome as chief bishop, or Pope—the head of the religious affairs of the Roman empire, which former claim had never before been entertained.

This great success, though accomplished by cunning, trickery and scheming, was not such, when present misconceptions are cured by the increased knowledge of the King's character, plan and kingdom, its long-promised kingdom of God and its rule of righteousness, which triumph all overcomers were to share with Christ. The period of that reign, it was generally understood, would be a thousand years. (Rev. 20:2-4.)

Chamber's Encyclopedia says, "In the first Century of the Church, Millenarianism (the Greek equivalent of which, Chiliasm, is the Latin employed by the 'fathers') was a widespread belief. . . . The unanimity which early Christian teachers exhibit in regard to Millenarianism, proves how strongly it had hold.

By this time, be it remembered, the nominal church numbered millions who were Christians in name merely, and totally ignorant of the doctrines of Christ; for the clergy had gradually lowered their views and heathen superstitions. So fast did they come, that superstition, to their support. And when the imperial authority began to recognize the apostate church, and to concede its false claims, the unregenerate heathen millions rushed into her bosom, adding to her defilement their uncircumcised views and heathen superstitions. So fast did they come, that the original form for symbolizing consecration by immersion, which was as no longer practicable, and the multitudes were sprinkled.

But though nominal Christianity had now gained freedom from persecution, civil recognition, and finally religious jurisdiction as Papacy, her ambition, sustained by her post- apocalyptic power (2 Thes. 2:3), was to influence in the empire. In 534 A. D. the emperor of Rome, Justinian, recognized the Bishop of Rome as chief bishop, or Pope—the head of the religious affairs of the Roman empire, which former claim had never before been entertained.

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was so great and magnificent that all the nations of Europe were deceived; and as the Lord himself foretold, it had been possible, the very elect [faithful] would also have been deceived by it.

But the inevitable came: the prevalence and flattery of the people, the pride and power of the clergy, and especially of the higher dignitaries, gradually sunk the doctrines and practices so low as to excite the disgust and open the eyes of the honest and blinded souls connected with the system. It was nearly a century after the invention of printing, when many of these truths were discovered, the sale of indulgences by the authority of the pope for the purpose of raising money for the completion of St. Peter's Cathedral at Rome, and particularly by one John Tetzel, a Dominican, as charged and asked whether it was not true that general indignation was aroused; and under the bold leadership of Luther, Zwingli, Carlstadt, Melanchthon, and others, a Reformation movement set in, which, though beset by many hindrances, thank God, is not yet extinct. It is progressing steadily toward the utter repudiation of priestcraft and the various superstitions and errors of the dark ages, back to the old landmarks of primitive simplicity and purity which characterized the apostolic church, both in life and doctrines.

Luther, Knox, Melanchthon, Zwingli, Calvin and others of their time, though still befogged by the errors of Antichrist, which for many centuries held the world as under a memiscer power, made remarkable progress out of the darkness toward the full, clear light. When the circumstances were right, it could not be otherwise. That they were remarkable men, and that they not only took a courageous step, but a long one in the right direction. The trouble is that those who have followed these leaders, have not only lost the faith, but have deviated from the path of reform. So far from continuing the reform movement, each party or sect set itself against all light, truth, and reformation in advance of what its leader had seen and advocated. Hence reform almost ceased with the reformers of the sixteenth century. Where once there was a system of reform. But slowly, after three centuries, thinking people will admit that in the light of God's Word, we must deny that kings and emperors, or queen, or emperor, or pope, or any other mortal, is God, at the hands of the apostate church. —2 Cor. 11:14, 15.

Yet more than mere reform; and behold how giant evils are licensed to enslave and oppress mankind; and say not that these are Immanuel's kingdom; to assure each host that its cause is the true basis of authority over the people; and those who espoused Luther's side, of course looked to him who claimed to represent the true reformed Church, to pronounce in their favor — as the choice of the true church, and hence the divine choice. Having taken the stand he did, escape from the dilemma was impossible; and there was considerable truth in Luther's joke, when, later on, he called himself "THE GERMAN POPE."

Thus it came that Protestantism continued the very error which lay at the foundation of the great apostasy — the very error it started out to remedy. Instead of advocating freedom-government, it continually went back to the side of these fake kingdoms of God whose rulers were glad to have assistance in holding the control which Antichrist had given them over the people. They desired to hold forever, for themselves and their families, the fat positions and power that had been attained. Hence, the venerated Christendom of the world, and the people, are wedded to some religious system, which they support, and of which the hands of whose officers, with religious pomp and ceremony, titles and offices are entered upon. No matter how villainous, or inhuman and insane, or opposed to both the letter and spirit of God's Word, these announce their authority to perpetuate wrongs under the hypocritical mask (authorized first by Papacy, and since conceded by all Protestant sects) — king, or queen, or emperor, "by the grace of God." Thus we find today, many so-called Christian kingdoms in the world, as well as many churches, though our Lord only established one church, which in due time was to be completed and glorified to constitute the one kingdom of God promised. In the light of God's Word, we must deny that kings and emperors now reign in the name of God. Therefore, the venerated Christendom of the world's history were there ever, as today, armies trained, ready at a moment's call to rush to battle, armed with weapons of carnage, a hundred fold more dreadful and equal to a hundred millions in former times.

How much of the spirit of Christ do they manifest? Hear louder and louder down the centuries the clash of arms, the thunder of artillery, the tread of mighty armies, and the groans of the dying, in the strife of these so-called kingdoms of God to annihilate each other; and remember that at no period of the world's history were there ever, as today, armies numbering eleven millions of men, thoroughly equipped and trained, ready at a moment's call to rush to battle, armed with weapons of carnage, a hundred fold more dreadful and equal to a hundred millions in former times.

Remember too, that these eleven millions must soon be called into action, if for no other reason than that the great expense of their maintenance is rapidly bankrupting these kingdoms of God. And yet the doctrine of Christendom is the toxicin of war which shall sound, the various puppets will support the various thrones with words of burning eloquence and prayers to God for help, each to consume the other. And with the thunder of artillery the doctrine of Christendom shall sound — the doctrine of God's (1) kingdom; to assure each host that its cause is just, and that if they fall it is in support of the Lord's anointed representatives.

Mark the oppression, and injustice, and tyranny, and misrule; and behold how giant evils are licensed to enslave and oppress mankind; and say not that these are Immanuel's...
**January and February, 1889**  
**Zion's Watch Tower**

**THE CHRIST LIFE**

The expression has been made to me by a returned mission- 
ary, that in China and Japan they are getting to find the 
difficulty and glory of one who has lived a Christian life a 
time they were deceived by the name Christian. Every sailor 
and foreign resident in these parts called himself a Christian, 
as distinguished from heathens. And so as the natives found 
many of these men so outriving heathen corruption, they 
became disgusted. They said if these drinking, blasphemy-
sailors and grasping merchants are Christians, we do not 
want Christianity. He told me that they were calling true 
Christians "Jesus' people," and all the others were merely 
Christian. They meant that there were Christ's friends, as 
had his resemblance in person and character. This is the 
distinction I would bring before you—nominal Christianity 
and the Christ-life. There is all the difference between 
that there is between a system of truth and a living person; 
all the rest that constitute worth. If you have lived the life, 
what do you value most? Not your houses and lands, our commerce and wealth, nor our 
earthly advantages. You would give everything on earth for 
one frail little life that others would not give a 

The first thought that comes up in connection with Christ 
is the thought of personality. The things we value in history 
are not the records of events, the geographical and historical 
information; but what they reveal of the men and women 
who have lived their lives in connection with the Christ-life. 
These have given us the thought of Christ's life, His 
lofty mountains and beautiful plains, its magnificent 
scenery and Eden-like climate; for many of the fairest scenes 
of earth may claim all this, and yet they are waste and 
desolate for want of men. That which makes a country great 
is its glorious men and women, far more than things or events, 
resources or incomparable advantages. That is what we 
cherish in our annals,—not our art, poetry, traditions and 
memories, but our heroes. And, if we come down to the 
thought of personality, then, in the dearest and most precious thing 
in God. I am so glad He is revealed to us as a person and 

**COMING FROM EAST AND WEST**

"Many shall come from the east and west, and shall sit down with 
Abraham, Isaac, and Jacob, in the kingdom of heaven. But 
the children of the kingdom shall be cast 
and gnashing of teeth."—Matt. 8: 11, 12.

Israelites were the "children of the kingdom," the natural 
seed of Abraham, to whom God had promised that Millennial 
kingdom whose power in all the earth shall, under divine 
arrangements, be instrumental in every way of peace, 
truth, and restraining evil, so that all the families of 
the earth shall be blessed. In the words above quoted, our 
Lord foretold the change of dispensation by which the natural 
seed of Abraham were cast into outer darkness as outcasts 
from God's favor, and from the special light of prophecy which 
for eighteen hundred years had enlightened them and given 
them "much advantage every way" above the world in general. 

Those from the east and west who come and sit down with 
Abraham and the faithful of the past age, are those who 
came from among the Gentiles, called to be the bride and joint-heir 
with God, as sharers in the joys of the Lord, and in the promised work 
of blessing all nations. Abraham, Isaac and Jacob, and the 
faithful prophets, will share in that blessed employment as 
well as Christ Jesus and his bride,—"his body." But there are 
last which shall be first, and first which shall be last. Those 
first called will receive all that was promised them, and more 
doubtless than they ever appreciated or expected, when 
they obtain the earthly phase, or human department, of the 
Millennial Kingdom. But the Lord, the heir of all things, and 
Lord of glory, will enter upon his kingdom of the natural 
Israelites, without us should not be made perfect."—Heb. 11:40.
not a doctrine—a living being that we can touch somehow with the susceptibility of our spirit, that we can take in the arms of trust and love, that we can know in the depths of our consciousness, a good, and glorious, and divine reality, even more than any other individual. The other day in Minneapolis, a dear friend just recovering from the terrible snare of Christian Science, who had been under its power until her heart and spirit had been almost drawn away from Christ. "How strange," she said, "that I never thought; they taught me that Christ was a principle. I have been trying to love a principle. I might as well try to love a grapevine on my wall as to love a principle." And with gladness and joy she added, "O, it is a person, he is my blessed Saviour." Read the story of his life, and back of the events shines out most vividly the man Himself; alone the character so beautiful, so gentle and lovely, the living One, whom our consciousness can grasp and gather out of the story. Even infidelity has been compelled to say that the most remarkable thing in the Bible is the Christ,—the hardest to explain away.—Selected.

POLITIES OF THE SAINTS

A Brother who has been growing in the truth for about a year encloses to us a copy of a letter sent by him to a friend, on the subject of politics. As it may interest others we publish it below:

DEAR FRIEND:—Being desirous that you understand my position regarding politics, and my reasons for it, I have decided to write you at some length in the premises.

I believe that Jesus is the Son of the Living God, that after his death He was raised up a Divine being, and that now "All power in heaven and on earth" has been given him. I further believe that all "who name the name of Christ" are invited to the high calling of following his footsteps on earth, and then being raised to the same name he now has, and joining him in the establishment of a coming kingdom, "with in due time, according to his own time" (Dan. 7:22). The coming of this Kingdom on earth is delayed for the purpose of selecting the "bride, the Lamb's wife," which will be the "Body" and he the "Head," in the holy temple which is being prepared for the habitation of God. (Eph. 2:21-22.) I do not believe that this kingdom has yet been established on earth. Its foundations are to be in "justice and righteousness," and "They shall not hurt nor destroy in all my holy mountain [government]; for the earth shall be full of the knowledge of the Lord as the waters cover the sea." Isa. 11:9. This is the "election of his own dear Son," and not the "world" (Rom. 9:6). The United States' government is undoubtedly the best on earth now, its machinery is generally used—in results—for the benefit of the comparatively few, and actual justice or equality is very scarcely attained. (Eph. 2:2.) This is but a new demonstration of what every other human government has proved, and of what must continue to be until he, whose right it is, shall come and take the government to himself.—Ezek. 21:27; Rev. 11:17.

Our Father has given repeated promises that this Kingdom shall be established on earth, and the Lord has joined in the assurance. God alone is capable of setting it up, and bringing humanity from its present blind, depraved condition, up to the standard where they can maintain it. It is specifically stated that this Kingdom will come "down from heaven." Isa. 11:20. "It is the Lord's Kingdom; it shall be established on earth. Its foundations are to be in "justice and righteousness," and "They shall not hurt nor destroy in all my holy mountain [government]; for the earth shall be full of the knowledge of the Lord as the waters cover the sea." Isa. 11:9. This is the "election of his own dear Son," and not the "world" (Rom. 9:6). The United States' government is undoubtedly the best on earth now, its machinery is generally used—in results—for the benefit of the comparatively few, and actual justice or equality is very scarcely attained. (Eph. 2:2.) This is but a new demonstration of what every other human government has proved, and of what must continue to be until he, whose right it is, shall come and take the government to himself.—Ezek. 21:27; Rev. 11:17.

Very truly your friend, W. E. P.

AS BECOMETH WOMEN PROFESSING GODLINESS—No. 3

CHRISTIAN WOMEN AS MOTHERS

Since a large proportion of those called to be saints are already charged with the care of families; and since God does in many cases relieve them from those cares and responsibilities, it behooves such to carefully study how they may best fulfill them according to the divine directions.

In searching the Scriptures we do not find full and complete directions as to methods and plans for the training of children, but we do find principles laid down which we are expected to study and work out with care, and which are assured will in due time develop the desired results. Solomon said, "Train up a child in the way he should go, and when he is old he will not depart from it." (Prov. 22:6.) Parents are exhorted not to provoke their children to anger, but to rebuke and punish when necessary, and to train them up in the nurture and admonition of the Lord, etc. And then we have the example of our heavenly Father set forth for our
study and imitation. A little reflection upon these simple rules, together with a close observation of God's methods of training and discipline, will supply all the needed instruction on the subject.

In the first place, if we would govern others properly, we must, God-like, govern ourselves: We must be just, benevo­ lent, thoughtful, and reverent in all our dispositions and actions. It is important to note that our *most effective* lessons are given by personal example. If you teach only by word, you are constantly condemning yourself and pointing out your weaknesses, and the ready perception of childhood will quickly draw the inference that you speak of what is false, because you are not living it. Thus, your teaching will be in vain, unless you do so. Here, then, is the first rule for Christian parents—So far as possible, do what you would have your children do: Never for a moment forget that you are setting an example for your children, and that their conduct is being studied and copied. If you are peevish, fretful, and complaining, disliking to do this duty, and desiring that, wishing the lines had fallen to you in pleasanter places than one's own, the little ones around your feet will quickly discern and catch your happy, thoughtful, energetic and helpful spirit; and thus half the victory in the matter of home training will be accomplished.

Dear mothers, never let the little ones hear you say, "I dislike to wash dishes," or "I dislike to cook," or that you dislike to perform any other duty that devolves upon you now; and you will see how far from the truth is this idea of unreality. Rather say, "My dear children, if you will think again, you will see that you are very unthankful when God has so generously filled your plates, to be too indolent to wash them, that he may fill them again." Perhaps if we continue such ingratitude he may some time refuse to fill them, to bring us to our senses and show us how mean we have been. Never give them the idea, by word or look of yours, that the line of duty. Then you will be preparing them for their sense of duty in the matter of home service and submission. never give them the idea, by word or look of yours, that the line of duty. Then you will be preparing them for their sense of duty in the matter of home service and submission.

If, on the other hand, you are cheerful and happy, regarding the duties of life as your greatest pleasure, yes, even what many are pleased to style the menial offices of home service; if you are thankful for such things as you have in them, and grateful in your heart and in your words to God for the care and lightening of the burdens of your less favored neighbors, the little ones around your feet will quickly discern and catch your happy, thoughtful, energetic and helpful spirit; and thus half the victory in the matter of home training will be accomplished.

There is no question but that there is no real baby, to watch for the opportunities to instruct and impress him, and to let none of them slip. You will need to watch the little things in his deportment, to express your affectionate approval of his good points (when expedient, but judiciously, lest he be a vainglorious braggart), and the faults, be they ever so small, and at best only temporary. How can this be done? Well, it cannot be done in a day; and listless, helpless children cannot do it at all. This is one of the fine points that will require your close observation of the little one in your household, and his or her disposition and conduct, and to develop and grow, and to do and be what is necessary; and this a hard lesson for a child, to watch for the opportunities to instruct and impress him, and to let none of them slip. 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sunshine not only into your own home, but into all the houses you enter.

Be generous, no matter how poor you are, and teach and talk of generosity and show by word and action, how it needs to be balanced by frugality, and what extremes both run to, when not rightly balanced.

Let your children have access to good books and encourage them to read for information, and to report what they read. Endeavor to give them broad ideas; do not let them think that the little home circle and their immediate friends and relatives are the largest and most important part of the world. Show them that the human race is one great family, children of one father and mother, and that as brothers and sisters they should love one another; that the dead as well as the living were part of this one family, and that history shows how the family has strayed from the path of righteousness and how poor you are, and teach and bring upon them; and their little joys and blessings to him in thankfulness when the Lord has been pleased to meet their request, knowing that all things are working together for good to those who love God, and to those who are the called of God.

The POWER OF THE TRUTH

The Lord seems to lay hold by his truth upon a variety of characters, in his call to joint-heirship. The following letters all showing excellent spirit, represent some of these. They serve to show that the power of the truth extends to all clean and unclean alike; that God's will is willing to bless and use all who accept of his righteousness and desire to render him service.

The first is from an ex-convict, recently released from the House of Correction in Detroit, where he served a long term for violation of the liquor laws. He had been a slave and was purchased for him there, but it made him free from his old master Sin. Since his release he has started into what he says shall be a decided religious training. If the little ones are taught from infancy to know and love God as the wise and loving provider of every blessing they enjoy, as the rewarder of righteousness and the punisher of evil doers (not always now, but in his own due time); if they are early taught to bring their little troubles to him for sympathy and help, and their little joys and blessings to him in thankfulness and praise; and if they are taught the plan and purposes of God they are in the right path; and if the instruction thus received in the plastic period of childhood will never be effaced. "Train up a child in the way he should go and when he is old he will not depart from it. He may stray from it for a little while, but the chastening hand of God (for God will not forsake them, but will watch over them for your sake), a mother's prayers and counsel and love will be freshly recalled and heed,—perhaps long after she has been laid to rest.

Since such usefulness and watchfulness and constant attention to the physical, mental and moral wants of children demand almost all of a mother's time and strength, and sometimes more than she has to give, but little can be expected of her beyond the family circle in the early years of her life. Her faithfulness here, therefore, will show the measure of her desire and willingness to be faithful in the greater work; and verily, she shall not lose her reward, either in the Master's approval, or in the love and respect and reverence of her family. Even if for a time wayward and thoughtless as some children seem to be naturally, they also will by and by rise up and call her blessed.

The work of Christian parents for their children now should be regarded as part of the great restitution work of the new-coming restitution age. And if the children of the saints are carefully trained and instructed in the plan of God, and the great work he is about to accomplish in the great time of trouble and after it, doubtless God will be pleased to make special use of them. And he has promised to give such of them as love and serve him the power to point men to the real and only remedy for all their woes.

Work, dear Christian mothers, with this end in view, and God will in due time show that your labor has not been in vain, in the Lord. Humble and obscure though you may be, and in your own right you may not have a very large share in anything, yet your diligence and faithfulness have had a direct and special bearing on the outcome of the children of the kingdom. God has a work for you to do, and he will be pleased to work through you. And when you shall be patient and kind and true, you shall be joyfully received by your children, who have been bred in the fear of God and his righteousness, and bearing a precious message whose value is beyond rubies. And although I may not be skilled in telling this glad message, I hope that its affect in me may be clearly manifested, as someone has written:-

"Gladly in the dust I would lay me,
That the world my Saviour might see."

Hoping to see you soon. Yours in the faith,

New Haven, Conn.

MY DEAR BROTHER RUSSELL, BELOVED IN THE LORD:—

While in Boston I was told of a sister at Winchester, about seven miles from Boston, and I went to see her. Some eleven years ago she was a lawless Roman Catholic ranseller there. Her conversion (a most remarkable one) occurred in the prison, where she was confined for repeated violation of the liquor laws. When she was released from prison, she had neither of her liquors and renounced the Roman Catholic religion. As she lived in the midst of an Irish Catholic community, her persecutions were terrible. Her children were hooted, pelted with stones, and abused in every conceivable manner. They were also cursed and slandered before her face and behind her back. They even sooped the stairs of her dwelling to cause her to fall and maim or kill herself. The priest visited her, and when he found that she was firm in her determination to forsake the devil, he cursed her and persuad her husband to abandon her and declared that she should never have a Catholic dollar, and said they would drive her from her home. They broke the window panes in her house, and were soon to keep them stuffed with rags, etc., being too poor to afford to replace the glass. She united with the Baptist church and was most zealous in her missionary efforts to bring others into that communion." She soon ceased to have her hunger satisfied with the husks of the less popish branch of Babylon and
I waited until the regular business was transacted, before I arose to speak, and in the meantime they bollotted for delegates to the association. No special nominations, each member voting for whom he chose; and when the ballot was announced, I was one of the chosen. At this point I remarked that they would probably want to rescind their action after what I had said. I then explained to them as best I could parts of my belief, and ended by telling them, I could not be consistent in believing and teaching as I do, and still retain my membership in the Baptist Church; in other words, I could not be two things at once without hypocrisy. Therefore, I asked the privilege of withdrawing my name from the church roll. I told them that my action was prompted by a sense of duty, and not that I held aught against any of them; for, said I, you have all been kind to me, and my rejection of certain things has been the more pleasant. I believe that many of you are Christians, but blinded; and in one sense of the word, it is no easy matter for me to sever my connection with you, for I leave among you my dear old pastime, my mother and father, sister and many of my dearest friends. But brethren! Jesus said, "He who is not willing to leave all these for my sake is not worthy of me." Then I sat down. Quite a number were in tears, including our pastor; and after the question was discussed, and regrets expressed on my strange action, it was decided to exclude me for heresy. But before the question was put, a good old brother arose and suggested that I be given a letter, not of dismissal, but a letter showing that I was not excluded on account of any misconduct, but simply on account of refusing to believe and teach Baptist doctrine. But the suggestion was not acted on, and the vote for exclusion was unanimous. In regard to the letter suggested by the brother, I will here state, I did not expect and do not want anything of the kind. I then handed to the Assistant Superintendent of S. S. my written resignation as Supt. of Pierce City Baptist Sabbath School, and in a few days I expect to hand in my resignation as Treasurer of the Baptist College at this place. And so I am alone in the "flesh," but not in "the spirit." And I believe he will continue to walk with me, if I hold fast to the faith first delivered to the saints. Pray for me.

I have about 30 AWARDS loaned out. One Baptist sister, to whom I loaned one, said to me since my exclusion, I believe the doctrine taught in that book you loaned me, and in a short time I expect to do as you have done, withdraw from the Baptist Church. Her name is on the enclosed list of subscribers to the Tower.

May God bless you and us all in the work, is my prayer.

J. W. B.

YOUR SUBSCRIPTION FOR THIS YEAR

Look up your memorandum; see whether your subscription is expired. Did you renew it for the present year?

It is past our usual time for revising our list and striking off the names of all who have not renewed their subscription for the present year. We must do so now. None need expect the next issue, except those who have renewed in one of the three following ways:

1st. By paying the amount due in advance; or
2nd. By sending a card or letter, saying—"Please renew my subscription for the Tower for the present year. I cannot conveniently send the money of which I have been a member for almost twenty years, on the charge of heresy.

But they did not exclude me until I asked the privilege of withdrawing. It came up in this way. This was regular church meeting day (business meeting). I was present as usual, but this time with my mind made up to explain to them my change of views on several so-called-orthodox points.

OUR SPECIAL ISSUE

360 PAGES MAGAZINE FORM TO

So many appeals have come to hand, from those who feel that they cannot afford to purchase MILLENNIAL DAWN Vol. II. In cloth binding, desiring that the "The Time is at Hand" be sent to the poor, I have already printed an additional 1,000, of all, that we have concluded to issue it as we did Vol. I, "The Plan of the Ages;" viz., as a special issue of the Watch Tower.

It is proposed, therefore, that it shall represent the April and May desire that my subscription shall be paid for out of the Trust fund, as one of the Lord's poor.

This arrangement complies with both the letter and spirit of the Postal Law, yet provides amply for all the truth-hungry; for none are so poor as to be unable to purchase a postal card. And all such orders, without money, are as promptly and carefully attended to, as those which contain money. If you need to avail yourself of this arrangement for the Lord's poor, do not let a false pride hinder you. Consider that it is the Lord and not of us, though through us, that the favor comes. It is not in the written word, but in the spirit of him who loaned me and his to take pleasure in distributing the truth to you, regardless of your ability to share in the cost of the service. Be free then, to accept of our offer. We well know that all of the promise in the "scripture" is that Jesus of Nazareth is with us to receive from it—hence we urge you thus to partake of the bounties of our Master's table, if you have a relish for the food there supplied.

Paid Up Subscribers Only

and May issues, Nos. 6 and 7, of Tower Vol. X. We expect to mail it about April 15th next to all whose subscriptions on our books shall stand renewed for 1889, as above explained, on this day and for the month of April.

All those subscriptions for the Tower come in after May 1st, '89, will be expected to pay 25 cents for this special issue, or 75 cents for this year from Jan'y forward. This special issue will of course be a great expense to us.
ANNIVERSARY OF OUR LORD'S DEATH

For the sake of new readers we mention that it is our custom to commemorate our Lord's death once a year, upon the recurrence of its anniversary.

To all who truly realize that the "wages of sin is death"—and that the ransom given for all, by our dear Redeemer, was his life,—his death, his cross, must always be the central point of interest from which all our hopes of future life and blessing emanate. All such will esteem it a privilege to commemorate the dying love, the redeeming love, the enduring love, the powerful love manifested at Calvary; the love that laid down its life for his friends. But the love of God is specially commendable, as beyond all other loves in that it was while we were yet sinners and enemies, that Christ died for us, the just for the unjust. And such will surely want some extra copies for their willing followers with their commemoration which he approved, that he referred to continually, and this would be less convenient in our usual shape. In fact, all who can afford it, should have both "The Plan of the Ages" and "The Time at Hand" in cloth binding, for preservation and frequent reference. And such will surely want some extra copies for their friends, if they appreciate the various subjects therein treated.

Do not hasten through, in reading The Time at Hand. The subjects will require at least two readings to get their force and beauty. And you will probably find, as so many have written of Dawn Vol. I., that the second or third reading will be the most enjoyable and paralysing. So that, by that time, you have a perfect remembrance of the crucifixion and resurrection. But as for the Lord's death, upon its anniversary, the very commemoration which he approved, that has been lost sight of for so nearly sixteen hundred years. It was dropped from policy, for two reasons: First, because of the animosity engendered between professed Christians and Jews: to cut the cordon which would link the new religion with the old, for fear of the influence of other Jewish rites and customs over Christians; and secondly, because when the Passover was observed, the very observance of the Passover ceremony was itself the act of recognizing its typical significance. Then, the two months which that special issue will supply, April and May, can be abundantly and profitably occupied by the study of its topics—a subject of deep interest to all who have caught a glimpse of the Plan of the Ages, and seen that its subject-matter is to center all our good hopes. None such can be indifferent to whatever testimony our Heavenly Father may have supplied us with, in the Scripture, touching the time for the beginning of the Restoration work of blessing.

* Those who commemorate Good Friday, Easter Sunday, etc., also reckon by lunar time, but not exactly, for they take for their anniversary the Friday and Sunday nearest to the exact lunar date.
ZION'S WATCH TOWER

March, 1889

ENTERTAINMENT

For some years past a few of the friends at Allegheny have attempted to entertain all the visitors at these anniversary meetings, but as our gatherings increase each year, and will probably be much larger this year, this will be no longer possible.

It is proposed this year to divide this honor of serving the Lord's body, so as to give a larger number a share in the privilege, by dividing the visitors. One of the marks of female husbandship in the early church was, "If she have washed and perfumed herself, and if she have washed the feet of the disciples, she shall be forgiven for her sins" (John 12:3). The necessity of that time, became a synonym of service and kindly hospitality. To illustrate this same principle of service and humility, our Lord used this same custom on the Lord's Supper, was pure wine (but not simple grape juice, which with the blood would be a real wine, we believe that because of our climate, the Lord would either use raisin juice or grape juice, though it were real wine). Therefore while not claiming that the water symbol, we see that as it would not be wrong for us to use unleavened bread, so it would not be a wrong, nor a neglect of the ordinance, for us to use something that will not tempt any, as a substitute for the wine; especially as this principle is strongly inculcated by the apostle, who says, "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak." "If meat make my brother to offend, I will eat no flesh while I be in the world. And if I offend my brother, or cause him to fall into reproach or contempt or dishonor, I would rather that both my肢体 would perish, than that one of these least ones should perish." (1 Tim. 5:10.) Feet-washing being a privilege, we see that as it would not be wrong for us to use unleavened bread, so it would not be a wrong, nor a neglect of the ordinance, for us to use something that will not tempt any, as a substitute for the wine; especially as this principle is strongly inculcated by the apostle, who says, "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak." "If meat make my brother to offend, I will eat no flesh while I be in the world. And if I offend my brother, or cause him to fall into reproach or contempt or dishonor, I would rather that both my \[1101\]
"Why don't you enter in? To the work that calls for you, Into the promises grand and true, Into the inheritance that waits: Why stand and weep without the gates, O sorrowing one?"

"You say you cannot see Why, if He loves, He grieves you so, Why thru' this path He made you go; O if He loves, He grieves you so! He'll show you in His own sweet way, Dear suffering one.

"If but you will enter in, I am so sure, some blissful day, And then, you'll joy to hear Him say, Why you have suffered and wept so sore, And you will see your sorrow was the door To let you in."

"He lets us in,—O Alchemist divine, O wondrous sight! Our counted tears all changed to jewels bright, While we hold fast our love for God, and thus profet their loyalty to the divine will by most severe and humbling tests, will be worthy. They must manifest their disposition toward God by obedience even unto death; strengthened while walking down into the very depths of humiliation, by faith in the promise of God, to exact payment in full. We must close our eyes and ears to the world, let them think and talk of us as they will, only giving no real occasion, by any actions which our enlightened conscience cannot approve. We must be willing to do good, to forward the truth and to suffer for it, and to continue on in the course directed by God, regardless of the losses and sufferings it will cost; through all waiting patiently, until in his own good time, God shall make our righteousness to shine forth as the noon-day, and silence all our opposers.—Psa. 37:8.

Not forgetting that there is but one such body let us look about us and consider if this is it. The great Roman Catholic Church—or the Episcopal, or the Lutheran, or the Baptist, or the Methodist, or the Congregational, or any of the numerous other religious "bodies" or organizations known by distinctive names? Are any of these organizations despised, rejected and counted "vile" by the world? No, not one of them. From the least to the greatest they are all respected, and thought and spoken well of; but the measure of their respect and esteem among men, is always in proportion to their numbers and wealth. Some of the smaller organizations, comparing their influence and larger and more influential, might say they are lightly esteemed and less favored by the world, but this does not answer the description of the true church. God's Word points out the true church, not by naming the organization, but by naming certain features by which it can be recognized.

First of all, he would have us bear in mind that there is but one true church (Col. 1:24; Heb. 12:23), and that other organizations called churches are not so recognized by him. Secondly, that this one church which God recognizes, is only a "little flock." (Luke 12:32) So we need not be on the lookout for the largest organization as the true church of Christ. Thirdly, we are informed, that this "little flock" does not contain many of the rich and learned, according to the wisdom of this world. (1 Cor. 1:28.) It may contain some of the rich and learned, but not many. The rich and learned generally esteem the honors of this world (which their riches and learning secure), too highly to associate themselves with the humble and despised. It is shown that when the church does not contain many of this class, it is composed almost entirely of the poor of this world. (James 2:5.) And though they are not generally learned, neither are they ignorant; for they are close students of God's Word. And learning the word of God enables them to receive therefrom, gives them an education to which the wisdom of this world can never attain.

Fifthly, all the members of this little church are to be known by the spirit they manifest, which is the spirit of Christ; for "If any man have not the spirit of Christ, he is none of his." (Rom. 8:9.) He is not recognized of God as a member of the church, however much he may profess to be. But here there is some danger of being mistaken, unless we observe very closely what the spirit

OUR BODY, NOW AND HEREAFTER

"For our conversation [i.e., community—the government or we look for the Saviour, the Lord Jesus Christ, who shall be unto his glorious body, according to the working whereby he is a person in which we are sharers] is in heaven, whence also change our vile ([ignoble] body) that it may be fashioned like able even to subdue all things unto himself."—Phil. 3:20, 21.

But before this glorious exaltation, must come the deep humiliation of every member; and if we have no part in the humiliation, we have no share in the glory; for only the meek, who are willing to be humble, and to make their agreements to the divine will by most severe and humbling tests, will be worthy. They must manifest their disposition toward God by obedience even unto death; strengthened while walking down into the very depths of humiliation, by faith in the promise of God, to exact payment in full. We must close our eyes and ears to the world, let them think and talk of us as they will, only giving no real occasion, by any actions which our enlightened conscience cannot approve. We must be willing to do good, to forward the truth and to suffer for it, and to continue on in the course directed by God, regardless of the losses and sufferings it will cost; through all waiting patiently, until in his own good time, God shall make our righteousness to shine forth as the noon-day, and silence all our opposers.—Psa. 37:8.

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of Christ is; for the world and nominal Christians have, and very positively assert, their idea of the spirit of Christ, and bitterly oppose those who truly manifest his spirit. Their idea of the spirit of Christ, is simply that of a tranquil, peaceful disposition, which manifests itself always and only in kindliness. The words he used to manifest such a disposition which can never be roused to indignation, and to words and actions manifesting it. Study carefully the spirit manifested by our Lord, and you will find that while he was courteous and kind, he expressed his right against hypocritical evil-doers, who pretended to be faithful servants of God, and exemplary keepers of the law. He never avoided declaring the truth, even though it placed him in direct opposition to all the religious teachers of his time. He was the express image of him that created him. He was the course which he pursued, that to those who had the same idea now so prevalent—that his words and actions should always be for peace—he said, "Think not that I am to come to send peace on earth: I come not to send peace, but a sword; for I am to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law: and a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me." (Matt. 10:34-37.)

Mark also, that the spirit of our Lord was one of meekness and submission, and that he was submissive to the will of his Father. "Take my yoke upon you, and learn of me; for I am meek and lowly in heart." In him, truth, humility and love found an exponent, who at the same time was bold as a lion in his true defense. The world will not find the spirit of the Master exactly duplicated in the members of the true church, that we will at least find in every member a measure of that spirit, and an effort and progress toward a fuller development of it, some being much more advanced than others.

We are told, that the true church is to be found walking in a very narrow way which few find, and in which fewer yet care to walk. It is the way of sacrifice, of suffering for righteousness' sake, and of humiliation even unto death. This class with such experiences as we have described, would be esteemed by the world an unenviable lot, as well as a very ignoble one; but in this they are mistaken also, for not only is it very honorable and destined to exceed glory and honor in God's due time, but it is also a very happy, joyful body. Those of its members who sacrifice, suffer and endure most in the cause they serve—"the Lord and his cause and in the interests of his kingdom, rejoicing even unto death;" the kingdom of heaven [represented by the church] suffereth violence, and it shall continue to suffer violence to some extent until it is set up in glory and power.

The "body" of Christ in its present condition of humiliation, is nationally and individually suffering, "suffering conflict through the imputed righteousness of Christ; for we have the heavenly treasure—our new, transformed mind—in earthen vessels, full of imperfections inherited through the fall. These we strive continually to overcome; yet we shall never be fully able to eradicate them all. Our weaknesses of mind and body and bias of disposition, must be fought down, and kept under, every inch of the way. Inherited, and formerly cultivated, sinful dispositions, such as pride, love of display and praise of men, love of ease, selfishness, indolence, and every right to expect only such rights and privileges as are accorded to aliens and foreigners, yet they know that even such rights and privileges must be "lost" if they are to "keep the kingdom of heaven," and that what he hath promised he also will perform. Hence during the weakness of the flesh has stumbled, remember it was through his weakness, and be patient and helpful, unless he manifests no disposition to regret it or to reform, in which case he needs counsel and reproof; for unless he reform he will be considered by the Lord as unworthy and will be cut off from the body.

In the preceding verses, Paul speaks of some in his day, who after identifying themselves with the church, became the enemies of the cross of Christ by walking after the flesh and minding earthly things, and shows that the end of such a course is destruction. Of course, it is his object to show that they might not assimilate with, or recognize them, or be deceived by them into the idea that we can mind the earthly things, giving our effort and time and attention and interest to them, and still be in the flock which God recognizes as his church, the body of Christ.

Our citizenship is in heaven and all our interests are there, while here we are mere strangers and pilgrims, living only for that which is beyond.
Now we wish to talk a little to those sisters in Christ who have some talents shone in great harvest work. We have nothing to say at present to those Christian women who find both the center and circumference of their desires and efforts to do good, within the comparatively narrow sphere of the home to their near and dear ones. Here your privilige, and that solemnly, and not the glory of God chiefly, is the mainspring of their efforts whether they yet realize the fact or not.

Let us not be too quick to conclude that we have no talents. All the true find ones have at least one, though the majority have more. Remember that health, money, time, influence, mental activity, education, and every advantage we possess, is a talent, to be used or abused. And while we should not think of ourselves more highly than we ought to think, neither we should think of ourselves soberly, and take as nearly as possible a correct estimate, in order that we may make the best possible use of our powers.

We have herefoshown the principles which should govern Christian women in all their work—that modesty of demeanor, dress, etc., should always be observed, and that everything approaching a boastful, heady, high-minded spirit should be studiously avoided. Bearing this in mind, let us inquire then—In what way can we do harvest work to the best advantage?

On this point several suggestions might be made. They will not fit every case and some of them may be impracticable in many cases, but we can make use of any or all of them as we find ability and opportunity. We should not forget the fact that we have, in truth, a sphere that is closest to the heart, and here is woman's opportunity. The truth may be presented ever so clearly and eloquently in a public discourse, and the majority of its hearers will soon forget it in the multitude of other cares. But a woman whose heart is filled with the truth and spirit of the truth, can drop in for a neighborly call and brush away the rubbish of care, water the seed with a little Christian sympathy, warm it with the happy sunshine of her living faith, and loosen the soil about it by tenderly, winningly, helpful, loving words, in lighten the cares of life, and so much it has done for herself in this way.

A woman's natural and quick perception, too, generally shows her how far to go, and when to stop. Cultivate this faculty; it is a natural talent to be used for the Master's glory.

Then, is any one sick in your neighborhood? You are generally welcome with your helpful hand, your cheerful smile, and words of comfort, both to the sick and to the anxious friends who watch over them. Let your words be seasonable, well chosen, and in the way of the truth and spirit of the truth. Your kindness will be helpful to them, while your kindly offices give them confidence in your Christian spirit of love and self-sacrifice, and prepare the soil for the reception of the truth. Sometimes you will find it expedient to thus prepare the soil by more or less indirect means, to show your countenance before you drop any of the seeds into it. In this wise and harmless, as the Master directs, but not too slow and over cautious else you will fail of your important work.

Then remember, "the poor you have always with you;" and generally they are the class most ready to receive the truth. Some of them may receive it by no means genial to your tastes. And when you were of the world you may have shunned them, and thus incurred their displeasure. Ah, what a mission you have here! and what a test too of your principles on this point, is to see how you treat them when you have the truth and spirit of the truth, in your heart and your lips. Let your words be seasoned with the happy sunshine of your living faith, and loosen the soil about it by tenderly, winning words, where you are the great work.

If worldy ambitions for your children as well as for your- self, have been sacrificed—as they must be with the faithful, consecrated one—if your chief desire for them is to have them faithful, humble and competent servants of God, you have here a grand opportunity to prove your faithfulness—or vice versa; and it will affect all your plans for them. As a servant of God you will find it expedient to thus prepare the soil by more or less indirect ways, but you will soon have them as active co-workers with you and with God in the great work.

Another quiet unobtrusive way of working would be to visit the various churches, particularly their prayer and con-ference meetings and the Methodist class meetings, dropping a seasonable word where you can, and observing those who appear to be most earnest and devoted to the Lord, in order that you may acquaint yourself with them, or hand or mail them something to read, or visit them themselves.

Let us again, there are both friends and strangers near and far, who may be reached both by personal letters and printed matter. Here lies a wonderful fruitful field of labor—practically unlimited. Mark, too, your privilege of spreading the truth, the gospel, the good news of salvation, which the humblest might imitate—and calling in, not your friends and rich neighbors, but any of God's children without respect to their earthly condition, who may be blessed by such a season of communion with saints. And verily, you shall not lose your reward, even when you would wonder, too, the old proverb which you can apply to advantage in the Lord's service, viz., If you would have friends you must show yourself friendly. Teach the little ones too, to enjoy and assist in the work of preparing the soil for the seed of the Gospel in their own hearts, for it is God's way, for us to find real happiness—in blessing and serving each other.

On such and all occasions dissimulation ever so necessary.
The REST OF THE DEAD

"But the rest of the dead lived not again, until the thousand years were finished."

The reader is reminded that these words, though given as part of Rev. 20: 5 in our common version Bibles, are not found in the oldest and most reliable Greek manuscripts;— in none written prior to the fifth century, nor even in Vatican MS. 1105, of the eleventh century; neither does the Syriac MS, contain these words: but many MSS., not so old nor so exact genealogies, do contain them. In such a case, the question shall all enjoy every advantage in the interpretation of the text, neither shall any special authority for the sick, and my neighbors are generally well again, before I know they have been sick, etc."

Well then, my dear friend, the principal difficulty with you is that you are not making the best use of your time, no money to spare for feasting friends and neighbors, too much opposition at home to claim such privileges, no talent to talk the truth. I do not like to associate with people I have always considered beneath me, or to have my child directed to the houses where there is no special authority for the sick, and my neighbors are generally well again, before I know they have been sick, etc."

The passing of this age, as a young mother and wife, you are doing so now, it is your right and privilege to extend your sympathy toward their wants and welfare. And you should claim and use the right. As your children grow up let them see that you expect their services, and while they are growing speak of the time when you will need it. Train them to the idea of relieving the cares of father and mother as soon as they are able. And as they are able, put little responsibilities on them, and use the time so gained in the Master's service. Some selfish, worldly husbands need to have this thought kept before them, that you may have more time for the Lord's special work, be less particular than you would prefer to be about non-essential features of your housekeeping. Do not be too hard to please, do not do the work yourself, but be well, or systematically as you have done it yourself; but be satisfied with the best she can do under your direction and training.

It will probably find, too, after faithfully making the effort a few times, that you have a better talent for talking of the truth than you now know of. Indeed you will often surprise yourself; for the Lord has promised you a mouth and wisdom that none of your adversaries can gainsay or resist. Sometimes you will find your opportunity best used in reading to others, or in merely talking enough to introduce the reading matter, and to lead your neighbor or friend to investigate.

The excuse that you do not like to associate with some of these people is often a poor one. It shows that you are not fully understanding the spirit of consecration. Many make the mistake of supposing that death was conquered then, nor its power even restrained. The long six thousand years reign of death has not yet interrupted, except by the resurrection of our Lord. Death was not conquered then, nor its power ever restrained. The difficulty with you is that you are not making the best use of your time, no money to spare for feasting friends and neighbors, too much opposition at home to claim such privileges, no talent to talk the truth. I do not like to associate with people I have always considered beneath me, or to have my child directed to the houses where there is no special authority for the sick, and my neighbors are generally well again, before I know they have been sick, etc."

WIT shows that they are greatly wronged, if she seeks to have them lightened; for many such will see a faithful wife plod on year after year under burdens which they would not touch, and then feel that they are greatly wronged, if she seeks to have them lightened, when such a thing is possible. But remember that our first allegiance is to our heavenly Bridegroom; and where his counsel is called in question, there is but one proper course, and that is, loyalty to him at any cost. For this same reason, that you may have more time for the Lord's special work, be less particular than you would prefer to be about non-essential features of your housekeeping. Do not be too hard to please, do not do the work yourself, but be well, or systematically as you have done it yourself; but be satisfied with the best she can do under your direction and training.

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The passage when rightly understood is not at all in conflict with the Bible teaching, that all that are in their graves, whether believers or unbelievers, shall come forth, and that all shall be brought to a knowledge of the truth, and to a full opportunity for accepting or rejecting it, during the period of Christ's Millennial reign, and that with its close comes the end of human probation, when the new King, the Life-giver,) must cease.

Many make the mistake of supposing that death was conquered when our Lord Jesus arose from the dead. True, there was death for the sake of those not so fully convinced, let us here consider the words as though they were part of John's inspired revelation. And it will be seen that even if they are not spurious, but properly of the text, yet they are in perfect harmony with the plan of the ages. The difficulty in the minds of those troubled by this expression, arises mainly from their failure to fully appreciate the terms "lived" and "resurrection."

The word life really signifies that perfect state of existence from which death and dying, sickness and pain, and all the elements of death and condemnation, are excluded. Adam and Eve (before they sinned, and passed under condemnation of death and began to decay), and our Lord Jesus who was single, alone, of all human beings, ever 'lived' of the present age, "lived" in the full proper sense of the word; all others born under Adamic condemnation (Rom. 5: 12, 17-19), are properly speaking dying, not living now. The death sentence having passed upon all, from the true standpoint of life all are in the last days of the present age, dying, and the world, as we shall see, will be infinitely more solemnly trampled under foot when that you may have more time for the Lord's special work, be less particular than you would prefer to be about non-essential features of your housekeeping. Do not be too hard to please, do not do the work yourself, but be well, or systematically as you have done it yourself; but be satisfied with the best she can do under your direction and training.

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Millennial age (1 Pet. 1:7; Titus 2:3; 2 Tim. 4:8), exultantly exclaims: "Then shall be brought to pass [to fulfillment] the saying which is written, 'Death is swallowed up in victory!' But it is a further mistake to suppose the apostle to mean that the victory over death is gained when the church is in existence. The contrary is the fact. Not as the contrary he shows, that they shall be brought to pass "from thence on shall be accomplished, the victory over death." The resurrection of the Church, with the change of the living members of the same, marks the period of the inauguration of Christ's Kingdom, and in the first resurrection, sin and death must give place to the reign of righteousness and life. The victory of the Life-giver, assured eighteen centuries ago by his resurrection from the dead by the power of the Father, will be extended to his elect-heirs, the first resurrection, but thank God it does not end there.

"Dear dying Lamb, thy precious blood Shall never lose its power,

'Till all the ransomed hosts of earth Are saved from Satan's power.'

RESURRECTIONS AND CONDITIONS CONTRASTED

Let us contrast briefly the trial of those who shall share the first resurrection, with that of those who shall share the general resurrection; and the Lord's method of giving the reward to the worthy of this trial and to the worthy in that; and the reasons for the difference in order that we may comprehend the situation more clearly.

The first resurrection at the beginning of the Millennial age and the completion of the general resurrection at its close, reminds us of the fact that our Lord was raised from the power of death while still in the beginning of the Gospel age, but the church lives not until the end of the Gospel age. But while there is this general resemblance between the two ages, in the fact that trial and testing come throughout, and the reward of life at the close, there is a wide difference between these two ages.

First, the kind of "life everlasting" to be bestowed in the end of the Gospel age to the Gospel church, will differ from that to be given the faithful of the Millennial age—or rather, to express it correctly, the Gospel church will obtain similarly everlasting life, but will have bestowed upon them a higher nature or finer organism. Both classes when perfected, will have perfect everlasting life, but the one will be perfection of human nature—"very good," grand indeed, an image and likeness in the flesh, of the divine, while the other will be superlatively grand, of a nature, organism, etc., not only higher than human, but "far above angels"—the expression of the Heavenly Father's substance—"the divine nature." Second, the kind and degree of trial will be very different. In the Gospel church, when they shall receive life, they may feel in their sleep the power and majesty of this life, but they are immediately awakened to the enjoyment of it and do it.

Third, the methods of giving the reward of life will differ. The Gospel church must walk by faith all the way, being treated as other men, subject to many of the vicissitudes of disease and death much others; and they must prove their worthiness by enduring much opposition from the wicked and blinded in the present age, as well as from their own physical and mental weaknesses and imperfections. They must prove themselves "overcomers" by patiently and perseveringly doing the Lord's will as His fellow-sufferers and His friends, as the Saviour and Life-giver, and publicly declaring it, yet they must in dishonor and weakness fall under the blow of the now reigning prince of darkness—death—hoping, praying, trusting for the resurrection-life promised, but not in any measure actually accomplished in the church. I have said. Ye are gods, all of you sons of the Most High; but ye shall all die like men and fall like one of the chiefs." (Psa. 82:7.) [We do not now fall in death as sinners, like Adam, but as sacrifices for the truth in opposition to error, like the other chief—Christ Jesus—with whom we are reckoned joint-sacrificers.] These, having passed all their trial satisfactorily, without rewards, will be given the great reward all at once, without further trial. Their resurrection or perfectioning as new creatures, spiritual beings, will be an instantaneous one—in a moment, in the twinkling of an eye.

But, with the world, during the Millennial age, it will be very different. They will not be promised life and restoration, yet be deprived of it entirely until the close of their age, and be obliged to sicken and die. No: on the contrary, Death shall reign by fear, not by love, and only at the very beginning of the Millennial age. Life will begin to reign, and will begin to pay wages for the life promised at the close of the age without death. And all who shall be accounted worthy of the first resurrection will have perfect everlasting life, but the one will be perfection of human nature—"very good," grand indeed, an image and likeness in the flesh, of the divine, while the other will be superlatively grand, of a nature, organism, etc., not only higher than human, but "far above angels"—the expression of the Heavenly Father's substance—"the divine nature." Not at all; the term resurrection is never applied to such cases in the Scriptures. Of Lazarus our Lord said, I go to awake him out of his sleep, and at the same moment, in the twinkling of an eye, to the full perfection of the new nature—the divine nature; not gradually, but instantly, from mortality to immortality, from weakness to power, from dishonor to glory, from a natural body born in dishonor to one born in honor, a spiritual body, because their trial is fully past before death. And all who shall be accounted worthy of the first [chief] resurrection will have been already proved "overcomers," "faithful until death," and "worthy," or they would not have part at all in that chief resurrection.

But all who shall share in the general resurrection, none but holy ones shall ever reach its grand climax—perfect life; for everliving life is the gift of God (through Jesus Christ our Lord) and he gives it to none except to the pure and unblemished, but only to such as will serve, honor and obey him, when their knowledge and opportunities are perfect. All shall be awakened and brought to full knowledge before being sentenced as "wicked." But the wicked shall never see life—Ps. 49:19, 20; Job 3:36; though all the families of the earth shall be awakened and brought to full clear knowledge of the truth, before being sentenced as "wicked."—1 Tim. 2:3, 4; Heb. 10:28.
THEY THAT SHALL ATTAIN RESURRECTION

"They that shall be accounted worthy to obtain that age and the resurrection from among the dead, neither marry nor are given marriage."—Luke 20:35.

We do not here treat the subject, "Whose wife shall she be?" having already considered it. (See, Tower of March '87.) We wish now merely to draw attention to the harmony between the above words of our Lord and the foregoing view, on the one hand, and the question and answer out of the present dying state it will be their own fault entirely—an evidence of their unwillingness to have life upon the only conditions it ever will be offered—obedience to God's righteous law.

Hence, when we read, "Even death the last enemy shall be destroyed." "Death shall be swallowed up in victory," etc., we should "rightly divide the word of truth," and note that it is the release of humanity from the penalty which came upon all through Adam's sin and not from the second death, which will come, if wilful wickedness only.

Adamic death, though, just penalty, is an enemy or opponent, because it slew all—both the willfully wicked, and the ignorant and blinded, and those also who willed to do well and loved righteousness. It was because God foresaw that there would be such lovers of righteousness under the death condemnation, that Christ Jesus died for our sins and released all from that penalty so as to give life to as many as would take pleasure in using it to God's glory and their own everlasting well-being.

The second death, on the contrary, is not an enemy but a blessing; just as the destruction of useless, injurious and filthy rubbish, is a blessing. If the second death meant everlasting torture, the case would be different: No excuse could be offered to justify the perpetuation in misery of the existence of the wicked as long as there is power to inflict any such punishment. The second death (as the symbolic "fire" of Matt. 25:41, 46, also called the angels, messengers or servants of Satan, and the symbolic "bre" destroys them. The second death will be proportionately as great a blessing, in ridding the earth of its present evil instrumentality, as the first was an enemy, destroying the well-disposed with the evil-doers and the ignorant.

A MISAPPREHENSION

Some seem to get the impression, that for the Lord to finally destroy some of his creatures—Satan, and such as have his spirit—was his plan all along. This is a gross failure of the divine plan. Such ask, Is it not written that "All his purposes shall be accomplished!" and, Cannot God melt the hardest hearts? and will not Christ subdue all things unto himself and reign until he has put down all enemies?

To suppose such pride on the part of the Almighty would be to accuse him of folly. And if such a pride of workmanship related to man would it not extend to all of his creation and insure the resurrection to everlasting life, of every animal, fowl, fish and insect that ever lived? Yet this is not what is declared. On the contrary, while the Scriptures declare that God takes no pleasure in the death of any of the human family, but would or is willing that all should turn unto him and live, and has made abundant provision to himself and reign until he has put down all enemies?

If the penalty inflicted was just, Let us believe God. The implication that the fault is all with God, and starts the inquiry, Why did he not make the human plan so as to prevent the present condition of the human race?

If the penalty inflicted was just, It was not needful to God's plan is the very reverse; only the would he not after making the machine right, keep it right; and not permit it to fall into destruction! Experience would have enabled him to determine that if he made the human plan perfect he would be unjust; and he would have to extend to all of his creation and insurance the resurrection to everlasting life, of every animal, fowl, fish and insect that ever lived? But this theory would make God a liar, a deceiver, but it does not follow that every human plan is the divine justly worthy of punishment. Any penalty would be unjust; and if it were not, there would as now. for I ate supposing you had forgotten your promise. In such a misapprehension; that for the Lord to finally destroy some of his creatures—Satan, and such as have his spirit—was his plan all along. This is a gross failure of the divine plan. Such ask, Is it not written that "All his purposes shall be accomplished!" and, Cannot God melt the hardest hearts? and will not Christ subdue all things unto himself and reign until he has put down all enemies?

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If the penalty inflicted was just, It was not needful to God's plan is the very reverse; only the
had experience in disobedience, or a knowledge beyond what he possessed. He knew that God was his Creator and Benefactor and that he ought to render obedience to his commands, if he would continue to enjoy his favor and blessings. Nor was it needful to the trial that he should have large experience in the exercise of his perfect mind, for instead of the beneficent function of apparatus for analyzing the forbidden fruit, to see whether it contained something really injurious, or for reasoning out the cause of its prohibition. The reason and propriety of this as a trial or test of his obedience, he no doubt would have been permitted to fully understand afterward, had he continued obedient to God.

Adam was not deceived even (1 Tim. 2:14); he disobeyed God knowingly and willingly, evidently with the expectation and intention of dying; because his loved companion had been deceived, it was left to do as he chose, and he wilfully chose to disobey and received the penalty—death.

This power of will or choice belongs to human nature as God made it. Were it otherwise, human nature could not be called an image or likeness of God's nature. God has a will and exercises it. Man, made in God's likeness, must have a similar will of his own, and must be similarly free in its exercise. Adam's proper course would have been to say, Though all my happiness seems lost by the disobedience of my dear companion, for I know that God meant all he said, when he pronounced the penalty for disobedience, yet two wrongs will never make one right. I will be obedient myself, and go to God and confess with sorrow the case as it is, and leave my case in the hands of his justice and mercy, the only extenuation of my guilt, the only excuse of Eve's deception. I will lay the case in the hands of our kind benefactor, praying that whatever his love and wisdom and power and justice can arrange may be done for her atonement and recovery. Her advancement he may see a way to maintain.

ABOUT OLD MANUSCRIPTS

DEAR SIR AND BROTHER—I have read with much interest your work "MILLENNIAL DAWN," and I agree that the theory it presents, though new [The original, old theology of the Bible, we call it.—Editor], ought not to be rejected because of so. But that passage in Rev. 20:5, "But the rest of the dead lived not again, until the thousand years were past," arose in my mind at once as a barrier to the reception of your view. You state it to be an interposition, and that the words are not found in the best and most ancient manuscripts. I wrote to Dr. Manly of the S. B. Theological Seminary as to his knowledge of the matter. He writes to me, that so far as his investigations have gone there has been no dispute as to the authenticity of the passage, but some as to the verbal construction. He further says, that in his opinion there is no copy of Revelation ante-dating the fifth century. Now I am anxious to know just what God's Word teaches. Will you please give me the source of your information upon which you state that it is not in the ancient copies? Do you know from personal investigation? Are there no copies of Revelation ante-dating the fifth century? I am anxious to be informed on the subject, for your theory will relieve my mind on some things that have been hard to understand. I want to believe it, if the Scriptures will allow me. But while this passage remains, it effectually bars the door to belief. I have been a pre-millennialist for nearly thirty years, and the doctrine becomes clearer with the coming years. Now, if your theory be true, a beautiful harmony will exist in my mind. Fraternally Yours,

G. E. BREWER.

IN REPLY

There are but two known copies of the New Testament, in Greek, ante-dating the fifth century: these are known among scholars as the Sinaitic and Vatican manuscripts. They are given the same date,—about A. D. 350—though by some the Sinaitic, which was most recently found, by Prof. Cons. Tischendorf in 1859, is supposed to date a little earlier.

The Vatican MS., came into the possession of European scholars in 1475 A.D., and is known from other more recent Vatican MSS. by its number, 1209. It is very accurate as far as it goes, but it is of no authority on the clause of Rev. 20:5 in question, because it is defective, incomplete,—the Epistles to the Hebrews from ix. 15 to the close is lacking, as well as all of the Epistles to Timothy, Titus, and Philemon, and the book of Revelation.

The Sinaitic MS., remarkable as being the oldest as well as for its completeness and accuracy, is therefore the only Greek authority on Revelation ante-dating the fifth century: it is very accurate, not again, until the thousand years were past.

Regarding your question, as to our authority and information, we would say: We do not possess these old manuscripts and do not hope to—they are esteemed as of almost priceless value among scholars. The Sinaitic is now in the possession of the Russian government at St. Petersburg. However, at great expense, borne by the Czar of Russia, Prof. Tischendorf, the finder, published an exact copy of this MS. And later, for the benefit of the general public, Mr. T. prepared a reprint in cheaper form, for the benefit of all our subscribers; being desirous that they should all enjoy the benefits and information thus afforded.

A SUCCESSFUL MINISTER

[The following is from Brother Weber of Maryland. Though a floriist and gardener on a large scale, he is not seeking worldly prominence or wealth, but divine approval and tracts the remainder of the day. Next morning I started out at 8:30 and sold that day 32 of DAWN Vol. I., and next day 22.]

Dear Bro. Russell:—After taking leave of you, Wednesday evening 6th, I arrived in Frederick, Md., next morning at 9:30 A.M., and started out by 10 o'clock and distributed Arp tracts the remainder of the day. Next morning I started out at 8:30 and sold that day 32 of DAWN Vol. I., and next day 22. Saturday being a pleasant day, a great many were not at home, and I only distributed 26. Sunday, as usual, I was not at home, but went to church in the morning, and met with a very small number of people. The week previous I used a day and a half in the same way and sold 56 books, and altogether in the 4½ days I have sold 100 books. I only wish I could give my entire time to this blessed work, but other duties will not permit me yet do so. But I hope as soon as I see my way clear, nothing shall prevent me from doing so.

[1108]
I realize the privilege of being a co-worker with the Lord in this evil day; and selling DAWN is certainly the most effective way of preaching the real Gospel, thus placing these blessed truths right in the hands of the people. This certainly is the best way of preaching, and if we are confronted with the blind leaders who will not buy them, we have then an opportunity of bearing witness to the truth by word of mouth.

May our dear Brethren and Sisters who can give their time, see the privilege of doing all they can, so they may have the Master’s approval. I will close with best regards joined by Sister W. to you and Sister R. and all the friends. Yours in fellowship and service of the truth.

H. W.

OLD THEOLOGY TRACTS
THE WAGES OF SIN

This small tract of 24 pages, neatly printed, is considered excellent for new readers. They are of proper size for enclosing in missionary envelopes. The Tract, enclosed in a Missionary Envelope, would be a good means of reaching many of your friends. Those who think the plan a good one and desire to avail themselves of it, can do so.

It is proposed to issue these tracts quarterly. They will vary in the number of pages. If we can get them out in the required number of copies, we will be able to produce them cheaper, and the more issued the more good results we may hope for. We therefore propose a large discount on quantities, thus—

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The topics selected for these tracts will be from ZION’S WATCH TOWER matter, specially suitable for general, promiscuous use. The cost of 1000 copies, quarterly, for a year, would be no more than some of you used to pay for your rent,—to have your understanding darkened by misrepresentation of God’s character and plan. But for the fact that the money and energy we then spent accomplished little, compared with what even the same amount of each would accomplish now, in the service of the truth.

Consider that “the time is short;” that under this plan this $68 would enable you to preach 3000 sermons in one year, in addition to what you are already doing, among school teachers, at offices of lawyers and physicians, and at church doors, by yourself, or others employed by you, could scarcely fail to accomplish some good, in opening the eyes of some who would thank you for it eternally, as God’s agent and light-bearer.

Perhaps you used to give a like sum toward Home Missions, and as much more toward Foreign Missions—$75 per year toward religious teaching. It is for you to consider that under this plan this $68 would enable you to preach 3000 sermons in one year, in addition to what you are already doing, among school teachers, at offices of lawyers and physicians, and at church doors, by yourself, or others employed by you, could scarcely fail to accomplish some good, in opening the eyes of some who would thank you for it eternally, as God’s agent and light-bearer.

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Extracts from Interesting Letters

Venango.

Dear Brother Russell:—Your book, The Time is at Hand, has been received and read with avidity. I can scarcely restrain myself from continually crying aloud, “Glory to God in the Highest!” Hallelujah! for evermore. May the praises of God and the Lamb be upon every tongue! How can it be you how happy it makes me. I try to do what good I can.

I could get of your writings. My first impulse was to deliver pitying their blindness and their bondage of fear and error, has drawn our hearts closer to God’s presence toward us, in opening our eyes and delivering us from the darkness of our fear and error, has drawn our hearts closer to God’s presence.

You used to think that you used to give a like sum toward Home Missions, and as much more toward Foreign Missions—$75 per year toward religious teaching. It is for you to consider that under this plan this $68 would enable you to preach 3000 sermons in one year, in addition to what you are already doing, among school teachers, at offices of lawyers and physicians, and at church doors, by yourself, or others employed by you, could scarcely fail to accomplish some good, in opening the eyes of some who would thank you for it eternally, as God’s agent and light-bearer.

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to lead a Christian life, but with only blind leaders what could I know? I blush to think of my ignorance. Your last book is so conclusive in all its proofs; who can doubt them? I must read it over and over again. I do not feel able to know, as a subscriber to ZION'S WATCH TOWER, to all of our readers, who had renewed for 1889, as well as all others who have ears to hear and eyes to see.

Did you receive a copy? We sent one to each WATCH TOWER subscriber who had renewed for 1889, so far as we know, as a special number for the months of April and May combined.

We mailed it to all of the "Lord's Poor List," who have requested the TOWER for the present year (See Terms above), as well as to all who have paid for this year; and also, to all who requested that the paper be continued to them and who hoped to be able to pay for it during the year.

If any who renewed their subscription, in any of these ways, failed to get the book, they should write to us once drop us a postal-card, that any mistakes may be rectified.

In our March issue we promised this book ("The Time is at Hand"), without extra charge, as part of this year's ZION'S WATCH TOWER, to those only whose subscriptions should be received before April 1. But as we find this left too short a number for the months of April and May, I have just finished reading Vol. II. and I feel that it would be impossible to ignore the truthfulness of these wonderful developments. The types and anti-types of the Jewish and Gospel dispensations, The Times and Seasons for the last days, Parallel Dispensations, The Times and Seasons for the 1880's, the "Great Jubilee, Parallel Dispensations, Elias Shall First Come," and the wonderful unfoldings concerning Antichrist, the Man of Sin,—these contain very much that I had never fully understood, or recognized, or even suspected; and now, when all this is so clearly brought out, I can only say, To God let us all give praise. It seems to me that no one can overthrow these arguments and conclusions except they deny the truth of the Scriptures.

I am very sorry to know that Brother Clowes is so very sick. Possibly before this time he has gone to his rest. But we, as usual, recognized all the consecrated ones who had renewed for 1889 with VOL. II. included for 50 cents; or, "The Time at Hand" alone, for 25 cents.

View from the Tower

Many of the saints abroad, who could not meet with us here at the celebration of the Lord’s Supper and subsequent meetings, have written requesting a full report of the proceedings. Such a report we would like to give; but to do so fully is impossible. If pen could portray the glow and warmth of Christian love that illuminated every countenance, the heartiness of the hand-shaking, the tones of good cheer in the words of greeting, and the fervent farewell and God bless you—meetings, have written requesting a full report of the proceedings. Such a report we would like to give; but to do so fully is impossible. If pen could portray the glow and warmth of Christian love that illuminated every countenance, the heartiness of the hand-shaking, the tones of good cheer in the words of greeting, and the fervent farewell and God bless you, and take subscriptions for the TOWER for 1889 with VOL. II.

Vol. X ALLEGHENY, PA., JUNE, 1889

No. 8

"THE TIME IS AT HAND"

(DAWN VOL. II)

Did you receive a copy? We sent one to each WATCH TOWER subscriber who had renewed for 1889, so far as we know, as a special number for the months of April and May combined.

As for myself I have been greatly blessed by the reading of Vols. I. and II. of DAWN. I have just finished reading Vol. II. and I feel that it would be impossible to ignore the truthfulness of these wonderful developments. The types and anti-types of the Jewish and Gospel dispensations, The Times and Seasons for the last days, Parallel Dispensations, Elias Shall First Come, and the wonderful unfoldings concerning Antichrist, the Man of Sin,—these contain very much that I had never fully understood, or recognized, or even suspected; and now, when all this is so clearly brought out, I can only say, To God let us all give praise. It seems to me that no one can overthrow these arguments and conclusions except they deny the truth of the Scriptures.

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of Christ—the spirit of the truth. All engaged in sacri­ficing their human natures and interests (much or little— their all), in the service of the truth, on the altar of love, we heartily recognize as priests—of the royal priesthood un­der Christ Jesus the High Priest of our profession or order.

With extra seating accommodations, our meeting hall was filled to the extent of its capacity, about 225 being present to commemorate the Lord’s Supper. The first meet­ing, at 10 A.M., Sunday, April 14th, was of a social char­acter, and occupied nearly two hours. The company, from various brethren, telling of the condition and prospects of the great harvest work in their places of labor, the helps and hindrances they meet, the sustaining grace they find, the good results obtained and experiences shared, enabled us to be found in believing the truth; with interesting personal experience as to how the harvest message reached them or some others, and of experience in the work as to how God had verified to them so many of his rich promises, such as, “I will give you a mouth and wisdom that none of your adversaries can gain say or resist;” “Open thy mouth wide and I will fill it;” “Whosoever will do his will shall know of the doctrine;” “My grace shall be sufficient for thee.” “Lo, I am with you always, even until the end of the age,” etc.

This meeting encroached somewhat on the noon hour, and yet before two o’clock the company was again in place for the afternoon session, at which, Brother Wallace illustrated his method of presenting the outlines of the Plan of the Ages to the audiences present. Bro. Wallace was traveling lecturer and professor of phrenology before the harvest truth reached him. When he received it, he began to mix with phrenology the good tidings of great joy for all people; and many truths as to the human nature as to how God had quickened all the Master’s service, that the old profession is almost crowded out, except as it serves to pave the way for the glad tidings which now fills his heart and overflows at every opportunity. His talent in presenting his material in material illustrations of the various ages; and above all, a beautiful symbolic sky representing the changing conditions of the various dispensations, from Eden to Paradise restored, God bless him, and may his talent never be turned aside from the service of the great cause.

The address by Bro. Wallace was followed by a dis­course on the subject of Baptism and its import, after which at 4:30 P.M. the congregation adjourned to the bap­tistery, where its service was kindly placed at our service, where that most impressive and solemn ceremony, the symbolic death and burial to the world, was performed. Twenty-two persons—ten of the brethren and twelve sisters—symbolized in that water-burial their own deathiness to self and sin, and resurrection to God’s service, and their relation to the new life in Christ, as the new creature in Christ. They solemnly buried all that was kindred with the world in baptism, and rose with the Lord and were sealed in baptism as their token, that they were the new creatures in Christ, making God’s service, the service of his revealed plan, their chief business; this, as well as the great consummation of resurrection in the actual likeness of the Lord, being pictured in their being raised up from the water. This solemn, symbolic burial-service, with its hymns of consecration and faith and hope and triumph through Christ, its offering of the right hand of fellowship one to another, and its prayers for the divine blessing and aid, was one never to be forgotten.

In the evening at 7:30 the assembly was again con­vened, for the solemn and impressive celebration of the Lord’s Memorial Supper. While partaking of the emblems of our Lord’s broken body, and blood being raised up for our sins, the significance of the emblems of and our partaking of them was shown; and our hearts held sweet communion with our dear Redeemer,—praising and thanking him for him and another, and its prayers for the divine blessing and aid, was one never to be forgotten.

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The Missionary Envelopes are not so generally used as we could wish. They are neat, cheap, and certainly attract attention and do good. Every letter of business or friendship we write, should go in one of these envelopes, accompanied by an Arp Tract or Old Theology Tract, or both, as judgment may dictate, and thus convey the good tidings in addition to what you write. We have already sold about 80,000 but the quantity should be a million or more by this time.

The price is low, merely designed to cover cost, postage, etc.; but if our readers or their friends use a cheaper grade of envelopes and buy in large quantities (5,000 to 20,000 at a time), for use in mailing circulars, etc., we will be pleased to supply such at a rate that will correspond with the price of a cheaper grade—at a loss—in order to do mission work in this way.

But, that you send no orders from disreputable or dishonest firms who might use the envelopes because attractive—which their dealings might reflect against the truth.

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**PREACHING THE GOSPEL BY MAIL**

**EXTRACT FROM AN INTERESTING LETTER**

Detroit, Mich., May 12th, '89.

DEAR BROTHER RUSSELL:—Your letter duly received in hand. I rejoice to know that you are praying the dear Lord’s blessing upon me and all. Through the favor of God I am getting along pretty well in the blessed harvest work. Though my feet through the day get sore from walking so much, yet in the morning they are generally restored. I think by and by it will be better as I work myself in. I am determined to endure. My heart’s desire is to esteem all things a loss, on account of the excellency of the knowledge of the Anointed Jesus, my Lord. And with my whole being I do desire to press along the line towards the prize of the high calling. My sales for the first ten days run as follows:—

22, 24, 19, 18, 29, 24, 18, 18, 31, 30, total 253.

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**CHRIST ALL IN ALL**

Many who have read DAWN Vol. II.—“The Time is at Hand”—are anxiously inquiring whether they are too late for admittance to the kingdom class: whether the door of opportunity is yet open, or whether it closed when the high calling ceased in 1881. We answer, Though the “call” has ceased, the “door” is not yet shut. The “call” and the “door” are distinct and separate.

The Scriptures teach that God fore-ordained or predestinated a fixed, definite number should among all those called be the Bride of Christ and be his joint-heir in the great work of bestowing the Millennial blessings upon the world in general. And this is perfectly reasonable.

To secure this number, “many are called” or invited to pass an examination in the school of Christ, to prove their worthiness to be of that select and limited number. Only believers in Christ, only such as recognize him as their Redeemer, are “called” or invited to stand this examination under the promise of that great prize “top with Christ; and all such believers were invited, from the day of Pentecost down to the time when enough had been called to complete the fixed number,” which God had fore-ordained. Then, of course, the call to that honor and distinction must cease; for God would certainly not mislead any one nor promise “the great salvation” to a single individual more than the predestinated number. None shall have it to say that God invited him to run the race for the prize of the high calling and then after giving faithfully he could not receive the reward because too many had been called and the fore-ordained number was more than supplied.

First notice, that the close of the “call” is not the close of the race. Those who have been called, and who have accepted the conditions of the call, have become “runners” for “run” faithfully so as to obtain the prize, must be tested. And hence the fact that the general calling of new runners has ended, in no way ends the running of those who were called in time and who have consecrated themselves to the Lord’s service before the call ceased.

And the fact that you may only recently have come to a clear knowledge of the exceeding great and precious promises of the things which God hath in reservation for them that love him, does not prove that you were not called and accepted as a runner for this great prize long before you understood clearly how great and grand the prize is to be. In fact, not one who accepts the “call” is able at first to comprehend fully either the roughness and narrowness of the way, or the grandeur of the prize to be attained at its farther end. The clearness of our comprehension of the promises comes to us as the power of God working in us to strengthen us and enable us to overcome present obstacles, difficulties and trials.

The exceeding great and precious promises are unfolded to us as we prove faithful and accepted as a runner for this great prize long before the close of the “call.” All those who have been called, and who have accepted the conditions of the call and promised to “run” faithfully so as to obtain the promised prize, will enter. When all the faithful “wise” virgins have been proved trustworthy they once enjoyed and missed. But who that class will close, and no more will enter. When all the “wise” virgins have been proved and accepted, the door will shut. Then the Master will rise up and shut the door. (Luke 13: 24, 25; Matt. 25: 10.) Our Lord himself tells us that “then many will begin to see matters differently—to see what privileges and opportunities for sacrifice they once enjoyed and missed. But then they shall seek and knock, the Master will tell them, I do not recognize you as my Bride—she is complete and I have become the bridegroom, other Scriptures show that the foolish virgins, though rejected from the high calling for which their conduct, when on trial, have proved them unworthy, will nevertheless be granted a lesser favor and will be known in a humbler capacity in the Lord’s household}

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**AND THE DOOR WAS SHUT**

The class to receive the prize is not only called and chosen (accepted), but also faithful. And though the general “call” has ceased, it is evident that the testing of the faithfulness of the called ones is not yet finished. The faithful are being marked, sealed, and separated from those who are unfaithful to their covenant of self-sacrifice; the wise virgins are separated from the foolish ones, whose folly consists in supposing that they can run for and win the world’s prizes of honor, wealth, etc., and at the same time retain the race for the great prize, of glory, honor and immortality,—the very conditions of which render such a course impossible.

When all the faithful “wise” virgins have been proved so, and have entered in to the joys of the Lord, the “door” will shut, and the rest of that class will close and no more will enter. When all the “wise” have entered in, the number predestinated will be complete; and then the Master will rise up and shut the door.

(2-3 [1112])
WHO SHOULD BE IMMERSED?

In the Tower for May 1888 the subject of water baptism was examined. It was there shown that the real baptism is the burial of the human will into the will of Christ, complete consecration to him and his service; and that water baptism is but a symbol of this. The symbol should, therefore, be applied only to those justified believers or converts who have consecrated their lives to Christ. And such should rejoice to fulfill the symbolic significance of the act, as also as they see its fitness and the Scriptural injunctions regarding it.

But questions are raised by some which may be of interest to all, viz.: Is it proper that those who had not consecrated before the general call ceased in 1881, but who since consecrated, should be immersed to symbolize their consecration?—or, is it proper that all, should it be "into the name of the Lord Jesus Christ"?

We answer, Yes, to both questions. It is proper that all who come to a knowledge of the Lord should consecrate themselves fully to him. This will always be the only proper course to pursue, and to do otherwise may, and probably will, cost them the privileges of suffering with Christ. Where those who have consecrated should be baptized, there should be none too many, but just enough. Remember, too, that your observation, as also as the Scriptures, indicates that of the "many" who accept the call "few" will be chosen, because but few prove faithful to their covenant when on trial. As one after another some of the "called" ones prove unfaithful, their places of labor and their crowns of reward are transferred to others. One of these places of labor and one of these crowns of reward may be transferred to you, and your name may be written on the scroll of life as a probationary member.

JUNE, 1889

zion's watch tower

CHRIStian growth

"If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit still be in order, also, to perform the symbol of it in water.

And, it is still proper to use the same words—though really the words used do not affect the symbol at all; it is the thought in the heart of the baptized one; and the significance of the act is according to his understanding of it,—not necessarily the words.

As shown in the foregoing article, some of those who have consecrated since 1881 will yet receive the places of service which some, consecrated and baptized before, have failed and are failing to use; and such will also receive their places in the "body of Christ" and their crowns; hence, to these the thought of immersion into the name and body of Christ is altogether proper. And for others the same will be proper, for the name Christ becomes a family name, and the bride, the overcoming church, and it is the name of the Bridegroom. It is bestowed upon his bride, the overcoming church; and it will be appropriate to all the children of Christ. The Christ complete, head and body, is proclaimed to be the "Everlasting Father" (i.e., the everlasting Life-giver) to all of the human family.

It is the Lord's marriage season, the opening of the "door" of the Millennial Bridegroom. Could it be more fitting to use the symbols of the Millennial wedding? Insects may sting and blight the thin, scanty fruit, and let it alone, its strength, instead of producing fruit, will generally go to making wood and leaves; worms and insects may attack it, and so weaken from the tomb and brought to a clear knowledge of the truth, will become fully and heartily consecrated to him; and who by his power shall render the symbol of it, and who by his power shall become perfect, be baptized into the name of Christ (as he did at the beginning), yet the parenthesis shows that some thus admitted would not be in order, also, to perform the symbol of it in water.

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Am I patient under trial and discipline, keeping my feelings always under the control of enlightenment? Is letting patience have its perfect work in cultivating the character, however severely the plow and harrow may break up the subsoil of the heart, weekly submitting to the discipline in every form? (5)

Am I carefully observing and endeavoring to pattern my character and course of action after the divine model? If a parent, or one in any position of authority, am I using my authority as God uses his—not for selfish purposes, to make a boast of it, or to in any way oppress or tyrannize upon those under its influence, but for the blessing and advantage of those under it, even to the extent of self-denial—with patience, dignity and grace, and not with boastful imperiousness? (6)

If a son, or one under authority to any extent, do I consider the example of loyal and loving obedience furnished in the example of our dear Lord? His delight was there received the spirit of adoption to the spiritual plane, our business, therefore, to grow, this to duet, and thoughts, and words, and deeds, and looks? your affair of life, that we honor our God. holy and acceptable through the merit of our Redeemer, as

Apostle in the above text affirms, that spiritual sons of God; and from that time the faculties and likeness, and fruitful in Christian graces and activity to be received at the resurrection, to which perfect spiritual condition our present earthly condition stands related as embryotic. And of course, the disposition and character of the embryo new creature will be the disposition of the perfected new creature when born in the resurrection. The Apostle in the above text affirms, that if we really have the spirit of God in us—unless we quench or put it away from us—it will quicken our mortal bodies, make them alive toward God, active in growing into his likeness, and fruitful in Christian graces and activities. And again he adds, "If any man have not the spirit of God he is none of his," and that, "As many as are led by the spirit of God, they are the sons of God."—Rom. 8:9, 14.

It is our business, therefore, to grow, to cultivate in ourselves those dispositions which are worthy of us as spiritual sons of God, called to be heirs of God and joint-heirs with Christ.

The Apostle Peter tells us how to proceed in this matter of cultivating Christian character, intimating that we will do it all in a day, or in a few days, but that it must be a gradual daily life-work, a process of addition—adding virtue to virtue and grace to grace, day by day and hour by hour, saying: "Adding all diligence, to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. And then he adds, "If ye do these things ye shall never fall."—2 Pet. 1:5-7.

This is a very strong assurance—that if we do these things we are sure to stand approved of God. We do well, therefore, to consider them with special care. Here are eight elements which must go toward making up the Christian character, and if we do them, "we shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." The truth is for such: "Light is sown for the righteous," and they are sure to get it. They shall not walk in darkness, but shall reign as kings in the kingdom of God, which is the same end—thus manifesting and cultivating the disposition which must be found in every member of that glorious company which shall constitute the King's cabinet in the new order of things. And just as in the cultivation of vegetation, watchfulness, and the necessary precautions to prevent blight and decay and to guard against the intrusions of evil powers and influences calculated to sap its life, pruning, trimming and cultivation are necessary to accomplish the desired end of fruitfulness. By resisting the devil he will flee from us, and by patient continuance in well doing, an increasing measure of development will result. (8)

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called, shall be sure. And "so, an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ."

"Wherefore," again says our beloved brother Peter, "I will not be negligent to put you always in remembrance of these things; knowing that the time is at hand. But the meeter of our effort to sustain it will prove the measure of our faithfulness and earnest desire to do so. And that effort will not be unfruitful. If no fruit appears, we may be sure that little or no effort is made at cultivation, pruning, etc. The fruit will not only appear in the development of the kingdom with Him. It will be visible but also in increasing activities. We must not wait for our spiritual and immortal bodies, promised us in our resurrection, before our activity in God's service begins. If we possess the spirit [the will, the disposition] of that new nature our mortal bodies will be active in the service of God's truth now. Our feet will be swift to run his errands, our hands prompt to do his bidding, our tongues ready to bear testimony to the truth, our minds active in devising ways and means to do so. And please always do so."

"Stuff," said our beloved brother Peter, "is the blind leader of a blind church."

The expression "till he come," does not indicate a certain time, but a necessary continuance of the observance after the Lord's arrival. Until he has completed our sacrifice by actually dying, and until we shall fully gather his jewels, a similar expression is found in James 5:7: "Be patient, brethren, unto the coming of the Lord."

[1115]
The whole world is full of suffering; and the more we partake of the spirit of our Lord, the more will our sympathies be drawn out toward the suffering ones around us and cause us to measurably forget our own. And while our present chief business is not to devote special time and attention to the charitable amelioration of present suffering, we cannot help rejoicing that this time of distress and travail is not without the direct and indirect influence of this consecrated class, preparing for the great future work, that all present benevolent and philanthropic enterprises are due. The truth concerning God's great and loving plan, and the spirit of that truth reflected upon the world, are the moonlight and the early morning promise of coming sunlight in the Millennial day of blessing.

Every educated person knows that if a school is to be a success it must have an educated, disciplined and competent faculty to take charge of the work. If the crude, undisciplined and uneducated were placed in such positions, the institution could only imperfectly bless those under its charge. If such an institution were contemplated and no such faculty could be found, its work could not begin, nor its blessings be felt, until the faculty were first selected and prepared for the work. And this work, though it might have little direct or present bearing upon the prospective pupils of that institution, would be the most necessary preparation of all. The side issues which would detract from, or delay this preparatory work, would be detrimental to the great work of general education designed to be accomplished by the proposed institution.

We, as children of God approaching maturity, have been taken from our former relationships. As justified human sons we come into possession of all the rights and privileges bestowed upon Adam, and all the promises to bless all the families of the earth. We, as children of God, therefore, called to be of that little flock, must first be prepared for the等工作 of instructing, training and educating the world up to perfection can really begin. We must not expect the world to understand or appreciate our present work; for that is as impossible as for an infant to appreciate a parent's plans for its future good. We, as children of God approaching maturity, have been taken from the crude, undisciplined and uneducated were placed in such positions, the institution could only imperfectly and that. If such an institution were contemplated and no such faculty could be found, its work could not begin, nor its blessings be felt, until the faculty were first selected and prepared for the work. And this work, though it might have little direct or present bearing upon the prospective pupils of that institution, would be the most necessary preparation of all. The side issues which would detract from, or delay this preparatory work, would be detrimental to the great work of general education designed to be accomplished by the proposed institution.

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ever by a glorious race of perfect beings, to whose wants it will be perfectly adjusted when both they and it have attained his ideal perfection, which was at first illustrated in our progenitor, Adam, and his specially prepared Eden home. Then the whole earth shall blossom as the rose, and the wild- derness and the solitary place shall be as the fruitful field. The animal, the mineral, and the vegetable kingdoms will all be at man's command, to serve his pleasure and to supply his needs. And the laws of nature which govern their increase, and circumscribe their power and place, are so arranged as to render all grateful, and to make every minister to human necessities and happiness. Earth, air and water are teeming with blessings, constantly inviting man to prove by still deeper investigation their wonderful power to increase, and circumscribe their power and place, are so adjusted as to bind and cement all hearts with the tenderest, most beautiful, and strongest cord—love.

And yet the half has not been told. Consider your own organism—how wonderfully made! not only your physical, but your mental organism, those wonderful mental faculties which answer to God's own glorious attributes—the will, the judgment, the reasoning powers, the conscience, the memory, the imagination, the aesthetic tastes, and the capacity for love, are such and so adjusted as to engrave indelibly the name of the good, the pure, and the beautiful. Then remember that all this capacity for happiness, as well as all the means of happiness within our reach, is God-given. We are not absolutely free to choose the objects of our affections. So, secondly, the germ of the future perfect man, however now the object is worthy of love, good, beautiful, true love. Love is a pure and noble quality. By a law of our mental constitution, love springs up spontaneously in response to objects which we know, or believe, to be good, the pure, and the beautiful, true, or in some way precious to us. A feeling of selflessness or disinterestedness is the proper attitude in which filial love and gratitude spring up spontaneously in our hearts towards him who thus bestows upon us the wealth of his affection and bounty. And as we lift our hearts in grateful praise for his goodness and love, let the smiling heavens again whisper to our hearts that "God is love;" for he has appointed the sun to bless us by day, and the moon and stars by night.

Then the justified man's relationship, therefore to the Creator, is of a child to a father. His condition is that of entire dependence upon God for every thing, from least to greatest. And his wisdom and justice being faultless and infallible, his power omnipotent and his love fathomless, our only safety and security is in implicit confidence and obedience to his will in every matter, whether in our shortsighted or unruly wills, he first brings to our hearts and minds the expression of infinite wisdom, justice and love. We can safely trust such a Father, even where we cannot trace him.

It is because it is necessary for our good, and because it is the proper attitude in which filial love and gratitude are felt, and because God measures our love to him and his creatures, that obedience is the expression of infinite wisdom, justice, and love. It is for the same reason that you as a parent require obedience from your children. And as you accept cheerful and prompt obedience from your child, you will be perfectly adjusted when both they and it have attained their heart, with all their mind, and with all their strength. The justified man's relationship, therefore to the Creator, is of a child to a father. His condition is that of entire dependence upon God for every thing, from least to greatest. And his wisdom and justice being faultless and infallible, his power omnipotent and his love fathomless, our only safety and security is in implicit confidence and obedience to his will in every matter, whether in our short-sighted or unruly wills, he first brings to our hearts and minds the expression of infinite wisdom, justice and love. We can safely trust such a Father, even where we cannot trace him.

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limits of the family circle, or the wider sphere of the whole family of God, is simply that of mutual love, as children of common parentage. And love worketh no ill to his neighbor, but delights to be gracious.

But alas! love does not reign in human society. Men do not generally consider the duties and obligations arising out of their varied relationships. Parents do not consider that children do not consider, and generally are not so taught, brothers and sisters do not consider; and so in all the other relationships. Men and women, from infancy up, are generally high-minded, proud, boasters, and lovers of pleasure more than lovers of God. And those who resolutely set themselves against the overwhelming tide of popular opinion, to live Godly, and if they have families to bring them up in the way of truth and righteousness, must ignore the opinions of others, and study and closely follow the divine law.

Let us now inquire, how the new conditions into which some come by special consecration, during the Gospel age, affect our relationships. Those whose ambitions are not now of an earthly character, but who are seeking the heavenly prize—the divine nature and joint-heirship with Christ—while they are in the world and have to do with the world, must ever bear in mind that they are not of the world, but that they are God's representatives in the world to faithfully carry out and exemplify the principles of his government in whatever position in life they may be placed, whether as parents or children, or brothers and sisters, or members of society. They should not only exemplify the principles of the divine government, but should have such a clear understanding of them as to be able to fairly present them to any inquirer.

While we are in the world our business is the King's business. All the cares and all cares of an earthly character must be resolutely put aside, as far as may be consistent with the obligations we have assumed before we came into the Lord's service, so that all the time and energy we can possibly spare from the necessary duties of this life may be spent on the great work of preparation for our future work of teaching and restoring the world.

Our duties of an earthly character must be performed in exactly the same way that we would counsel the world to do, if they would heed our counsel. As parents and children, husbands and wives and brothers and sisters, our rightful obligations to each other are not canceled by our higher relationships as sons of God and heirs with Christ of the kingdom to come. But our duties must be limited by the necessities of ourselves and those dependent upon us.

Study and apply the principles of the divine law in all its bearings, both on the present and the future, and let your course be ruled accordingly and your counsel to others be drawn from it. "Let your words be always with grace, seasoned with salt." Ye are the lights of the world; let your light shine, as a beacon on a dark and stormy sea. MRS. C. T. R.

ESTABLISHED

An aged farmer and a young man who had recently given himself to Christ were driving along a country road. The young man was talking about his newly found Saviour with all the joyous enthusiasm of a young convert, when his old put up with salt. "Ye are the lights of the world; let your light shine, as a beacon on a dark and stormy sea."

THE REST OF THE DEAD

Dear Brother Russell:—I have read with great interest Mr. Brewer's letter to you and your reply, on the resurrection of the rest of the dead, published in Zion's Watch Tower for March '89.

I have given the subject deep thought and cannot help concluding that to any logical mind it should be clear that the passage in question was a comment or note made by a reader, and was not in the original text. I give you my thoughts as they came to me while studying the subject: Christ is Lord both of the dead and of the living (Rom. 11:25; and to Paul's words in 1 Cor. 15:21, 22.—Diaglott. 11:25; and to Paul's words in 1 Cor. 15:21, 22.—Diaglott.)

As I have given the subject deep thought and cannot help concluding that to any logical mind it should be clear that the passage in question was a comment or note made by a reader, and was not in the original text. I give you my thoughts as they came to me while studying the subject: Christ is Lord both of the dead and of the living (Rom. 11:25; and to Paul's words in 1 Cor. 15:21, 22.—Diaglott. 11:25; and to Paul's words in 1 Cor. 15:21, 22.—Diaglott.)

Peter says in Acts 3:20, 21: "Restitution of all things.

This implies a restoration of all things both dead and living to their original condition or state of perfection lost by Adam's transgression, and if such is not the case the Apostle Paul's statement in Rom. 14:9 has no meaning. We cannot for a moment suppose that Christ would deliver up the kingdom to his Father in an incomplete condition, and it certainly would be so, if he did not awaken all and give all a share in the glory of the resurrection.

But alas! love does not reign in human society. It is simply that of mutual love, as children of common parentage. And love worketh no ill to his neighbor, but delights to be gracious.

What a question! Who would die? has no sooner settled firm around earth's fairest blossoms than death puts an end to all our cherished hopes. Friends and fame's fair title. 'Tis true, life has its trials, cares, its stormy days, but these are only fleeting shadows that serve to gild the intervening time with brighter splendor. But vanity. Humanity's portion is, to be, to hope, to hover between this world and that which is to come.

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and greatest blessing, the preface to eternity, the time in which true happiness may be forever gained. I look not for the present earthly joy, knowing full well that the afflictions, trials and temptations which abound are means by which God proves me, whether I will do his sovereign will. What is necessary for long life if the thoughts and actions of the heart are what the Lord would have us to do? What may I prove to him to be the chief object of my affections, and not be called upon to deny myself for his sake? Life affords the opportunity to battle for immortality, to strive for an existence that shall prove eternal. They who make of it a baser purpose are void of understanding. The curse of God now rests upon the land. We need not think to find our heart's desires where such a blighting curse exists. But he has promised to remove all evil in his kingdom, good and bad; with his blessing here instead, happiness shall be ours. Rejoicing in his love so freely manifested in the gift of his only Son, who even died to redeem us from our present sin-cursed state, gladly do I seek to follow him, scorning all that earth now has in store, and present my body a living sacrifice to God, a reasonable service. I am made conformable unto his death, that I may know him and the power of his resurrection. I rejoice in his self-denial, and partake of his sufferings, that I may share in his joy and glory. Glory to God in the highest! for the being and time by which he has redeemed me. And had he not then said, 'Thou shalt see for thyself' if that portion now, I praise his name for life; for I look not at the things that are seen, they are temporal, but at the things that are not seen, which he has promised, for they are eternal. 'He that loveth his life shall lose it, and he that hates his life for my name's sake shall find it.' For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

Those who live to make the most they possibly can of earthly objects through their present fleshly nature, are doomed to bitter disappointment. This life can prove a blessing only when lived for God.—P. W. Pope.

IS EARLY DEATH A BLESSING?

On last Sunday I was one of a crowd of over four thousand people who listened to a sermon by the noted Brooklyn preacher, De Witt Talmage. The whole discourse was a pessimistic view of this present life, and an effort to prove that the more brief the life the greater the blessing, because of the great amount of happiness that is escaped, as well as the temptations that are avoided.

To quote his own expressive language: "If one die at thirty-five, he gets through work at noon;" and speaking of the child that dies in infancy. "That child touched the earth and glanced into heaven." I could not interpret the thoughts of the throng who appeared to receive his bold unproven assertions as the words of one speaking with authority, but I know that many thoughts coursed through my brain. The following are a few of them:

I thought: You profess to be a minister of God. Why don't you teach the people God's word instead of giving so many of your own words; for since bidding good-bye to your text you have not quoted a word of Scripture to support your assertions. I thought—If it is such a blessing to die young, what a great mistake our Creator has made. If he had taken counsel of modern theologians he would not then have written that "the dead know not anything," but Thou hast in love to my soul delivered it from the pit of corruption, for thou hast cast all my sins behind thy back. For the grave cannot praise Thee, death cannot celebrate Thee; they that go down into the pit cannot hope for Thy truth. The living, the living, he shall praise Thee even as I do this day.——Isa. 38:1-5, 17-19.

I thought—Solomon was a very wise man; but if you, Mr. Talmage, are correct, he made one great mistake when he gave counsel to the young man, "My son, forget not my law; but let thine heart keep my commandments; for length of days, and long life, and peace shall they add to thee;" Talmadge would have given as the reward, "For you shall die young and go to glory." Again David ought never to have said, in enumerating the blessings of a perfect man, "With long life will I satisfy him," if as you say, the dead "are more alive than we are—we are the dead."

I thought—What fools we mortals be to struggle and labor in search of knowledge as we do, if it be true that, "in five minutes after death we will know more than by studying one hundred years;" and "a child six months old knows more than all the wisdom of Princeton, Yale, Harvard, Oxford, and all other universities combined;" and then, how strange it is that the inspired Psalmist did not know this, as he would not then have written that "the dead know not anything," that "in death there is no remembrance of Thee," and concerning man that "his breath goeth forth, he returneth to his earth, in that very day his thoughts perish."——Ps. 6:5; 146:4.

If any man speak let him speak as the oracle of God.—Selected.

OLD THEOLOGY TRACTS

Sample copies of Old Theology Tracts, No. 1, of the series, have been sent to all the Tower readers. These will be issued quarterly, beginning with April 1889. Our first edition, No. 1, was 10,000 and was quickly exhausted; now 50,000 more of the same are at your service. We are ready to do our part to make the edition a million, and if each reader will do his share of time and money and influence, among us will do what he can, we believe it will not be long before the Old Theology, older than Romanism or any other ism—the theology of our Lord and the apostles—will be much more clearly understood than at present.

Study over the matter, and decide how many you can subscribe for and use each quarter, at the very low rates mentioned on second page of Tract No. 1. Some write that they can take a larger quantity, if permitted to send the subscription price to our agents, instead of paying for the entire year at once, and ask if this will be agreeable to us, or whether it will cause too much trouble. We answer, Do whichever way you can accomplish the greatest results. We gladly take any extra labor that will honor our great Redeemer's name and help set free God's saints still held in error's bondage in Babylon.

Some of the saints are very enthusiastic in regard to these Tracts. Bro. Weber insists that they will be the shower of balm mentioned by the Prophet Isaiah. (Chap. 28:17.) As tofore shown, water is a symbol of truth; hence hail is a symbol of crystallized and purified truths. May the Lord grant that these old theology hail-stones may in many cases be successful in exposing and sweeping away the refuges of error, and thus in liberating the minds of many of God's true children, and from the grave cannot praise Thee, death cannot celebrate Thee; they that go down into the pit cannot hope for Thy truth. The living, the living, he shall praise Thee even as I do this day.——Isa. 38:1-5, 17-19.

If any man speak let him speak as the oracle of God.—Selected.
OLD GERMAN TOWERS FREE.

We have thousands of old copies of the German Watch Tower, very suitable for new readers, which we are anxious to put into their hands Price. We ask our readers who can do so and would enjoy the privilege of such service, to take these and distribute them at the doors of German churches on Sundays. In ordering say how many you can use.

When thus distributing papers or tracts, do not stand to do so, for this blocks the street and is contrary to law, but keep walking up and down while handing them out, and be as polite and agreeable as possible.

TRACT DISTRIBUTORS

TAKE NOTICE

The Constitution of the United States guarantees every one the right to distribute money or tracts or papers of any sort, to any desiring to take them,—provided they contain neither obscene nor incendiary matter. Any city or state law, such as is mentioned in a letter from New York, attempting to interfere with this privilege, is unconstitutional and cannot be sustained. The sidewalks are public property, and one man has as much right to walk thereon as another. No one has a right to blockade the way, or to trespass upon enclosures, or to attempt to dispossess a passer-by of the pathway or vestibule of a place of meeting; and no one who has clear, true ideas of justice and the rights of others would attempt such an intrusion, even if no human law forbade. The royal law of Love and respect for the rights of others, would quickly settle this view.

Let us clearly divide and distinguish, however, on this subject, and if chief priests and elders attempt to interfere with you in distributing tracts and papers on the public highways, do not easily permit that. They have no more right to interfere with your preaching by tracts, etc., quietly and unobtrusively, to those who wish to read what you have to give, than you would have to interfere with people who desire to hear their oral preaching. Both you and they are preachers, each according to his conviction, though you employ different methods of reaching the people. Neither has a right to interfere with the other's methods.

If some shall claim that it is unkind for you to attempt to feed his sheep, just remember that they are missing the case; for the sheep are not theirs, but Christ's. When seeking to feed Christ's sheep, in any manner that does not intrude upon the private property or rights of others, you are certainly doing the Lord's sheep, who alone have a relish for such food, a great kindness. If the chief priests and elders consider our food poisonous, let them analyze it and show it to be so; if they cannot do this, and the sheep who feed upon it enjoy it and grow spiritually stronger upon it, who has a right to feel that you did an unkind act in offering the food?

This special sort of argument that would prove your act of unobtrusive tract distribution unkind, could be used to prove that it would be unkind and unloving to interfere with the plans of robbers. Kindness in such a case would have to be one case for the wishes of the robbers and the robbed. And just so, true kindness must choose between the rights and needs of the poor starved sheep of Christ and those who in the name of the Chief Shepherd seek to enslave his sheep as their own, in the bondage of sectarianism and errors.

"THE PLAN OF THE AGES"

MILLENNIAL DAWN, VOL. I

This work is specially designed to make plain the divine plan. It begins at the beginning of the subject, by establishing the faith of the reader in God and in the Bible as its object and method. It deals with the plan therein revealed, and to show which parts of that plan are already accomplished and which will be accomplished during the Millennial age, the manner of its introduction, and its objects and methods.

We know of nothing to compare with this book, as a "Bible Key"—"A Helping Hand for Bible Students." The One Hundred and Twentieth Thousand is now on the press, many who have read it carefully and prayerfully, declare that if they could not obtain another they would not part with their copy, and the hopes it has enkindled, for millions.

It contains 352 pages, clear type, good paper, etc. Price in cloth covers $1.00 (payable in advance). Price in paper covers $1.25, in lots of not less than 10 books at a time, reducing the price to 95 cents each.

The terms to Colporteurs are as follows:—To such as desire these books for loaning or giving away, and to those who can spend more of their time in selling them by reason of better health or better circumstances, the Tract Fund grants an allowance of 10 cents per book, in lots of not less than 10 books at a time,—that is $1.00 for 10 books, $5.00 for 20, etc. This allowance is made to enable those of limited means to do more in the work of spreading the truth than they could otherwise do.

To such as give their entire time to this ministry of the truth, traveling from town to town and engaging in no other business for support, the Tract Fund grants an allowance of 12 1/2 cents per copy (called "Expense Money" to pay the traveling and living expenses of colporteurs), in lots of not less than 20 books at a time,—that is $2.50 for 20 books, $5.00 for 40, etc.

When ordering state plainly which terms you accept, otherwise we shall reckon at 25 cents each.

GERMAN TRANSLATION OF THE ABOVE AT SAME PRICES AND ON SAME TERMS except that colporteurs will be permitted to order one half the minimum quantities,—5 for 75 cents, etc., or to regular colporteurs 10 for $1.25.

CREDIT FOR THE POOR

Those unable to purchase the Dawn (and there are some we find—even at the above low price) can have a copy of either volume on loan, upon promise to read it and to return it.

All who would engage in the work of ministering as colporteurs, but who lack the means to purchase the quantity mentioned above, can take the sample book and begin by taking orders, payable on delivery. If you can write us that you have secured orders for 5 we will let you have 10 books on credit; if you get orders for 10 we are willing to let you have 20; if you get 20 we will let you have 40 books on credit.

(1120)
 Prices and terms same as Vol. I. This volume is intended only for those who have carefully and thoroughly studied Vol. I. All such whose interest is awakened, will surely want this volume and succeeding ones which are in course of preparation, as well as the regular issues of the Watch Tower.

FOREIGN TERMS

Though foreign postage is higher, we must not increase the price; for money elsewhere is written. Write very plainly—especially your name and address.

Vol. X

ZION’S WATCH TOWER

JUNE, 1889

Write your order on a separate piece of paper from that upon which your letter is written. Write very plainly—especially your name and address. The name of the town is not always the same as the name of the post office: be sure to give the name of the Post Office to which you wish books sent. Give us plenty of time by ordering several days before you want the books, as we are very busy.

Address orders to—TOWER PUBLISHING CO., ALLEGHENY, PA.

THE TIME IS AT HAND

MILLENIAL DAWN. VOL. II

[In English only.]

OLD THEOLOGY POOR FUND

It is suggested that, as the Old Theology Tracts are evidently destined to become quite a feature of the “harvest work,” some arrangement should be made for supplying them free to the Lord’s children who have the time and heart to go to this sort of preaching, but who could not afford to pay for even a fraction of what they could wisely circulate.

Nor would it be right to absorb the general fund, called “Tract Fund,” in this work, for already it finds more to do than it can do, in the other branches of the work. (The Tract Fund will do this, however, towards the expense of some “meat in due season” to more than one half of the Baptist preachers—some of them we trust will produce an abundant yield.

A start has already been made in this direction. One sister contributes $90 for 3,000 tracts, quarterly, this year (12,000 tracts in all), to be sent to Baptist ministers throughout the United States. We have thought best to fill this order by sending Tract No. 1 to all as a sample, so far as it will go, and accordingly the 12,000 are already sent out. As there are about 22,000 Baptist ministers, this sister’s wise stewardship of the Lord’s funds entrusted to her care sends an abundant yield.

MISTAKEN EXPEDIENCY

Among Romanists there is a recognized principle, which might be termed the law of expediency; which, briefly expressed, is—“The end justifies the means.” The all important end is the glory of the Church, let the means be what they may; and every reader of history knows how vile the means have been. And while Protestants do not admit this principle openly, and are scarcely aware that they admit it to any extent, the question of expediency is often raised, and sometimes with considerable bitterness, against the truth—the old theology of the Lord and the apostles and prophets.

Very many of God’s children who long since got their eyes open to the fallacy of the doctrine of everlasting torment, do realize it to be a horrible blasphemy against God’s character. permit Satan to seal their lips, and to destroy their influence as children of the light, by getting them to cover their light with the bushel of expediency. He raises before their minds dreadful pictures of what would result with such an amendment of practice; so that they have refreshed their hearts, and which lifted them into a new atmosphere of joy and peace and love, should become generally known.

He points out that they first approached the Lord through fear and under the influence of this error—without pointing out that they might have received the Lord much sooner under the presentation of the truth, and under the constraining power of love. He points out that they themselves had finally found peace while holding this error, but does not mention how unsatisfactory a peace it was, which continually had unrest for fear of a final slip into eternal torment, either of themselves or their loved ones. Nor does the adversary point out that the proportion in which any obtained peace was to the degree that they forgot or disbelieved the horrible error.

The adversary, furthermore, urges the inexpediency of proclaiming this and other truths on still other grounds; he reminds his victim that though neither reason nor the Bible endorses the doctrine, yet upon it all the creeds and sects of Christendom are built; and that to attack that error is to attack the entire nominal church and to gain the opposition in every way of the most powerful human institution; and that he has no chance for success; and that if he should succeed in overthrowing the error, it would shake and break sectarianism entirely, create a great commotion, and paralyze sectarian efforts at home and in foreign lands.

He does not suggest, however, that the breaking of false creeds and confessions, and the undermining and overthrowing them, would be a great blessing to all the true “sheep,” the true church, and would result in bringing them into true unity upon the basis of God’s Word and under the bonds of love; and that the only evil would be to the “tare” class, who have no knowledge of God’s true church whose names are written in heaven, and who recognize only sectarian systems and memberships whose names are written on earth; and who worship and serve the institutions of their own organizing.

Alas! How many are bound by mistaken expediency.

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almost as firmly as they were formerly by errors, from which these truths, which they are ashamed or afraid to acknowledge, set them free.

To stimulate this mistaken idea of expediency, the adversary emboldens some of the shallowest minds and hearts to unreasonably cry aloud, "Awful herey!" "Infidility!" etc. This is done to draw attention away from the fact that it is the error that is "awful," "offensiveness," "heresy," and veritable infidelity to God's Word.

This cry comes with great emphasis from those whose earthly interests of bread and butter, and ease, and comfort, and reputation, and honor, and pride are bound up with this love of God and of a sound mind. The fever of fear drives the zealous supporter of so-called Orthodoxy re-echoes the cry of alarm: and as the message of truth, "the good tidings of great joy to all people," goes forth, it is everywhere confronted by these valorous heralds of the bad tidings—of eternal misery to all people, except a holy few who expect to become so God-like that they will praise God the lover when they witness the wretched despair and hopeless eternal torment of their fellow-creatures, who were so unfortunate as never to have resolved as good a chance as themselves to escape the awful ruin.

These notes of alarm from Babylon, probably hinder many of the Lord's sheep from apprehending his truth. Having trusted too implicitly to the teachings of a self-exalted clergy, and to the organ-pieces of Scripture for themselves, like the "noble Bereans," that the faith of the right mind might stand in the wisdom of God and not in the wisdom which this world teacheth, they are afraid to disregard their commands now,—afraid to believe their own senses in the study of God's Word.

Let us remind such of the words of the Prophet Isaiah—"The fear of the Lord is the beginning of wisdom; and the knowledge of the holy God is understanding"—and, again, of the Apostle Paul—"For God hath not given to us the spirit of fear, but of power, and of love, and of a sound mind. (Isa. 29:13; 2 Tim. 1:7.) That the spirit of love and of a sound mind is a power, "Orthodoxy" fails to see. The scourge of torment, the mean incentive of fear, is held to be a necessity, to restrain men from vice and to inspire them to morality and virtue and secure their admission to heaven when they die.

To the wisdom of God's course, let us first inquire. Has the doctrine of fear accomplished the end which it claims to have in view? No, we answer. The results of this error have only been bad, and that continually; and any good which has been accomplished is due, not to the error, but to the all-powerful truth—withstanding the friction of error which everywhere opposed its progress. As the result of this error, what do we see, after centuries of effort ostensibly to convert the world, to turn men to God and righteousness? We see just what we should expect to be the results of a fruitless and inanimate doctrine. God failed to accomplish the world's conversion, which Orthodoxy claims to be its mission, but that it has accomplished the demoralization of the church (nominally) and of all influenced by this doctrine.

Under its influence and misrepresentation of the character of God, every device of tyranny and persecution and torture, in the name of God and religion, has flourished, and largely accomplished its diabolical mission of stamping out truth and righteousness. And as a consequence, we see today great and powerful classes, which desire to live godly, but their lack of faith, rooted and grounded in the divine testimonies and promises, calls into exercise all the noblest faculties of our moral nature and centers the affections upon the great Author of our faith to whom they know is to love and work and die, and this faith, working by love, purifies the heart and transforms the character into the glorious likeness of the blessed God.

Such is the power of love and of a sound mind. It serves God from purest filial love and gratitude. And the doctrine of fear it knows that filial fear of failure to fully manifest love and thankfulness, which is the fear mentioned by the Psalmist (111:10) as the beginning of wisdom. Perfect love casts out all fear, and brings the studious and devoted servants of God into an activity and high-handedness for the blessing of all his creatures. This is the kind of service God accepts: Those who worship him acceptably must worship him in spirit and in truth—in love and verify, and not in the spirit of fear.

Such results never have been and never can be produced by the "orthodox" doctrine of fear. Why, then, should it be deemed expedient to suppress the true plan of God and still advocate the blasphemous error of eternal torment?

The earnest, sound-minded Christian sees no sufficient reason; thanks to the supporters of Orthodoxy who have so implicitly to the old order of things justifies the means;—the perversion and suppression of truth.

And just this, which "Orthodoxy" fears, the Scriptures declare shall actually come to pass; the time of such trouble as was not since there was a nation—a fearful recompense to great Babylon for her blasphemous misrepresentation of the character and plan of God. Fearful plagues are to be visited upon Babylon, and no wonder she raises the cry of "In finity!" and "Atheism!" and the ignorant and the credulous, places, would have no difficulty in understanding this simply from the fact that it is a reasonable mind, a mind governed, neither by fickle mercenary world's conversions, which Orthodoxyricing of the world to truth and righteousness. This is the kind of service God accepts: Those who worship him acceptably must worship him in spirit and in truth—in love and verify, and not in the spirit of fear.

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cute his character and his cause before an astonished world, and the glorious end will be the peaceable fruits of righteousness in all the earth, when the truth is fully known and its blessed influences have had sufficient time to accomplish the great work of transformation.

And so it would be in harmony, and co-workers together with God, therefore, our chief business in life must be the vindication of his character by the preaching of his truth. And so far as our testimony can reach, let the message of his gracious designs be coupled with the wholesome restraints which are provided for our own and every man's salvation. Thus we can have reward of every man. The eyes of the Lord are in every place beholding the evil and the good, and every work shall be brought into judgment, with every secret thing, whether it be good, or whether it be evil. Not the benevolent gift of a cup of cold water, nor the greatest thing in the sight of God, that sin against light and opportunity escape deserved punishment.

It is our business to declare these truths, to preach the gospel without any mixture with the traditions of men, to declare the whole counsel of God, as the church should have done since the days of the apostles, and the results God will take care of, and out of the confusion of the great time of trouble he will bring order and harmony and a grateful recognition of and submission to his righteous authority, based upon the principles of truth and justice. Our effort should always be, however, to accomplish a conversion so complete that it will not only turn men away in disgust from the old errors, but also turn them fully to righteousness. And such conversions there are, when the truth is wisely presented by those who are interested to do what is right, and it is only by the presentation of a measure of truth sufficient to turn men away from doctrinal errors, and yet leave them in their sins, that violence and confusion shall be brought about.

We may not teach men that God is so loving that justice can never exert its power, but, on the other hand, that his justice is so unswerving that his love can in no degree conflict with it, or act contrary to it, and that so important was it that his justice should stand inviolate, that only through the sacrifice of his only begotten Son did his love accomplish his purpose for man's redemption and restitution: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." Through Christ alone, therefore, is the great salvation attainable—"through faith in his blood." Without faith in his blood, we can only be judged by God by the rule of strict justice, and it is a fearful thing to fall thus into the hands of the living God; for outside of God's plan for our redemption through Christ, his justice can only condemn us as unworthy of life. Nor do we teach that having once come to a clear knowledge of the truth, we may reject it and sin against God, with impunity, or postpone our personal submission and conformity to it, without receiving the penalty for so doing; —the penalty for rejection of full light and opportunity being the second death, from which there is no recovery. By one offering he hath perfected forever them that are sanctified by the truth; but that offering intelligently rejected, there remaineth no more a sacrifice for sin, but a certain looking to judgment and fire indignation which shall devour the adversary. But having come to the knowledge of the truth—to which God purposed to bring all men—and to obedience, and who have been converted by it. And another whose term expired a few months ago, having been imprisoned for highway robbery, was soundly converted through the reading of The Plan of The Ages and the TOWER while in prison, and has now become an active minister of the gospel, and in the past two months has sold 800 copies of DAWN, Vol. I. Raised in the Methodist church under the influence and fear of the doctrine of eternal torment, he became a highway robber, while under the influence of the truth he became a minister of the gospel. Yes, praise the Lord! It is expedient to preach the truth, the whole truth, and nothing but the truth; and we rejoice to know that God will continue to send forth his light and his truth until the earth is filled with his glory, and blessed is every man who is privileged to bear the message.

CHEERFULNESS

Cheerfulness is one of the loveliest graces of the Christian character. It belongs to those noble natures whose very presence carries sunshine with them wherever they go. Sometimes we look into a face which is so cold and repulsive, dark and gloomy, that it makes us feel almost blue to look at it, and which betokens no joy in the heart, no nobility in the soul, no true character as cold as an iceberg. And again we meet a face so bright, smiling, cheerful, happy, that one glimpse of it does our very souls good, and is like an inspiration to us. And we feel more cheerful ourselves. If we have a hard spirit it will enable us to discern the silver lining of the darkest cloud, behind which ever shines the light of divine promise and help.

CALAMITIES—WHY PERMITTED

"EXCEPT YE REPENT, YE SHALL ALL LIKewise PERISH"

“There were present at that season some who told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galilaeans, because they suffered such things. I tell you, Nay; but, except ye repent, ye shall all likewise perish. "Or, those eighteen, upon whom the tower of Siloam fell, and killed them; but they were not sinners above all men, but, except ye repent, ye shall all likewise perish."—Luke 13:1-5.

Noble and good in the sight of both God and man are the generous impulses, of charity and sympathy, awakened by great calamities in recent years. And when this is said, it leaves little more of good to be said favorable to calamities or their influence.

It is a matter of controversy whether calamities should be misconstrued to signify that God's consecrated saints are rapidly multiplying—for many of the charitable are not the consecrated, and some are even infidels,—yet they are an evidence that at least some of the original God-likeness of our race remains; that it has not been wholly obliterated by the degradation of the fall, nor wholly poisoned by the bad theology of the dark ages. While we live in perhaps as selfish and money-loving a period as any known to history, yet millions of dollars are generously poured forth to aid suffering humanity. And yet many who in times of calamitous distress show that they have a tender heart for man; whereas, in times of prosperity, would do at other times load time and brain and skill to the arts of war, and in designing the most horrible implements of warfare; and on occasions when bitter passions are aroused would relentlessly and pitilessly slaughter a thousand times as many as the accidents of nature. Yet, for all this showing of the two
elements in the same men, we rejoice that the God-like element of sympathy exists as a partial offset to the devilish qualities of selfishness and heartlessness, which, under the degrading influence of man's fallen state, have grown strong during the past six thousand years.

Preparatory to looking carefully, reasonably and Scripturally into the question of why does God permit calamities, let us note some of the absurd views of some Christian people, who should know God's Word and character much better than they seem to. Some whose hearts overflow with sympathy and God-like love in the presence of great calamities (which prove them wrong-headed and without a true knowledge of their theology), declare that God is the director and cause of all disasters and troubles. Hence whatever men may do to alleviate such distresses would, according to this false view, be so met by some new calamity that sympathy and sympathy they feel, is so much sentiment opposed to God's sentiments,—which are thus made to appear malicious.

But the hideousness of such a character, as is thus ascribed to the God of love, is intensified, when the same good, tender-hearted, but wrong-headed, Papacy-deluded people (whose theology was formed in the "dark ages" when the horrid decrees of the Roman pontiffs were dragged by the fiendish cruelty to perpetuate life under such awful conditions, forever and forever, in order to have them suffer, and never relieve them. And why? Simply because, when told that such was God's character and plan, they would not love him, nor praise as good and just such a plan; or because millions of others had died in ignorance of the Lord Jesus, through faith in whom alone can be acceptable any God to every question on the subject; for all human and God-like love in the presence of great calamities (which shall be unto all people." Verily, there is a depth of meaning in the Creator's words, as he declared God's true character of love and justice, they have been led to consider as the authority for these devilish doctrines and false interpretation of our Lord's parables and of the symbols of the book of Revelation, originated by those who during the "dark ages" used to burn and torment Bible believers.

**GOD'S LOVE—HOW SHOWN**

When we declare that whatever there is of love and sympathy in man, is only the remnant of the original divine likeness, in which Adam was created, not wholly effaced by six thousand years of corruption, we may ask the question: In what way does God manifest his sympathy and love in such emergencies? When even the hearts of fallen human beings are touched, with sympathy and love, to acts of kindness done, whether by his children or by the world; in some measure, of his character and disposition. And yet this answer is not full enough to be satisfactory. But, thank God, a fuller investigation, in the light of his Word, reveals a boundless sympathy on God's part,—providing also an abundant succor, which is shortly to be revealed.

But why does not God immediately succour his creatures from calamities? Or, to go still farther back, why does he who is love and justice, does not he succour his creatures from calamities,—cyclopes, earthquakes, tidal-waves, destructive floods, pestilences, etc.? And while we are about it, we may as well include all the evils which God could, if he would, prevent—all the forms of sickness and pain and death; every form of suffering he could avoid, if he would; every form of distress he could prevent at his own choice; every form of calamity; every form of sorrow; every form of suffering. God could have protected us from all calamities, from every pain or trouble to those willing to do and be in harmony with God? The answer to one of these questions will be the answer to every question on the subject; for all human evils are related and have a common source or cause.

To fully comprehend this cause, we must go far back, to the very beginning of sickness, pain, death and sorrow,—to the Garden of Eden, where neither famine, pestilence, cyclones, earthquakes, nor death in any form was permitted; where man and his surroundings and conditions were pronounced excellent, and perfect, even as was God himself, even as was the world he created, and on which he had caused to be brought forth every living creature that God had made, all of which was then going on in the Garden of Eden. He also told that such was God's character and plan, they would not love him, nor praise as good and just such a plan; or because millions of others had died in ignorance of the Lord Jesus, through faith in whom alone can be acceptable any God to every question on the subject; for all human and God-like love in the presence of great calamities (which shall be unto all people." Verily, there is a depth of meaning in the Creator's words, as he declared God's true character of love and justice, they have been led to consider as the authority for these devilish doctrines and false interpretation of our Lord's parables and of the symbols of the book of Revelation, originated by those who during the "dark ages" used to burn and torment Bible believers.

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whole race, therefore, as corrupt laborers, have not only been learning what sin and evil are, and their undesirable results, but also what the life and power of God was, and what it might do to all who love and work iniquity, and to develop and perfect again all who love and choose life upon its only condition—righteousness.

To know the Father's plan and his privilege of co-operation in its execution, was to appreciate it and joyfully engage therein. Willingly our Lord Jesus laid aside the glory of the higher nature which he had had with the Father from before the creation of man. (John 17:5; 2 Cor. 8:9.) He was "made flesh" (John 1:14; Heb. 2:14), became a man at thirty and for a little season was made under sin. He thus proved himself a perfect man, for the cancellation of the sin of the first man, to recover Adam and his race by dying on their behalf, as their Redeemer. By giving to Justice the price of their liberty from divine condemnation, he secured all those who love righteousness to come to the inheritance in which he himself was already included, not against them, and hence the right to resurrect or restore to life and to all the lost estate and blessings, "whomsoever he wills." (Rev. 22:17.) And he wills to restore all who shall prove worthy. And to love who are worthy will be the object of the Millennial reign.—1 Tim. 2:4; 2 Pet. 3:19.

This fact that our Lord's mission to earth at the first advent was to undo for the race, legally, the results of Adam's transgression, and to secure the right to resurrect them and restore them, is clearly stated by the Apostle.—See, Rom. 5:12; 1 Tim. 2:1; 1 Cor. 15:24-28.

Though tempted in all points like as we (his "brethren") are, he ignored his own will (Luke 22:42; John 4:34; 5:30) and all suggestions from others contrary to God's plan (Matt. 16:23; Luke 4:8-12) and obeyed God implicitly. And therein lay the secret of his success. If he could and did even the perfect man Adam, because of the fullness of his consecration to the divine will and plan; and this fullness of consecration and trust was the result of his intimate knowledge of the Father and his unbounded confidence in his wisdom, love, and power. He had a complete knowledge of a spirit being with the Father. (John 17:5; 3:12, 13.) Our Lord's success, then, was the result of being rightly exercised by his knowledge of God; as is written: "By his knowledge of God's righteous and excellent ways he justified many, while bearing their iniquities."—Isa. 53:11.

The suggestive thoughts here are two: First, that even a perfect man failed in trial because of the lack of full appreciation of God's greatness, goodness and resources. Secondly, knowledge (as in Satan's case) would be valueless, if unaccompanied by sincere love and consecration to God's will. A lesson further, to Christ's "brethren," is, that knowledge and consecration are both essential to their following in the Master's footsteps.

Young men had and his mission were not really known; even his closest adherents and admirers at first supposed that his mission was merely to heal some of the sick Jews, and to advance their nation to the rulership of a dying world, and to be a teacher of morals; they saw not at first that his mission was the foundation for the establishment of a spiritual empire, which should not only include the living, but also the dead, of Adam's race, and which should insure peace and joy everlasting to all the worthy, by eradicating, forever sin and all who love it after fully comprehending its character and meaning with righteousness. Even his friends and disciples were slow to realize these grand dimensions of his work, though he continually repeated them, and bore witness, saying: "The Son of man came to give his life a ransom for many." (Matt. 20:28, 29.) Verily, verily, the hour is coming when the Lord shall hear the voice of the Son of God, and they that hear [obey] shall live." "The Lord hath sent me to preach deliverance to the captives [of death] and recovery of sight to the [mentally, morally and physically] blind; to set at liberty them that are held in bondage. For I [Jesus] am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 12:47; 8:12; 9:5.) With power he entered the city of Calvary. There the price of our liberty was paid in full. "It is finished!" It holds good; it is acceptable by the grace of God, as the offset and covering for every weakness and sin of the first man, by the sacrifice of God who is the end of the world. It was under the consecrated life already offered; and this he completed at Calvary. There the price of our liberty was paid in full. "It is finished!"

The sacrifice of the Redeemer's all, as man's ransom price, was offered at the time he was thirty years old—at his baptism. And there the offering was accepted by Jehovah, as marked by his anointing with the spirit. Thenceforth, the race was half-way within the恋 time of their freedom, the time when they must possess the consacrated life already offered; and this he completed at Calvary. There the price of our liberty was paid in full. "It is finished!" It holds good; it is acceptable by the grace of God, as the offset and covering for every weakness and sin of the first man, by the sacrifice of God who is the end of the world. It was under the consecrated life already offered; and this he completed at Calvary. There the price of our liberty was paid in full. "It is finished!"

* Sinaitic MS. omits the words and now it.
the great Redeemer in due time has promised to establish in the entire earth, as at first in the Garden of Eden, is a recognition of sin, full repentance, and a turning from sin to righteousness. Christ will establish righteousness in the earth by the Kingdom of God, which he has promised shall be established, and for which he has prepared and for which he stands always waiting and hope, and for which he will exercise his power; "Thy kingdom come, Thy will be done on earth even as it is done in heaven." 

Under that blessed and wise rule of Christ as King of nations, all the evil, depraved tendencies inherited from the fall and from the six thousand years of degradation, will be restrained by Christ's power. Righteousness will be a reality and a power; and all being brought to a clear knowledge of the truth in its every phase, all will be fairly and fully tested. The lovers of righteousness will be perfected and given control of the perfected earth, while those loving unrighteousness will suffer the second death. The followers of Satan's example, will be utterly destroyed in the Second Death. The first death is the destruction to which all were subjected by Adam's sin, but from which all were redeemed by the Lord Jesus' sacrifice; and the second death is that destruction which will overtake those who will not have sought to be redeemed by Christ from the first death. In this case, "by their own wilful conduct, merit and receive death again." This second death means utter destruction, without hope of another redemption or resurrection; for Christ died and no man can replace him. Nor can any good reason for their further trial be assigned; for the trial granted during the Millennium age under Christ, as Judge, will be a thorough and fair and individual and final trial.

"Ye shall all likewise perish!" unless ye repent.

Death, in whatever form it may come, is perishing, ceasing to exist. All mankind, through Adam's transgression, came under condemnation to loss of life, to "perish," "to be as though they had not been." And only one way of escape from the condemnation brought about by sin has been provided (Acts 4:12). Because of Christ's redemptive work all may escape perishing by accepting the conditions of life. During Christ's reign all will be brought to a knowledge of Christ, his ransom work, and their privilege of repentance and full restitution to divine favor. With, life, etc. Thus seen, the Adamic death penalty was—to perish; but this has been cancelled by Christ's Ransom. So far as it relates to those who, having been taught the truth through the preaching of the gospel, and to a knowledge of Christ, his ransom work, and their privilege of repentance and full restitution to divine favor, etc. This seen, the Adamic death penalty was to perish; but this has been cancelled by Christ's Ransom. So far as it relates to those who, having been taught the truth through the preaching of the gospel, have repented and have the great Redeemer in due time has promised to establish in the entire earth, as at first in the Garden of Eden, is a recognition of sin, full repentance, and a turning from sin to righteousness. Christ will establish righteousness in the earth by the Kingdom of God, which he has promised shall be established, and for which he has prepared and for which he stands always waiting and hope, and for which he will exercise his power; "Thy kingdom come, Thy will be done on earth even as it is done in heaven." 

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condemnation and disfavor with the rest of the world, they are to believe and walk by faith, nothing doubting, even though they are not the recipients of special earthly favors, and even though they, like others, have a share of sickness, pain and death.

Their advantages are often less than those of other men, and their burdens often much more uphill and rough. They walk by faith and not by sight; however, they endure as seeing him who is invisible, and the crown which is invisible, and the kingdom which is invisible, and as though they already had everlasting life, though they die like other men. In all these things, yes, in everything, they are required to walk by faith and not by sight, if they would be crowned overcomers and made heirs in the coming kingdom.

Their advantages are all invisible to the world, and are seen only by the eye of faith. The Christian is a pre­

current of the future. He is "the visible Steward of the invisible riches in the sight of God. He is a joint possessor of the promises of eternal life." His present condition, however, is "not as though we already were established, but are in the sight of God as though we already had everlasting life." (1 Cor. 4:8-9)

Courage, then, dear family of God! Be strong! Quit you like men! Endure hardness as good soldiers; endure as the seeing the Lord and the prize, though they are invisible except to your eye of faith. Expect not to reign, nor to be exalted and honored. The glories and blessings of God, the kingdom which is established by the universe, and that which is to come, will be manifested in due time by that blessed and only Potentate, the King of kings and Lord of lords—the only one possessing immortality, inhabiting light inaccessible, of whom no one of men has seen, nor is able to see, nor a hair of your heads. And since infinite wisdom, infinite love, and infinite power are pledged to our aid, and guaranteed us against all that would not be for our ultimate good, with how much confidence and trust all such may free themselves from harassing care and anxiety, and with how much courage they may press on, committing their way unto the Lord, and engaging heart and hand and brain in his service; for we also "know that our labor is not in vain in the Lord." Like their Master, such shall yet see results for all their travail of soul which will fully recompense or satisfy them. Such may rejoice in tribulation, knowing the results. Even the families of the saints, and all that concerns them, are precious to the Lord for their sakes.

Paul’s Charge to Timothy

“This charge [message] I commit to thee, son Timothy, in harmony with the teachings previously given thee [to guide thee], that by these thou mayest carry on the good contest, holding faith and a good conscience, which some having put away, concerning faith have made shipwreck.”

“I give thee charge in the sight of God who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed the good confession, that thou keep this commandment [Greek, enokey—"this thing given in charge"]—this doctrine given by divine inspiration] without spot, unrebukable, until the appearing of our Lord Jesus Christ: which [good confession or sound faith] will be manifest in due time by the king of kings and Lord of lords—the only one possessing immortality, inhabiting light inaccessible, of whom no one of men has seen, nor is able to see, to whom be honor and power everlasting.”—1 Tim. 1:18, 19;

We have frequently noticed and called attention to the earnest exhortations and careful instructions given to Timothy by the faithful Apostle Paul. But while these instructions were applicable and profitable to Timothy in his day, they apply with still greater force to the Gospel Church as a whole, of which Timothy was a member, and of which we have reason to believe he was a figure, or representative.

Of this we have in the general character of the epistles addressed to Timothy, which implies either that Timothy, or the class which he represented and of which he formed a part, would be living down into the end of the age. We believe, then, that in the person of Timothy as a representative, the entire Gospel Church is here addressed by Paul, and we notice that the name Timothy signifies—"honor of God." The church honors God and is to have honor conferred upon her by God. In the present age the honor consists in the fact that so important a "charge" is committed to her trust. And those thus honored in this age, and who prove faithful to the trust, will in the next age be yet more highly exalted and honored.

Three times Paul most solemnly and earnestly repeats this charge. He thanked the Lord that though he had been a blasphemer and persecutor of the church, yet he had obtained mercy, because he did it ignorantly, and verily thought that in so doing he was doing God service, and had been put into the ministry, the glorious gospel of the blessed God being committed to his trust. (1 Tim. 1:11-13.) And now knowing that age was creeping on, and that perils surrounded him on every hand, and before writing the second letter, saying that he was about to be offered, he commits this charge to the faithful ones who must carry on the work after his departure.

The charge was to keep the blessed gospel unvarnished and "without spot," to keep it in its glorious simplicity and purity,
unmixed with human theories and false doctrines, which even then the enemies of the cross of Christ were laboring to introduce. The rising errors must be guarded against, first, by maintaining a clear conscience; and secondly, by faithful study of the Word of God. To study the Word of God with a clear conscience is to study it with the simple and only purpose of knowing and doing God's will. This, Paul says, some in his day did not do; they had theories and plans of their own, and endeavored to wrest the Scriptures to give their theories seeming support; and thus they made shipwreck of their own souls. But the great care with which the apostle, at any age should approach such false teachers he said were to multiply and gain great influence, and overthrow the faith of all who should not meekly and devoutly walk with God, trusting alone in his faithful Word. Next to guarding ourselves thus—and those who thus do so have the power of God pledged to keep them from falling—is the charge to help others to stand: to help them by earnestly contending for the faith; by pointing out the snares of the adversaries of the truth, and by calloway attention boldly and fearlessly to every pitfall and placing the light of truth over it.

To preach this "glorious gospel of the blessed God," to present it in its purity and grandeur, to contend against the errors which friends and enemies seek to entrap upon it, is the charge given to and the duty devolving upon the church in the present time—the charge which we must keep and labor to sustain until the appearing (manifestation, or bright-shining) of our great God and Saviour, Jesus. But as long as the darkness of his presence the darkness of ignorance and error shall flee away, and no hiding place shall be found for them; for the knowledge of the Lord shall fill the earth as the waters cover the sea, when his presence is fully revealed to all. While the truths of God's word are the foundation of the church, the church must wait for her victory, must watch against the dangers of abounding and wide-spreading error, and the seducing temptations of the world, the flesh and the devil, must prepare herself for a long and enduring warfare of the natural, and must boldly and firmly contend for the faith delivered in charge to the saints. "Blessed is that servant whom his Lord when he cometh shall find so doing." Those not so doing will not be counted worthy to be gathered among his faithful servants.

It should be borne in mind also that in the days of his presence, before his manifestation to the world, there is even greater necessity for watching and contending for the faith than at any previous time—since his presence is discerned by the church only by faith in the foretold indications, and since the perils occasioned by numerous false doctrines and many antichrists are greatly increased; so much so, that only those who have on the whole armor of God are able to stand and to contend against the adversaries of the truth. The charge is to stand well armed, and to contend for the faith until his manifestation to the world, in the close of the perilous times of this harvest.

How solemn the obligation:—"If the Shepherd charge the sheep, who can open the Sheep's mouth?" the great Life-giver or Father of all, Jehovah. We are his representatives in the earth; the honor of his name is to be vindicated in the presence of his enemies and before many of his deceived children; his glorious plan is to be published broadcast in opposition to all the worldly-scheme which men have by long trying to invent. And his eye is upon us, marking how faithfully or unfaithfully we as his ambassadors represent him.

Not only do we receive this charge in the sight of God, but also "before the anointed Jesus," our great example and forerunner, who also bore witness to the truth, sacrificing all things for the sake of the "manifestation, or bright-shining" of his name. He will complete what we in our present condition accomplish only in part: He will scatter all the mists and let in the true and pure light of the sun, until none need say to his either, "Know the Lord—for all shall know him from the least unto the greatest," as represented in his plan, work and office. Already the light of his presence begins to dawn. Already he begins to lift the veil of error and to restore, with increasing beauty and clearness, the truths he first incalculately and afterward left to his church in charge.

The substance of this sound faith left in charge at first was, "This is life eternal that they might know thee," Jehovah;—know his goodness, know his love, know his power and his justice; that knowledge of God's character as revealed by Christ they might delight to accept his proffered aid through Christ, and returning to God be abundantly pardoned; and, continuing to grow in knowledge and love and devotedness to God, be accepted as co-workers and co-heirs with Christ Jesus, their Lord, forever. But this demand was made.

Our Lord's work at his second advent will be similar, the Apostle assures us: He will take up the same truth, which he first taught, the same that was given into the church's charge during his absence, and will show to all the world of mankind the real nature of the world, and the great opposition of Jehovah, the blessed and only potentate; King of all kings, and Lord of all lords; who alone possessed, originally and innately, immortality; who dwells in light unapproachable.

Courage, then, brethren! Our great Commander is ever now upon the battle field. "Stand fast; quit you like men; be strong!" the fiercest part of the conflict is just before the church will see the end of the battle, when the victory is near. "Standing in the season given to you," says he, "i. e., he will cause all to know and appreciate the character and plan of Jehovah, the blessed and only potentate; King of all kings, and Lord of all lords; who alone possessed, originally and innately, immortality; who dwells in light unapproachable.

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Then continue to preach the Word. Be instant in season and out of season;—when it suits your convenience and when it does not. Reprove, rebuke, exhort with all patience and teaching, in a spirit of love and patience, that all may be taught. At the same time, it is well known that he tolerated many absurdities in worship, and permitted practices which would by anyone else have been seen very clearly the master-truths of the spiritual priesthood of all believers—liberty of ministry for all the saints, the total abrogation of all official priesthood in Christianity, and the vanity and absurdity of "ordination." He did not know the truths then known, and the errors then accepted; and, as far as instances, he did not think it necessary or politic to press his views, or to insist on them as a part of the Reformation. It is well known that he tolerated many absurdities in worship and ceremonies, probably because he despised of weaning the people from them; and thus he tolerated ordination

THE CHRISTIAN

That at this time of day there should be anything new to be said on the subject of Christian Ministry, and that any one should, by appealing to the New Testament alone, lay open such a statement on this theme as must, if true, tend to disturb the composure of every sect, would appear to many too strong an appeal. But the case is greater when we consider the divisions in Christendom have established many varieties of ministry, and that all of them appeal to the Scriptures for the validity of their ministerial arrangements, is a prima facie argument for a new examination of the question, as it is quite possible that one of the sects can, by possibility, have discovered the truth.

At the same time, it is far more probable that all should have erred than that only one should be right. Every one who has been in the field, has turned the researches of the "denomination" in which he happens to be enrolled, must acknowledge the force of this argument. And when the history of Protestant divisions is duly weighed; when their origin and the circumstances that led to their formation are calmly considered; when it is remembered that not one of them can put in a claim to a divine birth (for we know the pedigrees of them all), and can most accurately describe their earthly lineage), then must the argument be much strengthened, so that we need scarcely fear stating, that it is in the highest degree improbable that any known sect, by deriving its origin from any one of the known sources, can come to indubitable conclusions on the article of Christian Ministry.

In the great Reformation this momentous question was never fairly examined, or rather we may say it was shurred over;—in the delicate and delicate issues to which it led. The Reformers saw very clearly the master-truths of the spiritual priesthood of all believers—liberty of ministry for all the saints, the total abrogation of all official priesthood in Christianity, and the vanity and absurdity of "ordination." He did not know the truths then known, and the errors then accepted; and, as far as instances, he did not think it necessary or politic to press his views, or to insist on them as a part of the Reformation. It is well known that he tolerated many absurdities in worship and ceremonies, probably because he despised of weaning the people from them; and thus he tolerated ordination

MINISTRY—No. 1
though he made a joke of it in his letters, and unmercifully quizzed his brother reformers who had some grand doings under their "ordinations."

The Protestant party, headed by Melanchthon, were so little solicitous to place "ministry" on Scriptural foundation, that they rather showed a disposition to yield to all the papal decrees concerning the Priesthood. In the controversy of Augsburg, the Protestants thus warily expressed themselves in the 14th article:—"Concerning the ecclesiastical order, they [the Protostants] teach that no one ought to teach publicly in the church unless he be duly called." To this the papal party replied:—"When in their fourteenth article they confess that no one ought to administer the word and the sacraments in the church unless he be duly called, it ought to be clearly understood that only those are of the sacramentals, ordained to the form of the canon law, and the ecclesiastical sanctions and decrees, which, up to this time, have everywhere been observed in the Christian world; not called according to the vocation of Jeroboam (1 Kings 12:20), or a tumultuous election, as the popish clergy, or any as yet undetermined man, may or may not take this honor unto himself, but he that is called of God, as was Aaron."

The Protestants, in their "Apology of the Confession," thus notice this stricture:—"Our fourteenth article, in which we say that no one ought to teach publicly in the church unless he be duly called, they accept, if only we make use of canonical ordination. On this subject we have frequently testified in the diet of Augsburg; that we, with the greatest willingness, desire to preserve the clerical right to preach and administer the sacramentals, and the clerical prerogative of conveying that right, are to be had at the fountain-head at Rome—that from Rome all these things were derived, and that at Rome they all flourish in splendor;—that the papal bishops never cease to ordain or erase us from the clerical order. And, indeed, if it be a question between the comparative merits of any particular clergy, if the "genus" "clergyman" be once admitted in Christianity, who would not naturally prefer the type of the whole family to any that are of more accidental and mongrel varieties which could be put in competition with it?"

When once, therefore, an inquirer is directed to rest on human ministry, and when he comes to discover that the priestly college, the priestly education, holy orders, the distinction of clergyman and laity, the power of the church unless he be duly called, they accept, if only we make use of canonical ordination. On this subject we have frequently testified in the diet of Augsburg; that we, with the greatest willingness, desire to preserve the clerical right to preach and administer the sacramentals, and the clerical prerogative of conveying that right, are to be had at the fountain-head at Rome—that from Rome all these things were derived, and that at Rome they all flourish in splendor;—that the papal bishops never cease to ordain or erase us from the clerical order. And, indeed, if it be a question between the comparative merits of any particular clergy, if the "genus" "clergyman" be once admitted in Christianity, who would not naturally prefer the type of the whole family to any that are of more accidental and mongrel varieties which could be put in competition with it?"

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faith upon the earth,” they will anticipate suffering times, and days of painful testimony, “until the glory of the Lord shall be revealed, and all flesh shall see it together;” and so, suffering with him, that with him they may also reign, their present position will be unsatiating obedience, though the daily desire of their hearts will be, “Make haste, my beloved, come forth out of the midst of Babylon; depart, get thee up out of the midst of her; be not like them that pass through the midst of the sea, and through the deep, and into the midst of the sea.”

It should be understood that the word “denomination,” which will occasionally appear in following our Inquiry Concerning the most palpable testimonies of the Church of Christ, is used for the sake of peace, and to avoid the appearance of criminatory language; for if, in detecting error, conviction is inevitable, it is better that it should be by facts than by pointed expressions, and by proofs than by conciliating phrases, than by invidious terms. This sense is given for that rarer word “sect,” though even that is a softened translation of the original.

“Denomination” is a specious word invented by Shame to conceal the nakedness of the fall of Christendom: that the erring and bewildered Christians call denomination is in the Scriptures schism, for so it is in the word, “I beseech you, brethren, by the name of our Lord Jesus Christ that we all speak the same thing, that there be no schisms [see the Greek] among you; but that ye be perfectly joined together in the same mind and in the same judgment” (1 Cor. 1:10 and 12:25); for in the Scriptures believers are represented not only as being one body and one spirit, but as having a perfect unity of mind and judgment; so that whatever we may call our Lord by the names of Brahma, Vishnu, and Siva, or by the titles of the Eastern religions, we may call our Lord by the names of Brahma, Vishnu, and Siva, or by the titles of the Eastern religions, and however those divisions may now be applauded and admired, and how much it may have become a fashionable virtue to speak well of them all; yet that is certain, that if in the great truth of the Word of God, every sect is a sin, and every division a proof of disobedience.

"There is one body," is a truth in the Word of God. ( Eph. 4:4.) The faith once delivered to the saints was mainly to establish the fact, the whole of the New Testament tends to this; and now in his denunciation of the Papacy, Gibbon says, “She has found for herself a fountain of gardens, a well of living waters, and streams from Lebanon.” They that know the life world and beauty, and therefore to give Christ the name of Roman Catholic, Churchman, Presbyterian, Independent, Baptist, Wesleyan, or any other sectarian name, and to admire this many-headed monster, this beast that sprang out of Babylon, and that is the name of our Lord by the names of Brahma, Vishnu, and Siva, or by the titles of the Eastern religions, and however these divisions may now be applauded and admired, and how much it may have become a fashionable virtue to speak well of them all; yet that is certain, that if in the great truth of the Word of God, every sect is a sin, and every division a proof of disobedience.

making straight paths

Dear Bro. RUSSELL:—Enclosed find draft for $5.00. Please apply 50 cents on the subscription to THE WATCH TOWER, and the balance ($4.50) use as you think best in the spread would buy me out, but in this I was disappointed; and to continue my closing out sales by retail I saw would take more months of my time, and cause me quite a heavy loss financially. So I finally concluded to continue the business as I am after all, taking a reliable man as my partner. My contract with my new partner is that I am to be free, he to manage the business, and we to share the profits equally. In this way I hope to be able to support my family and pay traveling expenses, while I try to do good work in the harvest field.

J. W. Brite.
Every man sees with his own eyes. He discovers in the world only what his capacity and range of vision fit him to see. So every man thinks and judges and estimates other men according to standards and limitations peculiar to his own mind. The eye of the soul has its limit of vision. Many a man has no right estimate of his fellow men, because he measures them by the false standards of his own thinking. Still more men have no right estimate of themselves. Wrong estimates of others and of ourselves are sure to be found together sooner or later; they spring from the same root, namely, the standard or a false application of good standards. Thus arises conceit. This quality is simply erroneous self-measurement.

Conceit implies a narrow and superficial knowledge of the world. As we perceive the world we take the size of things by comparison with other things, so do we compare the worth of others and ourselves by comparison. The earth seems very great to us when we cross its oceans and traverse its continents. But when we pursue the astronomer’s reasoning, and learn that there are worlds in comparison with which our planet is little more than a floating particle of dust, our estimate of its relative size and importance is wholly changed. A better knowledge of the universe humbles our judgment concerning our world as a part of the creation of God. In like manner, all self-estimates are relative. In self-conceit, man degrades the universe which he has the capacity to estimate by the magnificence of the majesty of the universe, and of the wisdom and power revealed in it, conceit is impossible. The mind is overwhelmed with the impression of its weakness in the presence of the all-infinite; it cannot estimate its own great size and importance.

It follows that conceit springs from ignorance and thoughtlessness. It is consistent only with narrow views of the world and of life. It makes precisely the mistake of the old astronomy, which supposed our world to be the central and largest one of the system, simply because it knew so little of other worlds. The conceited man magnifies his own importance only because he does not know what real greatness is. He is great in his own eyes only because his eyes can see nothing truly great.

Conceit arises from a low estimate of other men. Estimates of ourselves as well as of other men, are relative. All self-measurements involve measurement of others. It results from this, that there is no way by which the conceit can be taken out of a man so effectually as by bringing him into close competition with himself—the greatest approval and weakness of any man are shown in the nature of his thinking.

For the man of inordinate self-conceit.

The same principle holds in the great school of life—especially college-life—will be likely to cure boys and young men of their conceit. In the class-room they are brought into close competition, in which even the best scholar is sure to be sometimes outdone by other men. Thus every man can be taken out of a man so effectually into a clear comparison and sharp competition with other men.

We estimate ourselves by comparison. The more widely and truly we know men, the more shall we be frequently equaled and surpassed. Candid estimates of ourselves by comparison with others will make us think soberly, and judge ourselves modestly. Conceit has no more fruitful root than a narrow knowledge and prejudiced estimate of the labors and worths of others.

Conceit involves a faulty self-knowledge. It is noticeable that a man who thinks most highly of himself is one of whom others think least highly. The conceited man has only one ardent admirer—that is himself. The world knows most men much better than men themselves, because it knows them in the particular, and not in the general, because it knows men in their relations to others, and the virtues which are of value only to others, while the conceited man helps nobody, unless he does it in order that he may thereby indirectly help himself. He is as intolerant of other men’s faults as he is tolerant of his own.

Like all other qualities, conceit grows by indulgence. It is as subtle as counterfeit virtue, with which it has close affinity. It is as mischievous as self-deception, of whose proofs of which in the world, in man, and in history, might well impress every person with his own feebleness and insignificance. It implies a want of generous sympathy and kindly appreciation of others. It gives rise to petty jealousy and misanthropy. The conceited man helps nobody, unless he does it in order that he may thereby indirectly help himself. He is as intolerant of other men’s faults as he is tolerant of his own.

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Old readers will recall that, long ago, we drew attention to the prophets Elijah and Elisha as being types of the Gospel church in its closing stages,—not types of the nominal church, but of God's true children. True, God's children will not be entirely separate, but some will be more on the Elijah plane, others more on the Elisha plane. At the close of the present "harvest," but these prophets represent at first a nucleus of the true class, led into the light, but nevertheless it will be a marked division and separation of the classes which Elijah and Elisha were before, and assigns to each class a place which will be more or less permanent and final. They too love God and are consecrated to his service, to the extent of striving to abstain from sin and to live holy lives, but not to the extent of sacrificing present rights and privileges for God. While the Elijah class are as good as God and love righteousness and admire the spirit of self-sacrifice and to some extent practice it, yet they are not fully on the altar as "burnt offerings" (Lev. 1:1), as all who would be of the Elijah class must be. As the time for the "change" of the Elijah class draws nearer, the tests as to who of the living are worthy to be of the Elijah class become more and more stringent, as the import of entire consecration is more and more clearly seen. Already this fiery chariot begins to separate the classes, and it will continue to do so, more and more, during coming years, until complete. The Elisha class catches a view of the coming glory and expectation for the overcomers, yet will not walk up to their privilege of sharing in it—will not walk worthy of that high vocation by making complete sacrifices of themselves in the service of the Lord and the Truth. The fact that the two prophets walked side by side, and had personal acquaintance, does not imply that the two classes they typified were to be completely mixed, though they may or may not know each other individually and specially; but they both walk the same road, progressing in knowledge and experience under God's leading and instruction, which, however, comes more directly and clearly to the Elisha class. In every gathering of true children of God both classes may be found, and with many hopes and experiences similar. Both classes are consecrated, but to different degrees; and consequently to somewhat different services, and with proportionately varying degrees of spiritual insight into the Lord's plan. In some companies the Elijah class may predominate, but others will be more and more direct in their effort to work out God's will, his plan and way—you will find yourself drawn toward other good people who love right, but who like yourself are unwilling to serve it to the extent of complete self-sacrifice. You will find yourself expecting to be taken away from us, but they were not of us; for if they had been of us they would no doubt have continued along the same lines and with the same degree of consecration. The separating is not to be esteemed a mark of divine disfavors, or an injury even, to the Elisha class: it leaves the individuals of the two classes as they were before, and assigns to each class the work for which its degree of consecration fits it. It will be in the end a blessing to both, for the sooner the Elijah class is completed and exalted, the sooner the fuller blessing of their mantle, the power and spirit of fuller consecration, will come to the Elisha class. God is testing the present probationary members of his church, by their faithfulness in following the example of their Redeemer in sacrificing their little all of earthly advantage, etc., and this test shall prove who are worthy of a place in the glorified "little flock" to whom is promised joint-heirship with the Lord Jesus. According to this crucial test, each one of the true servants must be tested. It will be for each of us to take his place, according to the depth or completeness of our consecration and the consequent fullness of our sacrifice, with either the one or the other of these classes. If you are very faithful in walking up to the light you have, self-sacrificingly, you are one of the "overcomers," one of those represented in Elisha, and will find yourself continually in closest and growing sympathy and fellowship with others similarly desirous of sacrificing earthly advantages for other plans for heavenly ones. If you are not so fully consecrated, yet one who loves God and who desires to please him in well-doing—yet not to the extent of complete self-sacrifice to his will, his plan and way—you will find yourself drawn toward other good people who love right, but who like yourself are unwilling to serve it to the extent of complete self-sacrifice. You will find yourself and them gradually becoming more and more interested in human restoration, faith-healing, reforms, etc., thus gaining in knowledge, experience, and power. This prize will have a great work of this sort to do after the Elijah class is exalted. The time for choosing our place is rapidly passing. In fact, the hour is almost imperceptibly, and to many, some, the Elisha class, drawn out from the searching, bright, spiritual truths which are approaching more and more near, and which prove and show clearly what manner of persons we should be, sacrificing all for the great prize. Thus the Lord's dear and holy people have been cut off from the world to do a final, separating work. But the weakest and humblest of the consecrated ones need not fear this charit; it is your privilege to be of the Elijah class, if you will. God has invited you to this class and has waited so long for you to accept it, no matter how deficient you may be, naturally, of those sterling qualities which "overcomers" must possess. It is for us to sell, and for us to lay aside every weight and hindrance and to so run as to obtain this great prize; then God will work it up to his do his good pleasure.
ZION'S WATCH TOWER

AUGUST, 1889

SUFFER LITTLE CHILDREN—FORBID THEM NOT

CONSECRATED PARENTS, after seeing the truth, should not only let the light shine out upon neighbors and grown folks, but also and especially upon their children. And as the child comes more and more to love the Lord and his truth, it is well to teach them to appreciate the privilege of rendering little sacrifices of play, etc., in his service. We should not force them, but teach them both by word and example to appreciate such opportunities as great privileges; we should teach them to sacrifice all their play-time. Endeavor to have their services like your own, free-will offerings.

It has been suggested that children can do little in the way of preaching the good tidings, and this has been true until now. Now, however, a way has opened up by which the mighty power, a way in which the parental influence may reach out through the children to whole neighborhoods. Thus many who have regretted that they were so circumstanced that they could not go forth to preach the truth by selling DAWN, feel assured that they can do this, and will be more surely read than if given away gratis.

Furthermore, while your own children might gladly, for a while, engage in this service from interest in you and a desire to serve God, it would be necessary for others to have a money interest in the service; and this will help to give stability and continuity to the efforts of the interested children also. Therefore, the TRACT SOCIETY proposes the following special arrangement with all Child-Colporteurs. They will be supplied 50 tracts (Nos. 1 and 2) at 2 cents each, or 25 cents for a complete set, and thus even at the small price of one cent each, the children will have half their receipts for profit—for spending in whatever way they please.

To enable others to feel uncertain as to their ability in this work, to give it a trial, we will put up packs of ten tracts (5 No. 1 and 5 No. 2) and call them “trial packs,” at the same rate—i.e., 5 cents per pack, postage free. And if any are so poor that they cannot purchase one of these packs, we will start them in the work by sending the first pack on credit.

Address—TOWER TRACT SOCIETY, ALLEGHENY, PA.

EXTRACTS FROM INTERESTING LETTERS

DEAR BROTHER RUSSELL:—I enclose some clippings regarding Brother—’s experience which explain themselves. I do not know all the facts in the case, but as reported, it would seem that our Master’s cause has suffered from zeal untempered with wisdom. No one realizes more fully than I do how easy it is to be taken captive by our great Adversary for his pleasure, and we must walk very humbly before our Lord to escape these things. Yet we rejoice in the knowledge that it is his mighty power a way in which the parental influence may reach out through the children to whole neighborhoods. Thus many who have regretted that they were so circumstanced that they could not go forth to preach the truth by selling DAWN, feel assured that they can do this, and will be more surely read than if given away gratis.

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it right to go away for a week or two. I trust the short change I shall make will not be any loss to the service. Next month I hope will find me in the field with renewed strength.

I hope to be able to sell the two volumes of DAWN together mostly in the future. I do hope and pray that the Lord may grant you sufficient time and strength and knowledge. The third volume of DAWN shall be a suitable climax to the grand and God-like prelude. If the Lord permits us to continue our work for the coming ten years I hope and trust to dispose of fifty thousand copies of DAWNS, and we can hope that many others will do accordingly, as the Master hath given unto them. If you can find time to write, I shall be greatly pleased to hear from you.

I am glad to acknowledge the strength and grace received from reading last Tow eer. I know it will be a rich feast to all the dear saints to whom it goes. You may think it queer that we do not secure some subscribers to the Tower, while working with DAWN. If so, I might say that I think the reading and circulating of the book to be so important that I do not think it will do to send it through our friends. The DAWN is much better suited to new readers than the Tower. Mention the latter only where you find some interest already.—Ed.) The way things are now going, it is quite possible that the Tower may be suppressed in the near future; and though the printing of DAWNS might also be stopped it would be difficult to stop the reading of the thousands of copies now being circulated.

The Tower would, probably, have been suppressed long ago in England, if the same principle been firmly held by the early Reformers, as through-out the Roman Church for seven years before joining the army, but I could not help thinking Jehovah had sadly failed in accomplishing the redemption of man. And much did I wonder at such passages as: "And, if I, be lifted up, will draw all men unto me." And, "God is the Savior of all men, especially of them that believe." etc. The prophecies were not a complete mystery. Now, praise God, all is clear and harmonious. God is love. He is the very God poor, fallen humanity needs. Bless his name!

Mr. C. T. RUSSELL, DEAR SIR:—I have read Volume I. of your MILLENNIAL DAWN and am now reading Vol. II. This work seems to me to open up the Scriptures in a manner in which no other works ever did. I am more than delighted with it. To me it is the very truth of God, and I cannot but exclaim: "Of the depth of the riches both of the wisdom and knowledge of God!" Now from the depth of my heart I can say: "Even so, come Lord Jesus."

I am a Cadet in the Salvation Army. I was a member of the Presbyterian Church for seven years before joining the army, but I could not help thinking Jehovah had sadly failed in accomplishing the redemption of man. And much did I wonder at such passages as: "And, if I, be lifted up, will draw all men unto me." And, "God is the Savior of all men, especially of them that believe." etc. The prophecies were not a complete mystery. Now, praise God, all is clear and harmonious. God is love. He is the very God poor, fallen humanity needs. Bless his name!

The attitude of Rome on the public school question in this country, her increasing power and prestige in places of authority and influence throughout the world, have all been factors in accomplishing the redemption of man. And much did I wonder at such passages as: "And, if I, be lifted up, will draw all men unto me." And, "God is the Savior of all men, especially of them that believe." etc. The prophecies were not a complete mystery. Now, praise God, all is clear and harmonious. God is love. He is the very God poor, fallen humanity needs. Bless his name!

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Wishing you God's speed, I am Yours in Christ,
A.

The fields are ripe, and we advised this sister to proceed as soon as the harvest work by canvassing with DAWN. The Lord blesses those who are faithful in few things by calling them to higher service, and will doubtless continue to test and prove, until he sees it is enough and calls them up to the higher fellowship and service with himself in glory.—[ED.]

PROTESTANTS, AWAKE!
THE SPIRIT OF THE GREAT REFORMATION DYING. HOW PROTESTANT NOW OPERATES

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to be known as the "laity." This was not done in a day, but gradually. Those who had been chosen from their own number, rather than the clergy, were to be given, by it as its representative, the right to represent the ideas of the office and to support the dignity of a "clergyman," they deemed it better policy to abandon the primitive method by which any believer who had the ability to teach, and decided that no man could be a "clergyman," unless he had been put in power as the only and official interpreter of God's Word, and the consciences of the "laity" were led into captivity to those errors of doctrine which evil-minded, ambitious, scheming, and often self-deluded men among the clergy were able to establish and falsify. In this manner, securely controlled of the church's conscience, as the apostles had foretold, they "prively brought in damnable heresies," and palmed them off upon the conscience-fettered laity as truths.—2 Pet. 2:1.

When the Roman empire was falling into ruins, these clerical schemers by multitudinous crafty arts and intrigues, to too numerous to be here detailed, contrived to work their own advancement to political power and influence. They used, until, as the papal hierarchy, they gained the rulership of the world, electing one of their number king of kings and lord of lords—the pope. Thereafter the church, instead of being "subject to the powers that be," assumed and used power over the world and demanded respect and homage, as a personification of God's authority, from the hands of the ungodly, this corrupt church reigned; instead of being persecuted for righteousness' sake, she was flattered and infallible; and by having him loudly assert his spiritual authority to rule the world and to punish and torture those who will not accept her claims and obey her "royal priesthood," would soon be heard again, were ignorance and superstition to again thoroughly enslave the masses.

Now, while cunningly avoiding the question of civil power over the world, she retains her grip upon the minds and consciences of the people, and the Protestant clergy consequently has no reason to expect any great changes from the Papacy's boast is, that she never changes. The same claims to divine authority to rule the world and to punish and torture in the present life and to damn to all eternity, as heretics, all who will not accept her claims and obey her "royal priesthood," would soon be heard again, were ignorance and superstition to again thoroughly enslave the masses.

The terrible state of ignorance, superstition and priestcraft, which prevailed for centuries under this counterfeit kingdom of Christ, known in history as "the dark ages," was broken by the Great Reformation movement of the sixteenth century. This movement, as Luther notes, is more a reform of Papacy's kingdom, in sermons and tracts and posters stoutly denounced and exposed the counterfeit, and pointed out some of the errors and blasphemies of that deceptive system.

And Luther noted, too, that the start of the great Apostasy was in the error that the clergy were a divinely appointed order, distinct and separate from the remainder of the church. He saw that the reign of Christ was not fulfilled by Papacy, and that the promises, that those who suffer with Christ shall be exalted, were the consecrated; faithful church of Christ. Did space permit, thoroughly enslave the masses. The same ideas. Were the consecrated; faithful church of Christ. Did space permit, thoroughly enslave the masses.

True, Papacy does not now attempt a despotic sway of the world, as it did in the days of the Roman empire. The only claims she presents, in a despotic sway of the world, are those of a religious leader. She calls herself the "Church," and were not to be considered orthodoxy and what should be considered heresy, or in other words deciding what each individual should believe. There the right of private judgment by individual Christians was trampled upon, the "clergy" were put in power as the only and official interpreters of God's Word, and the consciences of the "laity" were led into captivity to those errors of doctrine which evil-minded, ambitious, scheming, and often self-deluded men among the clergy were able to establish and falsify. In this manner, securely controlled of the church's conscience, as the apostles had foretold, they "prively brought in damnable heresies," and palmed them off upon the conscience-fettered laity as truths.—2 Pet. 2:1.

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royal priesthood, and not a self-appointed lordly class in it or above it, calling itself the "clergy.""

We certainly do not deny, but on the contrary affirm, that the church should have living teachers; and that the Lord has raised up such teachers all through the Gospel age, and will to the end. The true priestly class is not a self-made one, but raised up by the Word of God, pointing out and making clear its teachings and bringing forth from the storehouse things both new and old. But all are not teachers. Teaching, Paul declares, is a spiritual gift. So, if you are a Christian, you are full and freely consecrated and brought into submission to the divine will and enlightened concerning the divine plan, God can and is pleased to use in instructing his church. And the basis of such selection may be a keen, penetrating mind, or other natural or supernaturally imparted endowment and qualification.

But as for a clerical class, God does not recognize it as his elect teachers; nor has he chosen many of his teachers from it. For the church, as a whole, is a living teacher, and that the Lord has it, calling itself the "clergy." The faithful of God, who have been carried over from Romanism into Protestantism, have been left out of this system. Only after you go poking into our old creeds, which our people so devoutly and ignorantly believe, you go poking into our old churches, you go poking into our old pulpits, you will find no foundation for in the Bible; and many prominent in the Bible, you will find are ignored by one or another, and some of them by all the sects of Christendom. But hold fast to those doctrines and objects to the progress by the strong chain of his vow, but also by innumerable smaller ones—his living, his dignity of position, his title, and his hope of advancement in the same direction; the clergy, Paul declares, are, for instance, men of God, who should ever confess to greater light and renunciation of position, he would, instead of being honored as an honest thinker, be maligne, despised and misrepresented. In a word, he would be treated as though to search the Scriptures and to think for himself, and to hold full control of the people. Everyone admitted to the system, are so many live, active agents of the system in binding the people to; and sectarian pride and rivalry and reverence for the clergy, and an undeniable fear of the future, begin of ignorance of God's Word and fostered by the acts of priestly self and not to be expected to exercise tact and wisdom and to act according to the intellectual status of the people with whom he has to deal.

WHAT ARE SOME OF THE METHODS?

Rome's method has been to concentrate authority and power in the hands of her priesthood or clergy. Not only are they supposed to have power in their hands to shut or open heaven or hell to whom they please, but even in the present life their infallibility is acknowledged. They are called upon to address their clergy, "Your Reverence," and to treat them as vastly their superiors in every respect—as holy men, whom to offend might jeopardize eternity. They are taught that every papal pronouncement is as binding as if God himself had spoken, and if you do not believe it, you will have done the same before you. If you did this once, thoughtlessly, even though it were years ago, in joining church, now that your attention is called to it, you are bound to procure a copy of the "covenant," or articles of faith," the belief of which, if not confessed, would entail. If you fail to study it, if you find that you do not so believe, you will be bound to deny it as publicly as you confessed it, or else forfeit in God's sight all claim to honesty.

The clergy of Rome are thus bound hand and foot to the system, so are many live, active agents of the system in binding the people to; and sectarian pride and rivalry and reverence for the clergy, and an undeniable fear of the future, begins of ignorance of God's Word and fostered by the acts of priestly self and not to be expected to exercise tact and wisdom and to act according to the intellectual status of the people with whom he has to deal.
the claim that they have these special rights above other Christians, are caused to appear to be a special class in God's estimation. And these cords and inferences are applied by Protestants as well as by Roman Catholics.

The truth, on the contrary, is that no such clerical office or rights are established in the Scriptures. These services are services, which any other member in Christ may do for another. We challenge any one to produce a solitary passage of Scripture giving one member of the Church of Christ more liberty or authority than another in these respects. In fact, in the case of all the other denominations, the authority of all Christ's followers is tacitly admitted by the "clergy"—though in a rather pinched manner, it is true—for the regulations of the various denominations provide that in the case of death the clergy shall have the exclusive right to administer the last rites; or in the case of any infant about to die, if no clergyman can be found in time, any layman may perform the service. (With some in such a case when death does not ensue a sanctifying by a cleric is required to follow to make it valid.) And the only reason believed by the elders to be attached to the last rites was that having taught the people that "sprinkling is necessary to salvation from eternal torment," it became necessary to grant the laity this privilege, in order to keep the people from reasoning too carefully upon the matter; lest they should thus force the subservient laity to exercise common sense and reject the absurd idea that a few drops of water and a few mumbled words could prove a charm to procure God's interest in the dying one and to cause him to change his purpose and not to continue his wrong course.

It is true that the more advanced both of clergy and laity, especially in the case of the clergy, are becoming so intelligent as to attach such an awful importance to baby-sprinkling; and in proportion as they do, the exclusiveness of the clergy in this matter is lost sight of, so that today few of them know that so great a privilege was ever conferred on them by the clergy. The authority to baptize is now fully in the hands of the clergy, though the rules still permit the laity to use it. But not withstanding the fact that these regulations, that there are unbaptized infants in hell not a span long, is no longer heard from the pulpit, and would no longer be tolerated in civilized lands, yet there is in almost every mother's head a capital idea of a life's interest for her child, and a large hope for eternal welfare, which leads her to have it sprinkled as a precaution. Indeed a case in this very city of Allegheny, in which we write, came under our notice, not long since, which shows that the papal error, both on baptism and on the authority of the clergy, is fast losing its hold upon the people. The case was that of a man and his wife who had been members of a Lutheran church, but who, through irregularity of attendance at church services and irregularity of payment of church dues, had fallen under the displeasure of the clergyman there officiating. One of their children took sick and was about to die; and as it had never been sprinkled, the parents were in great distress; and conquering his pride for the sake of eternal welfare, the father finally gave in, and again, and finally accompanied by his sick and weeping wife, to entreat the clergyman to come and save the child by baptizing it; but he refused to come, telling them that it was what their conduct deserved; and possibly he suggested that the boy's pride did not belong to the laity, but that there was a larger and influential band of churches known by one name, and to whom God's blessing was given, and the ministers resembling the assemblies and conferences and councils of other denominations, has led these generally into similar bondage. But above all other influences leading them backward to bondage has been the false idea concerning the authority of the clergy.

The Roman Catholic clergy add other cords to bind the people, such as the confessional, the use of "holy candles," "holy water," "holy burying grounds," etc., which the greater intelligence of Protestants would not generally submit to.

ORDER AMONG THE ROYAL PRIESTS

But in showing that the Scriptures recognize no separate clergy class, but that the entire Church of Christ is the Priesthood, and that they each and all have the same authority to do anything that the Lord and the apostles enjoined, as they find enjoined in the Scriptures, let us then consider the order in which the members of the church are to stand in the Lord's service according to order. It is proper that each congregation should select or elect some of their number, best qualified, for these services. But it should always be remembered that the one who thus serves is to do so in order to help his brother, and not because he was chosen him to thus minister or serve. "All ye are brethren, and one is your Master." Such a servant of the church is no more reverend or sacred than others, though he be a very faithful and Christ-like servant he should be esteemed very highly "for his work's sake," because of loving, faithful service, but for no other reason. (1 Thes. 5:13.) He is not a "clergyman" in God's sight; for God recognizes no such class, and his Word authorizes no such distinction.

Whatever "authority" such a minister or servant of the church possesses, is given him; he possesses no more "authority" than the number of his "brethren," the entire church, any of whom has the same right to be called God's Word (Matt. 28:19, 20) to declare and to do any or everything which it enjoins, according to his talents and opportunities and the desires of his fellow-believers to be served by him. Authority to do anything must be conferred by God, either by ordination by other ministers, or by conferences, synods, etc. Each royal priest is the peer of each other one in authority and dignity of priesthood, though in talents, intelligence, etc., and therefore the clergy is not a "clergyman" in any particular sense; for God has not one royal priest who is to be the arbiter of all the things of the church, but every individual who is a father of God's children, and who is a Christ-like servant he should be regarded as possessing all the authority of the entire church. And the only form of authority which God recognizes in the church is the authority which the people are pleased to give (2 Cor. 8:21). This is the true order of procedure. Authority given voluntarily by a large and influential band of churches known by one name, and to whom God's blessing was given, and the ministers resembling the assemblies and conferences and councils of other denominations, has led these generally into similar bondage. But above all other influences leading them backward to bondage has been the false idea concerning the authority of the clergy.
are causing trouble to the creed-bound clergy by questioning doctrines long unquestioned, and by demanding reasons and Scriptural proofs for them. Since they cannot be answered Scripturally or reasonably the only way to meet them and to settle them is, by brow-beating and a show and claim of clerical authority and superiority, which holds itself bound to account in doctrinal matters only to fellow-clergymen and not to laymen.

But some in the pews are today as well or better educated than the any part of the pulpit, and it will no longer do to claim that the laity are so ignorant that they could not comprehend; and the people have learned that the big words of technical, clerical phraseology are used to hide and not to teach the truth. Hence the individual and educational superiority of the clergy can no longer be given as an excuse for arbitrary definitions of Scriptural statements and doctrines.

The doctrine of "apostolic succession"—the claim that the laying on of the hands of a bishop conveys to a man an ability to teach and expound the Scriptures—still holds Romanists and Episcopalians, who fail to see that the very men thus to be qualified to teach are among the least able; none of them indeed seems to be any more able either to comprehend or to teach the Scriptures than before being thus authorized; and many certainly are decidedly injured by the arrogance, self-conceit and assumed authority to lord it over their brethren, which seems to be the only thing they do receive from the "holy hands." However, Catholics and Episcopalians are making the most of this Papal error, and are more successful in another way, if thou say in others.

Recently, however, in view of the growing intelligence of the people, the tendency among clergymen is to disclaim personal superiority or authority and to place the authority in the hands of conferences, synods, etc. Some ministers even disclaim responsibility for the Christian faith, placing the whole responsibility for what they teach upon these councils. Some even admit that their personal views differ from those they preach, and are endeavoring to have their conferences and synods allow them to preach what they conceive to be truth and to desist from preaching what they believe to be error. Dishonorable, ignoble, hypocritical and slavish though such a course is, yet it is the natural result of the false view of the "call" and "authority" of the ministers of Christ. If "called" to the ministry, and granted "authority to preach and "supported" by and according to the rulings of a conference or synod, what is more reasonable than to look to such bodies for doctrines also; for each denomination grants "authority" to preach its doctrines only. How needful then that all should recognize only the authority of God's Word and go to it for the doctrines it authorizes.

The tendency of Protestants in this respect is to follow the method and practice of Rome. With Papacy, the councils declare the doctrine to be believed; and the people, denied the right of private judgment, are required to believe whatever these councils decree to be the truth. The same tendency is observable in all denominations of Protestantism; and we predict, what is even now suggested by prominent Protestant clergymen, that ere long Protestants will unite in a General Council which will decree and settle what shall, and what shall not, be received as divine truth.

Not only do the current tendencies indicate this, but that wonderful symbolic prophecy, the Book of Revelation, clearly points it out as coming. The only difference between these and Papal councils will be, that there will be no chief pope to execute the decrees of the Protestant council. The council will be its pope, and each recognized clergyman its tongue.

In view of these facts and tendencies, we sound an alarm to all who hold to the original doctrine of the Reformation—the right of individual judgment. You and I cannot hope to stem the current of what is coming, but we can by the grace of God, imparted through his truth, be overcomers and get the victory over these errors (Rev. 20:4, 6), and as overcomers be granted a place in the glorified priesthood of the incoming Millennial age. (See, Rev. 1:6; 5:10.) The words of the Apostle (2:40) are as applicable now, in the harvest or end of the Gospel age, as they were in the harvest or end of this Jewish age: "Save yourselves from the perverse generation!" Let all who are Protestants at heart flee priest-craft, flees clericalism, its errors, delusions and false doctrines. Hold to God's Word and demand a "Thus saith the Lord!" for all you accept as your faith.

THE REST OF FAITH

"Since the Father's arm sustains thee, Peaceful be;
When a chastening hand restrains thee, Is he.
Know his love in full completeness Fills the measure of thy weakness;
If he wass thy spirit more, Trust him more.

"Without measure, uncomplaining, Lay whatever things thou canst not Understand; Though the world thy folly spurneth, From thy faith in pity turneth,
Peace thy inmost soul shall fill, Know his love for thee provideth
Saying still. Sweetly bending to his will,
"Like an infant, if thou thinkest Child-like, proudly pushing back The proffered hand,
Courage soon is changed to fear, Strength doth feebleness appear; In his love thou art safe, He will guide.

THE HOPE THAT PURIFIES

"Fearest sometimes that thy Father Hath forgot? When the clouds around thee gather, Doubt him not.
Always hath the daybreak, Always hath he comforted; Better hath he been for years Than thee fears.

"Therefore, whatsoever befitteth, Know his love for thee provideth Good alway.
Night or day, Crown of sorrow gladly take, Graceful wear it for his sake,
Sweetly bending to his will, Lying still.

"To his own thy Savior giveth Daily strength;
To each troubled soul that liveth, Peace at length;
Weakest lambs have largest share Of this tender Shepherd's care,
Ask him not, then, 'When?' or 'How?' Only bow!"
have the inspiriting realization that we are "Sons of God," and wait with patience, yet in eagerness, the grand consummation.

Paralyze ourselves! How carefully we must guard our every thought and act. To "be like" our dear Lord, we must rid ourselves not only of the grossness of the flesh, but also of every trace of sloth and apathy. He who says, "It is out of the love of the Father is not in him." Does any one say, It is not naturally to lay down all desire of the flesh! No, it is not, but it is Divine! We who are "new creatures in Christ Jesus" are seekers after the "Divine Nature," hoping to escape the corruption that is in the world through lust.

The saintly or zealous persons of the past as saints, worthy of adoration and veneration. Their many gods found correspondence in the virtues and graces then multiplied and garnished with accounts of wonderful fastings, miracles, etc., performed by him. Such, deferred until several hundred years after his death, when his memory was canonized, but the present pope is a keen reader of human history and heathenism. Among professing Christians, the worship of images' shrines. ete., of Diana was enthroned, stood his altar. Behind and above was a peacock by cherubim. The Father appeared like a monk; the Son as Heaven; and the dead heroes, the demi-gods [lesser gods] of Greece and Rome were supplanted by those of the Trinity, to be imitated by the true Christ, who might therefore be prayed to by the people. The Pope then signed the papers testifying that they were not saints, who then came to profess Christianity; and generally they were far from claiming full consecration of thought and word and deed to Christ's teachings and example.

It was at that time that the papal system was gradually shaped. And taking advantage of the idolatrous tendencies of the heathens then claiming to be Christians for the sake of worldliness, the popes attempted the political control of the Church, as the ancient emperors had done. But the great masses of those who then professed to be Christians because of its popularity were heathens and not truly converted to Christianity; and generally they were far from claiming full consecration of thought and word and deed to Christ's teachings and example.

One might suppose that such nonsense would be discontinued, but the idea of imitating the pagans has been kept up by the virgin Mary, styled The Holy Mother of God and Queen of Heaven; and the dead heroes, the demi-gods [lesser gods] of Greece and Rome were supplanted by the dead saints whom the Papacy specially authorized the people to make pictures and images of and to pray to. The work of canonizing any man thus a "saint" is called canonizing, and is usually deferred until several hundred years after his death, when his sins and sometimes crimes were generally forgotten, and his virtues and graces then multiplied and garnished with accounts of wonderful fastings, miracles, etc., performed by him. Such, by Papacy's decree, suddenly became saints to be adored and revered.

It is not necessary to directly criticize this procedure; our readers, acquainted with God's Word, well know that all the true saints will be heralded and canonized in a much grander manner than this petty godhead and its priests, by the true Christ, and not by a representative of Antichrist.

We present below a description of a recent canonization in the city of Rome, as given by a Protestant missionary there—Mr. D. W. Page.

"The Hall of Canonization is over the vestibule as you enter St. Peter's. It is about 300 feet long, 90 feet in width and 75 feet to the ceiling, in the center of which is a golden halo with a dove descending through atmosphere such as veils Mount Blanc on a clear summer day. The light was yellow and golden, with the arches of marvelous beauty and the place was flooded by the soft light of thousands of wax candles. At the far end where the pope was enthroned, stood his altar. Behind and above this was an indescribable 'glory,' the bright rays of which melted away in a pure atmosphere. In the midst of this halo was a silver ground, with nothing upon it, so far as we could see, but at the appointed moment figures began to develop until we had the Trinity in this 'glory,' surrounded by the petals of a silver cage with turtle doves and pigeons, canaries, and a box of bread and wine. He then bestowed the papal benediction and was born out, and all retired in the order of their entrance. Thus ended this blasphemous demonstration of paganized Christianity."

This is the idolatrous and blasphemous system to which so many leading Protestants (so-called) are again turning with the hope! "True is the word: If we died with him, we shall also live with him; if we endure patiently, we shall also reign with him; if we disown him, he will also disown us; if we are faithless, he remains faithful: for he cannot deny himself." "But faithful is the Lord, who will establish and guard you for evermore," Jeremiah 23:23. "Therefore with our beloved brother Paul, let us do this one thing, "forgetting those things which are behind and reaching forth to those things which are before, press toward the mark for the prize of the high calling of God in Christ Jesus.""
WHAT SHALL WE SAY TO THESE THINGS?

What, then, shall we say? Shall we acknowledge God for base? Or, as the case may be, to lead them to God, to them who will, as Paul declared (Rom. 9:1-5) that he had great phases in the type, and the giving of the blessing to one not naturally to encourage and strengthen the Gentile believers, that Paul

They thought they were the elect to whom pertained the adoption, and all the promises, and all the glory. And truly, they were the elect, and heirs of the promise to Abraham, in the only sense in which either they or Abraham could understand it; but there was a grander significance to that promise, in the type and antetype of the Gospel system, which was entirely concealed until the dawning of the Gospel age, when it was brought to light and made manifest through the apostles—

eighty years, and he became the father of Isaac. (Gen. 21:8.)

The rejection of Ishmael and Esau was not an injustice; it in no sense or degree related to their future, everlasting welfare. God had a purpose to prove or disprove the doctrine of election: that doctrine was not, as though they were.” (Rom. 4:16, 17.) And this in- fulness of the original promise, showed that the natural- Ishmael and Esau, and natural Israel whom they typified, leaves them under obligation to encourage and strengthen the Gentile believers, that Paul...
is Head and Lord, as well as Redeemer. —Gal. 3:16, 29.

In the clearer light of the then dawning dispensation, Paul should have been the last to dream of glory over Gentile believers in Christ; that though they had been the called and favored people of God from the very beginning of their history, their continuance in that favor beyond the limit of their special dispensation and fellowship, as belonging to them alone by right of their national and everlasting covenant with him, was due, not as a matter of right, but as a matter of grace, in his unmerited kindness; and that the covenant between God and them was as capable of being broken as the covenant that he had made with their fathers. But Paul did not consider himself in the right condition of heart, this highest favor was first bestowed on him; and hence he speaks, as a probationary member of the class fore-ordained you may be old, deformed, awkward, crippled, blind, deaf, and——we are all the image of God's dear Son, if your call.

What then shall we say to these things? If God, with all his power, and wisdom, and love, be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Could he manifest his love in any stronger way than this? Yes, he says: if God be for us, who can be against us? And then it follows: he will give us all the glorious things which his exceeding great and precious promises lead us to hope for: If we would yet more fully assure our faith, let us remember our dear Redeemer—Dear not, little flock; it is the Father's good pleasure to give you the kingdom; "for the Father himself loveth you."—Luke 12:32; John 16:27.

Well may we then ask, If God be for us, who can be against us? Puny indeed is the arm of flesh that is raised up against the Lord; for the judgment is without sur­pise, their words—"Fear not, I am with you; be not dismayed, for I am your God; I will strengthen thee; I will help thee; I will uphold thee with the right hand of the power.

Then dear reader, if you are of this class thus conformed to the image of God's dear Son, if like him you will and can do the will of God, if you are meek and lowly in heart, ready to receive instruction and profit by it at any cost, then take courage: you may thus be sure that you are one of those called to be of this elect class; and that you will be a special member of God's plan, a probationary member of the class fore-ordained to receive this divine honor of the kingdom. But if you have not this image of Christ, do not deceive yourself, you are not of the elect class; for "if any man hath not the spirit [this mind or likeness] of Christ, he is none of his."—Rom. 8:9. Oh! says some timid one, but I am so unworthy, it surely is not for me; I am conscious every moment of my imperfection and shortcomings.

That may be very true, yet if you have the weakness above referred to, the prize is open to you. God knows your weaknesses and short-comings; he knew it before he called you; he knew you could not keep his laws perfectly, though you would greatly desire and try to do so; and so before he called you he made abundant provision for your justification. You would have God's grace, according to all the fulness of his grace in Christ our Redeemer. (Rom. 3:24.) "Whom God called, them he also justified." Not one was ever called, i. e., invited to run for this kingdom prize, who was not first justified; and mortally condemned, and the cursed, and the accursed, are the useless of the earth. 

And if those thus justified and called heed the call and comply with its conditions—presenting themselves living sacrifices to God, with the same meek, obedient and teachable spirit, resolutely endeavoring to fulfill those conditions—they are justified (reckoned righteous through the imputed righteousness of Christ) in this age. And no one is thus justified by God through Christ, who has not repented of sin, believed on Christ as his Redeemer, and who does not humbly desire and labor to fulfill the very laws of God.

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Then what shall we say to these things? Is there any space left for doubts and fears? May we not have the full assurance of this, that God has called us, and has referred to, the prize is open to you. God knows your weak­nesses and short-comings; he knew it before he called you; he knew you could not keep his laws perfectly, though you would greatly desire and try to do so; and so before he called you he made abundant provision for your justification. You would have God's grace, according to all the fulness of his grace in Christ our Redeemer. (Rom. 8:30.) Therefore, every called one is justified, and every justified one is honored with a call. It is for this purpose—that they might be eligible to the high calling—that any are justified (reckoned righteous through the imputed righteousness of Christ) in this age. And no one is thus justified by God through Christ, who has not repented of sin, believed on Christ as his Redeemer, and who does not humbly desire and labor to fulfill the very laws of God.

What a full provision is this for us: that, though you are weak or strong, the promise, the very fatness of the Abrahamic promise, is for you, if you are Christ's, and being conformed to his image. Make your calling and election sure by continuing to conform to his image, faithfully, unto death.

Jacob was the chosen, the beloved one, and Esau was loved less and not chosen; yet it was Jacob that suffered tribulation and persecution before he was glorified. Then the chosen nation of Israel was disciplined under suffering, while other nations took their own course and received no discipline. The present is the time of discipline to the chosen son, from whom the Father chasenth not; if we receive no chastisement, we are not sons.

Then what shall we say to these things? Is there any space left for doubts and fears? May we not have the full assurance of this, that God has called us, and has referred to, the prize is open to you.
go up and possess the land of promise. What God has prom-
ised, he is able also to perform: "Faithful is he that calleth
you, who also will do it." (1 Thes. 5:24). The promise is to
the called and chosen [accepted] and faithful. Let us prove
faithful!—Rev. 17:14.

THE CHILDREN'S TOWER

"What kind of helps have you for children? I wish there
were a Tower that children could understand."

We have no reading matter specially designed for children,
and we cannot refer you to any papers or books setting forth
God's plan in a manner suited to the comprehension of chil-
dren. Nor would such a thing be possible. Though children's
minds, unprejudiced, are specially susceptible to the truth,
and they seem to drink in the beautiful story of Jesus and
his love, his redemptive work and work of restitution, yet
children need personal teaching and living example. As you
study the divine plan, and come to understand it more and
more clearly, live it and teach it, step by step, simplifying
it and diluting it, so as to bring it down to the comprehension
of each of your children—even little tot whose eyes will open
wide with wonder as she will question you regarding the won-
ter of his words—

Study the principles of the divine will and show your chil-
dren, by word and example, how to apply them in the every-
day affairs of life. The parent is the very best instructor for
children; and it is a very mistaken idea to hand them over
for religious training to the Sunday Schools, where they ac-
tually receive little to profit, but very much to engender and
to cultivate pride and love of display.

There are some children's papers and books which, if care-
fully watched, will add his blessing to your home culture. As
a general thing light literature is placed in the hands of children
on the supposition that they are not capable of appreciating
books of merit and usefulness, until the taste for light reading
is formed to the exclusion of that which is wholesome and
good. When they are able to read well, they are able to
appreciate something worth reading.

The parents, then, should be the Towers of strength for
their children, their teachers both in morals and theology, and
God will add his blessing to you through the instrumentality
of the children, instructed and equipped of God and invested with
a just and correct knowledge of the Bible, which is the
truth in this matter. You cannot transfer to a Sunday
School teacher, or any one else, the responsibilities which as a
parent you owe to your children, to train them in doctrine
and practice conformably to the spirit of God's Word. If you
have brought children into the world, you have an obligation
toward them in God's sight, until they reach years of discre-
tion, which must not be set aside, even to take part in the
pulpit work of preaching and teaching the truth to the more
mature.

A brother recently confessed sorrowfully, that before he
came to see the truth regarding God's plan of the ages, he
used to spend his Sundays in church (sectarian) work and
Y. M. C. A. work from morning till night, and paid almost
no attention to his own family's spiritual matters, the very
duty which should have taken precedence to all others. He
was led astray in this, as many others have been, by a false
theology, by the mistaken idea that God had sent him to
"save souls" from eternal torment.

This brother, no less zealous now, has had his judgment
more correctly guided, has received the "spirit of a sound mind"
from an unprejudiced study of God's Word. Now he sees
that Christ's death redeemed all from death, and that in God's
"due time," in the Millennial age,—

"He comes to make his blessings flow
Far as the curse is found."

And he sees that now it is his privilege as one who has found
Christ and tasted of his favor, to tell these good tidings to
all who have ears to hear, beginning with his own household;
and as for those who have no ear for the good tidings, he
now sees that he need not agonize for them, because God has
already arranged that they all must come to a knowledge of
the truth, concerning his goodness and abundant provision for
them, that all may be saved, if they would believe; and that
also since the second death—from extinction—and have ever-
lasting life. His is now a reasonable joy and peace and a
reasonable service—based upon the reasonable teachings of
the Good Word of the good God.

God has been less blesséd than the children; and may the consecrated
parents, instructed and equipped of God and invested with a just
and love-inspired authority over their children until the years
of maturity are reached, be indeed their towers of strength,
training them up in the nurture and admonition of the Lord,
and having brought them up in the training and instruction
which arr- the results of increased knowledge. Shall we con-
due, then, that knowledge is an injurious thing, and not a
thing light literature is placed in the hands of children
those of restoration in the Millennium.

Many who can
at present exercised by society, which is well
knowledge of his rights as a man, under the law of God, and as a citizen, under
the Constitution of these United States, that is stirring within
the hearts of the negroes a desire for more
other knowledge, privileges and common blessings of our day.
Is knowledge an evil thing, an injury to society, then? we again ask.

Many would answer, "Yes, it is an evil thing: the lower
classes of society can be taught no advantage by it, if
distinctions were obliterated, if they were not under the whole
some restraint at present exercised by society, which is well
supported by the nominal church, which in turn is well upheld
by the most intelligent, influential, and most wealthy
society. If the priestcraft and superstitions of the dark
ages are vanishing before the greater intelligence of the nine-
teenth century, something must be found as a substitute there-
for, else we shall lose the control of society; the masses will
become so independent and dictatorial that we will be hindered
from carrying on our governmental and business plans, which,

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VIEW FROM THE TOWER

The negroes of the South were probably happier fifty years
ago, in slavery than they now are; and though now possessed
of many more privileges than were ever before accorded them,
yet the reports are that a race war, between blacks and whites,
is to be feared. It was an increase of knowledge that led pub-
lic sentiment to a repudiation of human slavery, and that
emancipated the slaves. But now, farther knowledge of his
rights as a man, under the law of God, and as a citizen, under
the Constitution of these United States, that is stirring within
the hearts of the negroes a desire for more and more, until
they shall feel satisfied that they have their full proportion
of the rights, privileges and common blessings of our day.

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ages are vanishing before the greater intelligence of the nine-
teenth century, something must be found as a substitute there-
for, else we shall lose the control of society; the masses will
become so independent and dictatorial that we will be hindered
from carrying on our governmental and business plans, which,
while they have ascribed to our own interest, specially and chiefly, were really better for them too, as evidenced by the growth of their ambition and discontent as their knowledge and privileges are increased. 'Let us put on the brakes! Let us stop the spread of knowledge or it will wreck our social fabric!' add to this expression the Papacy would breathe a fervent (though inaudible) "Amen!" and reflect upon its glorious and majestic career in the dark ages when priestcraft and superstition held full sway, and the pope was owned to be "another god on earth." And many nominally Protestant ones of them earnestly held to the same sort of doctrine, except that they would like to preserve the intelligence and liberty of the educated and wealthy, remembering with dread the time when Papacy held such control that even their classes dared scarcely to think, let alone act, in their own interest. The point to the question is, The fault lies in the imperfect organisation of the social fabric and not with the increasing knowledge which threatens to wreck it. True, a knowledge that is only partial may for a while work more harm than good; for as some one has said—

"A little knowledge is a dangerous thing; Dread deep, or taste not the Pierian spring."

It would be better for all concerned, if full, absolute knowledge were general; all would then be more quickly adjusted, no doubt; the struggle would be shorter and sharper, and a new arrangement of human affairs, a new social fabric, suited to the increased knowledge and increased freedom of the right thinking men, would supersede the present order. But this is not possible; knowledge must come gradually and individually; God's "due time" has come for knowledge to be increased, but he will not bring it about miraculously but by natural means. These arrangements, would take a similar view, except that they would like to preserve the intelligence and liberty of the educated and wealthy, remembering with dread the time when Papacy held such control that even their classes dared scarcely to think, let alone act, in their own interest. The point to the question is, The fault lies in the imperfect organisation of the social fabric and not with the increasing knowledge which threatens to wreck it. True, a knowledge that is only partial may for a while work more harm than good; for as some one has said—

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The result of God's method of introducing knowledge will be that the old social fabric in the hands of the small class of favored ones—intellectually, financially and politically—will continue to remain in place, while the old principles—merely stretching itself a little more to accommodate itself to the increasing pressure from expanding ideas of the people in general. Yet all the while its general structure prevents its expansion much beyond its present limits, and each increase of pressure from within adds to the strain upon both the people and the present social structure. The present liberty and privilege and share of earth's blessings accorded to mankind in general would have been grand and benevolent beyond all appreciation in the "dark ages," but now it would be more, as knowledge has increased; and they will continue to fret and strike and plot until in everything they have their full share of all blessings, comforts, privileges, advantages and liberties as men; as common heirs of the world and of its blessings reserved. Then will come the principle of selfishness; even as the upper class of society, actuated by a similar selfishness, seeks not only to hold present wealth (which is at least an excusable weakness,) but also to perpetuate the present social structure which so greatly favors the already favored class.

It is the new wine in the old wine-skins (Matt. 9: 17) over again: It is the new principles, of justice and equality among men, the principles which must prevail during the Millennial age, that are new to thinking men. But the old principles will remain; and while they will probably not last and destroy the present social order in a period of troubles, disaster and anarchy. What lessons both parties will learn, regarding each other's worth and rights in that dark day! Thank God, his children are also advancing in knowledge; and God's Day to follow, in which society shall be reorganized (the "new earth") under the blessed influence of the Lord and the glorified Church (the "new heavens"), upon a basis of fullest justice to all,—under the gracious provisions of the New Covenant.

Many conscientious and even benevolent minds fail to see wherein the present social structure is unfair, or wherein it grants greater privileges to one than to another: and in amazement they inquire: "Do you mean to suggest that all who, by careful, prudent living, by industry and temperance in all things, and who have been too indolent to work, or who have wasted their earnings in a wild, profligate course, and who would soon waste also the accumulations of others to their own injury?"

No; such a view is held by few,—by very few, if any, even among the reckless, professed anarchists. It is too much the case that people who are being actually pinched by want, and who have a little money laid aside for old age or "a rainy day," feel that their interests lie across the path of any social reorganization; and such too often dismiss all suggestions that the present social structure is imperfect and could be improved upon for the general good—for the benefit of the poorer classes—without doing any injustice to the wealthier classes; without interfering with a single one of their rights, and conferring additional and better benefits on the needy, confers, such a just and equitable re-adjustment of the laws would make it less possible for a few to become suddenly very wealthy, or others equally industrious and sober and careful to become suddenly very poor.

Our overly-conservative friend further inquires:

"Is not the present social arrangement a necessity? What would the miserably poor do if it were not for the benevolence of the rich? How could rail-roads and large manufactories be built and conducted if the miserably poor did not toil to earn the money to buy the necessaries of life?"

We answer: There are plenty of people who have sufficient intelligence to conduct large manufactories, railroad ing, etc. Our United States Government is a practical illustration of the principle, and the Postoffice department is another. Where private interest and competition alone control, selfishness is sure to prevail. And the result must be to reduce labor to the lowest point and keep it there; and to produce combinations and trusts, to offset competition and add thereby to the wealth of the few at the expense of the many. To reduce the dividends of the Dock Company, and thus depreciate its value, is only the foot of the ladder those who have none. Nor would a reconstruction in this line imply the same reward for unskilled, undeducated labor as for skill and education: we have this also illustrated in the Government and in the Postoffice, where various varieties of the unskilled laborers are paid by a subsistence wage, but where selfishness and greed can reduce none to starvation wages, or unhealthy conditions or oppressive overwork.

That something is radically wrong with society as at present recognized, and all wealth in the hands of a few, is good an arrangement as could have been made, and doubtless served a good purpose; but its usefulness has been outgrown and increased knowledge. And instead of endeavoring to curb knowledge, in order that people may be kept in ignorance of the facts; God's method will not only bring about the great change and not with the increasing knowledge which threatens to wreck it. True, a knowledge that is only partial may for a while work more harm than good; for as some one has said—

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That is why the advance asked was not very large for each laborer, yet there being so large a number of them, it would mean a large sum of money in the aggregate, equaling the interest on a very large sum. If the increase of knowledge reduces the dividends of the Dock Company, and thus depreciates the property. But who or what is this Dock Company? It is a corporation which, by investing capital in building docks for shipping, in the port of London, long since gained the advantages of the invaluable rights to monopolies by act of Parliament, and doubtless long since repaid to the investors the original investment with a good interest and has probably "watered" its stock several times, but still maintains its hold upon its franchises, and which long ago ground down its laborers, who are of the lowest class, and with the wealth they have made, give them barely to live, in order that its managers could return larger and larger dividends to the shareholders. And now, notwithstanding the increase of general blessings, conveniences and knowledge, they know that "the day of God is at hand," and (as the old saying is) "I will want an ell" is the saying, and it is true; and inch by inch it must be given, until they get all that their labor and skill honestly entitle them to, which is not less than an economical but a comfortable living.

Around those very docks of London charitable people have for generations kept tea shops, coffee and lunch wagons, from which many of these poor were supplied with one or two meals per day at much less than the cost of the food—one cent for a bowl of soup and one cent for a tin of pudding. These charitable arrangements sneak loudly of sympathizing hearts who helped supply the additional cost; as
YIELD NOT TO FEAR

"Poor, fainting spirit, still hold on thy way—
The dawn is near!
True, thou art weary; but thou brighter ray
Becomes more clear.
Bear up a little longer; wait for rest;
Yield not to slumber, though with toil oppressed.

"Joyful through hope!" thy motto still must be—
The dawn is here!
Wit and glories shall unfold to thee!
Be of good cheer!
Gird up thy loins; bind sandals on thy feet:
The way is short, though rough; the end is sweet.

THE AUTHORSHIP AND CREDIBILITY OF THE BIBLE

2 Tim. 3:16.

While the Bible is generally accepted by Christian people as of divine authority, comparatively few are able to clearly state just why they so esteem it. The inspiration, truthfulness, and its grandeur of doctrine, are the principal evidences on which its testimony is, and should be, generally received; and truly these are strong, and convincing of its divine authorship and authority; yet the man of God who would be thoroughly furnished with the truth, and armed against every attack of skepticism, should endeavor to know all he can of the time, manner, circumstances, etc., under which it was written; whether it has been preserved free from corruption; and whether in its present condition it is worthy of full confidence. Let us, therefore, briefly consider what testimony we have to the credibility of the Sacred Writings.

From numerous expressions, references and quotations in the New Testament by our Lord and the apostles it is evident...
that a certain body of writings was at that time considered to be of divine authority. The Sacred Scriptures then in existence are now characterized as the Old Testament Scriptures (the Scriptures of the Old or Law Covenant), while that which was added by our Lord and the apostles is termed the New Testament (the New Covenant) Scriptures.

As no other reliable history dates so far back as the Bible, we are obliged to look mainly to its own internal evidence, as to its origin, authorship, and the reason for its existence, and for its credibility in every respect; and further, we should look for such corroboration of its statements as reason, its own harmony with itself, and with other known facts, and its subsequent developments furnish. And indeed this is the evidence of reliability on which all history must rest. To such evidence we are indebted for all our knowledge of past events and of all present events as well; except such as come under our own immediate observation. He who would cast away the Bible history as unworthy of credence, must on the same ground reject all history; and to be entirely consistent, must believe nothing which does not come under his own personal observation.

If its statements, thoroughly understood, are contradictory, or are colored by prejudice, or are proven untrue by a positive scientific knowledge, or if subsequent developments prove its predictions untrue, and thereby show the ignorance or dishonesty of the authors of the Bible, then we may reason as they did about a thorough or untruthful history, and should reject it. But if, on the contrary, we find that a thorough understanding of the Bible, according to its own rules of interpretation, shows its statements to be in harmony with each other; if it bears no evidence of prejudicial coloring; if many of its prophecies have actually come true, and others admit of future fulfilment; if the integrity of its writers is manifest by unvarnished records, then we have reason to believe the book. Its entire testimony, historic, prophetical, and doctrinal, stands fast, and proves its correctness, in its infancy, yet in so far as positive scientific knowledge has been obtained, it should and does corroborate the Bible testimony.

INTERNAL EVIDENCES

Those who will make a study of the Bible plan will be fully convinced of the conclusive evidence of the credibility of the Sacred Scriptures, which is furnished in the purity, harmony and grandeur of its teachings. Outside of the Scriptures we have nowhere to look for an account of the circumstances, teachings and doings of Jesus of Nazareth. The only written record which definitely corresponds with the statements of the Sacred Writings that tell of the life and teachings of Jesus of Nazareth. This is the Gospels, the Four Gospels, the Evangelists, the Gospels written about the close of the first century, and probably had not been widely circulated among the Christian congregations at that time. All the books of the Old and New Testaments are, therefore, bound together by the mutual endorsement of the various writers, so that to reject one is to mar the completeness of the whole. Each book bears its own witness and stands on its own evidence, and yet each book is linked with all the rest, both by their common spirit and harmony and by their mutual endorsement. Mark, for instance, the endorsement of the account of creation in the commandment of the law concerning the Sabbath day.—Exod. 20:11. Also compare Deut. 24:5; 2 Pet. 2:2; Jude 1:5; 1 Sam. 28:21; Hab. 3:11; Matt. 12:40.

THE NEW TESTAMENT

The earliest copy of the New Testament known is written in the Syriac language. Its date is estimated to be about the year A.D. 100. And even at that early date it contained the same books as at present with the exception of the Second Epistle of Peter and the Second and Third Epistles of John, and the Book of Revelation. And these omitted books we know were written about the close of the first century, and probably had not been widely circulated among the Christian congregations at that time. All the books of the Old and New Testaments are now the same as those which we have in our hands, and the Sinaitic Manuscript, the oldest known Greek MS., whose date is about A.D. 350. The five first books of the N. T. are historical, and present a clear and connected account of the life, death and resurrection of Jesus of Nazareth, who claimed to be the Messiah promised in the Old Testament Scriptures, and who fully substantiated his claim. The four accounts of the Evangelist, though they differ in phrasing and arrangement, now have harmonized in their spirit and teaching, and their important items being recorded by each seem to have been overlooked by the others. These Evangelists testified to that of which they had positive knowledge. The Apostle John says: That which we have seen and heard declare we unto you.—John 20:30-31 (the beginning of the Lord's ministry), which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life: for the life was manifested, and we have seen it, and bear witness;" (1 John 1:1-3). The Epistles are also historical. The Acts of the Apostles do not cover the events from the beginning of the Christian Church, and of the first preaching of the good news to the Gentiles.
The Apostolic Epistles were written to the various local congregations or churches, and were directed to be publicly read, and to be exchanged among the churches; and the same authority was claimed for them by their writers as that which was accorded to the O. T. Scriptures. (1 Thes. 5:27; Col. 4:16; 2 Pet. 3:2; 15, 16; Heb. 1:1, 2 and 2:1-4.) These letters were translated into Greek, Latin, and several other languages; and were appealed to as authority in matters of doctrine.

The letters of the apostles, claiming, as they did, divine authority equal to that of the O. T. Scriptures, were treasured and guarded with special care by the various congregations of the church. The New Testament was completed by the year A.D. 105, according to the Book of The Revelation, about the close of the first century A.D., after which, these epistles, etc., began to be collected for more permanent preservation.

Rightly can the Old and New Testaments have, of course, long since disappeared, and the oldest manuscript (the Sinaitic) is reckoned to have been written about three centuries after the death of Christ. Those of earlier date were either destroyed in the persecutions under which the church suffered, or were worn out by use. The oldest manuscripts are preserved with great care in the Museums and Libraries of Europe. During the Middle Ages, when ignorance and corruption prevailed and the Bible was hidden in monasteries away from the people, God was still carrying on his work, perfecting the Scriptures from destruction even in the midst of Satan's stronghold, the apostate Church of Rome. A favorite occupation of the monks during the Middle Ages was the copying of the manuscripts of the N. T., which were esteemed as relics more than as God's living authorization, and transmitted to posterity in many worldly people's Bibles, which are seldom opened. Of these manuscripts there are said to be now more than two thousand, of various dates from the fourth to the fifteenth centuries. The quiet seclusion of those monks gave them special opportunities for careful work, and some were sometimes spent in the copying of a single manuscript.

**RELIABILITY OF PRESENT TRANSLATIONS**

The idea exists in some minds that during the lapse of centuries the Scriptures have become largely corrupted, and therefore a very uncertain foundation for faith. They reason that this is surely to be expected. Church Father after church Father, whenever a new church was ordained, or the text of any part of the Scriptures was corrected, the copies of the New Testament were made into several languages, and in such ways, and a few others seem to have been designedly inserted, various circumstances have been at work, both to preserve the integrity of the Sacred Writings, and also to make manifest any errors which have crept into them. Very early in the life of the church, the copies of the New Testament Scriptures were made into several languages, and the different facts that early developed and continued to exist, though they might have been desirous of adding to or taking from the original text in order to give their claims more strength among Christians of various different nations, we are forced to see that they did not so do, and had they succeeded in corrupting the text in one language, another translation would make it manifest.

Even the Douay translation, in use in the Romish church, is in most respects substantially the same as the King James translation. The fact that during the "dark ages" the Scriptures were practically cast aside being supplanted by the decrees of popes and councils, so that its teachings had no influence upon the masses of the people who did not have copies in their possession—nor could they have read them if they had the slightest desire to do so, or were not educated enough to read the text, at a time when bold, bad men had abundant power to do so. For men who would plot treason, incite to wars and commit murders for the advancement of the papal hierarchy, as we know was done, would have been bold enough for anything. In the depth of ignorance in the dark ages, it was as hard to protect and keep pure God's Word, so that its clear light has shone specially at the two ends of the Gospel age. (1 Cor. 10:11.) The few interpolations which were dared, in such books as the faith of the Galatians, and the gloom of the "dark ages" was closing in upon mankind, and are now made glaringly manifest, from their lack of harmony with the context, their antagonism with other scriptures and from their absence in the oldest and most complete and reliable manuscripts.

**RELATIVE VALUES OF ANCIENT MANUSCRIPTS**

As to the relative values of ancient manuscripts, we quote the following comments from the pen of that eminent German scholar, Constantine Tischendorf, who spent many years of his life in diligently searching out and comparing the various ancient manuscripts, and it is by their standard that the English Authorized Version of the New Testament has deservedly become an object of great reverence, and a truly national treasure to the English Church. The German Church alone possesses in Luther's New Testament a treasure of similar value.

The Original Version, like Luther's, was made from a Greek text which Erasmus in 1516, and Robert Stephens in 1550, had formed from manuscripts of later date than the fourteenth century. Whether those manuscripts were thoroughly trustworthy— in other words, whether they exhibited the text as it was written by the apostles, is a matter of great importance, and a matter of diligent and learned investigation. Since the sixteenth century Greek manuscripts have been discovered of far greater antiquity than those of Erasmus and Stephens; as well as others in Latin, Syriac, Coptic, and Gothic, into which the English translations were made. The original Greek text and the original manuscripts of the Old Testament, as well as those of the New Testament, are now made glaringly manifest, from their lack of harmony with the context, their antagonism with other scriptures and from their absence in the oldest and most complete and reliable manuscripts.

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One thing is agreed upon by the majority of those who understand the subject, namely, that the oldest copies approach the original text more nearly than the later ones.

Providence has ordained for the New Testament more sources of the greatest antiquity than are possessed by all the older Greek literature put together. And of these, two manuscripts are considered as the most important of all. These are the Sinaitic and the Vaticanus; and these stand the subject, namely, that the oldest copies approach the original text more nearly than the later ones.

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The effect of comparing the common English text with the most ancient authorities will be as often to disclose agreement as disagreement. True, the three great manuscripts alluded to differ from each other both in age and authority, and no one of them can be said to stand so high that its sole verdict is sufficient to silence all contradiction. But to treat such ancient authorities with neglect would be either unwar- rantable arrogance or culpable negligence; and it would be indeed a misunderstanding of the dealings of Providence, if
"These remarks apply to the Sinaitic Codex—which is remarkably close in its agreement to the 'Italic' version—more than they do to the Vatican MS., and still more so than the Alexandrine, which, however, is of far more value in the Acts, Epistles and Apocalypse than it is in the Gospels. . . .

No single work of ancient Greek classical literature can command more respect than the Vatican, Sinaitic, Clement and Alexandrine Manuscripts, to the integrity and accuracy of its text. That they are available in the case of a book which is at once the most sacred and the most important in the world is matter for the deepest thankfulness to God."

**OTHER MEANS OF VERIFICATION**

Another remarkable means for preserving and verifying the New Testament writings is their copious quotation in other writings. Origen, who wrote in the early part of the third century A.D., quotes 386 passages; Tertullian (A. D. 200) makes more than 3000 quotations from the N. T. books; Clement (A. D. 194) quotes 380 passages; Ireneus (A. D. 178) quotes 767 passages; Polycarp, who was martyred A. D. 165, after serving Christ 86 years quoted 36 passages in a single epistle; Justin Martyr (A. D. 140) also quotes from the N. T. These were all Christian writers; and in addition to these, the Scriptures were largely quoted by heathen and infidel writers, among them Celsus (A. D. 150) and Porphyry (A. D. 304). Indeed the entire New Testament, with the exception of about a dozen verses, has been found scattered as quotations through various writings that are still extant. And if every copy of the N. T. has been destroyed by its enemies, the book could have been successfully preserved and verified in the writings of the early Christians and their enemies.

While the means for the preservation of the Scriptures have been thus remarkably complete, and in view of the unparalleled opposition with which they have met evidence of Divine care in their preservation, the more than verification, and for and around the wording of things in God’s due time, are found to be none the less remarkable. No other book in the world has ever had such attention as this book. The labor that has been spent in the preparation of complete concordances, indexes, various translations, etc., has been enormous; and the results to students of the Bible are of incalculable value. And while we recognize the providence of God in all this, we should and do appreciate these labors of his children and their great service to us, though we utterly repudiate and abhor the labor of those who, under the name of alleged theological writings, which are nothing more than miserable efforts to support the vain traditions of men, the accumulated monstrous volumes of which would indeed form a monument of human folly.

"The Time of the End," when the prophet (Dan. 12:9, 10) declares that "the wise (the meek and faithful children of God) shall understand," we find these wonderful aids coming forward to our assistance. And parallel with these has happened the general spread of intelligence and education among the children of God, that was not possible when the first books were but little read and understood; and the result of this, which has been a wonderful awakening at least a suspicion of the genuine and true God, is that the most then supposed to be a mere figure of speech, is now to be found scattered through the writings of the great classics, and is used in a manner that can hardly be mistaken, in the days of these nations. It is true that in those days when the art of printing has flooded the world with literature of every description, good and bad, and indifferent, one might reasonably reply, We cannot examine everything; but this book has a claim to receive more use than any other book in the world, and we make it as justifiable in laying it upon the shelf, as he would be in doing with the Koran or the Vedas.

"The very existence of such a book, animated with such a spirit of justice, wisdom, love and power, and disclosing such a knowledge of the Divine, and being produced by the most distinguished scholars and men of letters in every land, and authorship, and containing such varied information—historic, scientific, and moral; and so remarkably preserved for so many centuries, though so violently opposed, is sufficient to awaken at least a suspicion of its value, and to claim the attention and investigation of every reasoning mind. The claims of this book upon our attention are by far superior to those of any other, and these reasonable claims appear upon its very surface, while every systematic and properly directed effort at investigation rewards the diligent student with co-"
The Bible claims to be a book written under divine inspiration. The word, however, signifies to breathe in, to infuse, to fill, to inhale—as to inspire the lungs with air. (See Webster’s Dictionary.) Hence, when it is said that certain scriptures, or writings of godly men, were given by inspiration of God, it is to be understood that they were given in the same way, whether through miraculous or natural means, inspired by, or brought under the influence of God; so as to be used by him in speaking or writing such words as he wished to have expressed. The prophets and apostles all claimed such inspiration, and their writings are represented as being not new in old time, but the will of man, but holy men of God spake as they were moved by the holy Spirit.”—2 Pet. 1:21.

Through Moses we have the law of God and the only existing credible history of mankind from the creation of Adam down to his own time, covering a period of about 5000 years. While Moses and the other Bible writers were holy men, inspired with pure motives and holy zeal, and while personal pride, ambition, etc., were no part of their spirit, we learn that Nought was impressed on them by time, nor could any man have there been any new unnumbered events more recent than their statement, as they were not only given the spirit of wisdom and understanding, but were instructed and directed as to the words by which they were enabled to understand and explain the previously dark prophecies, but in addition to this we believe that they were under the guidance and supervision of the Lord to such an extent that their references to things in their future in the Bible were clearly understood, and believers, in so far as their comprehension, and such consequently were as really prophetic as the utterances of the old-time prophets. Illustrations of this are to be found in the Beverley, the Acts of the Twelve, and the Apocrypha.

That the early church considered the writings and teachings of the apostles different from all others, in authority, and the same period by Paul also, among which were some things hard to be understood even by Peter (2 Pet. 3:16) and only partially then by Paul himself. The latter, however, was permitted to see "future things more clearly than others of his time, and to that end he was given special visions and revelations which he was not allowed to make known to others (2 Cor. 12:1-4), but which, nevertheless, influenced and colored his subsequent teaching and the gospel of his labors, and kept separate from these, as apocryphal, other good writings of other good men. And yet there were, even in the days of the apostles, ambitious men who taught another gospel and claimed for themselves the honors of special revelations and authority over the teachers of no less authority than the twelve apostles.

And ambitious men of the same sort have from time to time since arisen—Emanuel Swedenborg and many less able and less notable—whose claims, if conceded, would not only place in rank with the apostles, but whose teachings would tend to discredit entirely, as "old wives' fables," the whole story of redemption and remission of sins through the blood of the cross. These would-be apostles, boastful, heady, high-minded, have "another gospel," a gospel of men's imaginations and of persons and the keeping separate from these, as apocryphal, other good writings of other good men. And yet there were, even in the days of the apostles, ambitious men who taught another gospel and claimed for themselves the honors of special revelations and authority over the apostles and teachers of no less authority than the twelve apostles.

It only required an inspiration to write God's plan, but it also requires an inspiration of the Almighty to give an understanding of that revelation; yet this inspiration is of the highest order, and has been given to the human mind in a weak, imperfect and condemned, and has accepted of Christ as his Redeemer, and full of love and appreciation has consecrated his heart (his mind, his will) to the Lord, to henceforth prove not himself but his Redeemer,—God has arranged such a consecration of the natural mind brings a new mind. It opens the way for the holy mind or will of God, expressed through his written word, to be received; and as it is received into such a good, honest, consecrated heart, it in its place than the written word would arise and deceive many.

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Just as with astronomers, the close observation of facts and influences already recognized often leads them to look in certain directions for hitherto undiscovered planets, and they have a better right to do so than any other. Were there the same appreciation and close study of the known plan lead gradually, step by step, to the discovery of other particulars, hitherto unnoticed, each of which only adds to the beauty and harmony of the truths previously seen. Thus it is that "The path of the just is as the shining light which shineth more and more unto the perfect day." Of course the writings of all such as have wills fully subjected to the mind of God, as revealed in His Word, must be also somewhat inspired by God's spirit, received from his
ZION'S WATCH TOWER

THE TWO SALVATIONS

"That now unto the principalities and powers in the heavenly places may be made known by the church the manifold wisdom of God;"

specially (chiefly) of them that believe."—1 Timothy 3:16.

As the "new creatures" prove their love for their Lord by suffering with him now, so the "earthly" in their "due time" must show their love for and obedience to the same Lord when he is reigning with his saints. (Ps. 2:9; 49:14; Dan. 7:13, 14, 22; Rev. 20:1-6.) As the "new creatures" have been disbelievers of the doctrine in question:

renounced his will for the manifesting his will, a race of creatures into existence in such a condition that they certainly will and must,—by their nature and circumstances, go wrong and be miserable, unless prevented by special grace,—which is the privilege of only a small proportion of them; and at the same time affixing their delinquency a doom of which it is infinitely beyond the highest archangel's faculty to apprehend a thousandth part of the horror.

A number (not large, but of great piety and intelligence) of ministers within my acquaintance, several now dead, have been disbelievers of the doctrine in question: at the same time not feeling themselves imperatively called upon to make a public disavowal; content with employing in their ministrations strong general terms in denouncing the doom of impenitent sinners. How plainly this teaching of the Spirit sets forth the future of the little flock? who are a "Chosen Race, a Royal Priesthood, a Holy Nation, a People for a Purpose."—1 Pet. 2:9. Diaglott.

W. E. P.
rigious minds, they have thought themselves the less required to propound one that so greatly qualifies the blackness of the prospect. They could not be unaware of the grievous truth of what is so strongly insisted on as an argument by the defend-
ers of the tenet—that thoughtless and wicked men would be sure to seize on the mitigated doctrine to encourage themselves in their impiety. But this is only the same perverse and fatal use that they make of the doctrine of grace and mercy through Jesus Christ. If they will so abuse the truth we cannot help it. But methinks even this fact tells against the doctrine of grace, for grace is naturally associated with mercy, and mercy must be something added to each of these thousand things about making worlds say to my machines? Wouldn't they make out of it differently shaped bones common sense. And as to the last question, I will put the same kind of hay into another machine, and turn the crank awhile, out would come sets of porcelain, plates, cups, saucers, etc.—all perfectly shaped, enameled and painted. Now where does the hair come from? It is made in just the same way. There was something strange about them that was never dreamed of this moral impotence?"

Probably some excuse should be made for such unkind conduct as this frank avowal indicates, because the morning light upon the Bible and the helps in its study were much less than now, when surely no one is so excusable for lack-
ing a knowledge of the clear, reasonable and consistent teaching of the Bible on this subject—one in which every text, parable, symbol and dark saying finds a reasonable solution.

I have just been feeding my stock—horses and colts, cows and calves, hogs and pigs. I feed them all with hay. They all ate greedily, for it was good hay; and they all seemed to be doing well, while they were eating I was thinking—And as it is too wet to plow this morning, I will write my thoughts. These colts are growing. Growing means more bone, more muscle, more fat, more teeth, enamel, more hoof, more hide, more hair, more mane, more tail, larger eyes, more tendons, lengthened arteries and veins, a proportional enlarge-

...and make horns, too, and the colts don't; and the phy of our day, is to sheer atheism. Men want to get rid of doing—just where it is needed.

John Foster says that he and others feared loss of influence were a score or more of machines, and systematic discrediting of the tenet—that thoughtless and wicked men would be sure to seize on the mitigated doctrine to encourage themselves in their impiety. But this is only the same perverse and fatal use that they make of the doctrine of grace and mercy through Jesus Christ. If they will so abuse the truth we cannot help it. But methinks even this fact tells against the doctrine of grace, for grace is naturally associated with mercy, and mercy must be something added to each of these thousand things about making worlds say to my machines? Wouldn't they make out of it differently shaped bones common sense. And as to the last question, I will put the same kind of hay into another machine, and turn the crank awhile, out would come sets of porcelain, plates, cups, saucers, etc.—all perfectly shaped, enameled and painted. Now where does the hair come from? It is made in just the same way. There was something strange about them that was never dreamed...
is kindled under the boiler, and the wheels revolve; but no chairs are turned out. Why? The chair-maker has not come to put the lumber into the lathes. Nature during winter or a drought is that factory, full of lumber but without steam. Nature, when the sun shines and the rain falls, is like that factory when the steam is up, and the wheels are in motion.

Nature is God's workshop. It is the grand factory in which he is making all the while the many, the numberless things that we speak of as growing. In everything that lives and moves, and grows, and blooms, we see proof of the wisdom, the power, and the omnipotency of God.—Selected.

WE SHOULD SAVE OURSELVES

"Save yourselves from this untoward generation."—Acts 2:40.

While Orthodoxy and Rome make strong and pious pleadings with mankind to save themselves from "Hell" and everlasting punishment, the glad tidings of the gospel must be brought into the "world" and "unto the ends of the earth." Jesus taught and said, "It is the spirit that quickeneth; and the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. But there are some of whom God hath said, "Son, thou art my son, this day have I begotten thee." (Acts 13:33) As our Lord Jesus offered himself a sacrifice first, and was raised again, so shall we be saved. (1 Pet. 2:24; Acts 8:32) Not in the words which man's wisdom teacheth, but which the Holy Spirit, which is the "Spirit of wisdom and understanding," teacheth. (Isa. 11:2) Paul further not in the words which man's wisdom teacheth, but which the Holy Spirit, that is the "Spirit of God, the bond of the flesh," teacheth. (Rom. 8:27)

While the apostles followed the Lord's injunction and preached the glad tidings of a coming kingdom in which "dwell righteousness," they made no plain statement regarding an "end of the world" or "perverse" about the generation of Peter's day, and give us the "pure milk of the word" in this matter? Many earnest lovers of salvation are looking for "signs of the times," and in their eagerness to have Christ's "righteousness," and translated into the kingdom of his dear Son" (Col. 1:13), do not "commit (practise) sin, but purify themselves, even as he is pure" (I John 3:3-5), and thus are saved from this evil generation now.

To be "saved" is to have all the desires of the flesh (those proper and right, as well as the sinful ones) under subjection, and laid daily on God's altar, a willing sacrifice (Rom. 12:1). That is the plan of salvation, the "end of the world," that which is "behind in the sufferings of Christ."—Col. 1:24.

With this Scriptural teaching showing salvation to be a present condition, which reaches into the age to come, how the mist clears, and how precious becomes our privilege to be "renewed in the spirit of our mind," and that now worketh in the children of disobedience." In the same connection also study carefully Eph. 4:17-32 and Col. 3:1-17. These Bible teachings set forth grandly what messages of salvation the Christian is to proclaim, and give us an incentive to walk humbly in love before our God now, knowing He will exalt us "in due time." Those who have been "delivered from the power of darkness, and translated into the kingdom of his dear Son" (Col. 1:13), do not "commit (practise) sin, but purify themselves, even as he is pure" (I John 3:3-5), and thus are saved from this evil generation now.

As our Lord Jesus offered himself a sacrifice first, and was then exalted, so now, during this Gospel age, he permits the "called" who fulfill their consecration and become the "chosen ones" to "be pure, and to grow," and "go on through with the race," that we may reach the "heavenly ..." (Heb. 12:1-4; Ps. 127:1-2) With this Scriptural teaching showing salvation to be a present condition, which reaches into the age to come, how the mist clears, and how precious becomes our privilege to be "renewed in the spirit of our mind," and that now worketh in the children of disobedience. (Rom. 5:18.)

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VIEW FROM THE TOWER

KNOWLEDGE INCREASED AND ITS RESULTS

(Continued from September.)

Let us point out briefly some of the faults of the present social structure. Though in doing so we shall most frequently refer to social conditions prevalent in Europe, it is not because America has a perfect social system, but because our system being already a great reform over the others, the evils of the others will thus be made more apparent. Consider then,—

1. The Law of Primogeniture—under which among the "Royal" and "Noble" families the eldest son or eldest daughter inherits the title, land and property of the parent, while the younger sons are provided with sinecures, in the way of military or naval office, or a ministry in the Established Church, at good, comfortable salaries. By this means, the vast land-holdings of Great Britain and other countries of Europe (the basis of all power and wealth) are retained in the hands of the favored families, just as royalty is. And it is by the power and influence of these favored families that the majority of the important and profitable and honorable political and ecclesiastical offices are filled by their faithful relatives and henchmen, thus creating a monopoly of the value of their services or their capacities for service. The public, without their consent, directly or indirectly, pay for the maintenance of these "royal" and "noble" families, whose influence is so great that it is practically helpless to do anything there for centuries past; and because that it would be regarded as treason, and would involve a revolution and probably a civil war. For the grandees of the long-favored class have come to regard it as their God-given right to rule the "common people" and to tax them, for their maintenance above them in every respect.

And while the "noble" and "royal" class is actually a minority, it is a plurality in influence, because there is always a multitude of hangers-on who either as tradesmen, servants, clerks, appointees or tenants have their interests joined with it, and thus share indirectly the fortunes of the favored class. These constitute the large class of "conservatives," whose interests are not the same as those of the public, and they do not want to bring about gradually a social reform which will clip the wings of royalty and nobility, one feather at a time, and gradually they have been attaining their rights, until now they have the voice and share in the government of themselves. But the more their knowledge increases, the more they realize that they are the men who win by being plain and simple, who do not want to be "elevated" in the eyes of the world, but of the country, and they do not want to be elevated by the favor of aristocracy, and were not favors at all, but their just rights. And the more they study the subject, the more they realize (especially in the light of the example of Liberty enlightening the world,) in the great Republic of America) that they have not yet obtained all their God-given rights; for they are gradually learning that the present power, titles, influence and landed estate of the favored class were not obtained as the gifts and favors of God, nor generally by honest industry and frugality, but were "seized" and appropriated in the long-age by the ancestors of the present holders,—at a time when the motto was, "Might makes Right."

As the people come to see that the land is the basis of power and wealth, they realize that they are largely at the mercy of the aristocratic land-lords upon whose lands they raise their food and upon which they have built their houses. They see that every child born in the land increases the value of the land and thus the rents and value and the wealth of the lords and nobles, and the wealth, the influence and the power of all of the favored class, and decreases proportionately the value of labor and its influence. They see that governmental reform has gone about as far as it possibly can go, and that other methods must be used. They see that the land-power must in some manner be revolutionized, so that it will be more evenly divided among the sober, industrious, and growingly intelligent people.

All thoughtful men can see that because of the increased light of knowledge, it is no longer safe to distribute the power, influence and other advantages accruing from ownership of the soil more generally than at present among the people; otherwise all respect for title to land from possession will soon be lost, and public sentiment will cease to protect by jury-verdicts, or by police and army service, the extravagant claims and titles of the few, as against themselves, the public, the many.

There is in mankind in general a sense of honor and honesty which under favorable circumstances is disposed to respect the rights of each other; (1) To all improvements, regardless of either method of origin—however the land passed, the present holders of the soil have no inherent right to reclaim, or improve, or develop it, or use it, in any way, upon land to the enhancement of its value, such as buildings, fencing, shrubbery, cultivation, etc. (2) To possession of land of which a man is said in law to be "seized;" whether he got it by purchase or by claiming it, if the land is unclaimed and unused, or whether it represents by purchase the energy and frugality of one or more generations. (3) Even if it could be proved that the title to property in the remote past come by fraud or by war, during the "dark ages," the majority of public sentiment agrees not to ignore present titles and interests of present innocent and honest holders.

Nevertheless there is a limit to honor, honesty and generosity among the masses of men, beyond which it would be imprudent for the land-holding element to permit their cease to be respected. When it comes to their rights, as in Great Britain, where the population is greater than the soil under tillage will support in later-day decency and comfort, and where the landlords refuse to sell, and where the tenants do not want to live, the public has surrendered to the landlords not all that the land would produce over the actual and bare necessities of life, the danger line is reached. There is danger not only of the masses refusing to protect the few in their claimed and litherally recognized "rights" and wrongs, but of the grandees becoming so sourcd into the very vinegar of hatred and envy, which would cancel and abolish forever all present claims and titles to the soil, as well as to royalty and favoritism.

Ah! laugh the lords, such a prognostication is contradicted by all history. There have been agitations on the land question and other questions in the past very similar to these now in progress in Ireland and Scotland. History repeats itself. The results of present agitations will be the same as those of the past—"the survival of the fittest." Royalty and aristocracy becoming soured into the very vinegar of hatred and envy, which would cancel and abolish forever all present claims and titles to the soil, as well as to royalty and favoritism.

And so the people, who by the increased light of knowledge are beginning to see that the land is the basis of all power and influence, and that the land belongs to all, will never do that. The people must learn to respect the law of supply and demand, and must not come whining to us of what they would like and what they want.

If the land is their property, they do not want to pay the rents we demand and appreciate that it is their property. If their families become too numerous for such portions of the soil as we wish to rent, let them break their families and their family ties and let them remember that they have no rights whatever that we and our families are bound to respect. The facts that for centuries they and their fathers have lived upon the soil and have really given it its value, and that they have paid us and our fathers rents which would amount to hundreds of times the value of the lands, will make these rents our families have lived in elegance and luxury,—all this passes for nothing. We have the power; the present organization, its present laws and regulations, recognize our authority under the general law of supply and demand. The supply of people is plentiful and ever increasing, and the demand and value is consequently on the decrease. The supply of land is limited and its proportion of acreage to population decreasing, and the demand and value is consequently increasing. This law of supply and demand suits us, and we do not want to change it; we do not want to change the society. And we hold the key of power and do not fear a revolution. We have the Church, and the influence and wealth which secures the army and navy, and we have the all the intelligent people upon our side, who all see that they would risk much if our overhead were shaken.

But, "when they shall say, 'Peace and safety,' then sudden destruction cometh upon them as travail." They seem to overlook the fact that times are changing; that many are running to and fro, and knowledge is increased greatly among the common people. Superstitions and reverence for men and laws
and customs are fading out fast. History, in its records of the past efforts of the people for liberty and rights, social, financial and political, states the fact that the few could and did gain the victory over the many, because of the greater intelligence of the few which enabled them to use the leverage of power upon the fulcrum of superstition and thus to control the masses. The conditions are all changed, as we have seen the Prophet Daniel foretold, by the increase of knowledge. "Knowledge is power!" It sets free the slaves of superstition. It tells them that the earth is the Lord's, and that he gave its soil as well as its air and its water to the children of men in common, and not to a favored class; and that each may seize and hold only so much as he can and will use and cultivate; especially after vacant or "wild" lands are all taken up. It tells them that so many men having a superiority and fitness, moral, mental or physical, over and above other men, which qualifies them for the more important positions and honors and trusts of the public service, yet all men are free to do anything that is right or good in the service of their fellow-men that they may be found the most capable of doing. In a word, knowledge shows that class distinctions which make anything else than character and ability the tests of the right to do all the ruling of the world, are not to be tolerated, and are not authorized either by reason or by God's Word.

The fact that we have cited Great Britain as an illustration should not be understood as implying that its aristocracy and its common people exhibit the extremes on this question. Quite to the contrary. The extremes of society are much wider in other countries of Europe, and the injustice practiced upon the common people greater, because, more degraded, they will submit to it. Increase of knowledge is the remedy for all. The following clipping from the Fortnightly Review tells of a much wider difference in Hungary. The correspondent says:—

"Aristocratic traditions still prevail, and a nobleman thinks nothing of flogging a peasant whom he finds straying in his park, or directing his game-keeper to set man-traps for poachers. A friend of mine, who lately rented some shooting from a Hungarian nobleman, was informed by the game-keeper of the latter how he had treated a poacher whom he once found in his master's preserves with some wires in his hand. He twisted the wires into a noose, with which he hung the man to a tree, and waited till his victim's face became black before letting him down. This process he repeated three or four times, until he considered the punishment adequate.

"It is said to see the wretched peasants, who are requisitioned as 'beaters,' paraded before a battue on a bitterly cold morning, and again paraded in the evening, while their clothing is searched by the gamekeeper before they are given their scanty pay and allowed to return to the villages, sometimes many miles distant, from which they have been summoned."

And the same or even worse conditions prevailed in France until the Revolution, in the end of the last century, when the people arose and confiscated property and abolished the privileges of the aristocratic class. All know of the terrible state of affairs that overthrow of aristocracy and royalty caused. The streets literally ran with blood and for a while anarchy prevailed. And as the Lord shows us through the Prophet Daniel, that the knowledge which shall be brought about the great time of trouble, such as was not since there was a nation, so he shows through the symbols of John the Revelator that the French Revolution was a picture and foretaste of that great trouble coming upon the whole civilized world.

The coming trouble will be a period of divine judgment upon the kingdoms of so-called "Christendom" and upon the nominal church so closely yoked to them, none the less because it comes about in a natural way. It will render vengeance and justice to those who have misrepresented God's character and plans for the upholding of their own false systems political and ecclesiastical; and who in the name of God's church, in the name of Christ's kingdom, and in the name of his law and authority, have abused their power and influence selfishly, and frequently presented more of the spirit and methods of Satan than of Christ.

Beloved, followers of Christ, avenge not yourselves. Wait ye on the Lord. He will establish his righteous administration of government shortly, and is already preparing his implements (unknown to the world) by which the present rule shall be brought to an end and the control of earth given to a truly royal class (Christ and the Church), whose perfection and love shall secure to men every advantage, and shall bring the willing and obedient up by restitution to that grand perfection of Eden, lost by sin. And then the dominion of earth shall again be given to again competent man.

(The to be continued.)

THY WILL BE DONE

We see not, know not; all our way
Is night; with thee alone is day.
From out the torrent's troubled drift,
Above the storm our prayer we lift,
Thy will be done!

The flesh may fail, the heart may faint;
But who are we to make complaint,
Or dare to plead in times like these
The weakness of our love of ease?
Thy will be done!

We take with solemn thankfulness
Our burden up, nor ask it less,
And count it joy that even we
May suffer, serve, or wait on thee,
Whose will be done!

Strike, thou the Master, we thy keys,
The anthem of thy destinies!
The minor of thy loftier strain,
Our hearts shall best the old refrain.
Thy will be done! Whittier.

And if in our unworthiness
Thy sacrificial wine we press,
If from thy ordinances tasted bars
Our feet are seamed with crimson scars,
Thy will be done!

EXTRACTS FROM INTERESTING LETTERS

(2-3)

[1153]
MR. TALMAGE'S VISION OF THE MILLENNIUM

"The night is far spent; the day is at hand."—Rom. 13:12.

In the midst of the great revolutions of thought in this wonderfully revolutionary period which the Scriptures term "The Day of Jehovah"—"the day of his preparation" for the Millennial reign of Christ, it is refreshing to observe that the dim outlines of God's real purpose are already beginning to dawn upon the minds of sincere thinkers. And it is to be wondered much that so much of the work of preparing for such a radical transformation of their theological views as God's plan of the ages makes manifest to others of God's believing watchmen on the towers of Zion.

While echoed from the pulpits of eminent theologians in the great cities and sung in the remotest and most infernal localities the nearest infidelity, which strikes at the very foundation doctrine of Christianity—the admiration much. It is refreshing to observe that the dim outlines of God's real purpose are already beginning to dawn upon the minds of sincere thinkers. And it is to be wondered much that so much of the work of preparing for such a radical transformation of their theological views as God's plan of the ages makes manifest to others of God's believing watchmen on the towers of Zion.

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I find a ray of hope avail here on the subject, but must here and there offer criticism, yet we rejoice that the gentleman and his thousands of hearers and readers have been brought face to face with so much truth so forcibly and so widely promulgated. Mr. Talmage said:

"I find a ray of a dawn in the compression of the world's distances. What a slow, small-amount, almost impossible thing would have been the world's rectification with 1,000,000,000 of population and no facile means of communication; but now, through telegraphy for the eye and telephonic intimacy for the ear, the very dreams of the divisions of the world's population are in process of realization. And it is the same with the 22,000 very exact surveys of the earth's circumference, which were given as samples of letters on page 32 of above named tract, and oblige yours sincerely.

There is no practical use that might be made of this subtle and mighty element. When good men take possession of all these scientific forces, and all these agencies of invention, I do not know that the redemption of the world will be more forward. The time will come, Mr. T. intimates, that the signs of the Master's presence become more and more manifest in the events of this day of his presence, all who preserve the attitude of disciples will be led into clearer light or more rapidly, according to the measure of their earnestness, diligence and freedom from sectarianism and other blind prejudice. And we give some extracts from Mr. Talmage's discourse of Sunday, Sept. 8th, on the above text—"The day is at hand"—which we consider quite remarkable.
a royal priest-hood." And these have been "called" under the express promise that when a fore-ordained number shall have been selected and tried and found worthy, then this select company shall be made glorious spiritual beings and be united with Christ Jesus their Lord, in order that as joint-heirs with Christ they may receive the crown of life; that is, they shall have sin and law righteousness. (See Gal. 3:16, 29) in which all the families of the earth shall be blessed. These are "called" to suffer with Christ in the present time (to thus show their love and devotion to him and the truth) and to reign with him in an age to come. (Rev. 1:5, 6) But though not clearly discerning the particulars of the work of reigning and great day, Mr. T. sees much, and much more clearly than did others who have been selected and tried and found worthy, then this great "Day of Christ" that is at hand; announced by the trumpet blast of the great cloud of witnesses. (1 Cor. 15:24) For that oft declared work of reigning with Christ and judging the world in righteousness, if the entire period of reigning and judging is to be twenty-four hours. But if it is to be thus sudden and by an outward display of power, what of the preparation for such time? Where was the use of the long preparation? Why spend 1800 years selecting and educating and disciplining the elect church for that oft declared work of reigning with Christ and judging the world in righteousness, if the entire period of reigning and judging is to be twenty-four hours? And if the plan shall be carried out as Mr. Talmage suggests, wherein would be the usefulness of the great preparations God has been making for this coming work?—the telegraphs and telephones and printing presses, etc.; would they not be next to useless for such a sudden transition? How could all these have been carried out without any of these latter-day preparations and long ago. Had such been his method our Lord could have appeared in such a cloud and waiting there for 24 hours, he could in thunder tones have spoken to and been seen by every living creature of earth far more forcibly than by descending to one of the great cities, to telegraph and telephone his arrival all over the world, or to have newspaper Extras of his proclamation gotten out on lightning presses and sent by limited mail trains. But no; with no such unseemly haste will God's great plan for which the past six thousand years have been only the preparatory steps, be consummated. How apt are we to get into a hurry and to expect God to do so too. How apt we are to forget what the prophet declared and the apostle repeated that a thousand years in God's sight are but as yesterdays, a day with the Lord as a thousand years with men. Christ comes to reign; "he must reign until he has put all enemies under his feet," and he shall reign, of the first resurrection, with him, for "a thousand years." When he who redeemed all in due time, shall likewise in due time set up his kingdom, it will be a different order. It will afford ample opportunity for the overcoming saints, as his joint-heirs, to put fully into exercise in dealing with the sick, deaf and blind world all the preparatory lessons which they have been learning and studying. Then back to all the favors and blessings lost in Adam and re-deemed for them by Christ's all-sufficient ransom-sacrifice. The telegraph, telephone, improved printing presses and rapid mail service will each and all, with their part to do in that great work of carrying the "good tidings of great joy," will fade away from the earth. But as the news will be of a truly spiritual nature, it will be carried into the homes of all, in due time, to all, the ransom accomplished, the reconciliation possible, and the conditions of the new covenant; in causing the knowledge of the Lord to fill the earth as the waters cover the sea. (Isa. 11:9; Heb. 2:11) It will not be sufficient that men shall cry out, "I believe," for devils also believe and tremble. The reign of Christ will not be for the purpose of showing how many can be brought to believe; but for the purpose of testing and trying the world, after they have come to a knowledge of the truth—after they have "believed," to prove whether they shall will to be in harmony with God and obedient to him and his perfect law of love. God proposes to give back through Christ perfect life and all that man lost through disobedience, but only to such as accept of Christ, as Redeemer and King, and who, surrendering self-will, shall come so fully into harmony with his will in all things, as is demonstrated by his own miracle of giving eternal life to any. God proposes to take more than a mere profession; hence the coming age is called an age of judgment—an age of trial and testing, in which all mankind (except the few who have full knowledge, and are going to reign, and judge) are going to be put to the test. (See Matt. 10:22) God proposes to give to all with every favorable opportunity, before Christ, the Judge of all. (Acts 17:31) Then these who love sin and will to serve it will be separated as goats from those "sheep" whose de-light is in the light of God and for his light. They have been given the blessing and gift of God—everlasting life—while the other shall receive the penalty of sin—death—this time the "second death," the result of the second trial, as the first death was the result of the first trial of our race representatively. (Rev. 20:14) But though not clearly discerning the particulars of the great day, Mr. T. speaks much, and much more clearly than many others. He continues:

"There are foretokens in the air. Something great is going to happen. I do not think that Jupiter is going to run us down or that the axle of the world is going to break, but I think the world's age for the. overcoming saints, as his shares and their spears into pruning-hooks and say, "Come. whosoever will, let him take of the water of life freely."-Rev. 22:17.
But Mr. Talmage seems to get a still closer and a clearer view of coming events, and their results, as he proceeds, for he adds:

"Cleanse all your court-houses, for the Judge of all the earth may appear. Let all your legislative halls be gilded, for the great Lawyer may be about to come. Drive off the thought that the judicial organs, for the King of heaven and earth may be about to reign."

What is this we hear? Has Mr. Talmage turned "Socialist?" He says: "Drive off the thrones of despotism all the occupants: for the King of heaven and earth may be about to reign."

Surely the utterer of these words remembered that it was written by the prophet, "In the days of these kings shall the God of heaven set up a kingdom which shall break in pieces and consume all these." (Dan. 2:44.)

If he has, no doubt, given attention to the Apostle Peter's expression in Acts 3:19-21: "Times of refreshing shall come from the presence of the Lord; and he shall send the Holy Spirit to those who seek him." (Acts 3:19-21)

If Mr. Talmage puts it, we, shall have to be driven off their thrones. (The saints, however, fight for in his world, and will not have nothing to do with this driving.) It is this necessary driving of the political kings and money kings of the world out of power, this cleansing of legislation and the courts of justice, that must precede, and is a part of the exceeding great salvation. For the next Day, that will cause the great time of trouble foretold by the apostles and prophets. He continues:

"One more ray of the Dawn I see in facts chronological and mathematical. Come now, do not let us do another stroke of the clock, but let us settle one matter. What is going to be the final issue of this battle for God and truth that is going to be fought? Is this going to be the fight for righteousness? Which is going to prove himself the stronger, God or Diabolus? Is this world going to be all garden or all desert? Now let us have that matter settled. If we believe the battle is for righteousness, this Jehovah and Jesus, as we have seen-Hosea, and Malachi, and John and Peter, and Paul and Christ, we believe that it is going to be all garden."

Hark! That is the Restitution note, Vox Jubilante! Praise the Lord! Brother Talmage must have been studying as well as resting during his summer vacation. He has found a stop had been put into the organ in his Tabernacle. And the new riders on their backs—they wheeled into line ready for a better quarter, and he is sure he will bring you safe into the New Jerusalem Light and blessedness. [Surely one or the other.] You and I believe the latter, and if so, every year we spend is one severity less and one perfection more perhaps than even Brother Talmage realized. And his Esther and Moses, his Hagar and Ishmael, his Caleb and Caleb, his David and Caleb, his Paul and Caleb, his John and Peter, and Paul and Christ, we believe that it is going to be all garden.

Proceed:

"It is nearer morning at three o'clock than it is at two; if it is nearer morning at 4 o'clock than it is at three, then we are nearer the dawn of the world's deliverance. God's clock seems to go very slowly, but the pendulum swings and the hands move, and it will yet strike noon."

"The man who sees that the spiritual and the heavenly world may, after a while, make a demonstration in this world which will bring all moral and spiritual things to a climax. Now, I am no spiritualist; but I believe that there are strange and mysterious things which indicate to him that perhaps the spiritual world is not so far off as sometimes we conjecture, and that after a while from the spiritual and heavenly world there may be a demonstration upon our world for its better good. It will be the call for God: it will be the call of the voice of the right hand: it will be the call of a better, an infinitely better man than the one who rules us now: it will be the call of God—not at the call of the Davenport Brothers, or Andrew Jackson Davis—some of the old spiritual warriors, some of the spirits of other days, mighty for God—a Joshua, a Caleb, a David, or a Paul—may come down and help us in this battle against unrighteousness."

"Oh, how I would like to have them here—him of the Red Sea, him of the valley of Aijalon, him of Mars Hill. History says that Robert Clifton, of the English cavalry, at the close hour of battle took up a battle flag in hand and charged through life and death and drudgery and hard work, and bought a piece of ground at Navasemire heath and turned those old war horses into the thickest and richest pasture to spend the rest of their days for what they have done in the battle. Will these old war horses rise up, and these war horses mistook the thunder of the skies for the thunder of battle, and they wheeled into line—no riders on their backs—they wheeled into line ready for the fray. And I doubt me whether, when the last thund­er of this battle ceases and Miller's and Malachi's and John and Peter, and Paul and Christ, we believe that it is going to be all garden."

After removing much of the rich hyperbole and rhetorical clothing from this mental picture, we find beneath it all something more real perhaps than even Brother Talmage realized. It is this spiritual kingdom—of which these perfect ones will be the occupants...
OCTOBER, 1889

ZION'S WATCH TOWER

The New York Herald, discussing the proposed change of the creed of the Presbyterian Church, makes the following editorial comment on the subject:—

"If the Christian of a century ago were to return to New York he would find almost nothing to remind him of his own time except the creed of the Presbyterian Church, and he would wonder why the Presbyterian Church, of all the various churches which sprang up from the progressive evolution of every where else, that alone remains unchanged. If he caught the spirit of our time he would see that we are just as eager for the eternal verities, far broader in our charities, more generous in our humanity, and quite as earnest in our plea for public and private morality as he and his contemporaries were. For that matter he would discover with mingled surprise and gratitude that the chief reason why young men turn away from a clerical career is that they are too conscientious to subscribe to dogmas which neither brain nor heart will allow them to accept.

"Here, for instance, is an illustrious example of the stern theology of the old school. We take it from Edwards' works, and from a sermon which curdled the blood of the last generation. The preacher sang the sinner with the flames not of an avenging but rather of a revengful justice. Dr. Edwards says:—

"The God that holds you sinners over the pit of hell, much more one holds a spider or some losthouse insect over the fire, abhors you. He will crush you under his feet without mercy. He will crush out your blood and make it fly, and it shall be sprinkled on His garments so as to stain all his raiment.

"After a sermon on that line of thought it would seem to be somewhat difficult to repeat the Lord's Prayer. The Fatherhood of God would not be easily accepted as the new, broader, more human, more genuine faith of the presbyter, and quite as earnest in our plea for public and private morality as he and his contemporaries were. For that matter he would discover with mingled surprise and gratitude that the chief reason why young men turn away from a clerical career is that they are too conscientious to subscribe to dogmas which neither brain nor heart will allow them to accept.

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leaving thine outgrown shell by life's unresting sea!"

Pope says to us as well as that the only remainder of the "eternal torment theory" is to be found today in the Presbyterian Church and its creed. It was their candor and honesty to their convictions which led the framers of the Westminster Confession to state themselves so pointedly; and however much we feel their views to be erroneous, we should respect them for their candid statement of them. Other denominations believed as fully as the Presbyterians in the doctrine of eternal torment, and still do, and just as zealously now claim to "deny" the "eternal torment theory" on this subject—that they now love the teachings of the founders of the various sects. It is this very candor, too, no doubt, which prevents many Presbyterians from now changing, to suit the public, a creed which still expresses their honest convictions of the teachings of the founders of the Church.

We wish it were true that all other Christians had outgrown that horrible nightmare conceived by Papacy during the dark ages. But it is not true: the majority of Christian people in Western countries still hold to this horrible doctrine though their reasons and hearts rebel against it. The reason is, that they think it to be the teaching of the Bible, and it is their very desire to remain anchored to God's Word, that tradition, and the phraseology of its parables, dark sayings and symboles), holds them to a doctrine which they feel keenly is a slander upon the character of any just and holy being. Under these circumstances doubts and fears take possession of their minds. They doubt the Bible and everything it says. They fear it may be infallible. They catch sight of it, and fall into infidelity, or perhaps atheism. Their next resort is to stand perfectly still,—to go neither forward, nor backward: to neither affirm, nor deny; to neither believe, nor disbelieve anything; and on all doctrinal subjects they say, "Let us

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alone! We are not theologians and don't want to bother ourselves on such subjects." And this is the attitude of Christian people in general today. They do not really and heartily believe the Bible (being hindered by their erroneous view of its teachings), and hence are uniting more and more upon a social and moral platform as sects, instead of on the grand doctrines of God's inspired revelation.

Their attitude calls for sympathy and pity and tender help over their misunderstandings, rather than for abuse and cutting and lashing sarcasm, from all who have escaped from the spirit of infidelity and are still entrapped. And more, it must not let them alone as they desire us to do; love for them, and for our Master's honor, and for the Truth, compels us to cry aloud and spare not, but show God's people their error. They are not yet in the attitude of real, honest and seeking for the truth, to see the beauty and grandeur of God's Word and his plan therein revealed.

FAITH AND WORKS

"What advantage, my brethren, has anyone, though he say he has faith, but have not works? This faith is not able to save him."—James 2:14.

We are taught that "without faith it is impossible to please God," and if faith without works is of no advantage, the inference is plain, that without works it is equally impossible to please God's promises with faith and works and not being pleasing or acceptable to God. It is all-important that we have the right kind of faith and that our works should be the development and outgrowth of that faith.

What, then, is faith? We answer, True faith is the reasonable premise or foundation. And more, it is the only reasonable conclusion to which such a logical argument could lead. Thus, reasoning on the principle of cause and effect, a Gideon, Barak, Samson, Jephthah, David and Samuel, and the prophets, who by faith in the promises and directions of God effectually shut lions' mouths, quenched the power of fire, raised dead ones to life, and in hope of a better resurrection submitted to privations, persecutions and ignominious deaths, having faith in the promise of God to reward their faith. But observe that in every instance of faith commended to us, faith is the only reasonable thing where the ground of faith is so palpable and irresistible that the Scriptures declare the man a fool who does not accept it.—Psa. 14: 1.

And yet no man has ever seen God, nor can see him. (John 1:18; 1 Tim. 6:16.) From these data alone we should have faith in God, even if he had given us no written revelation of himself. In a similar manner our faith in his written revelation and in all that it contains is established. For all that God expects us to believe beyond the realm of our senses and observation, he has given us an undeniable foundation of tangible realities to rest our faith upon, and a reasonable course is to arrive at conclusions of which we would otherwise be ignorant. Thus faith is a conviction of things unseen, based on logical deductions from known facts—a reasonable thing.

Why is it necessary we have become acquainted with these methods in the past? Because faith and the grand principles of the Bible are so palpable and irresistible that the Scriptures declare the man a fool who does not accept it.—Psa. 14: 1.

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Nor must those who have the harmonizing truth be slack in this work: the time for labor is short. If not soon convinced of the true teachings of the Bible, which so fully satisfies and convinces the sanctified reason, they will soon openly rebel against it. The clue to this false notion is the supposition that the grandeur of the Scriptures is while they yet hold on to them, and to some extent respect them. They cannot stand still; for if those who have the truth should, as they so much desire, let them alone, the devil and the world and awakening religion would not but will usurp their places in the Bible and leave them naught but faith in men and in sects of human organization.

Let every soldier of the cross press nobly on for the deliverance of his brethren, for the honor of his King and for the uplifting of the only Standard of truth—God's Word.
not regard as proofs of remarkable faith in God, though those so engaged are doing good works, and public appeals for assistance in such work are right and proper, under some circumstances at least. A far more remarkable manifestation of faith in God is that humble confidence which exouses his unpopularity, which perseveres in pursuing it in the face of all opposition and without human encouragement, and which patiently endures whatever of reproach, discouragement, privation, and even persecution it may bring, assured of ultimate triumph according to his promise, and finding in his blessed truth and in his approval all the present reward desired.

One expression of the Apostle Paul should not be forgotten among us: It reads, "Hast thou faith? have it to thyself." (Rom. 14:22.) If we advertise our faith and our needs and trusts upon the ears of men by eliciting the sympathies and assistance of men, it is not resting in God to a very great extent; and such soon make manifest to observing Christians that they are endeavoring to be pleasers of men. There is much in the way of profession of great faith and in the relating of really improper proceedings and their results as wonderful feats of faith, which often does great harm to both speakers and hearers.

While a true faith is pleasing to God, what often passes for true faith is a great evil, and is often the very greatest evil. Among such, too, are often found the loudest speakers and hearers.

I sat down in my arm-chair, weary with my work; my toil had been severe and protracted. The church wore an aspect of thrift and prosperity; and joy and hope and courage were the prevailing excitement; and so the work went on. I had been led into exhausting labors for its promotion.

Tired with my work, I soon lost myself in a sort of half forgetful state, though I seemed fully aware of my place and position. As for myself, I was joyous in my work; my brethren were united; my sermons and exhortations were evidently telling on my hearers; my church was crowded with listeners; the whole community was more or less moved with the prevailing excitement; and so the work went on. I could scarce suppress an audible note of satisfaction; but when I looked at the figures my heart sank as lead within me. I made a mental effort to dispute the correctness of the record, but was suddenly startled into a more honest mood of criticism. Let each servant who desires to stand approved in God's ways, jump at hasty conclusions, often greatly out of harmony with the spirit of divine truth, and acting and teaching accordingly, dishonor the Lord and bring reproach upon boasters of faith. Their faith is so strong, so rooted and grounded and established in what God did not say, that the faith which overcomes the world, and the spirit of the world in us, which will remove mountains of difficulty, and secure all that our hearts desire, since it is written, "Ye shall ask what ye will [our wills being in harmony with the will of God], and it shall be granted unto you." When we see, thus, how reasonable a thing faith is, how God through his natural and written revelation of himself appeals to the highest faculty of our nature and bids us follow its leading and rest in and act upon its proper conclusions in studying his works and ways, we realize truly that without faith in him and in his reasonable revelation of himself, in nature and through his apostles and prophets, it is impossible for us to please him; because we have here a broad and firm foundation for faith.

A few years ago for the first time I caught his earnest look as he noted down the weight; and I saw at once that he was intent on pushing his investigation. He broke the mass to atoms, put it in his crucible, and fused, he took it out, and set it down to cool.

I have often remarked to my friends on the wonderful change that took place in my mind immediately after hearing the "gospel tidings"—after hearing the narrow way to life in the gospel age, and the institution of all things in the age now dawning. To compare great things with small, I will illustrate it by another life-experience.

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AN ALLEGORY

I had become troubled at the peculiar manner of the stranger, and especially, at his parting look and words; but when I looked at the figures my heart sank as lead within me. I made a mental effort to dispute the correctness of the record, but was suddenly startled into a more honest mood by an audible sigh, almost a groan, from the stranger, who had paused in the hall, and by a sudden darkness falling upon me, by which the record became at once obscured and nearly illegible. I suddenly cried out, "Lord, save me!"

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BIBLICAL ANTHOLOGY

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The stranger came toward me, and extending his hand, said, "How is your zeal?"

I supposed, when he began his question, that the query was to be for my health; but was pleased to hear his final word: for I was quite well pleased with my zeal, and my style, and the stranger would smile when he should know its proportion. Instinctively I conceived of it as a physical quantity, and putting my hand to my bosom, brought it forth and presented it for inspection.

He took it, and placing it in his scale, weighed it carefully.

I knelt down at my chair, with the paper in my hand, and my eyes fixed upon it. At once it became a mirror, and I saw my heart reflected in it:-The record is true!-I saw it; I felt it; I confessed it; I deplored it; and I besought God, with a loud and irrepressible cry of anguish, I awoke.—Selected.

Since all of God's consecrated saints are his ambassadors, this allegory may be of profit to all. Love of God and love of our fellow-men are the only elements of real zeal in the above analysis. All the other parts are detestible dross in God's sight and will be in ours, as we take God's standpoint of criticism. Let each servant who desires to stand approved of God, examine his own heart, analyze his own zeal, his own motives.

THE CLEARER VISION

I have often remarked to my friends on the wonderful change that took place in my mind immediately after hearing the "gospel tidings"—after hearing the narrow way to life in the gospel age, and the institution of all things in the age now dawning. To compare great things with small, I will illustrate it by another life-experience.

It was my lot to be endowed with power of vision far from perfect—with eyes that were "near-sighted." How much pleasure I lost because of this, I could not tell. I knew there were distant beauties spread before me which from this cause I could but poorly appreciate, and that the delicate features, the intricate combinations, and the nice details of nearer objects were lost to my eyes.

But there came a change. A few years ago for the first time I used glasses to aid the eyes. What a transformation! O happy change! That which was beautiful before had now
ISRAEL'S "DOUBLE"

A Brother who has been reading DAWN, Vol. II, and who sees clearly that much of the strength of the argument in Chapter VII—Parallel Dispositions—lies in the word "double," raises a question the answer to which may interest and strengthen others. We, therefore, give below the question and our answer to it:

He asks: "Is there any danger of mistake in your method of applying the word 'double'?" Perhaps we should begin to count Israel's favor at the time of their deliverance from Egypt. Can it be said that Israel was in favor while suffering under the task-masters of Egypt? If not, would not this cut short their dispensation of favor 198 years (the period from Jacob's death to the coming of Israel out of bondage—out of Egypt, as you show R., vol. II, p. 231), and leave it only 1647 years (the remaining 1347 years of the dispensation) between the dispensation of favor and favor? Then, when the national career and favor at the Exodus, we must still admit the turning point of their history was at the rejection of Christ, and as you so clearly show (vol. II, p. 225) the very day he rode to Jerusalem on the ass, five days before the crucifixion, the prophet foretold by the prophetacles of the Old Testament and the second part of their 'double' began. And if the first half of their 'double' was only 1647 years long, the other half must be the same; which would make their double end 1647 years after AD 33, that is, in AD 1680. Divine favor did not return to Israel and the fullness of the Gentiles (the end of the Gospel call) did not occur then.

Furthermore, I have nothing regarding the 'double' to suggest myself—no reasonable or Scriptural solution to offer. And I have no fault to find with your applications and deductions, except the one point first stated, viz.: I cannot see how the first half of Israel's national dispensation, from the death of Jacob to the death of Christ, 1248 years, was wholly either a period of chastisement or a period of favor.

Can you straighten me out and show me where my difficulty lies? If you can, I will be thankful, as I prize the forcible and blessed conclusions of this chapter. It will be a comfort to me, and as thorough in their examination of these great subjects, that their faith might rest in the Word of God. We can help the Brother. We see just where he misses his footing, and it is an error very common to God's children against which all should studiously guard. The Brother has erred not just into the Word of God, and into the DAWN account, something about the 'double' which neither the DAWN nor God's Word say about it. Neither the DAWN nor the Bible anywhere say that the "double" was either a double of chastisement or a double of favor, nor that one half was of favor and the other half of chastisement. It is merely a time "double," regardless of the dispensations and blessings they experience during their "double" time.

Get the thought: Israel as a nation at the death of Jacob became heirs of a promise, the Abrahamic promise; and under its provisions they expected a great personage to arise among them who, under special, divine favor, would become the great ruler of earth; who would more or less use them, his own nation, in subduing all things unto himself; and they expected thus, also, a share in his glory and influence as his special children. They were left as the "house of Jacob" for centuries, and as Moses arose and did great things for them and yet died telling them that the great one was yet to come, and that his achievements for them were merely typical representations of the greater work of the coming Messiah (Deut. 18:15). Jesus, the Christ, the Son of God, the "double" or common must have a question of time. When will God's time come for the establishment of the Messianic Kingdom so long awaited and hoped for? This time came at the first advent, in one sense, when Messiah offered himself to his own nation and sent his disciples among them with the message, "The Time is at Hand—believe the good news [gospel] and repent. And when their national trial and sitting ended under the penalty of the prophesied judgment, they, by the ass, exclaimed, "Your house is left unto you desolate"—there the opportunity of furnishing the Messiah with a Bride class of joint-heirs, a complete Cabinet for the promised kingdom. Messiah before his ascension made the Messianic Kingdom common in turn pass away, we can see that the question with them must have been a question of time. When will God's time come for the establishment of the Messianic Kingdom so long dreamed of? This time came at the second advent, in a sense, when Messiah offered himself to his own nation and sent his disciples among them with the message, "The Time is at Hand—believe the good news [gospel] and repent. And when their national trial and sitting ended under the penalty of the prophesied judgment, they, by the ass, exclaimed, "Your house is left unto you desolate"—there the opportunity of furnishing the Messiah with a Bride class of joint-heirs, a complete Cabinet for the promised kingdom. Messiah before his ascension made the Messianic Kingdom common in turn pass away, we can see that the question with them must have been a question of time.
With this thought of the "double" referring to nothing but duration, time, waiting, read carefully the chapter entitled Parallel Dispensations, and you will have no difficulty. The fact that God has shown Israel no favor during the last half of their "double," and the fact that he foretold that it should be so, has nothing to do with the double of time. It is not a double time of favor, nor a double time of disfavor, but simply and only a double of time—waiting for the kingdom.

OUR LORD'S AGE AT BAPTISM AND HIS PRE-EXISTENCE

Central Falls, R. I.

Bro. C. T. Russell:—In MILLENNIAL DAWN, Vol. II., on page 66, I find the following:—"Which was at thirty years, according to the Law, under which he was born and to which he submitted to the rite of immersion before beginning his office work."

And on page 107, last paragraph and ending on page 108, "Was made flesh." If Jesus of Nazareth was a pre-existent being, personally present with the Father ages before the creation of the world, how can he be the promised seed of the woman, who is to crush the serpent's head?

Perhaps you will answer through the TOWER. Yours in hope of speedy redemption, bought by the Woman's Seed.

R. L. J.-----

DEAR BROTHER:—I see that you do not get the idea in the sentence to which you refer, on page 66, Vol. II. The passage reads thus:—"He was anointed with the holy Spirit immediately on coming out of the water. This was when he had attained manhood's estate, which was at thirty years, according to the Law, under which he was born, and to which he submitted to the rite of immersion, but by fulfilling its conditions—nailing it to his cross." The claim here is simply that at the age of thirty years a man was considered of age, according to the law of God under which all Israel was placed.

No Levite was permitted to engage in the work of the tabernacle under thirty. (See Num. 4:3.) And so Christ did not perform the work of the antitypical tabernacle (the work of atonement) until he was thirty. (Luke 3:23.) Our Lord then symbolized his consecration by immersion, but cause he or any other Jew was commanded to do so. He there instituted this simple ceremony as a fitting symbol of his consecration even unto death, and his faith in Jehovah's power to raise him out of death.

It is uncertain at just what time immersion was instituted as a symbol of repentance and reform. John the Baptist used it thus, and it is claimed followed a custom, for some time in vogue among Jewish reformers. Our Lord Jesus, however, gave immersion a wider and a deeper meaning than any other teacher when he, with no sins to repent of or to reform from, was immersed. It there came to be the symbol of entire consecration to God's will; a symbol of death in God's service and of a resurrection reward—a symbol of the death of human self-will and of the beginning of a life entirely conformed to the will of God.

With reference to your last question—"How could the pre-existent one be the promised seed of the woman?"—permit me to suggest that whether you or I can understand how, or not, if we have faith in God's Word, we must admit the fact. There are many facts the philosophy of which we cannot understand, as for instance, the growth and development of plant and animal life. We cannot understand the philosophy of the transition, nor of the development, of man; if there are some facts, you see, which are beyond the scope of reasoning. That our Lord had a pre-existence, we are most positively assured by the following scriptures:—John 6:28, "I came down from heaven, not to do mine own will, but the will of him that sent me." Verse 62, "I am the living bread which came down from heaven." John 19:30, "Verily, verily, I say unto you, Before Abraham was, I am." John 8:58, 59, "I know whence I came and whither I go. . . . I am from above, I am not of this world: I prove and test and cheer and comfort the world, that the world might know me, but sent me. . . . It is my Father that honoreth me, and if I should say, I know him not, I shall be a liar."

"Then said the Pharisees, Art thou greater than our father Abraham?" Jesus answered, Your father Abraham rejoiced to see my day, and he was glad: and he said unto him, Thou art not yet fifty years old, and hast thou seen Abraham? (who had been dead 2000 years). Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am." John 17:5, 6, "And now, O Father, glorify thou me again with thy glory, which thou hadst with thee before the world was." Here he only asked to be restored to what he was before; but the Father, in rewarding his obedience even unto death, "highly exalted him above the heavens, and gave him a name that is above every name: Col. 2:9; Phil. 2:7; Rev. 1:8; 3:14; 21:6; 22:13 and Col. 1:15-17.

The Scriptures are also clear in their testimony that he was "the seed of the woman," of which you are convinced. And since the facts are established on God's authority, the house is made up of a race of men from heaven. If you have 61, Toward Jesus said, unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before?" John 8:14, 23, 42, 54, 55, "I know whence I came and whither I go. . . . I am from above, I am not of this world: . . . . I prove and test and cheer and comfort the world, that the world might know me, but sent me. . . . It is my Father that honoreth me, and if I should say, I know him not, I shall be a liar."

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THE PLOWMAN SHALL OVERTAKE THE REAPER

"Behold the days come, saith the Lord, that the plowman shall overtake the reaper, and the tedder of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt."—Amos. 9:13.

What a wonderful day is this Day of the Lord. During the long centuries of the Gospel age the appointed work of the age has been steadily and quietly progressing; the message of salvation and the high calling have gone forth; the called who have heeded and answered the call have been tried, disciplined, developed and tested, and one by one laid to rest until events as they now transpire. The harvesting began with the appointed time for the gathering and rewarding of the presence of the Lord of the harvest (in 1874), who at once began to act, and the预约 of the harvest is daily sending forth more laborers into his harvest field. The church nominal has been in every way a very potent factor in this work going on preparatory to the speedy establishment of the Redeemer's kingdom. Not only is the harvesting of the fruit...
of the Gospel age being accomplished, but the plowing and seed-sowing for the Millennium season is already begun, as foretold by the prophet—"Behold the days come that the plowman shall overtake the reaper."

Various agencies are now at work plowing the field—which is the world, and planting the seed of truth. And many of the poor, distracted world, even now, show a willingness to receive a little of the balm and consolation which the truth affords.

The troubles coming upon the world and upon the nominal church will be a subject of great interest in the future. The troubles are already here, and the opposing forces that are everywhere developing, are already doing the plowing; and these plowmen are close upon the heels of the reapers now reaping the harvest of the Gospel age—gathering God's elect together; and soon the treaders of grapes (the forces engaged in the final combat) shall overtake the sowers of the seed of truth; and the great trouble will close the door of all opportunity for either seed-sowing or harvest.

But though such is the calamitous outlook for the near future, there will be a blessed outcome to its short work; for in the midst of it the mountain (kingdom) of the Lord's house shall be established and shall be exalted above the melting and彷徨的 world, and with such humility and teachableness of mind, the more brain capacity the better;—the greater the appreciation the greater the service, and the greater the joy—but only in proportion; for the capacity for appreciation, the capacity for service and the capacity for joy are distinct elements of the man of God.

There are two mental qualities which often fail of popular appreciation, because they are more of natural gifts than the results of education; and because, as result of this, many with very slight education are among the most successful inventors and contrivers of articles of great advantage to mankind; and many of those others who do not have much mental capacity, but with other mental combinations, which constitute business talent, exhibited in men whose genius is seen not in the constructing and organizing of machinery, but in the construction, organization and successful operation of extensive works and social enterprises which flourish to hundreds of fellow-men (laborers, tradesmen, architects, engineers, overseers, book and time keepers, etc., etc.), steady and remunerative employment.

Without the mechanical inventors and contrivers with their peculiar mental talent, the world would be without its telephones, telegraphs, railroads, steamboats, and ten thousand other conveniences which go to make our day so far superior to the days of water-power and ox-teams. It is, there is, the mechanical talent of the whole world that is doing work to those who have such talent—We will give you a patent right to the product of your genius for a period of years. We will not rob you, but will protect and pay you for the invention.

And mankind is similarly indebted to the constructive, inventive and organizing skill manifested by the manufacturers and workmen of the world. They, too, are inventors and constructors, but in a different line. Instead of thinking out mechanical combinations which will give beneficial results, these have that peculiar and excellent talent of bringing together, combining and co-operating for the general good, with such humility and teachableness of mind, the more brain capacity the better;—the greater the appreciation the greater the service, and the greater the joy—but only in proportion; for the capacity for appreciation, the capacity for service and the capacity for joy are distinct elements of the man of God.
others are laboring daily and hourly from pure benevolence
motions. We do not question that financial ability is some-
times misused to the public injury, in wrecking corporations
financially, for individual gain; but is the same not true in
other lines? Do not laborers sometimes use their muscles
centuries to the good, but by vanity and gain, etc. And
any one can that all do it for the same end—from
selfishness, from greed of gain.

It must, however, be conceded that notwithstanding their
talent is sometimes misused like those of other men, there is
no class more valuable to the world than its merchants and
manufacturers. For, above all, they are the channel, not
only, but to financial prosperity as their inventiveness, and organizing
ability. Without theirs, all mechanical inventions and di-
coveries would be mere theories and suppositions, not put into
practice: we would have no railroads, no steamships, no tele-
graphs, railways, mills, etc., etc., would be bankrupt and
stopped; and while the barns of the West would be overflow-
ing with grain the cities of the East would be starving.

The instructions of the Scriptures, though given to the
church, are often applicable to the world in general. For
instance, we can apply the words of our Lord to the church—"He who would be greatest among you, let him be-
come servant of all." As the church is to esteem and honor its
members according to their ability and usefulness as servants
to the whole body, so with mankind in general; in the world
each person should be a useful machine, redolent of the
principle in the world. It is the

depend upon each other's rights and abilities. By means of this long foretold trouble the Lord
will give the world a great and a lasting lesson, which will
benefit all, and fit all for the kingdom which he will set up.

The superiority of mind over muscle has long been rec-
oprocured and fully procured. Men have long realized that some
of the race have fallen lower than others, and have admitted
that those retaining the vigor of mind to the largest degree
should be the rulers of the world. They see that it would
be to the general interest of all that the ablest and wisest
people should have control. And taken as a whole (always except-
ing the Lord's true church, which the world has never known
as such), the world has had its strongest, brightest and
ablest men in power. And as a whole the ruling and aristo-
cratic classes of today are in education and natural ability, as
well as in the time and the average of the people for whom they make and execute laws.

Why, then, do we find fault?—Because their wisdom and
ability are used so selfishly—for their close family relatives,
almost exclusively, and not for mankind in general, as one
family. As shown (September and October Views) they have
been in charge of the general doings of the world for many
years telegraphs, railroads, mills, etc., would be bankrupt and
stopped; and while the barns of the West would be overwhelm-
ing with grain the cities of the East would be starving.

The instructions of the Scriptures, though given to the
class is the Church of God, of whom Christ
Jesus is Lord and Chief. All power will be claimed and exer-
cised (Matt. 28:18; and Rev. 2:26; 11:7, 18); and infal-
libile laws will be rigorously enforced. Then every knee must
bow and every tongue must confess. That will be the strictest
penalty; things unknown, things never known; absolutely no
liberty will be granted to do wrong.

If this kingdom were of the same character as present
governments, operated upon the same selfish principles, it
would be all the worse for the increase of power. But it will
be based upon other principles. Not injustice and selfishness,
but principles of justice and love will be the foundation
of that throne. And backed, as it will be, by divine wisdom
and power, good results, everlasting blessings, will result to
the upright in heart. All its power and all the wisdom of
its reign will be in the hand of God, so long as the
human family, for the elevation to perfection of all the
willingly obedient; to the intent that when this Millennium
reign of Christ is finished, all such being perfected may then
be given the crown of life, which is the gift of God, subject to God's general government—as in a limited
republic the citizens of the several states arrange their own
affairs subject to the laws and regulations of the general
government;—while the disobedient, unworthy of life, shall
be cut off from life in the second death.
Thus the original dominion of earth, lost by Adam through sin and redeemed by Christ's ransom-sacrifice, is to be fully restored to such as shall be found worthy of it by their Redeemer in the close of his Millennial reign—God's due time.

Only those who see God's plan of the ages can appreciate the care with which he is now selecting and disciplining every member of that "little flock" for the important positions and work of that kingdom—to be kings and priests unto God and his Christ. And the work of this selection and discipline is under Jesus Christ their Lord. "A peculiar people" they will indeed be, very different from the haughty, proud, arrogant aristocracy of the present time. None of the proud and haughty (1 Pet. 5:5), and not many rich or great or noble hath God chosen, but the poor of the world, rich in faith and love of the kinship, to be joint-heirs with Christ in the coming kingdom.

None of the candidates for these coming honors and opportunities of blessing the world need wonder, then, at the course of instruction, discipline and experience to which they are now subjected, as though some strange thing happened unto them. (1 Pet. 4:12.) But let them rejoice that they are counted worthy of the discipline and seek to make their calling and selection sure by permitting the promises and prophetic forewarnings to work the greatest good pleasure. Let all such remember that love in them is to take the place of selfishness, otherwise they will be unfit for the coming glory and service. He that loveth not his brother abideth in death. (1 John 4:7-10.)

Verily, too, God is about to show the world the true and beneficial operation of the law of Primogeniture, which they have borrowed from the typical and allegorical meaning of Old Testament times and misapplied, to the world's enslavement and class extatiation. The Church of the firstborn (whose head is Christ Jesus, and whose members are the humble, faithful overcomers of the world and its spirit of selfishness,) is soon to have the entire inheritance, as well the land as the power and dominion, the glory and the honor.—Psa. 2:8; 1 Cor. 3:22, 23; Rev. 21:7; Matt. 5:5.

A happy day it will truly be, when God's little ones, his humble ones, his thoroughly tested ones, perfected in every virtue and grace, like unto their Lord, shall become earth's aristocracy and rulers.

"O hail, happy day, that ends earth's tears and sorrows, That brings her joy without alloy; O hail, happy day! There peace shall wave her scepter high, And love's fair banner greet the eye, Proclaiming Victory! O hail, happy day!"

It is for this grand consummative development of God's plan of the ages that the whole creation groaneth and travaileth in pain together until now, waiting toward the manifestation of the sons of God in whom all the families of the earth shall be blessed. And even we ourselves also, who hope to be those glorified sons groan within ourselves, waiting also, for the adoption, for the redemption of our body. (Rom. 8:22, 23.) It is the time for the fulfillment of Paul's prayer, which we bring to his plan belong to us, the Bride of Christ, his firstborn, and heir according to his many exceeding great and precious promises, to wit the redemption of our [one] body, that is, Christ. (Rom. 8:23.)

Primogeniture, then, as selfishly applied, and adapted by fallen men to selfish ends, serves to enslave and oppress and injure men. But primogeniture, as designed of God, and as he will use it in his great plan, operated upon as an argument for the revision. He was too old, he said, to enter into a fuller discussion of the subject, but he thought the time had come when all should take a stand on it. Do it honestly and not be a coward.

"There was a pause when Dr. McCosh had concluded, and then Mr. Slaid, a prominent Trenton layman, arose. 'What do we ask,' he said, 'when we demand revision? Are we going to throw the Confession aside? Are we going to do as the Reformers did? No, it is not a question of that. We place it in the hands of a picked body of men, who will bring it into conformity with the best thought of this century and make it express what we believe.'"

"In conclusion, Mr. Slaid said: 'One of two courses is open to us; to put the Confession aside as a relic, that shall only show what people believed centuries ago; or to put it in shape for use now. I care not which is done: if I have any preference it is putting it in use. I care if it is to be a relic and not used, as a relic and nothing more. Let us not keep it as a relic and yet pretend to use it.'"

In one sense these are noble, bold words, as well words of truth and soberness. And yet, one cannot help wondering that they do not take the side of the question with them, should manifest their boldness only in words. They surely have not reached present conclusions suddenly; they probably have held them for years. If so, how have they remained Presbyterians in name while at heart they utterly repudiate those tenets which represent Presbyterianism? Why do they now stand before the world as the slaves of a sect and its creed, praying the masters? (Rom. 6:16.) Why don't they set out of step with the slavery which calls and free them? Why don't they courageously soldiers of the Truth, do they not step out of sectarian bondage into the liberty wherewith Christ makes free all who appreciate his work and doctrines? Really, instead of considering these men as brave heroes, we cannot help pitying them in their ludicrous position, when we see that the
bonds which hold them, and against which they so vehemently declaim, and from which they pray to be released, are not really chains of rusty steel which are cutting the flesh but only some old paper chains, hard and ugly and strong looking from age, but really so fragile that the smallest "babe in Christ" could shatter them, and quite horrible to look upon that they terrify many gray haired ministers and college professors, so that while some weep and pray that the burden be lifted, the majority decide that the chains are too sacred and too strong to be touched.

But there are some. An old and renowned professor of theology in Princeton Seminary, is reported to have "opposed the revision, on the ground that the present Confession is the correct expression of the general sentiment of the Church, and a satisfactory interpretation of Scriptural faith, if you take the Bible in the sense the fathers and the tradition made by Rev. J. N. Hay before the Presbyterian Assembly, discussing the same question. He said: "I am a Calvinist through and through. There is not a doctrine essential to our system which I would have altered, modified or softened, if I had the power to do so. As I see it, the Bible is just as full of God's sovereignty as it is of free grace. To get the Calvinism, which is in it, out, you must get a new Bible."

From these and from the expressions of many Presbyterians, it is our opinion that there are four parties in the controversy, and not only four classes, which must be considered. Calvinists were clearly, as Calvin ever did that in the counsels of eternity, before man was created, God predetermined not only the creation, but also fixedly determined who should be so "effectually called" to the knowledge of their sins, who should be enlightened, converted, sanctified, etc., etc., etc., etc. That they could neither will nor do anything which in any way affect or alter that predetermination to land them in glory; and that the others of mankind, God just as fixedly predestinated that they should not know the Lord, nor have the faith of God, nor the hope of salvation, and that nothing that they could either will or do could prevent them from being everlastinglly tortured—that they might thus by unending groans and curses illustrate God's power and sovereignty, as the act of the election would have demonstrated by the others, etc., etc., etc., etc., etc.

It is our opinion that these four classes are: (1) A class which believes as thoroughly as Calvin ever did that in the counsels of eternity, before man was created, God predetermined not only the creation, but also fixedly determined who should be so "effectually called" to the knowledge of their sins, who should be enlightened, converted, sanctified, etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc,
cannot destroy a man. He can destroy all lower animals' lives, but man is immortal and must therefore live forever somewhere; and since such could not be allowed to mar the harmony and bliss of the righteous, God had to provide a place for such to spend their eternity, and that place was the logical fall of the angel.

Well, well! Who would have expected that a wise God would so overlook his work of creation as to make creatures whose existence he could not terminate. But do not all theologians agree with us that God is infinite in power and in wisdom? He has not changed (whereas man, with his wisdom, has changed); he is still the same; he has not changed his power, since all men are as great to be beyond his own control. And, if infinite in power, it follows true that there is nothing that he has not the power to destroy—angels or men. Theologians have a theory on this subject of man's power and God's weakness, as if God had not the same power as man. Dr. Schaff and Dr. Westropp have the testimony of this venerable scholar in favor of a revision. His testimony will have great weight, owing to his long experience and representative position. Not only for Princeton University, but in the Church of England and Scotland can be spoken. He is certainly right when he asserts that revision must come sooner or later. He touches the vital point in the Westminster Confession when he says: There is a want in our Confession of a clear and prominent utterance such as we have in the Scriptures everywhere of the love of God towards all men, not to the elect alone."

Dr. Schaff.—"What are the special parts of the Confession that need revision?"

Reformer.—"All the chapters that relate to predestination and the loss of non-elect infants are specially under fire now, but I am in favor of dropping the reference to the pope as 'Antichrist,' and the two hundred millions of communicants in the Roman Catholic Church. The position as to the Church is untrue, unjust, uncharitable and unsuitable in any Confession of Faith. But that is not the special point to which attention is called. Let us keep to the text. Take the subject of 'elect' and 'non-elect' infants. You cannot escape the long and argumentative definition of 'elect infants.' There must be 'non-elect' infants, that may be lost. Now, it is the general belief of the Presbyterian Church today that all infants dying in infancy are saved, while in the seventeenth century all Calvinist divines believed that all of them were lost forever. But the opponents of revision do not teach or preach this doctrine now; why, then, have it in the Confession?"

THE WONDERFUL LOVE OF GOD

Dr. Schaff.—"Is not the Westminster Confession broad enough and liberal enough?

Reformer.—"It is a Confession framed for the benefit of the elect, while, at the same time, the most prominent and the most cheering doctrine, which may be read on every page of the New Testament, is this: God loves all men; God wishes no man to be lost, but would have every one come to a knowledge of the truth.' I scarcely need to quote a verse to prove this, though many might be given, which are not used as proof, because of the doctrine that God wishes all men to be saved."

"How often," said the Savior, 'would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not.' The emphasis is on the 'would not.' We have the love of God, but not the love of God's people. The Spirit of God's will, manifest the likeness of Christ Jesus and be accounted worthy to be of the little flock, his select (elected and chosen) joint-heirs in the coming kingdom. It is for this that they must "strive," "run," "seck," "fight," etc.
lay hold," and "work," for to "make your calling and election sure." The run that ye may obtain" the prize: "Work you both till if no calling and election be pressed you may through the Westminster documents, runs indeed, will, wholly out of complete. Then the if! which to do God's will and become copies of the Christ, distinction between preterition and reprobation have been linked in 'With his works and salvation, is this: they see properly, though very indistinctly, that the work of redemption, the giving of the ransom, is entirely a work of Christ, our Lord, in which we can have no share, but which we must accept and appropriate by faith alone. There is no room at all in that redemptive work for our work to come in. We must accept it as a gratuity in full, or not at all, as the poet truly expresses it:

"In my hand no price I bring; Simply to thy cross I cling."

This work of Christ cancels the original condemnation, to everlasting destruction, which had passed upon all through the disobedience of Adam, our father and representative. It entitles every man to a fresh trial—an individual trial—and offers life everlasting to each one who (after accepting of Christ's finished work) shall by his will and his works prove his willingness to be obedient to God. Here faith has its part, in which works cannot share,—in accepting of Christ's work; then the works of the redeemed, justified ones, come in and join hands with faith to make use of the benefits provided freely by the grace of God in Christ.

The trial of the world in general waits until the trial of the church, which is much more severe, is complete. Then the one who is not found with her Lord, shall judge and bless all the families of the earth.

Thus seen, the selection of the church means the very reverse of a curse upon the great remainder of mankind. And the close up of the time when the last one of the predetermined number has been tried and approved, will reprobate or cut off the remainder of mankind from all hope of sharing with Christ in the honors of his great restitution work of blessing the masses, it is far from the ordinary idea of reprobation.

An illustration of this reprobation is found in politics. When the full number of members of Congress or Parliament, fixed by law, has been selected or elected, the remainder of the people are reprobates thereto. But are they injured thereby? No, they are blessed; for the selection of the few is for the benefit and not for the injury of the many. And much more so God's selection of the Parliament and ministry of the Millennial Kingdom, under and as co-workers with Christ Jesus the King of kings—they are all interested in the abstract question of a revision than in the details of the problem. Revision is inexpedient, because there is no end of the process. It is like the letting out of water. The doctrine of the Divine Decrees is the particular one selected by the Presbyterian whose request has brought the subject of revision before the General Assembly. But this doctrine runs entirely through the Westminster documents, so that if changes were made merely in chapter iv. or in the Confession, it should be necessary to change and sublimate the remainder. Effectual calling, regeneration, perseverance of the saints, are all linked in with the Divine Decrees. The most cursory perusal will show that a revision of the Confession on this one subject would amount to an entire recasting of the creed.

Rep.—"The advocates of revision think their conservative brethren are needlessly alarmed." Dr. S.—"It seems to me that they are not counting the cost of their advocating a revision. In representing the doctrine to be positively erroneous on two very important points, Dr. Van Dyke, for example, is proving too much. He is giving aid and comfort to the enemy. He is virtually telling the opponents of Calvinism that they are correct in their aspersions on the Westminster symbol; in their assertion that it is a hard and repellant system."

"THEY GNAW THEIR TONGUES" Contradict Each Other

Rev. Mr. Williamson of Cleveland favors a revision of the Confession and is quoted in the Cleveland Leader thus:

"We may not get a system of doctrine that dovetails together with perfect accuracy, but what is better, we get more pertinently, more closely as the doctrine of the Westminster system is not ignored or underestimated, but in order to the completeness of its logic it must not be allowed statements and sylllogisms which are not in harmony with the general tenor of the Scriptures. The only document of the past to which we are willing to look back, and its whole system is so closely united with the Westminster symbol, that any change would tend to narrowness rather than breadth of statement. I have read their arguments, and been much impressed by them, and then I have re-read chapter third, and in spite of their arguments my moral sense has been nothing shocked by what they say; first re-read the Westminster Confession. Indeed, I find my soul recoiling from these statements with increasing rather than diminishing force. I read of the distinction between preterition and reprobation which is here so nicely allowed for, but I find my mind still almost

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fiercely rebelling against the dogmatic statements I here find. I find also, on comparing notes with those who, like myself, knew little and care less about the theological sub-
tleties, that the idea of God which this chapter presents is
utterly abhorrent to them. And I can not help feeling that
they are under the influence of the general reprobation of
this, which is as worthy of being taken into account as the logic of
the systematic theologian. If, as some of us believe, we have
GONE BEYOND THE WRITTEN WORD
in order to the completeness of our system, the quicker we
get back there the better. It is proposed to insert in this
chapter third something concerning the laws of God, a
will, and especially as inserted here, relieve the hardness of
the Confession, and do what many believe it now fails to do
as it ought—put God before the world more as the New Testa-
manship, and to this end it is told this is altogether un-
necessary; that this truth is by no means lost sight of, and
will never have surmised it, from the simple reading of the
Confession. This truth, it strikes me, is of enough impor-
tance to be put where we can find it without searching for it.
It ought to stand forth so plainly that no one could help
seeing it. I am glad if there are any upon whom the Con-
fession already makes this impression. There are a good many
of us upon whom it does not.

"As for the section on elect infants, I for one do not care, except as to the matter of historical knowledge, what meaning it
was intended originally to convey. I know what meaning it
would convey to the average mind of today, and I doubt
whether any amount of historical information will make him believe it means anything else, and that is that, of those who

die in infancy, some are elected to salvation and some are not.
"The Presbyterian wants to believe this." And yet, if you ask a Presbyterian what he believes, he will refer you to the Westminster Confession and Catechism. And if you attend an installation service, you will hear the
vow of the ordained man that he will believe and preach only
under this understanding. Notwithstanding this, Dr. Schaff declares that he subscribes to it with
mental reservations; and Mr. Williamson probably the same
way. And the latter publicly tells us that the Presbyterian
Confession is, as a whole, abhorrent to it. What can be the object of this beating about the bush, much of which is misrepresenta-
tion, if not downright fraud? It is to perpetuate the sect, not
its doctrines, of which they are becoming ashamed.

Why not abandon all such human systems and confessions, now that we know that they are false, and unite all
on the basis of our belief in God, which this chapter presents is
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there is a great deal of immorality in the Roman Catholic Church in some countries, and we think it may be shown that as a rule Protestantism is productive of better morals than Romanism; but this, after all, is a question of more or less, and to say the least, Protestantism has little to boast of. On all these questions it is of the highest importance that the Roman Catholic Church and Protestant churches should make an alliance. Their joint efforts would have an influence upon public and private morals such as the world has not yet witnessed. We may agree to differ and debate on all questions of morals where there is discord. But when we are agreed on the vast majority of questions that come before the public, it is sheer folly for us to waste our energies in antagonism when co-operation and alliance would be productive of vast good.

Doctor Briggs reiterates so often, is a noteworthy sign of the times, and we could not ignore it and be true to our name. The Doctor seems to base his plea for alliance quite largely upon the fact that Protestantism is about as bad as Catholicism. He says above that there is more bad in the one than in the other. This is, no doubt, a valid reason why Protestantism and Roman Catholicism should join; for when Protestantism becomes as bad as Catholicism, we can see no necessity for maintaining a separate existence. For we have to lament that others of our ancestors were merciless to Roman Catholics? Roman Catholic intolerance and bigotry may be matched by Protestant intolerance and bigotry. I doubt whether God looks with more favor upon these detestable vices in the one than in the other.

Selfishness is a prolific weed which has sprouted up and flourished for six thousand years in the midst of the thorns and thistles where man with weariness and sweat of face has been compelled to earn his daily bread. In the endeavor to obtain the necessities and comforts of this life, the idea of getting as much as possible or, to use a common phrase, of driving close bargains, has well nigh crushed out every noble impulse. If selfishness flourished only among the miserably poor, it would be at least measurably excusable; but it flourishes everywhere among those who find ample means to seek and achieve their own ends. For this reason it is a weed of great evil. The weed has grown and strengthened its roots and branches so wonderfully from generation to generation that it has come to be regarded largely as a legitimate and natural trait of human nature. It is not surprising, then, to find the selfish trait of human nature as manifested by selfishness to be the weakest point of the body of Christ. The selfish trait of human nature is manifested in Jehovah's service as the degrading abomination, will be clearly shown.

**DRIVING SHARP BARGAINS**

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**NOVEMBER AND DECEMBER, 1889**

**ZION'S WATCH TOWER**

...
The National Economist makes the following extracts from John Stuart Mill's "Principles of Political Economy," as illustrative of its own views:

The essential principle of property being to assure to all persons what they have produced by their labor and accumulated by their abstinence, this principle can not apply to what is not the produce of labor—the raw material of the earth. If the land derived its productive power not from labor, but from the climate and the nature of the country, there would be, of necessity, exclusive; the same person who has plowed and sown must be permitted to reap; but the land might be occupied for one season only, as among the ancient Germans; or might be periodically re-divided as property.

The [Chief] resurrection, and it includes all the overcomers of the Gospel age—all the blessed and holy ones. These are the overcomers in the service of the Lord and the truth, who are not trying to keep back part of the price in violation of their covenant.

"They shall be mine, saith the Lord, in the day that I come to make up my jewels"—the covenant-keeping sacrifices. (See Ps. 50:5 and Mal. 3:17.) These shall be with the Lord and behold and share his glory. "They that are with him are called and chosen and faithful!"—Rev. 17:14.

As we seek to be just toward God in fulfilling our covenant, and our heart desire a closer and closer union with our Lord's, and we shall become more generous, less selfish, in our dealings with our fellow-men. It will lead us nearer and nearer to that grand statement, that golden rule, that our duty to our fellow-men, voiced by our great Teacher—Do unto others as you would that they should do unto you. And obedience to this rule will work a blessing upon ourselves also; for if we learn to deal generously and justly with our fellow-men, it will help us also to exercise the same principle in our dealings with God, in keeping his commandments and obeying his will. We are called to be "sacrificers of the Lord and zealots of the covenant, not to be enroosed with the ordinances of man." (Isa. 8:20.) We will not be enroosed with that which is worldly and earthly, and yet profess to be more spiritual than others. We are called to be true spiritual men who love the Lord and walk in the Spirit, and are not enroosed with the ordinances of man, but with the commandments of God and the ordinances of heaven.