THE
Watchtower
1891
THE LORD REIGNETH! LET THE EARTH REJOICE—Hallelujah and was Glad—Jubal Rejoiced.”—Isa. 97: 1, 2.

Vol. XII
No 1.
JAN'Y,
1891.

ZION'S WATCH-TOWER,

Herald of Christ's Presence.

"Watchman, What of the Night? The Morning Cometh, and a Night also! If ye will Inquire, ye may Inquire."—Isa. 21: 11.

THE TEMPLE OF THE LIVING GOD.

The above represents the front cover of Tower used in 1891, 1892, 1893 and 1894.
WE CONTEND EARNESTLY FOR THE FAITH
ONE TIME DELIVERED TO THE SAINTS

"We trust in the living God, who is the Saviour of all men—specially [or most fully and eternally] of those that believe."—1 Tim. 4:10.

"To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him."—1 Cor. 8:6.

All we are brethren, and one is our Master, even Christ.

(1 Pet. 2:8.) Our Master declares: "If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments and abide in his love." "And this is his commandment, that we love one another."—John 14:21.

WE SEEK TO WALK
Worthy of the vocation wherewith we are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to preserve the unity of the spirit [oneness of mind] in the bond of peace. There is ONE BODY [Church], with ONE SPIRIT [one sentiment or disposition]. even as we are called in ONE HOPE of our calling: ONE LORD, ONE FAITH, ONE BAPTISM, ONE GOD AND FATHER OF ALL. Who is above all and through all and in all. Eph. 4:1-6.

THE ONE BODY—is the "Church of the living God, the pillar and support of the truth;" the Church of the first-born," whose names are written in heaven," the "little flock," to whom it is the Father's good pleasure to give the Kingdom; the members in particular of the body of Christ; prospectively, Christ's Bride and joint-heir; the "Seed of Abraham," of which our Lord Jesus is Head. Since Pentecost this Church of Christ has been in process of selection from among justified believers, or the general "household of faith;" and its members, when complete and glorified, unitedly shall inherit the Abrahamic promise and bless all the families of the earth.—Deut. 28:1-90.

THE ONE SPIRIT—is the spirit of the Truth, the spirit of God, the spirit of adoption as sons of God, which actuates and governs all who are of the one body, in vital union with the one Head, Christ Jesus. It is the spirit of holiness, and chief among its fruits is Love.

THE ONE HOPE—which inspires all the members of the one body of Christ, who have the one spirit of the Truth, is "the hope set before us in the gospel," and not hopes suggested from our own or other men's imaginations or conjectures. The one hope is a "good hope" (2 Thes. 2:18), a hope of eternal life by a resurrection. (Titus 3:7.) The ground of this hope is found in Jehovah's promises, confirmed unto us by the death of our Lord Jesus as the ransom price for our sins, and by his resurrection from the dead for our justification.—1 Pet. 1:3; Acts 17:31.

THE ONE LORD—is the Head or Chief of the one body—his Church possessing the spirit of the Truth and actuated by the one hope of becoming his Bride and joint-heir. He and his Father are one, even as he and his church are one. (John 17:11.) He is the Redeemer of his church as her Lord, Exemplar and Master. And he is the Redeemer also of the whole world, and by virtue of that office he is to be the world's Deliverer from Adamic sin and death. He it is who in all things has the pre-eminence in Jehovah's plan and work. He was not only "the beginning of the creation of God," "the first-born of every creature," but more: he was the "beginning and the ending," he was the "Alpha and the Omega, the first and the last," of Jehovah's direct creation; for all other "things were made by him, and without him was not anything made that was made." (Col. 1:15, 18; Rev. 3:14; 1:8; 21:6; 22:13; John 1:3.) He is he who, to carry out the Father's gracious plan, willingly left the glory which he had with the Father before the world was created, and became a man—a little lower than the angels—that he might, as a man, present himself in sacrifice for the sins of men. This he did not of himself, but because of God between God and men, the man Christ Jesus, who gave himself a ransom for all, (1 Tim. 2:5, 6.) By his willing sacrifice of himself for men he bought Adam and the entire race condemned through his fall, and became Lord of all—not only of the living, but also of the dead, with full power and authority to awaken and restore to all that was lost whosoever accepts of the New Covenant of divine favor which, by his death, he sealed and made effective to all. But our Lord is no longer a flesh, no longer a human being. He has finished the work of ransom-ing us, for which the taking of the flesh was needful. He was indeed put to death in the flesh, but was quickened [made alive] in the spirit. "Though we have known Christ after the flesh, yet henceforth we know him so no more." As he was begotten of the spirit at his baptism, so he was born of the spirit at his resurrection; and "that which is born of the spirit is spirit." "Now the Lord is that spirit." (1 Pet. 3:18; 2 Cor. 5:16; John 3:6; 2 Cor. 3:17.) Because he showed his obedience to the Father, and his confidence, in that he humbled himself to become a man and tasted death for every man, therefore God highly exalted him—far above manhood, far above the angelic nature; even far above his own glorious previous station, and gave him a name [title] that at the name of Jesus every knee shall bow and every tongue confess, to the glory of God the Father. He made him partaker of the divine nature and honor, "that all men should honor the Son even as they honor the Father." "He is Lord of all."—Phil. 2:8-11; John 3:22, 23, 26; Acts 10:36.

THE ONE FAITH—is that we were reconciled to God by the death of his Son, who died for our sins, the just for the unjust, to bring us to God; by whom we have accepted the at-one-ment with God, offered unto us. Wherefore, we have peace with God through our Lord Jesus Christ; being cleansed by his blood [sacrifice], we are brought nigh to God and are no longer strangers and foreigners, but children and heirs of his favors, prepared for those who love him when brought nigh through the precious blood. Through this faith we grasp the exceeding great and precious promises of God as rapidly as we see them, and gladly appropriate them to ourselves. Faith anchors our hearts securely in the precious things of the future, though unseen as yet except to the eye of faith. Faith is the power of God to every one that believeth.

THE ONE BAPTISM.—Those of the one body and one hope who joined to the one Lord, possessing the one faith, are all baptized or immersed into Jesus Christ. (Rom. 6:3.) As individuals they have reckonedly ceased to exist: henceforth, for them to live is for Christ to live. With their wills buried or immersed into the will of Christ, they therefrom live, not unto themselves, but unto him that bought them with his own precious blood. Their own wills are dead, and henceforth they recognize only the will of the one Lord, the Head of the body, which is his church, whose names are written in heaven. Justified believers attain membership in this Church of Christ through this burial or immersion of their hearts, their wills, into the wills of Christ. And as the Apostle further declares, this immersion of our wills (ourselves) into Christ is acceptable only when it is an immersion even unto death—an entire, a complete immersion forever. "Know ye not that so many of us as were immersed into Jesus Christ were immersed into his death? Therefore we are buried with him by immersion into death; that like as Christ was raised from the dead by the glory of the Father, we also [from the time of our consecration, the immersion of our wills into that of the one Lord,] should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be [share] also in the likeness of his resurrection. For as by one man's disobedience many were made sinners, so by the obedience of one man many shall be made righteous. (Rom. 6:3-5; Phil. 3:10, 11.) This is the only real baptism, of which immersion in water is only the beautiful and appropriate symbol.

[The above appeared on the inside front cover of each issue during 1891.]
“Looking back, we praise the way
God has led us, led us day by day.”

Throughout the civilized world, despite the prognostications of many, peace prevails to a remarkable degree. While on every hand the two great armies, Capital and Labor, are busily organizing, and the various elements are preparing for the great final struggle and time of trouble such as was not since there was a nation, yet peace still prevails. And thus we see before us a fulfillment of God’s prediction that the violent winds of war should be checked and holden until the sealing of the saints of God should be accomplished.—Rev. 7:1-3.

Meantime the sealing progresses. Daily and hourly the saints of God are being searched out and sealed “in their foreheads” [intellectually] with a clear appreciation of “the mystery of God” which has been kept secret in part hitherto, but is now made manifest unto the saints, according to the will of God—the mystery of God being about finished. (Rev. 10:7; Rom. 16:25, 26.) The “angels” or messengers doing this sealing (Rev. 7:1) are the same messengers referred to by our Lord when he declared that in the harvest or end of this age he would send forth his messengers with the sound of a great trumpet [the seventh trumpet], to gather together his elect from one end of heaven to the other. Every consecrated child of God who receives the truth realizes at once his duty and privilege of imparting it to others. He hears the commission, “Go ye into the vineyard;” and “He that reapeth receiveth wages and gathereth fruit unto eternal life.” These are the Lord’s “angels”—messengers or servants. The sealing and the gathering we understand to refer to the same thing. And the heavens through which these messengers go sealing and gathering is not the heaven of God’s throne, but the symbolic heavens so often referred to in the book of Revelation, namely, the nominal church.

This “gathering together” is not a literal assembling in one locality, just as the heavens are not literal. The gathering is into one condition, into unity of heart and mind through the knowledge of the divine plan of the ages, and corresponds exactly to the sealing in the forehead; for all the elect are to be sealed with the same seal; and all thus sealed are to see eye to eye, and to be one in heart and hope and work.

This sealing is performed only upon the consecrated. And the rapidity with which the work of sealing progresses in each, and of which they will eventually be fully sealed, depend upon the degrees of faithfulness to their consecration vows on the part of the various servants of God in the time of the sealing. His servants should serve him; and those who, either from slothfulness or from being overcharged with earthly things, are neglecting Christ’s service, and burying the talents consecrated to him, will be passed by—will not be fully sealed if at all marked, but will be left to have their portion with the world in the great trouble which will begin just as soon as the faithful are all “gathered” and “sealed.”

All this implies great commotion, not only in the “heavens” [nominal church] but also among those being “gathered” and “sealed.” It means crucial testing and sifting and close examination by the Lord through his truth and providences; for the Lord himself is the great superintendent of this important work, and is now directing his own servants. Each sealed one becomes a sealer of others as soon as he himself is sealed; and each gathered one becomes a gatherer of others as soon as he himself comes into oneness of heart and head with the Lord and the present truth.

We must not wonder, then, at the shaking and falling now in progress among those most closely in contact with the work of sealing and gathering. The divisions must come. The Lord’s words show us that it will cause much commotion when he will separate wheat from tare, and scatter the unfruitful servants, the “wheat” class, are examined after having been brought into some measure of the light and privileges of the present truth—when, as shown in two parables, two classes will be forcibly cast out of the light into the outer darkness of the world, thus to pass with the world through the great trouble now impending. The two classes to be thus cast out by the Lord are—first, those who have taken off the wedding garment of Christ’s righteousness and who deny the precious present truth, and claim that instead of going into the outer darkness of the world they are following new light. As a reward for your efforts to do them good and to help them, by exposing their delusions, they will hate you and say all manner of evil against you. Be not surprised at this; it is merely incidental to the sifting which must go on to the finish. Remember the Master’s words further—It is needful that offenses and divisions come, but woe to that man by whom the offense cometh. (Matt. 18:7; Rom. 16:17; 1 Cor. 11:10.) Let us not by our acts or words or looks drive such from us, except in so far as faithfulness in speaking the truth boldly and in love will go on. Let the truth make the separation. Speak the truth in love, and stand firmly by it. It is the power of God, not only in the first separating and gathering, but it will be the power also in the second separating and casting out. “For the word of God is quick and powerful, and sharper than any twoedged sword, piercing even to the dividing of soul and spirit, and of the joints and marrow, and is a discerner [manifest] of the thoughts and intents of the heart.”—Heb. 4:12.

Nor will those cast out of the light, as unworthy of it, recognize the agency by which the Lord will cast them out, any more than they recognized his agency in bringing them into the light. Yet he tells us that he will cast them out. They will go out from us because they were not of us; that it may be manifest that they were not all of us. (1 John 2:19.) They will go out from us because they lack full consecration and full submission to the will of God. For this cause, thus to cast them out, the Lord will send them strong delusions, delusive errors, that they may believe a lie; that thus all who, when they know the truth, fail to take pleasure in serving it, may be ashamed and manifest men of unbelief, who work with Christ, and consequently unworthy of the light which he provides only for such.

While the gathering and sealing work naturally took prece-
The DOUBLE WORK NOW PROGRESSING

The world knoweth these not, even as it knew not the Master; but all who do recognize them should, if they ever have opportunity, set before them the best they have, and should rejoice to do for them as unto the Lord.

Still there is, room in this service, which seems to be the one most abundantly owned and blessed of the Lord. All the unnumbered can be given this grand opportunity for preaching the Gospel of the kingdom, for the truth, for the Master, to whom these talents are committed, and the Master, to whom they serve. Yea, they count not their lives dear unto them, but that they may be privileged to be Christ's co-workers and ambassadors for the truth in his stead.

THE ANNIVERSARY SUPPER

The Anniversary of our Lord's "Last Supper," as reckoned by Jewish method of calculation, will this year fall on Tuesday evening, April 21st. It will be more fully announced in a later issue.
Enthusiasm.—"Consecrate yourselves today to the Lord, for every one of you he may bestow upon you a blessing this day," said the prophet. "Offer unto the Lord thanksgiving; and pay thy vows unto the Most High."

Promise.—"And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." The Lord will give strength unto his people. —Exod. 32:29-30. Ps. 60:14, 15; 29:11.

The dawn of another new year is properly a time for solemn reflections, both retrospective and prospective. In the retrospect how abundant is the cause for thanksgiving. We who have been blessed with the richest favors of divine grace in this life, should consider what an extraordinary privilege of becoming sons and heirs of God, and joint-heirs with Jesus Christ to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for the called and chosen of God. We further had reason for deepest gratitude. Great indeed was the favor which revealed to us the hope of everlasting life as justified human beings of God—of full restitution to the divine favor and likeness, as at first possessed by our father Adam. And great was our joy when first, by faith, we appropriated this precious promise and realized that legally, through merit of the precious blood of Christ shed for our redemption, we had passed from death unto life, and that in God's appointed time the everlasting inheritance of life and peace should be ours. But beyond even this favor is the "exceeding great and precious promise" to those of this justfied class who have been, according to God's purpose, to become the bride and joint-heir of his dear Son.

In the present life, our blessed Shepherd's rod and staff have been our comfort: He has refreshed our souls in the way of pilgrimage. Wherever our steps have been, the crook of the Shepherd's staff has stayed us from wandering off into by-paths and kept us in the narrow way; how his chastening rod has from time to time aroused us from dreamy lethargy and urged us on our way. And at such times we have reflected with thanksgiving upon the 'thousands' and 'flock' that were given to us of the Lord of hosts. For he loveth he chasteneth and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for son is left whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons. —Heb. 12:5-8.

Spiritually, we have feasted on the bountiful and divine favor which we have had in the grace of God in this life, while all the circumstances have been. placed, having the assurance that all things work together for good to them that love God, we have realized that godliness with contentment is great gain, having promise of that which is to come. Wherefore, we can render unto him, not only the praise of our lips, but also the incense of truly consecrated lives, throughout the year upon which we are just entering. Dearly beloved, consecrate yourselves anew to the Lord today—not in the sense of being utilized in an unprofitable labor, but in the practical sense of being utilized in an unprofitable labor, but in the practical sense of being utilized in the public service of God, to a greater degree than we have heretofore been utilized. We have the blessed assurance that "the Lord will give strength unto his people." "Call upon me in the day of trouble," he says, "and I will deliver thee, and thou shalt glorify me." The Lord will give strength unto his people.

We have his constant presence with us, even to the end of the age. "His inspiring view may always be held before us, the clash and din of the world forced from it is your Father's good pleasure to give you the kingdom!" "Be of good cheer: I have overcome!" "Let not your heart be troubled, neither let it be afraid!" "Greater is he that is for you than all they that be against you. Take heart: we have no need to fear, for the heartlessness we only have to remember the blessed promise. "The Lord will give strength unto his people;" and by our faithfulness in the service we shall glorify God and he will deliver us gloriously from all our foes, both seen and unseen.

This is an important question with all the truly consecrated, and one surely of paramount importance. Let us consider, then, that when we consecrated ourselves fully to the Lord in the year which is passing away, we did make a vow of full consecration, which implies the sacrifice of all our former ambitions, etc., but that they are to be so released, not for aimless inactivity, but for the purpose of being utilized in an opposite direction—in the service of God, of his plan and of his children.

In the parable of the talents (Matthew 25:14-30) the Lord illustrates and exalts this very chief duty of every vassal of consecration to the Most High. He says: "It is like a man, who, intending to travel, called his own servants and delivered unto them his goods. And to one he gave five talents, to another two, and to another one; each according to his several capacity. Then the lord went on a journey. The servants then who received the five talents went their way and, having gained five talents more, delivered them unto their lord. Then said the lord to that servant, because thou hast done well, go thou and take thy portion among them which have nothing. I was constrained to be idle, and therefore I went and hid thy talent in the earth; and lo, thou hast thine own."

As we look back and with sorrow view the imperfections of even our best efforts, and then forward and see the lion-like difficulties that seem to obstruct our onward course, we will need greatly to re-inforce our waning courage with the special promises of our Lord Jesus Christ. We need to see clearly how greatly each one of us has been called to do his part in the great and good work of God, and how vitally our interests are linked with the interests of every other. We must be ready, as soon as God's will is known to us, to move in that direction, and to do all that we are called upon to do, and even more, with joyful hearts and glad spirits. We need to be filled with the spirit of consecration. We need to be filled with the spirit of consecration. We need to be filled with the spirit of consecration. 

The Lord will give strength unto his people; and by our faithfulness in the service we shall glorify God and he will deliver us gloriously from all our foes, both seen and unseen.

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As we thus view our Lord's teaching, we see that our only security as sons of God and joint-heirs with Christ is in activity in the service of the truth. Well, says one, I see very few doing that. Very true: only a few will do it. But that precious few are the Lord's jewels. Are you one of them? Are you one who has been called and consecrated to a life of activity, not of basing of feet to a sense of their short-comings, and to recover them from the lethargy into which they have relaxed, by reminding them of their responsibilities. Activity in the Lord's service to the full extent of our ability or talents is what the Lord has a right to expect of all who profess to be his servants; and it is what he does expect. Therefore, if you have but one talent, do not bury it, but cultivate and use it; do what you can, and all you can, in the great work to which we have already consecrated our time and talents, and let us endeavor to see to it that they too are faithful to the extent of their abilities, not being content to do merely what the one-talented man can do or ought to do. Such a one would not be a good and faithful servant, and could not expect the Master's approbation. "Well done." His approval will be given to those only who are faithful to the extent of their opportunity.

Those who find the truth and make the consecration before they are encumbered with the cares of this life, who have no families dependent upon them and who have a reasonable surety of health, have at least two talents—the time and health—which can and ought to be utilized in the service to the best possible advantage. Then there are those who have a money talent, or a business talent, and such should consider how they can best use it, so as to bring forth fruit abundantly of the true good things of life. Who are they, or are they being laid up as treasures up in heaven? How faithful have we been during the past year? Have we made the utmost use of the time of trouble will ere long bring the weeping and gnashing of teeth? How faithfully have we used the talents we have been placed in our hands? And how will faithful in the coming year? After all our influence, all our mental activity, all our mental effort. For he who has to the extent of his opportunity.

I think it is indeed a notable fact that in no single case have we seen one drift away from the truth into the snares of these perilous times who was very active and fully enlisted in the work of the Kingdom. Those to whom the battle has been opened to the truth and to bless others with it. To such the Lord says, "Ye shall never fall, for grace is sufficient for thee."—Ye shall never fall, for God will give strength unto the weak and will add his strength unto thine arm in the day of battle. Amen. Amen.

But think not that you are traveling alone in this narrow way. The Lord has now a consecrated people, a faithful band who, with every talent consecrated, are steadily and earnestly using to his praise the talents consecrated to their Master, and whose abundant labors will in due time be abundantly rewarded.
1. The Throne. In the regeneration the Son of Man is to "sit on the throne." What throne? or what kind of a throne? Is it the identical seat, bench, or chair of state which David used that is to be given to David's Son and Lord for his use? Certainly not. Solomon laid aside his father's throne, and made it unique and costly one for his own use. Is it the throne of any kind, whether made of ivory, or gold, or anything like them, which Christ is to occupy? There is no testimony to that effect. David sat on a material throne, and the throne of David is to be given to the Son of David. And, does it stand that "from that that the Son of the Highest is to sit on a material throne. A throne is the seat of a priest or a king, and it is often used as the emblem, or symbol, of sacerdotal or regal authority. In this figurative sense, it seems that many glorious promises have been made to the Son of Man. He shall be great, and shall be the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall be a prince of peace; and of his kingdom there shall be no end." (Luke 1:31-33.) That celebrated promise, which was made known to the virgin Mary by the angel Gabriel, may be taken as a sample. The throne of David is the emblem, or symbol, of David's reign, or kingdom; and David's reign, or kingdom, is a type, or figure, or shadow, of the reign, or kingdom, of David's Son and Lord.

To the same effect is that memorable testimony which was given by the Apostle Peter on the day of Pentecost: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us in the city of David. He is not the least in the sight of God, but is counted of higher degree than Solomon. For David speaketh concerning the glory of the Lord, saying, 'I have set my King upon my holy hill of Zion.' (Acts 2:29-33.) Nor is the authority of Christ confined to the house of Israel, or any other particular house, the land of Palestine, or any other particular land, because "all authority" is his: "God hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things of the world, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. (Phil. 2:9-11.) The authority of Christ to teach, and rule, and judge, extends over all heaven, earth, and all hades. Limitarians would have us ignore the words—under the"earth"—or blot them out of the inspired testimony; but heretics and Limitarians do not regard them as indicating either earth or heaven. Christ has authority to reckon with every enemy of God and man; and wherever man is, his feet will one day be claimed. "Every knee" is to have the opportunity of voluntarily bowing at the name of Jesus, and "every tongue" to have the opportunity of voluntarily confessing that the Savior Anointed is the Lord, to the glory of the God the Father. Neither death nor hades is an insurmountable barrier to this, because he holds the keys of both (Rev. 1:18), and will yet extend his dominion over all the earth and over all hades.

2. His Glory. In the regeneration the Son of Man is to "sit on the throne of His glory." What glory? There are celestial bodies, and bodies terrestrial, but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differeth from star in glory. (1 Cor. 15:40.) There is a glory peculiar to each kind of existence, whether animate or inanimate, from the very lowest to the very highest. There is one glory of the mind, one glory of the body, one glory of the earth, one glory of the Father, and one glory of the Son of Man. There is one glory of man, and another glory of angels, and another glory of the Generator and Regenerator of man. It is the highest kind of glory to which the Son of Man has been raised—that glory which is peculiar to the divine nature. In the highest sense "The Lord's Prayer"—which Jesus uttered shortly before he died: "Father, the hour has come; glorify thy Son, that thy Son also may glorify thee." "And now, O Father, glorify me with thine own self, with the glory which I had with thee before the world was." (John 17:24.) That the prayer was answered does not admit of a doubt. It is recorded of the martyr Stephen that he "saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God." (Acts 7:55, 56.) To the same effect is that memorable statement of the highly favored Seer of Patmos, only his description of what he saw is much more full and gorgeous: "I was in the spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last." And I turned to see the voice that spake with me. And being turned, I saw eight thrones; and in the midst of the thrones sat one like unto the Son of Man, clothed with a garment down to the foot, girt about the paps with a golden girdle. His head and his hairs were as white as wool, as white as snow; and his eyes were as a flame of fire; and his feet like pillars of fire; and his voice as the sound of many waters. And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength. And when I saw him I fell at his feet as dead. And he laid his hand upon me, saying unto me, Fear not: I am the first and the last, I am he that liveth and was dead; and behold, I am alive for evermore, amen: and have the keys of hell (hades) and of death." (Rev. 1:10-18.) It is that, the Son, of the blessed Lord is of the same kind that as that of the Most High himself. He has been glorified with the glory of God—the glory which he had with the Father before the world was; and his position is at the right hand of God. Not merely first in dominion and in authority, but first in accomplishment of the divine purpose regarding the salvation of man.

3. Sit. In the regeneration the Son of Man is to "sit on the throne of His glory." That posture is often assigned to persons when it is desired to understand the magnitude of their power and authority. Among the gorgeous imagery seen by the Apostle John is an unfinished throne of the martyrs Stephen that he "saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God. (Acts 7:55, 56.) To the same effect is that memorable statement of the highly favored Seer of Patmos, only his description of what he saw is much more full and gorgeous: "I was in the spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last." And I turned to see the voice that spake with me. And being turned, I saw eight thrones; and in the midst of the thrones sat one like unto the Son of Man, clothed with a garment down to the foot, girt about the paps with a golden girdle. His head and his hairs were as white as wool, as white as snow; and his eyes were as a flame of fire; and his feet like pillars of fire; and his voice as the sound of many waters. And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength. And when I saw him I fell at his feet as dead. And he laid his hand upon me, saying unto me, Fear not: I am the first and the last, I am he that liveth and was dead; and behold, I am alive for evermore, amen: and have the keys of hell (hades) and of death." (Rev. 1:10-18.) It is that, the Son, of the blessed Lord is of the same kind that as that of the Most High himself. He has been glorified with the glory of God—the glory which he had with the Father before the world was; and his position is at the right hand of God. Not merely first in dominion and in authority, but first in accomplishment of the divine purpose regarding the salvation of man.

4. Joint-participation. In the regeneration the twelve apostles are to "sit on twelve thrones." This gives every apostle a throne. Not that the number of thrones is restricted to twelve, or that he who is to occupy a throne must of necessity be an apostle. Matthew speaks of them as "disciples, ...
and like to speak of "thrones" without restricting them to twelve, or any definite number. The first disciples appear to be treated as representing all of their kind—true believers: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and sat down with my Father in his kingdom." (Rev. 3:21.) The Lord's prayer also, already quoted, is very clear on this point: "I pray for them; I pray not for the world, but for them which thou hast given me, for they are thine; and all mine are thine, and thine are mine; and I am glorified in them." (John 17:9, 2.) So the apostles seem to have understood this matter—Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith, with all the grace and peace that through His grace were multiplied unto them, through the knowledge of God and of Jesus our Lord: according as his divine power has given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue. Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. (2 Pet. 1:1-4.) 

Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light. (1 Pet. 2:9.) 

"Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God; to him be glory and dominion for ever and ever. Amen." (Rev. 5:10.) 

"Prophetic utterances are in accord with apostolic testimony:"—"Behold, a king shall reign in righteousness, and princes shall rule in judgment." (Isa. 32:1.) 

"Thy throne, O God, is for ever and ever; the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness and hatredst iniquity, therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." (Ps. 45:6, 7, 16, 17.) Thus it is plain that the glory which is peculiar to the divine nature, as well as judicial, sacretorial and regal authority, are to be jointly participated in, not only by Jesus and his Apostles, but by all those also who "have obtained like precious faith," and who "overcome" the seductions of the world, the flesh, and the devil, during the present evil age. As the anointed Head has been exalted to the divine nature, the anointed members are to participate in his exaltation; as he has been invested with all authority and power, they are to participate in his dignity; and as he has to occupy his position until his foes are under his footstool, they are to participate in that complete and beneficent triumph. "This honor have all his saints." May we be found worthy! 

Joseph Moffitt.

"FROM GLORY UNTO GLORY"

2 COR. 3:18

Whatever lies before us, there can be naught but fear, for what are pain and sorrow when Jesus Christ is near? "From glory unto glory!" O marvels of the word! "With open face beholding the glory of the Lord." We, even we (O wondrous grace!) are changed into the same, the image of our Savior, to glorify his name. "Abiding in his presence, and walking in the light, and seeking to do always what is "pleasing in his sight;" We look to him to keep us "all glorious within," the "blood of Jesus Christ is cleansing from all sin." The things behind forgetting, we only gaze before." "From glory unto glory!" That "shineth more and more," the "glory of the Lord," that such shall be our way, O Splendor of the promise! "unto the perfect day." "From glory unto glory!" Our fellow-travelers still are gathering on the journey! The bright electric thrill Of quick, instinctive union, more frequent and more sweet, Shall swiftly pass from heart to heart in true and tender beat. And closer yet, and closer, the golden bonds shall be, Enlinking all who love our Lord in pure sincerity; And wider yet, and wider, shall the circling glory glow, As more and more are taught of God that mighty love to know. O ye who seek the Savior, look up in faith and love; Come up into the sunshine, so bright and warm above! No longer tread the valley, but, clinging to his hand, Ascend the shining summits and view the glorious land. Our harp-notes should be sweeter, our trumpet-tones more clear, Our anthems ring so grandly that all the world must hear! Oh, royal be our music, for who hath cause to sing Like the chorus of redeemed ones, the children of the King? Oh, let our adoration for all that he hath done, Peal out beyond the stars of God, while voice and life are one; And let our contervation be real, and deep, and true. Oh, even now our hearts shall bow, and joyful vows renew! "In full and glad surrender we give ourselves to thee, Thine utterly, and only, and evermore to be! O Son of God, who lovest us, we will be thine alone, And all we are, and all we have, shall henceforth be thine own!"

—Francis Ridley Havergal.

[1284]
AN IMPORTANT QUESTION

DEAR BRO. RUSSELL:—I have been led to come again to you for some advice, feeling that you will gladly spare me a few moments' time from your many and arduous duties to help me in my perplexity.

In Matt. 18:7, Christ shows that snares must come and warns those through whom they come. In Matt. 13:41, the Lord declared that the aim of the world was to gather his servants (messengers) to gather out of his kingdom all "snare" and those who work lawlessness. The Diaglott shows that the "offenses" of Matt. 18:7 and the "things that offend" of Matt. 13:41 are the same words. I have been led to believe that as aforesaid that snares must come and that, having first, the hope of improvement of condition as a motive, and which second, owing to cupidity and sordidness of men, deteriorate rapidly into machines of self-aggrandizement of elevation and advancement of the individual member of the clique or class, must beware and avoid. While their aims are generally honorable and satisfactory, especially at first, it seems that their methods, being largely founded on envy and strife, make them rapidly lawless institutions. The Diaglott shows that those who "do iniquity" in Matt. 13:41 are those who "do lawlessness." In James 3:14-16 we are admonished that the wisdom of envy and strife is "earthly, sensual, devilish," and abounds with "confusion and every evil work." In Eph. 5:11 we are admonished to have "no fellowship with the unfruitful works of darkness." The rapid movement now in all lines of business is to organize for protection from evils that must destroy the various lines of business unless arrested, and then to proclaim non-intercourse with those who do not come into the organization and fellowship with it in its methods. You may sympathize with the motive and aim that prompts the organization, and give them your moral support by observing right practices, while deprecating the system inaugurated, but if you do not fall in line and aid the system, you will be penalized. Question: Is it not the privilege and duty of those present at that organization, either in the nomination, either to the organization, to remain outside of all these organizations, however harmless they may appear, and whatever necessity seems to demand their cooperation? And yet I do not want to go to extremes, unless it is to an extreme the "Lamb" approves: and as you have unquestionably studied this feature, you can help me by your views, confirming mine, or leading me to search the Scripture more profitably, if I am in error. I must not act on this question before 50 to 100 of my associates in the insurance profession, and if I am confirmed in my present opinion. I shall decline to enter into affiliation with them, and state simply that fidelity to the teachings of God's Word prevents my doing so. This confession may open the way to some fruitful private testimony. Somewhere, since I have been writing, the teachings of the Scripture quoted assure me that this is an instance where God's exhortation to "Come out from among them, and be ye separate" (2 Cor. 6:16-18), applies. The flesh always shrinks from such ordeals, yet thanks be to God, he always strengthens us through Christ, if we but accept him as our outstretched arm.

The Lord is very exceedingly gracious to me, and is giving me daily "meat in due season," in things new and old, especially opening up details in many things old to us, but so new to Nominal Israel that they cannot brook them. Sister Page has been paid. He does not plead for pardon, but demands a discharge. He demands nothing; he is not after the applause of men.

I am glad to hear of Sister Page's progress, as well as your own, in the way of truth and service. May the Lord continue to bless you both in wisdom, grace and love. Your brother and fellow-servant,

C. T. RUSSELL

AN IMPORTANT QUESTION

The falling away from the foundation principles of the Gospel of Christ continues. It is not confined to any one denomination, either. It will soon, as the Scriptures predict, affect all classes and sects. The stars [bright ones] shall fall from heaven, and the powers of the heavens shall be mightily shaken before they finally pass away, as a mother suffers for a bad child. But it is the coarsest kind of cruelty to punish. To inflict a penalty upon the innocent for the guilty. (4) If penalty were inflicted it would be all that justice could demand: when one has endured the penalty of others caused, there is no demand for a discharge. (5) It is not thinkable that guilt can be transferred to the innocent. It inhere in the party sinning. It is monstrous and unthinkable injustice to hold the innocent as guilt-wracked. (6) The guilt is inflicted upon Jesus for a penalty due to the guilty must be revolting to all sense of justice. (7) Guilt could not be transferred. Penalty could not be inflicted upon the innocent. Penalty inflicted at all must be upon the guilty, and then shows increasing impossibly. There would be nothing to pardon. (7) No penalty has been inflicted.

"We called special attention to this paragraph at the time, and doubtless it was observed by many others both in and out of the Methodist communion, yet we have never heard of any special notice having been taken of it by the authorities of the Methodist Church, or of any determined protest against its part of the official organs of that body."
great conference, which represented every Methodist of the United States, gave the tacit consent of all to this denial of the foundation principles of Christianity. But though astounding, this is only in harmony with the Lord's testimony that in this "evil day" a thousand shall fall to one who shall stand. We have numbered the various propositions in the above declaration by Bishop Fowler of his lack of faith, in order that we may the more conveniently examine and criticize each proposition separately. Let us see how the bishop's statement was put forth, and whether it was delivered to the saints.

1. In the first point, unanswerable statement of his position, the gentleman's candor is to be appreciated. Nowhere does honesty show to better advantage than in a theological discussion, where so many writers and speakers feel free to misrepresent their opponent's position, and to assume a language deceitfully in order to gloss and cover a portion of their views.

2. In his second proposition, while reasoning well, the bishop falls into a difficulty from not being familiar enough with the Scriptural presentation of the subject. He was correct in reasoning that if man's debt were paid and canceled, there could be no further just claim against any, and that justice, instead of still following the sinner, demanding repayment, would put into such a state by the purchase of the sinner a ransom price. He therefore, instead of freeing us, owns us: by virtue of having paid in full the claims of justice against us. This he bought us in order to free us, but the purchase and the freeing are entirely distinct and separate transferences.

The transaction between our Lord Jesus and the Heavenly Father, "finished" at Calvary, was indeed a transaction which mankind was deeply interested, since it had special reference to sin, punishment and emancipation. But man was not in any way a party to that transaction. By giving himself a ransom for all, by paying to Justice the full penalty due from Adam—the one original culprit recognized and condemned by Juste, and the one through whom all his progeny suffered loss—the claim of Justice was indeed satisfied, but not as some have assumed by a credit of the sinner's account—thus: "The debt of Adam is hereby canceled, and he and his posterity are set free from all penalty." On the contrary, the transaction on the books of Justice would read: "This account against Adam and his race has been sold and assigned in full to the Lord Jesus Christ, who gave therefore the full, corresponding price.

This seen, the sinner is not freed from sin or condemnation of his own because, "Christ was in the flesh" (Phil. 2:7). Since and through the purchase by our Substitute, there was a satisfaction of Justice which removed the legal barrier which, unless removed, would have prevented and estopped any recovery of man. Justice is the foundation of God's government (Ps. 57:2), and his love could not operate in the contrary direction.

The statement of the Scriptures is that the world still lieth in wickedness, that the original condemnation, which passed upon all men through Adam's transgression, is still upon all except the few, who, accepting forgiveness through Christ, have received the condonation that is on the world—John 8:19; 2 Pet. 1:4; Rom. 8:1.

These statements of God's own Word are amply borne out in our everyday experiences. We do not see that men are freed from sin or punishment by being born into the world. If we knew no more than this of God's plan we would have little cause to rejoice; but, thank God, he has revealed to us the object of the transfer of our debt to the great Messiah who by his sacrifice redeemed us and transferred our cause from the tribunal of Justice to the tribunal of Grace. That transaction, in which we had no part, was to open up the way, by which God could be just and yet justify and restore to his favor those whom he had justly sentenced as unworthy of life. The race is thus put into such a state that God may justly and mercifully do so.

As the representative of the Father and his plan, our Lord Jesus, the purchaser of the claims of justice, will offer pardon, reconciliation and restoration to all that was lost, to all the race because of a ransom-price he paid. He bought them for the very purpose of setting them free. God has a time and an order and a method for presenting his gracious offer to all. And he will offer it to none unconditionally. The conditions, always the same, are faith and loving obedience. The are the conditions of the New Covenant which he sealed with his precious blood [his sacrificed life]—that any of the race who will to do so may through him return to fellowship with God and to everlasting life.

This same principle of dealing with a debtor is in vogue today. If a man has a judgment against him for a thousand dollars and a friend step forward and purchase that judgment, the debt is not paid in full to the creditor; but after the purchase he owes the sum to the friend who bought the judgment: and it is for that friend to say upon what terms the debt may be forgiven or canceled. To this agree the words of the Saviour: "Ye mightily love one another as I have loved you." (John 15:13) The "price" of this love was even the precious blood of Christ. "The man Christ Jesus gave himself a ransom [a corresponding price] for all, to be testified in due time." But he did not release all: on the contrary, he arranged that there should be but one way for any man to get free,—the way from the judgment of the world under the terms of the New Covenant which he made and sealed and ratified with his blood [his sacrificed life]. Yes, declares the Apostle, For to this end Christ both died and rose again, that he might be Lord [master, owner] both of the dead and living—Rom. 14:9.

But he did not desire to own and to rule mankind for any selfish purpose, but for their good—that he might discipline, instruct and ultimately restore all who, under his discipline, have been brought into harmony with the law and the will of Jehovah. Such he will restore to the full liberty proper to sons of God [on whatever plane of being], but never granted to any rebellious creatures.

"If the Son make you free, ye shall be free indeed," is a statement which holds at once that all were not made free by the death of Christ, but that by his death he legally purchased us, so that he can rightfully bestow life and freedom upon all who apply for these blessings on his reasonable terms.

(3) Proposition third we dispute. The debt has been paid so far for the sinner, but the just payment for the claim of Justice. Our obligation is toward our Redeemer, who, by reason of the claims of Justice being settled, is now in position to forgive or pardon all who come unto God by him. The legal barrier that was a matter of life and death has been removed, and a new plane of being is open for every man who will accept forgiveness. Our obligation can maintain his justice and yet grant them reconciliation and eternal life through the Redeemer—to all those who obey him. The very penalty that had been pronounced against the human family, namely, "death," "destruction," has been paid by our Redeemer. He died for our sins, "in order that we ..." in his own precious blood. The love of God has arranged a way by which he who justly sentenced mankind to death and condemnation can maintain his justice and yet grant them reconciliation and eternal life through the Redeemer—to all those who obey him. He became a man for the very purpose of giving this, our only ransom price, and he bid us to apply for it. Those who are quickened as a result of the work of emancipation have not been effectually reduced to a level with all the rest of mankind, but rather a royal prerogative is opened to them that they may be accounted as the "first-fruits" of the resurrection of the dead and living,—Rom. 8:23, 24.

If he died, he died, just for the unjust." Jehovah hath let fall upon him the chastisement of us all." He became a man for the very purpose of giving this, our only ransom price, and he bid us to apply for it. Those who are quickened as a result of the work of emancipation have not been effectually reduced to a level with all the rest of mankind, but rather a royal prerogative is opened to them that they may be accounted as the "first-fruits" of the resurrection of the dead and living,—Rom. 8:23, 24.
God's purpose in the work of redemption was to transfer man's case from the bar of justice and to provide for all another trial additional to the one lost for all by father Adam. And thus it is written, that though the Father had tried and sentenced Adam, and had now provided for the redemption in Christ, all future trial of a man's case from the bar of justice and to provide for all will be carried on in the Son, our Lord Jesus, who bought all with his own precious blood.—John 5:22.

(5) Proposition fifth is an uncandid, unfair statement. No theologian is excusable for ignorance of the fact that the Scriptures everywhere teach that, inasmuch as Adam was not only the original sinner, but also the first sinner, his sin being "inflicted" upon our Redeemer, our Lord Jesus gladly and freely gave himself as our ransom, in harmony with the Father's gracious plan, with which he was most fully in accord. "Himself took our infirmities and bore our sins in his own body on the tree; that through death he might bring life everlasting."—1 Pet. 2:24.

(6) Proposition sixth we dispute upon the strength of the decision of the supreme court and highest standard of justice. The decision of the supreme court and highest standard of justice. The decision upon the question at issue. He has decided that both guilt and righteousness can be transferred to another righteous, when he is unrighteous to the core, not subject to the law of God, etc.; but he has decided that, inasmuch as the ransom-price for all hereditary has been paid by the Redeemer, any of the redeemed who have only this entailed or hereditary sin in them, and are not at heart antagonists of God's revealed will, may be released from condemnation as sinners and receive the favor of the grandson. "We have been declared righteous in the son of God, in the likeness of Christ, and have been made righteous by faith in him." (Rom. 3:22.) That we may be made the righteousness of God in him. (2 Cor. 5:21.) In consequence we are told that we may reckon the righteousness of God as ours. And having been made righteous by faith in him, we shall now enter into the kingdom of God.

THE KIND OF

The following is a copy of a letter recently sent by one of the Brethren to a minister, holding so-called "Plymouth Brethren" views, to whom he had already loaned Vols. I. and II. of MILLENIAL DAWN.

We wish to see that the Brethren to a minister, holding so-called "Plymouth Brethren" views, to whom he had already loaned Vols. I. and II. of MILLENIAL DAWN.

The article was reprinted in issue of September 15, 1903, which please see.

PUNISHMENT

Your Righteousness

(21-29)
DEAR BROTHER RUSSELL:—You will find enclosed money order for my TOWER subscription for the ensuing year.

I received January number last night and quickly noticed the new suit in which the TOWER is clothed. I feel sure that the improvement will be greatly appreciated by its readers. The emblem of the cross and crown is an appropriate and beautiful design to be worn by the TOWER. Its presence should ever encourage, sustain and comfort the household of faith. It should also be a warning or reminder; for as the cross and crown are inseparable in the design, the two are to be inseparably associated in the experience of the overcomers. If we would wear the crown we must bear the cross.

I saw in the New York World a few days ago an article called "In behalf of the Hebrews." It stated that a movement had been inaugurated in China to help the inhabitants of the "Wilderness," and I returned to my home that had been ruined, at the close of the war, and found myself a cripple for life with a life-struggle before me. I felt that my lot was a hard one, but I determined to honor God and keep up a resolute will. Sometimes dark and threatening clouds gathered about me, almost despair settled over my mind and fears almost paralyzed my hopes for the future. A kind friend lent me MILLENNIAL DAWN, Vol. I. I read it, and poverty vanished into the marvelous light of a bright and glorious hope that grows brighter and brighter until by faith I see the glorious day of the Lord God Almighty.

I want some time to come to your city, enjoy one of your annual meetings and take you by the hand and thank you for the cheer that in the name of the eternal Father you have administered to your brethren.

May eternal sunshine gild your pathway. Go on in your magnificent work—the God of Israel is with you.

J. R. PHILLIPS.

EXTRACTS FROM INTERESTING LETTERS

I AM THE WAY

Once I heard a sweet voice say,  
"Come to me: I am the way;"  
Then I was a sheep astray,  
Painting in the heat of day.

Mountains high my vision bound;  
Desert sands lay all around;  
Drink, nor food, could there be found!  
Naught sprang from the parched ground.

Wearily I turned my head  
Over the way my path had led.  
Surely, 'twas a voice, I said,  
Yet of feet I heard no tread.

Like the mocking of a dream  
When the thoughts with fancies teem.  
Making things that are not seem  
Pleasant as a cooling stream:—

So, the voice I heard behind.  
More than gentle, more than kind,  
Seemed to float upon the wind—  
Bringing solace to my mind.

Soft again, and low and clear  
As the accents seraphs hear,  
Came the whisper to my ear,  
"I will help thee; do not fear."

Look! the bread; the water springs!  
All the barren desert sings!  
Haste thee! on love's wide-spread wings  
Tell the grace my message brings.

Gird on thee thine armor bright!  
I, thy Captain, lead the fight;  
Up, and battle with thy might!  
God will guard and keep thee right.

Gather to my fold the sheep;  
Gather lambs, that I may keep;  
Let them sing for joy and leap;  
None shall hunger more, nor weep.

Beasts of prey, nor serpent's charm,  
Ne'er my homeward flocks shall harm,  
Nor my tender lambs alarm;  
All their foes I will disarm.

From the hills shall rivers flow  
Through the verdant vales below;  
From Mount Zion lights shall go;  
All the flock one Shepherd know.

In and out his voice shall lead,  
Able to supply each need;  
In the pasture green to feed,  
Or to rest in blooming mead.

Mrs. Abie Bowen.

DELIVERANCE

"Still o'er earth's sky the clouds of anger roll,  
And God's revenge hangs heavy on her soul;  
Yet shall she rise—though first by God chastised—  
In glory and in beauty then baptized.

"Yes, Earth, thou shalt arise; thy Father's aid  
Shall heal the wound his chastening hand hath made;  
Shall judge the proud oppressor's sway,  
And burst his bonds, and cast his cords away.

"Then on your soil shall deathless verdure spring,  
Break forth, ye mountains, and ye valleys, sing!  
No more your thirsty rocks shall frown forlorn,  
The unbeliever's jest, the heathen's scorn.

"The sultry sands shall tenfold harvests yield,  
And a new Eden deck the thorny field.  
E'en now we see, wide-waving o'er the land,  
The mighty angel lifts his golden wand,  
Tells every gate and measures every tower;  
And chides the tardy seals that yet detain  
Thy Lion, Judah, from his destined reign."

THE PRINCE OF THIS WORLD

[This article was reprinted in issue of August 1, 1894, which please see.]
THE COMING ANNIVERSARY SUPPER
COMMENORATIVE OF OUR LORD AND HIS DEATH FOR OUR SINS

The Supper which our Lord instituted as a remembrance of his great sacrifice for our sins, and not for ours only, but also for the whole world, is very appropriate in its appropriateness and its simplicity. The world's great men have always sought very different means of perpetuating their memories. In whatever way they would remind their followers of their merits and their greatness, it surely has not been by sacrificing lamb's and unleavened bread, as at Pentecost. The expression "ransom" and "sacrifice" is used in a general and not a specific manner, the latter harvest was offered to the Lord, and fifty days after (Pentecost Day) they offered before the Lord two wave flowers.—Lev. 23:17.

These days done by the Jews every year were, as we have already seen, types of greater and grander occurrences. The Passover Supper of lamb and herbs and unleavened bread (fulfilling the Law, which was not ended until the cross) was eaten shortly after 6 P.M. Then followed the institution of the Memorial Supper of bread and wine, representative of the death and eating of the antitypical lamb. The feast, as it was observed (yearly), was to be observed instead of the eating of the literal lamb—as the commemoration of the antitypical lamb and the greater passing over of the antitypical first born which his blood effects. The two loaves of Passover are types of the consecrated servants of God who do not make the high calling theirs, by overcoming the world as they might and should do.

The two wave loaves offered on the fiftieth day represented the presenting of the church before God and its acceptance according to the merit of the great High Priest, indicated by the anointing of the spirit at Pentecost. The church really is but the church of the first-born, even in type. The Supper which our Lord instituted as a commemorative of the antitypical lamb and the greater pass-over of the antitypical first born which his blood effects, was the Passover Supper of Passover lamb and unleavened bread (fulfilling the Law, which was not ended until the cross) was eaten shortly after 6 P.M. Then followed the institution of the Memorial Supper of bread and wine, representative of the death and eating of the antitypical lamb. This there-after, as oft as the occasion returned (yearly), was to be observed instead of the eating of the literal lamb—as the commemoration of the antitypical lamb and the greater passing over of the antitypical first born which his blood effects. The lesson taught seems to be that all presented by sin and ignorance from accepting Messiah as their Redeemer, when offered to them, will have an opportunity of doing so when, in the Times of Restitution of all nations, the nation or moon shall again be full of blessings in the latter harvest.

As early as January letters of inquiry as to the date of the anniversary this spring began to come in; showing clearly that our Lord's death, the great event thus celebrated, is appreciated very highly as the very foundation of all our present and prospective joy in God. We rejoice that this great truth is so clearly seen and so dearly prized by so many Watch Tower readers.

The date of the anniversary this year will be Tuesday evening, April 21st, after 6 o'clock P.M. But since the date is nearly a month later than the date recognized by the Church of England and the Church of Rome, who will celebrate God's holy reasonable sacrifice, it being the day of the pentecostal harvest. The two loaves represented, therefore, the two harvests, the first harvest, the harvest of the last day of the world, being the only one which we recall as in any way mentioned in the Scriptures. This Scripture containing this instruction, is pointed out in the Scriptures. It is pointed out in the Scriptures. This instruction, as fully as possible in any price or reason for misstating the dates can be assigned. The expression would signify that our Lord's death, the great event thus celebrated, is appreciated very highly as the very foundation of all our present and prospective joy in God. We rejoice that this great truth is so clearly seen and so dearly prized by so many Watch Tower readers.

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The method of calculating the date for Good Friday and Easter Sunday in vogue among Episcopalians and Roman Catholics differs from the foregoing in this: They celebrate, as Easter Sunday, the first Sunday following the first full moon after the spring equinox, and the preceding Friday is recognized as Good Friday. This method of counting was inaugurated by the Council of Nicea, A. D. 325. The name Passover was used—and not Easter Sunday—for a long time; but after Papacy had been established in political influence, and the ignorant pagans began to flock to the system which enjoyed the favor of the government, the name Easter was substituted for the Passover, because about the same time as the Passover the pagans had been in the habit of celebrating the festival of their Goddess Easter (German Ostera)—Easter, goddess of the East. This was one of the many instances of the substitution of an ambitious "clergy" for gaining numbers and influence.

Sometimes the two systems of counting indicate the same days, but not often; and occasionally their results are nearly a month apart, as in the present year, when the first full moon was the 1st as often as we may drink, with the subsequent new moon after the equinox marks the 1st of Nisan on April 8th, and the 14th on April 22nd—beginning at 6 P. M. of the 21st.

We have given details as to the counting as a general answer to several questions on this subject, but not because of any weighty importance or bondage attaching to the exact anniversary day. We recognize no such bondage upon those made free by Christ. For though desires of observing the Memorial properly upon its proper anniversary, as intended by our Lord, has been adopted variously and seems to continue even to the present time, we have not been able to discover that the Lord has enjoined this yearly memorial in remembrance (lit., for commemoration) of me," we esteem it more as a privilege than as a duty; and if we should err in the matter of selecting the day, through ignorance or misunderstanding, we believe the substitution will be made, and, as our Lord said to his disciples, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned." If, for example, the 14th of July is the anniversary of the event, and was appointed as the date for celebrating it.

This, like other truths long buried under the rubbish of the dark ages, God is now making clear to his people. And all who hold fast the confidence of faith in his Word.


de shew forth the lord's death

"For I received from the Lord, what I also delivered to you—That the Lord Jesus, as was declared in the preceding chapter, verses 16 and 17: 'This is my body, which is given for you; this is my blood, which is shed for you. Do this in remembrance of me.'—1 Cor. 11:23-25.

There is no necessity for discussing with honest minds what is and what is not meant by the expression—the Lord's death. Some, in an anxiety to get away from the doctrine of the ransom, or, rather, in their anxiety to get away from the logical deductions associated with the doctrine of ransom, have completely taken Scripture to the contrary, that our Lord Jesus had two deaths, one before he went into the world, and the other at Calvary; and that the death of the man Christ Jesus, who gave himself a ransom for all, at Calvary, was of small importance as compared with the death which took place before he went into the world. The Scriptures declare, "In that he died, he died unto sin once;" and that one death, and the only one ever referred to by our Lord or his apostles, was the death at Calvary.

The Apostles declare that he spoke of the death which he suffered at the hand of wicked men, and not at the hand of God. As our Redeemer is what is symbolized by this remembrance—his body, his flesh broken for us, the merits and life of which all who would have life everlasting must partake. Let no man deceive you by any means." This is an important question.

But as water baptism is not the important baptism, but only the symbol representing the real, so partaking of the emblematic bread and wine is only the symbol of the more important feast of our appropriation of the merit of the Christ, which secures to us eternal life through his broken body and shed blood. Thus by faith accepting his finished sacrifice, and thus by faith appropriating to our bodies the merits and perfections and rights which the man Christ Jesus possessed and laid down in death for us, we really feed upon the bread of everlasting life, the bread which God sent us from heaven. This is the bread which if men will eat thereof they will never hunger; and if they will drink thereof they will never thirst; for it is a living food; it is a living drink. For as the living Father sent me, and I live by the Father, even so he liveth by me. This is the bread which came down from heaven, not as our fathers did eat, and died; but as it is written, He that eateth this bread shall live forever."—John 6:50-51.

tells us the word Easter in Acts 12:4 is a mistranslation; it is a Passover, or, sacrifice.
WHO MAY PARTAKE

The Lord’s Supper is not for the world, not for merely nominal believers, but for those who, accepting of Christ as their Redeemer and Sinner, are consecrated to him and his service. But it is not for us—not for any man or set of men to decide who may and who may not partake. It is our duty to withdraw from the world, to set the Lord’s supper as the proper qualification for participation in the cup and participation in the loaf, and then to say as did the Apostle, Let every man examine himself, and then, if he think proper, let him partake. (1 Cor. 11:28.)

But God’s people are emerging from the errors of the dark ages, when this Memorial may be more clearly understood, the judging or examining of one’s self can be more thorough than ever before. Let each ask himself—Do I believe that the consecration to death, made at Jordan when he was baptized, was fulfilled by his Lord? Do I believe that he gave his life as my ransom price, pouring out his soul unto death, making his soul a sin-offering (Isa. 53:10, 12) on this behalf? Do I see that the same sacrifice, bequeathed to the fallen, dying for the sins of the world, was finished on the cross when he died? Do I see that the rights under the Law, which he secured by obedience to it (the right of lasting life and the dominion of earth), were what he through that same sacrifice bequeathed to the fallen, dying for the sins of the world, which was finished on the cross when he died? Do I see that the rights under the Law, which he secured by obedience to it (the right of lasting life and the dominion of earth), were what he through that same sacrifice bequeathed to the fallen, dying for the sins of the world, which was finished on the cross when he died?

Do I see that the baptism is necessary—that the Lord’s sacrifice of which we are to partake, but merely their symbols. Of course, when such consciences were broken with him, to suffer with him, to be dead with him? If we can answer these questions affirmatively we clearly or fully discern the Lord’s body, give credit to his meritorious sacrifice and may eat— should eat— “Eat ye all of it” (James 5:13, 14).

But, better still, let us advise all who have merely been entangled into this error, by the sophistries promulgated through the ages, to go back and give the great truths of God, and to accept of the truths therein set forth—that all are fallen, and that the only way open for our reconciliation and restitution consistent with the divine law and sentence was the giving of the full and exact corresponding price or ransom for our sins. See that God declares that in no other way could he be just and justify sinners. See that our Lord Jesus as the Lamb of God bore the full penalty for our sins, not merely raised up on the tree—that he gave the full ransom for you and for all, for every man and maiden, and every child, who in the event of history, the shedding of the precious blood, the sacrifice of the precious life of God’s dear Son for your sins. Nevertheless we know from God’s Word that these words or any words will not succeed in turning back to the way, the truth, and the life those who have wilfully and knowingly gone out from under the blood of sprinkling. There will be no pass-over for them. “It is impossible to renew them again unto repentance.” (Heb. 6:4-10 and 10:26-30.) We will know that even these words of loving admonition and these faithful references to the words of inspiration will be attributed to spite and malice and envy and every wicked feeling on our part instead of to the real motive—a desire to serve the Lord and the truth and any brethren or sisters unwittingly stumbled.

It is to be feared that some have in the past partaken of the emblems of the Lord’s body and blood without fully appreciating the philosophy of the ransom, who nevertheless did so with reverent appreciation of the fact that the death of our Lord was purchased not for us but for our guilt and relieved it of its penalty. Such discerned the real significance of the Memorial, though, because of gross errors associated with the truth, they did not discern its simple philosophy as many of us may now do.

ONLY THE BAPTIZED

But some Baptist brother will perhaps remark—You have forgotten to mention baptism as a necessary qualification to partaking of the Supper.

We agree with you that the baptism is necessary—that the Memorial Supper is only for the church; and that baptism is necessary before one can belong to the church. But we differ with you as to what the church is. We hold that the church is what is written in heaven. Includes all the wheat and has not a tare on its roll. This is the one church which our Lord established, and of which all the elect must become members—the church passed-over—“The church of the first-born ones, whose names are written in heaven.”

Nor can we admit your claim with reference to baptism. The Scriptural view is still more exclusive than yours. You have in the membership of the Baptist church some who would be far from accepting of symbols.” They passed your test of water-baptism, but they have not passed the test of the greater baptism which is required of all members of the church whose names are written in heaven. The real baptism is a baptism unto re-demption—“the washing away of sins,” the shedding of Christ’s death, and a resurrection therefrom in his likeness. Water immersion is a beautiful symbol of the real immersion of the human will into the will of Christ, a beautiful illustration of a full sacrifice even unto death; but is not just an illustration or symbol of the trend, and wine of the Supper are not the real life-giving elements of our Lord’s sacrifice of which we are to eat, but merely their symbols.

But, we agree, therefore, that none but the church, the immersed, should partake of the Supper; but we recognize as really immersed all whose wills are dead and buried in the will of Christ, and who, as new creatures in him, are risen to walk in newness of life, while waiting for the consummation of their course and of the redemption of their bodies, as actual new beings in the first resurrection. All such, whoever or wherever they may be, are the real members of Christ’s body, the church, whether they have performed the enjoined water-symbol or not. Of course, when such consecrated persons dead to their own wills and live only to the will of Christ, come to see that our Lord’s command, include the symbol of water immersion or burial as well as the burial of their wills, they will be glad to follow and to obey their Lord. But this immersion or burial is symbol to the infant, that as infants they were not “believers,” and that a drop of water could not in any degree symbolize burial and resurrection. Such as see the value and beauty of this injunction of God’s Word should, if possible, be buried in water also, if not in another way, in the memorial death and resurrection in the Memorial. For the reasons given above, we do not think it wise to burden the Supper. See Tower for May, 1888, article headed “Baptism and Its Import.”

HOW TO PARTAKE

If there are in your neighborhood others of God’s consecrated people besides yourself, you should know it. Your faithful love for them and for the truth, and this truth should have led you to seek them out to bless them with the truth shortly after they have received the message of the Spirit. Have a heart with whom you can have communion and fellowship invite them to join you in the Memorial; but not if you know them to be enemies of the ransom, lest you assist in bringing condemnation upon them.

Meet with few or many, as the circumstances will permit, but better far with a few who can enter with you into the spirit of the Memorial, than with a throng devoid of that spirit of fellowship and union in Christ.
Provide for the occasion, if possible, unleavened bread (or crackers), and wine for the Lord used, and at the same time as Hebrews now use; because the pure, sweet, unleavened bread best symbolizes the sinless flesh of the Lamb of God, who knew no sin (for which leaven is a symbol), who was holy, harmless, undefiled and separate from the race of sinners. Provide some drink from “the fruit of the vine,” as a symbol of the pardon, and the fruit of which our Lord was so abundantly supplied. Undoubtedly he and the disciples used “light wines.” Most unquestionably we regard wine as the more appropriate symbol; but since our Lord did not stipulate wine, but merely the “fruit of the vine,” we may substitute another beverage for the sake of conscience. A solution of claret, or strained juice of boiled raisins, which are dried grapes. And surely this would be “the fruit of the vine” as really as wine is. We do not urge this raisin-liquor upon any who feel a conscientious desire to use wine; we merely make a suggestion in view of the fact that some of those of the early church, and very much doubt if our Lord would have us symbolize his blood with many of the intoxicating wines of our day—especially in view of the fact that some of the saints may have an inherited weakness of the flesh, which one taste might re- enkindle into a great temptation. “Let each judge not to cast a stumbling-block before his brother.” If wine is preferred choose a “light wine,” or mix a little wine with the juice. The memorial service should be very simple—it is chiefly a season of communion. Have a table in the midst of the assembly for the bread and wine. After the singing of a hymn one of the brethren should, in a few chosen words, express the object of the service; and ask for a few verses from the Scriptures on the subject; another might then give thanks for the bread of life, the broken body of our Lord; after which the unleavened bread for soda biscuit if more convenient should be passed to all the communicants. An opportunity for the offering of little gifts, or of libations, might be given before the prayer of thanks for the cup and for the precious blood symbolized in it should be offered, and the cup of “fruit of the vine” passed. Here an opportunity might be given for remarks on the precious blood. But avoid discussions at this meeting. However appropriate to contend earnestly for the faith on other occasions, this is not such an occasion. This is a meeting for fellowship and communion with the Lord, our Redeemer and present King. If any seem to be contentious let him have his say, and let the others refrain from discussion, that the holy moments of special communion with him, which the Master appointed for our blessing, be not marred. Those who celebrate the Memorial with guileless, earnest hearts receive a great and refreshing blessing, and for this it is well to have seasons of quiet in the midst of the service, when no one will be speaking audibly and when the hearts of all can come very close to the Master in communion—in view of the fact that some will be present, in reviewing the pledge made to his faithfulness, and to consider how that pledge has been kept or violated during the year preceding, and in resolving afresh to run with patience the race for the prize of joint-heirship with our Lord, to the glory of God and the refreshment of all. A beautifully appropriate hymn for closing the Memorial is No. 276 in the new hymn-book. And it will surely add to our joy to realize that some of like precious faith in all parts of the world are celebrating the same great sacrifice, thinking of the same gracious Lord, being comforted and encouraged by the same exceeding great and precious promises, resolving by the grace of our King to do greater service and to make greater sacrifices in his service and in the service of his people thenceforth, and closing with the same song of praise and worship. “Sweet the moments, rich in blessing, Thus before the cross we’ll spend; Life and health and peace possessing Of the first Supper it is written: “They sang a hymn and went out.” Let us do the same. Let each go to his home with his heart full. We suggest the omission on this occasion of the usual and generally proper after-meeting greetings, and all that are necessary to complete our communion and fellowship with the Master. Keep within sight of him throughout the next day. Hear the clamor of the people against the guileless one; see them invited by the clergy of Jerusalem; see him before Herod and his soldiers; see him mocked and seized; see him jeered at and belittled; see him arrayed in robes and mock-royalty and crowned with thorns, then buffeted and spat upon. See him crucified as a felon, and taunted with the very gracious deeds which he had performed—“He saved others, himself he cannot save.” Remember that he could have saved himself; that he could have asked for, and would have received more than the nails to fasten the cross. He did not see fit to protect him; that he could have destroyed his enemies and victors, instead of dying for them; and that our hope of a resurrection and everlasting life depended upon his willing offering of himself as our ransom-price. Consider his love for you and for me and for all. We know not the full extent of his love. But if faithfully endured, will work out for each a far more exceeding and eternal weight of glory.

THE CELEBRATION AT ALLEGHENY

As usual the church at this place will celebrate Christ our Passover slain for us; and as usual we will have in connection with it a general meeting for Bible study and spiritual feasting. But, contrary to our usual custom, the meetings this year will begin three days before the Memorial Supper. These three days before the Supper it is proposed will be the time specially devoted to Bible study and conference on the various features of present truth. The day following the Supper, the anniversary of our Lord’s crucifixion, it is proposed shall be specially devoted to worship and praise and communion and conferences on themes close to our hearts. The remaining three days of the week will be devoted to considering the general interests of the harvest work, and especially the colporteur work, in which the more successful laborers will be invited to speak to the fellow-laborers fresh from the knowledge of their methods to the less successful. The desire is thus to lift up the hands which hang down, to strengthen the feeble knees, and to make straight paths for all who desire to pursue the good work as reapers in the present harvest.

This convention for Bible study and for celebrating the Lord’s Memorial Supper is called in the name of THE TOWER BIBLE AND TRACT SOCIETY

It Will Convene in on Tuesday Evening, April 21st, at 8 P. M.

It will continue, with adjournments for food and rest, until Wednesday evening, April 22nd, at 8 P. M., and be followed by the conference on harvest work and methods by the colporteurs and other laborers in the vineyard, which will occupy the remainder of the week.

THE MEMORIAL SUPPER

Will be Celebrated on Evening, April 21st, at 8 P. M.

On the same day, at 11 A. M., an opportunity will be afforded any who may desire to symbolize their consecration unto death by baptism into water. All services will be at the charge of the designated stewards. The opening meeting of the convention will be a reunion and testimony meeting. It will open with the singing of Hymns Nos. 55 and 170, and close with No. 1. Those who desire it are invited to take the Bible and prayers on our tracts with ours, and think of the full and lasting reunion in the sweet by-and-by. HO! EVERY ONE THAT HUNGERETH AND THIRSTETH, COME AND PARTAKE OF THE FEAST.

All who can heartily say—“I am trusting in Jesus for all, And my will is the will of my God,” are most cordially invited to this convention—to the fullest participation in its Bible-study, and in the Memorial Supper. Let all such who can, turn aside with us thus for special blessing and refreshing: for grace to help them over the difficulties of their own pathways, and thus to be enabled in turn to help others. Come, with all love and love for our Redeemer and his word, and with kindest sympathy for the spiritually halt and lame and blind. Come, seeking only the prize of joint-heirship with our Lord, being comforted and encouraged. And my will is the will of my God,” is proposed for your trial and discipline, which, if faithfully endured, will work out for each a far more exceeding and eternal weight of glory.

ENTERTAINMENT AND EXPENSES

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 saintship in the early church was, "if she have washed the saints' feet." (1 Tim. 5:10.) Foot-washing, being a necessity of that time, became a synonym of service and humility. To illustrate this same principle of service and humility, our Lord used this same custom on the night of the Last Supper; and the entertainment of any of the household of faith is really the fulfillment of our Lord's injunction, "See that ye wash one another's feet." But none should be permitted to overdo themselves in this blessed service, nor to deprive themselves of the spiritual communion of the meetings. To this end all have been urged to make only very simple arrangements, that their visitors or members may have their principal feast upon the spiritual meat. Come, then, expecting a warm welcome to such plain things as we have ourselves.

The only expense you need anticipate will be 25 cents a day for dinner at a restaurant, and your railroad fare; and it has been arranged that the latter shall cost you only two-thirds of the usual full rate from points as far east as New York, as far west as St. Louis, as far north as Canada, and as far south as Florida.

HOW TO PROCURE R. R. TICKETS

This concession or reduction of one-third the regular fare is made by what is known as THE TRUNK LINE ASSOCIATION OF RAILROADS (which includes roads Eastward from Pittsburgh and Buffalo to Vermont);
THE CENTRAL TRAFFIC ASSOCIATION OF RAILROADS (which includes railroads West of Pittsburg and Buffalo to Chicago and St. Louis-north of the Ohio river); and
THE SOUTHERN TRAFFIC ASSOCIATION OF RAILROADS (which includes nearly all the Southern roads).

We desire that all, as far as possible, even those coming short distances, shall avail themselves of this reduction, as we are obliged to pledge a certain number so as to obtain the reduction.

If your home is on a railroad not a member of any of these R. R. Associations, ascertain which road nearest you have membership, and write to the ticket agent at the nearest town, telling him of the kind of ticket and certificate you desire, and have him promise to have such certificate ready for you at such time as you will reach his station en route.

The ticket agents for all railroads which are members of these Associations should have printed certificates to fill out with ink, stating that you bought a ticket for Allegheny or Pittsburg (The two cities are connected by bridges and street-cars), on a certain date, for the purpose of attending a yearly convention called by the Watch Tower Bible and Tract Society, that you paid full price for said ticket, and that you are entitled to purchase a return ticket at one-third the full rate. Such certificate must accompany each ticket to secure the return ticket at one-third the regular fare. Prefer tickets via the Penna. Co. R. B., or the B. & O. R. R.

If you intend coming, make inquiry of your ticket agent at once (but do not purchase your ticket more than one day before starting). If there is anything about this which you do not understand, write us a postal card at once.

Start so as to reach the Watch Tower office, Bible House, No. 58 Arch street, Allegheny, Pa., on Saturday afternoon, April 18th. Even if you have previously written that you are coming, please send us a postal card two weeks before you arrive, giving your home town, and your name, and whether you desire to have your ticket ready at the station in Allegheny, or at some town nearest you.

If your home is on a railroad not a member of any of these Associations, and you are coming, please send us a postal card two weeks before you arrive, giving your name and destination, and we will arrange to have a ticket ready for you at such time as you will reach our station en route.

We desire that all, as far as possible, even those coming short distances, shall avail themselves of this reduction, as we are obliged to pledge a certain number so as to obtain the reduction.

A JEWISH KINGDOM PROPOSED

Washington, D. C., March 5th, 1891.

William E. Blackstone, of Chicago, today visited the President in company with Secretary Blaine, and presented a memorial in behalf of the Russian Jews.

He explained that the memorial was the result of a consideration of the facts by Christians and Jews recently held in Chicago, and these wandering millions of Israel a settled and permanent place of habitation in the promised land.

He pointed out many evidences of the possibility of great development of that country, both agriculturally and commercially, under an energetic government and said that the railroad now building from Joppa to Jerusalem, if extended to Damascus, Tadmor and down the Euphrates, cannot fail to become an international highway.

He said that the poverty of the Turkish Government gives emphasis to the proposed indemnity, by funding a portion of the Turkish national debt through Jewish capitalists, and that only peaceable diplomatic negotiations are asked for, to the end that all private ownership of land and property be carefully respected and protected. In closing he said that, being on such friendly terms with Russia and having no complications in the Orient, it is most fitting and hopeful that our government should initiate this friendly movement, to give these wandering millions of Israel a settled and permanent home.

The President listened attentively to Mr. Blackstone's reasons and promised to give the subject serious consideration.

THE MEMORIAL

The text of the memorial is as follows:

"What shall be done for the Russian Jews? It is both wise and useful to undertake to dictate to Russia concerning her internal affairs. The Jews have lived as foreigners in her dominions for centuries, and she fully believes that they are a burden upon her resources and prejudicial to the welfare of her peasant population, and will not allow them to remain. She is determined that they must go. Hence, like the

[1283]
AS VIEWED BY OTHERS

A SELECTION

"The time will come when every Bible prophecy with its chronology will be confirmed by history; so exact and
so clear a manner that malice and infidelity alone will be able to
deny its inspiration. Then, too, the world will have had
it last say, impiety will have felt its last cruel, superstition will
have destroyed the least remnant of the divine, the humble
conquerors on the scaffold its most brilliant victories, and in
process of the last great revolution history will have learned
from prophecy to comprehend and to judge itself. The trans-
fORMATION which it will experience will be so complete that
have accrued to Turkey can be easily compensated for, pos-
sibly by the Jews assuming an equitable portion of the
national debt.

We believe this is an appropriate time for all nations,
and especially the Christian nations of Europe, to show
kindness to the Jews. A million of exiles, by their terrible suffer-
ings, are pitifully appealing to our sympathy, justice and
humanity. Let us now restore to them the land of which
they were so cruelly despised by our Roman ancestors.

To this end we respectfully petition his Excellency Ben-
jamin Harrison, President of the United States, and the
Hon. J. G. Blaine, Secretary of State, to use their good
offices and influence with the governments of their imperial
majesties—Alexander III., Czar of Russia; Victoria, Queen of
Great Britain and Empress of India; William II., Emperor of
Germany; Francis Joseph, Emperor of Austria-Hungary; Abdul
Hamid II., Sultan of Turkey; Her Royal Majesty Marie
Christina, Queen Regent of Spain; with the government of
the Republic of France and with the governments of Belgium,
Holland, Denmark, Sweden, Portugal, Roumania, Bulgaria
and Greece, to secure the holding, at an early date,
of an international conference to consider the condition of
the Israelites and their claims to Palestine as their ancient
home, and to promote in all other just and proper ways the
alleviation of their suffering condition.

[The memorial is signed by prominent men of all profes-
sions and creeds from Chicago, Boston, New York, Philadel-
phia, Baltimore and Washington.]

HARVEST WORK AND MEETINGS IN CANADA
A WORD FROM BRO. S. D. ROGERS

As some parts of a wheat field are ripe at one time and
some at another, so with the field in which the Lord's children
are scattered: one part sometimes appears to be more fully
ready for the sickle than another. And we can safely trust
the word of the harvest to direct the reapers in the several
parts of the field.

While I have been in Canada but a short time, it has been
my privilege to see an excellent interest awakened and the
work well started here. The Master has some "faithful-
fellow servants" in this mission. The church is prospering, the
people increasing and there is more and more. There are over 5,000 DAWNS out in
Canada now, and the work is only well begun. Bro. Utley,
Bro. Zink of Manitoba and Bro. G. F. Rogers and myself have been working in
many parts of this city for the past few weeks. After getting out about 2,000 DAWNS in this city and
awakening many to a study of God's great plan as now opened up to us, we decided to ask Bro. Russell to come here to speak. And though over-crowded with work at home, he kindly con-
ceived of the plans for the work here. The first meeting was appointed for 10:30 A.M. Subject:—
"The Time of Restitution of All Things." When he arrived
there were over four hundred gathered to learn more of these
times, concerning "which God hath spoken through the mouth
of his holy prophets." Most of those present of these ten
hours belonged to the city, but some came 50, 60, 70, and one Bro. came over 200 miles; and those who were hungry indeed
had a feast. At the first meeting Bro. Russell spoke over
two hours, going into the Scriptures and the doctrine of the
dawning of the coming creation from the bondage in which it
long been held. Some who have been used to husks could
smiles contain their joy when being fed on the oil and wine
and strong meat of the Word. About 1 o'clock the meeting
did adjourn, the meeting room being filled to capacity. The
longed for message of the Lord seemed desired by all. And
at that time there were about seven hundred gathered to hear Bro. Russell speak of "God's Kingdom." After
-speaking about two hours on this interesting theme, permis-
sion was given to any who desired to retire. But the majority remained and listened with rapturous interest.

Toronto, Feb. 25th, 1891.
S. D. ROGERS.
against Rome, while she in turn points out the ever-widening breaches which divide our house against itself! Just where the balance of error actually resides is hard to tell. The fact is, the spirit of Laodicea presides over the whole city of modern Babylon, whatever be the particular ward in which we dwell, and the cry should now go up throughout all its precincts, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. 18:4.

"This is the midnight cry itself, and it appeals to all 'the wise', wherever they are domiciled, to go out to meet their coming Lord, and to take naught with them but that oil which burns with the bright flame of faith in the integrity of the whole Bible. That we ourselves are dwelling in this Laodicean Babylon is patent to all who are familiar with the methods upon which the church of Philadelphia, no outspoken infidel; only Phariseism and lukewarmness, only the happy medium between impiety and pietism. There will be no open enemy of Christ, as in Philadelphia, no fierce attack upon Christian liberty, but just a waiting of his second advent, his return, his intervention, which is best symbolized by the words, 'Come out of her, my people, ...'—James Yeames.

"At all times" which we dwell, and the cry should now go up throughout all the provinces of a state of temporal blessings, and society wholly given to the acquisition of temporal blessings, and yet diligent enough in public worship not to doubt the pardoning mercy of God. "They will consider themselves very rich in spiritual life, even as having need of nothing. But the Lord will vomit ... and Thyatira. He will not judge against her, as against Pergamos, and Thyatira. He will not judge against her, as against Sardis; but he will wholly cast her off with scorn, and leave her to her wallowing in the mire. Still, she is a church, and oh, mystery of grace! He even speaks to her of love. But, countertheres she treats her like a child subjected to salutary discipline: "I would that thou wert cold or hot." "Be zealous, therefore, and repent." He offers her a collyrium, that she may open her eyes to her wretched state; the white raiment of his righteousness, that the shame of her nakedness may not appear; the fire of faith, that she may be truly rich. But his offers will not be accepted by the vast majority of the Laodicians; few of them will ever hear his voice when he stands at the door and knocks to invite his guests to the bridal supper. Those, however, who in the midst of the universal apathy have persevered in love to the end will receive the highest honor of all the faithful: they will sit down with Jesus on his throne."—C. A. L. TOTTEN.

"All times" with me are times of praise; Shall hear and join the melody. In sunless rifts, on lofty steep, In God I live, and am, and move, For know "at all times" God is Love!

"At all times" let the measure move, Nor ever let thy soul be mute. Lift up thy voice, exculting sing! "At all times" let the measure move, For know "at all times" God is Love!

"Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer."—Psa. 19:14.

"All places echo with my song, Alone, or in the hurrying throng; The placid lake, the billowy sea, All places echo with my song, Alone, or in the hurrying throng; The placid lake, the billowy sea, No pause my grateful song shall know."

"The church of Laodicea is no far-fetched type; it mirrors the Protestant world today, and its distinct presence is not one of the least of the sign-posts that guide the weary pilgrim along his midnight highway."
nature to run riot.—Gal. 5:22, 23; Col. 3:12-15; Psa. 14.

Realizing the downward tendency of the old nature, how constantly should the above prayer of the Psalmist be the watchword of our lives. But now, one inquires, may the difficult task of subduing the inherent depravity be accomplished? It is hard for one, particularly under exasperating circumstances, to control a hasty or violent temper; but it is possible, by practicing the righteous resolutions, and in addition to these, by careful, pain-taking heed, by systematic and diligent effort at self-cultivation, by the careful and persevering weeding out of evil thoughts and the sowing and transplanting of benevolent and noble thoughts, and by nipping in the bud the weeds of perversion before they bring forth their harshy harvest of sinful words and deeds.

But observe, further, that this heed or care is to be taken not according to the imperfect standard of our own judgment, but according to God’s Word. The standard by which we test our lives makes a vast difference in our conclusions. The Psalmist further commends this standard to us, saying: “The law of the Lord is perfect, converting the soul.” (Psa. 119:9.) Here is the secret of a pure and noble life, acceptable to God. But it is impossible to find these righteous resolutions, and in addition to these, by careful, pain-taking heed, by systematic and diligent effort at self-cultivation, by the careful and persevering weeding out of evil thoughts and the sowing and transplanting of benevolent and noble thoughts, and by nipping in the bud the weeds of perversion before they bring forth their harshy harvest of sinful words and deeds.

It will be remembered that the Psalmist says: “I will not forget thy word.” (Psa. 119:11.) Here is the secret of a pure and noble life, acceptable to God. But it is impossible to find these righteous resolutions, and in addition to these, by careful, pain-taking heed, by systematic and diligent effort at self-cultivation, by the careful and persevering weeding out of evil thoughts and the sowing and transplanting of benevolent and noble thoughts, and by nipping in the bud the weeds of perversion before they bring forth their harshy harvest of sinful words and deeds.

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A CRITICISM

The following, from Bro. R. Wakefield, was written to assist a weaker brother caught in the meshes of no-ransom sophistry, and stumbling into one of the worst forms of infidelity. Bro. W. sent a copy of the same to us also, which we publish here, for the benefit of any who may be caught in the same snare of the adversary.

DEAR BROTHER J.:—I have read carefully and critically, as you requested, Mr. Adams’ book, in which, under a pretense of the inspired prophecy, he falsely charges the inspired to have overthrown its entire teachings. Before I mention some of the conclusions at which I have arrived relative to your author’s teachings, I may say that I have found in the book so many departures from the truth, that to give an answer to every point would be nothing less than to write an answer to the entire volume. I shall study brevity, however, and try not to impose too much upon your patience. In answering this writer’s doctrine, you will observe, too, that the same will apply to other non-ransom theories which differ from this only in a few minor points.

Let me begin, then, with almost the last pages of the book. On page 322 your author says, “Man is not yet created: but is in the creative process.” On page 202, “Man is yet in the grubb condition (the grubb, as contrasted with the buttercup)—a mere tadpole, unfinished, crude, in the rough.” On page 97, “Adam at his creation was in this unfinished condition. He was not created in God’s image.”

What saith the Scriptures? Gen. 1:26: “And God said, Let us make man in our image, after our likeness: and God created man in his own image, male and female created he them. And God blessed them.” This is repeated twice in Genesis. In 5:1: “And Adam knew his wife; and she conceived, and bare Cain, and said, I have gotten a man with the help of the Lord.” In 3:19: “And Adam was not made like unto the cherubim, having his face covered.” And 9:6: “In the image of God he made man.”

In the New Testament the same fact is re-affirmed. In 1 Cor. 11:7: “For man is the image and glory of God; and James 3:9: “Men are made after the similitude of God.” To argue against such unqualified statements of fact, and to try to make them mean something else, is, in my estimation, a wresting of the Scrip tur e. When you read “And God blessed them,” you might as well say God did not bless them, as to say, as your author so complacently does, that Adam was not created in God’s image.

On page 100 “the creative process” is more particularly stated. “God’s creative work only began in Eden: redemption, resurrection, judgment, probation, are simply steps in the creative process.” And on page 160: “We say not in any sense a ‘restored,’ perfected man—he was ‘finished’ according to the original design; and so, too, if God bestows upon every member of the human race the divine nature, which they will have passed through their probational stages, it will not be in any sense a restoration, is simple nonsense.”

The idea of a “new creation” is likewise excluded, since the consummation of the work is not the finishing up of the “creative process.”

Thus in these, as in many other places, your author con vives himself of falsehood, according to his own rule. He says (page 41), “Truth out of place becomes falsehood; instead of upbuilding it is misleading.” On page 116 it is admitted that “most of the epistles are directed to the elect, who are chosen in Christ before the foundation of the world.” And yet in

strong delusion

[This article was reprinted in issue of March 1, 1898, which please see].
numerous instances, language thus addressed to the elect he applies to the entire race. Thus on page 101 Paul's declaration: "As we have borne the image of the earth, so shall we bear the image of the heavenly" (1 Cor. 15:49); and "Ye are God's workmanship" (Eph. 2:10); "Ye are God's household, built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; in whom the whole building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are built together for an habitation of God through the Spirit" (Eph. 2:20-22). All are made to apply to "God's work in the creation of a race like himself." On page 104 also, the text 1 Cor. 1:30, "Put off the old man, which is corrupt according to the flesh; and put on the new which is according to God, that is, the self-same likeness, even of Jesus Christ." Here he quotes, "Being confident of this one thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ." (Phil. 1:6). What greater perversion of language could there be than this of applying the due process of discipline, and the ultimate discipline of the race? On page 239 he says: "Bear in mind that it is God who is creating the race in his own image and likeness—man's probation is a part of the creative process; and for its accomplishment he has made sinners and saints, that there may be an end to his work and to the end of the race."

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"Another example of your author's crookedness is found in his treatment of the statements that "God was in Christ reconciling the world unto himself, and "As in Adam all die, even so in Christ shall all be made alive!" insisting that nothing less can be meant by the ultimate exaltation of man. On page 239 he quotes: "If sin brought death, death is the wages of sin. For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." And it is positively certain that this death is not the death of the sinner, so that he may be transformed into a holy being. But this is the cross, the self-same cross to which Chri-t has attained, and to which he has called his saints, "the elect." and then, on page 307, admitting that there will be some "who shall not inherit the kingdom of God," and by implication, the sinners, who will remain "in a state of sin and death,\\" he makes reference to Phil. 3:10, 18, where the Apostle says, "Many walk (according to the flesh) who are enemies of the cross of Christ, whose end is destruction. Of the same class of evil workers the common reading of the Revised Version is "the day of the cross." In this connection your author, arguing against the popular doctrine of eternal torment, says very truly that the Scriptures never use any such terms as "eternal death," or "wages of punishment." But does he hold to the very terms in laborious to establish his own theories? Commenting on Psa. 9:17, he says, "What is there in Scripture, take it how you will, to prove that future punishment is endless?"

What is there indeed! Had he been willing to put that test fairly before his readers, I imagine he would have found in it a death-blow to his fanciful interpretations, and his theories of the ultimate salvation of every individual member of the human race. One passage which might have been quoted, as a confirmation, is laid down: "If a man thirst after a thing, then it is far from him, or he is not of it.\\" Turn to Gen. 3:10 and read, "Till thou return unto the ground: for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." And to Psa. 90:3, 13: "Thou turnest man to destruction, and sayest, Return, ye children of men." "Return, O Lord, how long?" etc. Now if Psa. 9:17 affirms that the wicked shall be "turned back," or "returned," into shud several things are self-evident: First, to be in shud, their is "the judgment of destruction," and likewise, in order to be returned, those who are in shud must first be brought out: this will be the coming forth of "all that are in the graves," when 
akes or shall make up the dead which are in ti. If then, after being thus brought forth, the wicked shall continue to be "turned back" from the "graves," was it not more a sacrifice for sin? (Heb. 10:26), it would certainly seem that their punishment is final, and beyond the hope or possibility of reversal.

Your author is quoted in connection with your author's treatment of Matt. 25:46. We can readily admit that the passage gives no support to the hideous dogma of endless torment, against which he makes such a vigorous fight; but the question remains, What is the true teaching of our Lord? Is the doctrine of endless punishment indicated in the text? The word translated "eternal" is the ancient "age" or "eon" in many places; and the real question is: What is the punishment? The word is "kolasis," and signifies primarily "to cut off," as "lopping off branches of trees, to leave them cleanly cut off," in the same sense the "cutting of off enduribul"; but the righteous into zovn aionion [the life enduring]. Now if the life of that age, or of the ages, is to be an endless life, by the same rule, and of necessity, the cutting off from that life, which is the punishment, must be equally "eternal," or "ageless." And your author makes a fatal mistake. He applies to these wicked ones, whom the Judge cuts off from life, the idea of pruning for their good, and ultimate blessing. Let the Lord explain and defend himself. Turn to the 15th of Matt., and read: "Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." Here then is the truth. The branches that are "taken away" are "cut off, rejected." These words are not "ageless," nor "endless," but refer to the destruction of the wicked, which he quotes, "Being confident of this one thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ." (Phil. 1:6). What greater perversion of language could there be than this of applying the due process of discipline, and the ultimate discipline of the race?

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Let me now boldly notice your author's doctrine that "All things are of God." That includes (page 84) "absolutely all things, the bad, as well as the good; all the crime, and sin, and wickedness. All things include evil things, and we shall find that these are of God, as well as those things that we can call good." (page 22) Evidently he has been given to illustrate how evil things are of God, will sustain this doctrine as applied to every case, or else it will prove your author's teaching a blasphemous falsion. Joseph's brethren were jehovas of him; then jehovas quickly turned to hatred, and hatred developed into murder, lust, hatred, murder, are evil works of the flesh: they are of the devil, for "he that committeth sin is of the devil." (1 John 3:8.) They are 'enmity against God.'—Rom. 8:7.

Your author says, "Evil things are a part of the wondrous things that happened in the great antitype of the sin-offering, the "precious blood" is to be shed in order to purify sinners. Evidently he has by this reference to the gracious act of our Lord to excite them to generosity in helping on the benevolent work in which he was engaged. Thus once more, by putting "truth out of place," your author convicts himself of "falsehood."

Your author's rejection of the ransom by the blood of the cross is certainly of vital consequence. On page 139 he says, "The real sacrifice and death of Christ was when he gave up the glory which he had with the Father before the world was, and assumed the nature of a servant thus to die on the cross." He further says that "This was the sacrifice and the death of the atonement;" "His death on the cross was not his sacrificial death;" it had no more significance than the death of a martyr; and it was only "the atonement of the already dead carcass of Christ." (Eph. 2:19-20.) Did he ever maintain an appearance of consistency, your author is obliged to admit that it was the blood of the sin-offering that made atonement, but in the great antitype of the sin-offering, the "precious blood" is utterly and contemptuously ignored. He says, "The ordinary view belittles the whole affair, making the sacrifice and death of Christ simply one among thousands of such events. The great sacrifice, and the one death that could bring about atonement, was the laying down of his pre-existence life."—Page 139.

Was it indeed? We have already seen that even if he had laid down that life, the shedding of blood in connection therewith was an impossibility; and equally impossible was it to have made atonement without the shedding of blood. Thus your author ranks himself with the "enemies of the cross of Christ," and with the despisers of "the blood." No words can be plainer than those which declare that Christ gave his "life a ransom:" "His life was in the blood." He poured out his soul unto death. He gave "himself a sacrifice and an offering to God." He bore our sins in his own body on the tree. Ye are bought with a price: "purchased with the precious blood of Christ Jesus" who gave himself a ransom for all: he was not a man in his pre-existent condition, and only a man could be a ransom or corresponding price for man.

Say, beloved, both you and I have known too much of the value of the "precious blood" to permit ourselves to be seduced away from following our Lord and Redeemer in his own appointed way of life. Have we not together rejoiced in the privilege of entering "into the holiest by the blood of Jesus Christ, and have access to the throne of grace"? Have we not known of the precious blood of Jesus Christ, God's own Son, "cleanseth us from all sin?" How often have we feasted together in heavenly places, and on heavenly things in Christ Jesus, and rejoiced in the knowledge that the "cup of blessing" was to us "the communion of the blood of the New Testament," shall be "unto the remission of his sins, and to the purifying of your souls;" (1 Pet. 2:5.) and the story repeat, will not the burden of our song of praise and thanksgiving be, "Thou hast washed us from our sins in thine own blood?" This is the testimony that I would like to place before you; it explains the mouthings of the theath of the Devil by false teachers, so that all the world might read and see, and if they will believe and live, God will give them their reward.

The U. S. Minister Plenipotentiary to Japan reports to the Government at Washington a remarkable religious movement in Japan. Dr. H. H. King, who has resided there for some years, says that, "the religious revolution which has been brought about, is confoundedly the result of the movement by those who are called Christians, of whom the majority or more than half are Presbyterians of the United States, who have by their united prayer and by their faith are pardoned and accounted righteous; and faith in him, working by love, purifies the heart." The Holy Ghost, who, with the Father and Son, is worshiped and glorified, teaches the people of Christ to the soul, and without his grace, man, being dead in sin, cannot inherit the kingdom of God. By his
the prophets and apostles and holy men of old were inspired; and he, speaking in the Scriptures of the Old and New Testaments, is the supreme and infallible Judge in things pertaining unto faith and living. From these holy Scriptures the ancient Church of Christ drew its confession, and we, holding the same, have on hand a host of saints, and utterly pride and independence are reviving, and the civil government, anxious to be known as one of the great powers of Europe, has spent money lavishly upon the army and navy. As a result, between the demands of the Pope and of the kings for the advancement of his interest, and now seen in the face of future, the people are in bad condition—nationally and individually the Italians are on the verge of bankruptcy.

The king shrewdly sees that to enable the people to pay the taxes in full it's use must be relieved of some of the Pope's taxes for masses, etc. Accordingly, as a financial measure, he has recently cut off some of the Papal revenues, and thus inflicted fresh "toement" upon "the seat of the beast."

The following is the cable dispatch:

"The pictures and statues, except such as the State has created for public galleries, are to be removed from the school books and sacred emblems removed from the school-rooms.

"These laws have created the utmost bitterness among the clergy. The Pope is resolved to spare no efforts to assist emigration to America and Africa. An enormous number of ecclesiastics have been receiving salaries from religious institutions now suppressed."

**EXTRACTS FROM INTERESTING LETTERS**

Ohio.

Dear Bro. Russell:—I sent you a Money Order for $10.00 a few days ago, and request a renewal of my subscription to the Tower for another year, and ten copies Millennial Dawn, paper cover, for distribution. The remainder of the money I have in my hand I have used for the service of the Lord for the advancement of his kingdom and glory.

About a year ago I asked the Lord in all sincerity and prayer to assist me in quitting the use of tobacco, and promised him in all good faith to use the money, formerly spent for it, to the advancement of his interest, and now seen in the face of future, I have the least desire for it, only seven (shortly after quitting) have I had the least desire for it.

Since coming carefully your views with the Bible, I am thoroughly satisfied it is the only true interpretation of God's word. Meanwhile, with the help of the Lord, I have lost all desire for it, and only twice in church and public lectures during church hours. All sacred names and symbols have been removed from the school books and sacred emblems removed from the school-rooms.

SPECIAL NOTICES

We are anticipating a large attendance at the Memorial Services this year. Presence of the work has invited us to replying to all the dear friends who have written us of their coming, but they may all rely upon a warm welcome. We made the invitation as hearty as possible in the March Tower.

Come with your hearts burning with love for our Lord and for all who have his spirit, and with sympathy for all who have not yet attained much of his likeness. Come intent upon doing good to some one else, as well as praying and seeking a blessing upon your own soul and upon all those who will be privileged to be present.

The Convention assembles Sunday, April 19th, at 10 A. M. The Memorial Supper will be celebrated on the evening of Tuesday, April 21st, 8 P.M. See March issue of the Tower for details.

On arrival come direct to the Watch Tower office, No. 58 Arch street, Allegheny.

THE JEWISH HOPE

"Yet 'mid the darkness and the gloom, A light begins to break; O Israel, from the dreary tomb Thy buried hopes awake,--

"And lips that raise the fervent prayer, How long, O Lord, how long? Shall change the wailings of despair To the triumphant song."

"And I may live to see the hour-- The hour that must be near-- When in his royalty and power Our Shiloh shall be here.

"Thou art the land of all my dreams-- Thy wanderer's heart is thine, And oft I linger by thy streams, O holy Palestine!

"A stranger in a stranger's land, O'er hill and vale I roam; But hope forever points her hand Towards my father's home.

"I know that Israel's weary race Is scorned on every shore. They scarcely find a dwelling place Where they were lords before.

"Till then my prayers will rise for thee, Till then my heart be thine, O land beyond the stormy sea, O holy Palestine."
VIEW FROM THE TOWER

Those of our readers who were not privileged to attend the Convention and Memorial Supper, recently held in Allegheny, will be glad to learn that it was a great success.

It was a most blessed occasion in every sense of the word; and it was the general sentiment among those who had attended on previous occasions, that for spirituality this meeting not only surpassed any of the previous ones of the same order, but that the spirit of truth and love was so strong that all were strongly influenced by it.

Truly it is good to be here, was the testimony of all.

The attendance from surrounding towns and States was about 140. They came various distances—Vermont, Massachusetts, Conneticut, New Hampshire, Delaware, Ohio, West Virginia, Maryland, District of Columbia, Ontario, Manitoba, Nebraska, Minnesota, Wisconsin, Michigan, Illinois, Indiana, Kansas, Missouri, and Kentucky being represented. A goodly proportion of our regular Allegheny congregation was also present.

The requests made in the March Tower, that only those trusting in the merit of the precious blood of Christ should come, and that all coming should do so with a desire and prayer to do some good as well as to get some profit, seemed to have been heeded. The spirit of meekness, gentleness, brotherly kindness and zeal for God's Word—all elements of the spirit of love—which pervaded the meetings and displayed itself privately as well as publicly, was very marked. Some, in fact, declared that the meetings were such perfect heart-union and sympathy possible on earth, especially in such a promiscuous gathering from far and near of people used to thinking for themselves, and without a bond of any sort to that of the spirit of the truth—the spirit of Christ—love.

The program announced in the March Tower was carried out. The morning and evening sessions of the first day (Sunday, April 19th) were testimony meetings, and were truly feasts of fat things, spirit-mindedness and full discernment. The morning meeting was occupied with the question of the perfect connection of the truth and the spirit, and how some who had at one time been distractors of the truth, are now discarding that robe by stages, cutting off, such branches as do not bear fruit. The afternoon session was occupied with the question of how to separate, how to recognize and separate those of Christ's righteousness, are now discarding that robe by stages, cutting off, such branches as do not bear fruit. The question was also raised as to how God would send strong delusions for the very ones who, having been admitted under that arrangement, and can be accomplished only by a full consecration or baptism into his death. (Rom. 8:3.) We noted likewise that as no man could join us to Christ but by full consecration; by praying “Father, forgive this branch;” then, the coming of the Master's words, recorded in John 15:2-6, were found to the only terms and conditions upon which this membership may be retained. "Every branch in me that beareth not fruit he [the Father, the great Husbandman] taketh away; and every branch that beareth fruit, he pruneth it, that it may bring forth more fruit." "If a man abide not in me, he is cast forth as a branch, and is withered.”

We noted carefully that while God in Christ had opened up a new way and made it possible for us to become members of his body, his church, by full consecration or baptism into his death, that this baptism has not been incorporated into the structure of any of the various religious conventions of the world. In fact, it was noted that the word "baptism" specially marks the present time, the end of the Gospel age, as God is separating the elect from Christ but ourselves only; and hence the admonition of the Lord, “Abide in me.” The resemblance between this thought and that illustrated in the parable of the Wedding Garment is noted. The garment specially marks the present time, the end of the Gospel age, at which a man is enveloped—upon whom will come, in the great time of trouble now approaching, the chagrin, disappointment and vexation figuratively described as weeping and gnashing of teeth.

Oh, that we might be ready to serve, and to signify the true, proper influence of the truth, the influence of the truth, into love, into the fellowship of his sufferings and joys, fulfilling on every hand by some who, having been admitted into the light of present truth, are now discarding that robe by stages, cutting off, such branches as do not bear fruit. We noted carefully that while God in Christ had opened up a new way and made it possible for us to become members of his body, his church, by full consecration or baptism into his death, that this baptism has not been incorporated into the structure of any of the various religious conventions of the world. In fact, it was noted that the word "baptism" specially marks the present time, the end of the Gospel age, as God is separating the elect from Christ but ourselves only; and hence the admonition of the Lord, “Abide in me.” The resemblance between this thought and that illustrated in the parable of the Wedding Garment is noted. The garment specially marks the present time, the end of the Gospel age, at which a man is enveloped—upon whom will come, in the great time of trouble now approaching, the chagrin, disappointment and vexation figuratively described as weeping and gnashing of teeth.

Such, we saw from the parable, were to be the fruit of present truth and in the wedding garment. The Master's words, recorded in John 15:2-6, were found to the only terms and conditions upon which this membership may be retained. "Every branch in me that beareth not fruit he [the Father, the great Husbandman] taketh away; and every branch that beareth fruit, he pruneth it, that it may bring forth more fruit.” “If a man abide not in me, he is cast forth as a branch, and is withered.”

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JOS. RABINOWITZ AND HIS MISSION TO ISRAEL

THE REPORT OF THE LONDON COUNCIL FOR
DURING THE YEARS 1887-1890

AIDING HIS WORK, FOR THE YEAR 1890

[Page 1302]
power. And while the injustice and cruelty which they suffer must greatly deepen and embitter the opposition of the Jews to Christianity, the present distress seems to incline many to listen eagerly to the voice of one of their brethren, who, filled with a deep love to his nation, directs them to Jesus, as to the promised Messiah, and unfolds to them the testimony of Scripture.

Since the publication of our last statement, the new Hall has been finished, in which the meetings of the Congregation of the New Covenant are to be held.

We believe, that the Hebrew language, was placed in the foundation stone, and will be read with deep interest by all who love Israel and pray for the conversion of God's people:

1. Every house is built by some man; but he that built all things is God.—Heb. 3:4.

2. The stone which the builders rejected has become the head-stone of the corner.—Psa. 118:22.

3. Not by might, nor by power, but by my Spirit, saith the Lord of hosts.—Zech. 4:6.

4. The foundation of this house to the name of the Lord Jesus Christ, who forever reigneth over the house of Jacob, was laid by a Hebrew, Joseph, son of David Rabinowitz, on the coronation day of the exalted Emperor of Russia (may his days and be prosperous), on the 15th day of May, by the help and money support contributed by the brethren in the Lord that dwell at London, Edinburgh and Glasgow, in the land of Great Britain, in order to preserve (literally, to withstand) the effects of misgivings on the part of the synagogue that Israel is about to free itself from the fetters of Talmudism and to follow the example of us children of the New Covenant. One leading member of the Jewish community, in congratulating me, said: "It is a beautiful new Hall, and wished me success in my work, adding: 'I am convinced that our leaders are in error and unable to help us.' Another earnest Jew, when he entered our Hall, exclaimed, 'This does feel like a holy place.' (Ex. 3:5.) This impression is not confined to Kischineff and Bessarabia, it is throughout the whole of Russia, as is evident from letters received by me from earnest Israelites in all parts of our Empire.

Mr. Rabinowitz explains the difficulties he has had to encounter in maintaining his position of perfect independence from all "churche" and laboring quietly in the simple testimony of Christ to his brethren.

Another feature, noticed by Mr. Rabinowitz, is the remarkable change in the attitude of the Jews toward himself and the other believing Israelites. Instead of the bitter opposition and undisguised contempt of former days, they meet now with respect and kindness. The behavior of the Jews who attend the services is strikingly calm and reverent. The Lord's Supper is regarded as the most solemn and sacred part of the service and to the glory of the Gospel, than of any other part. Every Saturday public services are attended by a large number of Jewish men, women, and youths, to listen to the Gospel of Jesus Christ and to worship the Father in the name of our Lord.

The synagogue notices that the Hebrew language, which is still regarded by the Jewish nation as sacred, is at present more in the service and to the glory of the Gospel, than of the Talmud and Judaism. My hearers openly express their conviction that they never heard before the true meaning of those verses of the Hebrew Scripture, which they had been taught to believe were mere spurious traditions. The whole contrast of the synagogue notices the Hebrew language, and one raucous who ever heard or read the Talmud? I am convinced that our leaders are in error and unable to help us.

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ITEMS OF INTEREST
NOW READY—MILLENNIAL DAWN, VOL. III

\textit{The Kingdom Come—No. 9}.

Orders will be filled in rotation as received. Prices to Tower subscribers:

- In cloth binding (Retail price $1) \textdollar 0.50c.
- In paper binding \textdollar 0.25c.

Dr. Agnew of Philadelphia, expresses the opinion that the climate changes which are now going on in this country will, in time, cause the flora of the tropics to flourish up north.

The \textit{Times} of Morocco says that so habitual is drunkenness among foreigners there that the natives think that it is a part of their religion. They buy a small portion of the blue ribbon explains its meaning to them, they exclaim: "What! you a Christian and don't drink, and you are not a Jew! You must be a Mohammedan!"

Something like a preacher's trust has been organized by the Iowa Presbytery; that body having decided to discourage theological students from preaching, as it interferes with ordained ministers seeking places. The Word, it would seem, is not, in the estimation of the Iowa Presbytery, something to be scattered itselfotten growth considered partly in the light of a premium to secure places. It is something of a departure.

Count von Moltke, Germany's greatest general in modern times, whose death has lately been announced, in a recent speech before the Reichstag, said: "I have not seen the cause of war among the so-called Christian nations, all giving signs of the appearance of the iron horse in the Holy Land."

The American Hebrew Free Thinkers' Association has just published an altogether notable utterance. It was brought out in reply to an article by a Jewish Rabbi, arguing that Jesus was either a myth or an impostor. This association appointed three of its number to examine this attack on Jesus and to report their views of it.

Their remarkable report states substantially that Christianity cannot be a fraud or delusion, because it has stood all tests, and has gone ever forward with giant strides until it is in the teachings of Jesus Christ; that his teachings, whether he be a myth or a reality, do without doubt improve all who follow them; that the Christian religion today shows no sign of weakness, but is all the time gaining strength while all other religions are declining before it; that Christianity broke down the Jewish narrowness and bigotry which sought only the welfare of the Jews and despised all others; that the Jews today enjoy the greatest benefits in those countries where the people live nearest to the teachings of Jesus Christ; that his teachings, whether he be a myth or a reality, do not doubt improve all who follow them; that the Christian religion today shows no sign of weakness, but is all the time gaining strength while all other religions are declining before it; that Christianity is a fossilized monument to God's truth, with a glorious record in the past but with little hope for the future; that the elaborate ceremonies of the old dispensation and the predictions of the Jewish prophets must have meant something; that the ancient Jews looked for a fulfillment of these at some future time; that the Jews of the present day do not look for the fulfillment of anything; that for eighteen hundred years not a Jewish prophet has arisen to oppose the claims of Christ; that as a consequence Christ must be believed by the Jews to have fulfilled the law; that the Targum, one of the best Jewish authorities, applies a part of Isaiah 52nd and all of the 53rd chapter to the Messiah; that the Pesekah, the Tanahuma, the Siphre, and other eminent books, are fulfilled in Jesus Christ; that though it is a common thing for Jews to say that Jesus Christ never existed, and is only a myth, a fable, yet there is good proof that he did live, and that he came at the very time when the Jewish nation was looking for the promised Messiah; that if Christ were God then his death and resurrection amounted to nothing, since God could leave his earthly body and assume it at pleasure; that with the light of two thousand years shining on Jesus they want something better (in opposition to Christ) than mere assurance; that as honest, free-thinking men they are in doubt; and finally, that if any one is able to prove that the Messiah is yet to come they would like very much to hear Jesus. This paper, thus representing the Hebrew Free Thinkers, is signed by their committee, viz.: Meyer Rodefeld, Israel Pasner, Marx Levy. --Selected.

NEW TRACTS

Nos. 9 and 10 of the OLD THEOLOGY TRACT Series are now ready. No. 9 is a translation of TRACT No. 1 into the Swedish. No. 10 is "The Faith Once Delivered to the Saints." To regular THEOLOGY TRACT subscribers we sent only one of No. 9 as a sample, not knowing how many each could use, and a double quantity of No. 10 to make up the difference. Should any be able to use more of No. 9 we will furnish the number for which they subscribed without extra charge. Tracts furnished to others at one cent each.
Although our first intention was to publish the third volume of DAWN in cloth binding only, we finally concluded that this would hinder many from possessing it who would greatly benefit by it. We therefore decided on a paper-bound edition at 25 cents per volume. Although many readers had already ordered it, others wrote that they could not pay for it at present, and still others, aged, malformed, and otherwise dependent, who are regularly on the Tower poor list, knew they would lack means to purchase it if we did not make it free to them. We therefore sent a postal card at the beginning of the year requesting its subscription and stating their inability to pay for it. So far as possible we avoided sending extra copies to those who had already ordered and received the book; but we know of quite a few mistakes by which extra copies did go out. We trust that the friends receiving such may know of some good ways of using them to interest others in the truth.

The sending out of so many books is of course quite an expense, but the message is for all the Lord's people alike, and we could not feel satisfied to do less. No extra charge has been made; but so many as can afford it of those who have not paid for their copy may, if they choose, accept their share of the TOWER, and at the same time have a share in the work of feeding such as are spiritually hungry by paying whatever they choose toward the expense of sending the book to others.

If any one who has paid for the TOWER for 1891, or any one who has subscribed to it for this year, stating their inability to pay for it, have failed to receive the third volume, they will know that the omission was accidental, and they can have it rectified by advising us at once.

**VIEW FROM THE TOWER**

"THE POWERS OF THE HEAVENS SHALL BE SHAKEN"

"Yet once more I shake not the earth only, but also heaven."—Heb. 12:26. Compare Matt. 24:29.

Those who, when reading the above and similar expressions of Scripture, suppose them to refer to the heaven of God's throne and to literal earthquakes, fail to comprehend their true significance and are unprepared to see that they are now in process of fulfillment. When, however, it is recognized that man is symbolical, the earth represents the law-abiding classes of society, that mountains represent kingdoms, that seas represent the restless and anarchical classes, and that heavens represent the religious powers and influences of the world, then it can be seen that the shaking of "the heavens" is already begun.

A great and very general storm is even now in progress. The thunders roll and the lightnings flash in every quarter of the ecclesiastical heavens—among the Presbyterians, Reformed Presbyterians, Baptists, Methodists, Episcopalians, Roman Catholics—yes, even the heavens are being shaken, and many stars [bright ones] are falling from heaven. The true gospel sunlight is already darkened; and the light of the moon (the reflected sunlight of the gospel, shining in the typical sacrificial of the Jewish law) has become obscured. The effect already is to cause the hearts of the great and rich and mighty (ecclesiastically and socially) to fail for fear and for looking forward to those things coming upon the earth—society. (Luke 21:26.) They see that the creed, party, or sect, in which they have placed their faith, has been turned by the storm, as the husks of human opinions by men who think it a favorable time to strike the chord of public sympathy to the advancement of themselves and emoluments? True, some may in the present commotion come to see matters in a new light, and may step forward and speak out; but such should, and if honest conviction and evidence, shall, and if honest conviction and evidence, shall, and if honest conviction and evidence, shall.

Nor are these fears of the great ones of earth unfounded; for the Scriptures reveal the fact that the shaking, unsettling and incidental trouble will be such as was not since there was a nation (Dan. 12:1; Matt. 24:21), the only settlement of which will be accomplished by the establishment of the kingdom of God, for which his saints have long prayed, "Thy kingdom come! Thy will be done on earth as it is done in heaven!" But not in a day, nor in a year, will the great crisis be reached, though events are progressing to that end at tremendous speed, and the storm is daily gathering momentum. True, if things were to continue as at present, three years of such commotions would shake the present heavens to fragments; but this is merely a time of the breaking up of the false opinions by men who think it a favorable time to strike the chord of public sympathy to the advancement of themselves to public notice. Men who lacked the courage of their convictions, and who did not speak out their sentiments before, are now very much disposed to do so. Other men, who have proclaimed that he does not and never did hold the doctrines of the sect with which he has stood associated. They thus declare, to thinking people, that they joined those sects and subscribed to those opinions and beliefs which they believed to be false doctrines, only for the purpose of using them as weapons, wounding and diverting to their own advancement the denominational influences. However much or little truth such men may utter, they surely have forfeited the respect and confidence of truth-loving people. Does it not seem that any man who solemnly avows faith in the allegiance to certain doctrines which he does not believe, is unworthy of belief in matters of subsequent utterance, even though he may again vow that he speaks the truth? And does not the man who has grown the creed he once held, and who, for the sake of financial and social advantage, and other reasons of policy, continues a representative of doctrines which he no longer believes, equally forfeit the respect of the truly noble and truly honest? And now that public sentiment and sympathy is ebbing away from the dead creed-enrmases, when such preachers speak out boldly against those creeds to which they had subscribed, and yet stay under the banners and influence of those creeds and dare their condemnation of them—brave public sentiment by expelling them, are such politicians, men, we ask, likely to get the truth? No matter how much "orthodox" error they get rid of, there is little hope that such will get the truth. "Light [truth] is sown for the righ­teous," and "the meek will God teach his way." And he is able to "hide it from the wise and prudent and reveal it unto babes." (Ps. 97:11; 25:9; Matt. 11:25.) Would men who thus nullify themselves be the Master's choice for servants, to bear the pure and precious bread of life to the awakening and hungry people who have been so long fed upon the husks of human traditions? Will not the Master rather have his servants to do the work of truth as they can, as they get the true light, walk up to it; who leave the confusion found to be false, and the denomination found to be in error, regardless of the loss of earthly name, position or emoluments? True, some may in the present commotion come to see matters in a new light, and may step forward and speak out; but such should, and if honest will, declare their change of view is recent and that they acted as soon as convinced.

The present shaking has not only afforded an opportunity for some to manifest their unfaithfulness to the dogmas hitherto confessed, but it has also indirectly done some good in awakening thought and bursting some of the fetters of superstition which will never be refastened. But while making use of the opportunity for the spread and influence of the truth, it has as well opened the way for the spread of general indigence under the guise of advanced thought and higher criticism which will spread much faster than the truth—the faith once delivered to the saints but early swamped, and so entirely mixed since with the errors of the dark ages from which but few have yet gotten entirely free.

So far from all denominations being suddenly wrecked, the finger of divine prophecy points out that a grand union of all denominations will be formed, but the other hand points to the next great cut which will be generally esteemed as a blessing and hailed as a mark of divine favor and of great spiritual growth. Our antici­pation, therefore, is that the conservative men of all Protestant denominations will take courage and step forward into church confederation or church trust. But the finger of prophecy indicates that such a confederation and its Roman Catholic colleague will last but a short time, and that they will be wholly and forever dissolved when anarchy shall shake and dissolve the earth—society.

[1885]
Those in Zion who are awake and watching, and who are beating their breast the while, and saying to them alone, can sing in the words of the prophet (Ps. 68:—"We will not fear though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with swelling thereof, yet I will not fear, for the Lord of hosts is my refuge.

The extent of the shaking now in progress may be inferred from a letter published in The New York Herald, which was obtained from one page of a single issue of the New York Herald.

(a) An account of the confirmation, as an Episcopalian, of Dr. Bridgman, recently a Baptist minister, who, having lately declared his unbelief in the doctrine of eternal torment, was readmitted to the fold of the church of which he is a member. The gentleman has not yet experienced fully the freedom whereby Christ makes free, and believes that he has found a bondage with a longer chain in the Episcopal church.

(b) Dr. Bridgesman is quoted as follows:—

"Baptist churches are independent communities. It is claimed on behalf of their polity that it allows private judgment beyond what is tolerated in other communions. Of course, there is a general understanding that the churches must be in harmony with the orthodox Christian faith and be in accord as to the subject and method of baptism. If any one of these should be untrue to Baptist traditions and practice a council could be called by the local association of which it is a member, to decide whether it should be retained in the church."

"So a minister is subject to the same method of discipline. But there may be such an assumption of authority by certain theological teachers and religious editors and such a violent assertion of it that the whole denomination may be labeled as not being in accord with their will. This has a tendency from Rochester that unless a man believe the doctrine of endless torment he is no longer to be recognized as a Baptist minister, and except the Christian Inquirer, of this city, and the National Baptist, of Philadelphia, every other denominational paper is ready to enforce such a medival doctrine."

Here the Doctor paused to read another letter addressed to him by one of the foremost Baptist divines in the land. The letter is as follows:—

"Theoretically and ideally I have always held that our denomination is the freest in the world. Sadly has it fallen short of its ideal. We have had Pharisees and Popes. We have felt the tyranny of creeds—that very tyranny against which the existence of the Baptist Church is an historic protest."

(b) Dr. Abbeth preached from 1 Cor. 1:10—"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

He said in opening, "This seems a pretty good text to preach on at this time to all the various Protestant denominations." The gentleman proceeded, however, to show his disagreement with, and misunderstanding of, the text. This text, he said, "is better to think and not think the same thing than to stop thinking and let somebody else do the thinking for you.

He, however, wound up his discourse with the sensible observation that the Christ and his apostles did not attempt to comprehend or make anything by stopping thought, but by assisting it to a correct plane or basis of reasoning.

"Christ did not say, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.'"—Joh. 5:8."

Yes, we reply, the one article of Christ's doctrine is, faith in God and in Christ as the Son of God, whose willing sacrifice for the sins of the world is available by all who repent of sin and come unto God for forgiveness through the merit of his sin-offering. Upon this one article, comprehensive, but simple, there is room enough for all true Christians to stand as individuals and to grow in grace, knowledge and love to full faithfulness in Christ.

The New York Herald, in an account of the confirmation, as an Episcopalian, of Dr. Bridgesman, says:—

"We will not fear though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with swelling thereof, yet I will not fear, for the Lord of hosts is my refuge."

In the course of his observations the Doctor touched quite extensively on the question of creeds, declaring that he was not disposed to "study to show himself a wise man", but would not be used as clubs to break each other's heads. "It is deplorable that some good Christian men are so misled and so carried away with prejudice that they want to insist upon the acceptance of their own crude conception of a creed."

He claimed that it is folly to claim that any of the many humanly formed creeds are of divine authority; for they are merely human deductions.

(d) Rev. B. F. De Costa, in his sermon, said:—"Do not come to the holy communion with doubts and misgivings. Do not come to discuss or argue the truths of the Bible; but come to partake thereof in marvellous ways in which God makes himself known to us. Therefore let us not doubt, discuss or argue, but let us have faith."

The spiritualists of Brooklyn discussed the subject of "Here—What Shall We Do with Heretics?" A tribute was paid to Heber Newton, Doctor Briggs, and other clergymen recently made prominent by difficulties with the denominations with which they are connected.

(e) The Rev. Dr. Talmage, in a discourse on 1 Cor. 9:—"The statutes of the Lord are right;—scored young 'scientists,' who, when they have learned the difference between a beetle and spider, think they know more than the Bible. He showed how other books of olden time have lost their interest and value and become obsolete; declared that many large libraries are simply cemeteries for dead books; and then contrasted these with the Bible, the oldest of all, and showed its freshness, and that nearly all the great books of the world are only the Bible diluted. He concluded: "There are only two genomes in the Bible—man a sinner and Christ a savior."

(h) Dr. Heber Newton (Episcopal) preached about church creeds. He threw down the gage of battle to those clamoring to have his name retired, the name of the Episcopal church. He practically threw overboard the thirty-nine articles, and said:—"What they contained no statements of faith that were binding upon him."

(i) Rev. G. H. Smith, the Reformed Episcopal church renounced the pope's authority. He has been suffering from internal dissensions for a month past. Brought on, it is said, by the jealousy of the pastor.

(k) Dr. Parkhurst cast a bomb into the Presbyterian camp yesterday, and some of his criticisms of those who condemned Dr. Briggs are anything but complimentary. He said:—

"The church has always fought new ideas, and the man who has a new understanding of things is always a hated man. No matter what his character may be, no matter what his integrity, no matter how profound, no matter how willing he may be to lay down his life to defend it, it is the preacher who is beloved, he is a feared and hated man, and they always try to kill him. Of course as civilization has advanced, modes of burning and burying alive have been moderated and have assumed more aesthetic form."

And the New York Herald, quoted above, is only one of the hundreds of journals reporting the utterances of hundreds of pulpits in hundreds of cities. We will quote a few extracts from other journals of recent date:-

Rev. C. A. Campbell, of the Evangelical Alliance, speaking last evening Bishop Hunting- ton, of New York, spoke on The Gospel of the People, and queried:—"May not the non-acceptance by the masses of the gospel we preach be because it is not in fact the gospel?"

(f) If the meaning of the word gospel—good news—is borne in mind, it is easy to understand that many have been misled by and believed all by the sects of Christendom, viz., that the vast majority of mankind are en route for eternal torment. Is not gospel, not good news in any sense? Can it be that common sense, if not blinded, will not help the millions to clear them out of the errors of the dark ages, while theologians and Bible students, bound by sectarian creeds and perversions, are now behind the world, so far as an appreciation of the gospel is concerned."

The Rev. C. E. McFesties, of Philadelphia, preached from Isaiah 26:21. He said, among other things:—

"The signs of distress everywhere, in all nations and in all the callings of life. The nations are disturbed, and even the people of God and God's church are in the path of the storm. The countries of the world are preparing for distur-
The causes of the future that seem to beat hard, and even our own peaceful land must partake by demanding sea coast defenses and a navy. The country is disturbed in its commercial relations by the troubles and distress of labor. While all this is taking place, the church, and I speak in a collective sense, has also been found to be directly in the path of the storm.

"The long-established laws of Episcopacy have been rent; the old usages and forms of the Presbyterian church with its Calvinism have been assailed; our own little church [the Reformed Presbyterian] has not escaped, and is as badly hurt as any. The troubles among which we all know so well, is deplorable and is the cause for this day of prayer. It is said with a display of confidence that all these things will disappear before the Word of God and the work of God's people as it advanced by the freedoms of the license. This is a most lamentable folly. What has the church accomplished and where does she stand in the contest? Here in this great country of ours the church is sinking in its work."

"Truly this is a comprehensive statement of the case. Yet how strange it seems that with such realising need of the truth, ministers of all denominations are the least ready to receive it. Their difficulty evidently is the same that our Lord pointed out among the Doctors of Divinity—Doctors of the Law—at the first advent, when he declared that the house was filthy with the filth of the same and other and of men in general that blinded them to the truth—"How can ye believe who receive honor one of another and seek not [solely] that honor which cometh from God?" If the creed and the church as a whole is to be saved, but championed by some of the great ones of the theological world and backed by influence and wealth, it would be generally and speedily received."

Referring to the session of the Reformed Presbyterian Synod, recently held in Pittsburgh, one of our daily journals, the Times, editorially says:

"If some one were to reproduce faithfully in a novel the scenes and language of the Reformed Presbyterian Synod sitting in Pittsburgh he would be execrated as a slanderer. The proceedings met with no approval of the public sentiment that representatives of a faith of love and charity would so misrepresent both."

"The passions displayed there originated in a question of creed. It was not necessary for Heber Newton to refer to the doctrine of the trinity. The spirit in which most creeds were made was anything but Christian. There were living illustrations for him. Is it a wonder, then, that the authority of creeds is questioned? In business one would not leave his interests to men whose rudeness was their own. The spirit of the times under such circumstances would not command the respect of the party. A creed is an intensely human thing. The trouble which the churches have now is due to the fact that the world is finding out the fault."

The same writer comments upon Dr. Briggs' heresy thus:

"AN ALARMING VICTORY"

"A majority of the New York Presbyterian voted for the report which found Dr. Briggs guilty of heresy, but the majority must feel alarm at its victory. That 31 of the 75 members stood by him was as much a revelation as some of the remarks made in that Presbyterian session. The revision of the Westminster Confession was under discussion. It is true that this Presbyterian is more advanced in opinion than many others in the Presbyterian church, but if this vote is at all near the division which will occur in others when the case is finally met, may well be deemed a case which the church and the cause will live to regret.

"Unsettled conditions forbid the repose of nations. Reteve of the church is impossible so long as the questions raised by Dr. Briggs remain open. They go to the very roots of our belief. It is not only the existence of orthodoxy but the freedom of the church that are under attack. The founders of New England Unitarianism did not go so far in some particulars as he does. Unitarianism would hardly ask for a better hold in orthodoxy than he furnishes, for it knows that his views lead straight to the broadest of free thought. If, for the sake of the concept in concept, every man must be at liberty to determine what the concept is, and it will not take long to reduce the inspiration of the Hebrew prophets to the inspiration of some of the classical philosophers. It is impossible to see how orthodoxy can exist if it is to be without any sort of authority in connection with the church.

"But if it is not reconciled, what? It will be a dangerous undertaking to put down such a minority as stood up for Dr. Briggs yesterday. This is not an age of divisions, and the prediction that a split in Presbyterianism is inevitable, made by a New York paper, may be doubted. There are equally wide differences in the Episcopal church, and it never was more prosperous than now. It escapes the effect of the differences by ignoring them.

"That, judged by the standards of orthodoxy, Dr. Briggs is heretical, it would be preposterous to deny. The triumph of independence in the church and world is a triumph of the modern spirit over the standards. One should never lose sight of the fact, though, that orthodoxy in life and orthodoxy in the books are two different things. There is not a Protestant church in the United States that is not in confession of orthodoxy in its standards. By laymen and preachers alike it is constantly ignored, now in one particular and now in another, but not in an offensive way, and it is overlooked. To call every one to account for an expression of opinion against the leading tenets of the various sects is only the first step in their victory. It is never seen in the theological world. Orthodoxy in life is a pulsating thing, inspiring hope and cheering to good deeds; orthodoxy in the books is the grinning skeleton of a thing which ceased to live long ago. The offense of Briggs is in prefacing the living thing to the dead."

"It has been remarked that this trouble in the Presbyterian church has been brought on entirely by the ministers, and that is what makes it serious. The men who were expounding the word of God in their churches were the men who had drawn the sword. After the sword is drawn it is hard to make peace. It must puzzle all Presbyterians to know how the living orthodoxy of Briggs and all who agree with him, in the pulpits and training schools for ministers, is to be reconciled to the dead orthodoxy at the helm that Briggs is in."

[Yes; this secular journal sees the true state of the case. The cause of the present unrest in all the sects of Christendom lies in the fact that the masses of the people, as they become informed, are losing faith in the creeds that have so long served them. That because the opinions of men who lived in a darker age, and who, however good, were not true friends of Christ but who are not truly his people."

"Christendom is torn and dismembered before our eyes. It is paralysed with doubt. It is distracted with the contentions over dogma. Through every branch of Christendom the strife of creeds is seen. The mind of man is seeking for truth. He sees that the strife is a fruit of the long labour of the intellect, honesty and with spiritual satisfaction. He cannot find such a shelter under the reformation confessions of faith, with their long-drawn metaphysics, their intolerable opinions, their infallibility in points where knowledge
blasphemy. He who reads the signs of the times sees clearly two alternatives before our American Protestantism: the throwing overboard of their creeds or their simplification.

We quote another item on

"TRUTH AND HERESY."

"It was the above theme which the Rev. Phelps, of Albany, N. Y., selected for his evening sermon, and his text was John 16:13: 'When the spirit of truth is come, he will guide you into all truth.' He said substantially: 'That a mighty up- rising is at hand, that is certain. What that is through which the world must be evicted to a careful watch. Scientific research has made great inroads upon certain forms of belief, the veil of centuries is being uplifted, the darkness is being dispelled and the light of truth is illuminating the world like a great sun. All shadows of truth have been erepted. It is true that criticism, heartless and cynical, has been pursuing shadows and phantoms; but its value is now becoming manifest in the awakening of dormant energies, and in the liberation of our minds."

'Yes, truly, the present communion, not only upon religious but upon social questions, is the result of the uplifting of the veil of centuries. God is letting in light, and those who love darkness and error rather than light are put to confusion. The lifting of the veil began with the invention of printing in the fifteenth century. So long as knowledge was confined to the wealthy and the clergy, no considerable trouble could result; for these had common interests to preserve, and the masses, bound by ignorance and superstition, were in the darkness and error. But the sudden enlightenment of the masses through public schools, a free press, and the invention of printing in the fifteenth century, has considerably reversed the situation. As Princeton does, The spirit of the changes should be enjoining, however, that no modification of the Confession should be considered as true, and that all the church's strongholds of tradition and dogma."

The General Assembly of the Presbyterian Church voted last year that some amendment of its creed should be made, and appointed a conservative committee to make suggestions as to what the changes should be, enjoining, however, that no modification of the Confession should be considered which would not be within Calvinistic limits. That committee has reported its suggestions and they have been accepted by the General Assembly; but they will not be passed upon until next year, so as to give all the Presbyteries an opportunity to pass upon them.

Quite apropos in this connection is the opinion of this revised Confession recently expressed by one of the leading Presbyterian ministers, Dr. C. A. Parkhurst, whose discourse is thus reported in the daily press.

"The attempt to make of Presbyterianism an aggressive, widening, moving power in the world, and yet break it on the wheel with the name of John Calvin or any other name, is like trying to see a great carriage with a whip and a great show of travel before you have loosened your horse from the hitching post. To tie it to the 16th century is an attempt to drive the Presbyterian buggy with a bitless horse, and any one who supposes that that kind of car can ever be made to go at break-neck speed, with the hitching post in view, is like to take his horse from the hitching post. To tie it to the 16th century is an attempt to drive the Presbyterian buggy with a bitless horse, and any one who supposes that that kind of car can ever be made to go at break-neck speed, with the hitching post in view, is like to take his horse from the hitching post."

"The question that is on the lips of thousands of young men that are on the threshold of the ministry, and that are looking in the direction of the Presbyterian Church, is: 'Can I enter the Presbyterian ministry and still retain my intellectual independence for its own sake?' It is an attempt to draw a man that has been 300 years under the care of Presbyterianism earned a reputation which the world must be evident to even a careless observer. Scientific research has made great inroads upon certain forms of belief, the veil of centuries is being uplifted, the darkness is being dispelled and the light of truth is illuminating the world like a great sun. All shadows of truth have been erepted. It is true that criticism, heartless and cynical, has been pursuing shadows and phantoms; but its value is now becoming manifest in the awakening of dormant energies, and in the liberation of our minds.

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Honesty is the need of the hour, both in the pew and in the pulpit, among Presbyterians and among all professing Christ. The changes in the Presbyterian Confession, we believe, are improvements, though they will be found still very far from satisfying to thinking people. Dr. Parkhurst and others admit that they are still a "cemetery" faith, and it is evident to every reader that the most religious thinking students will see that to accept it they cannot retain their self respect, or think independently while loyal to Presbyterianism. Dr. Parkhurst, the students and all others endowed with reason should at once consistently step out from all Presbyterianism, Roman Catholicism, no Methodism and no other ism, but one Church, with one Lord, one faith and one baptism.

**CHANGES IN THE CONFESSION**

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**CHAPTER III.**

**OF GOD'S ETERNAL DECREE.**

(Original.)

Sec. III. By the decree of God, for the manifestation of his glory, some men and angels are predestined unto everlasting life, and others foreordained to lasting death. IV. These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite, that it cannot be either increased or diminished. V. Their number is that which are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath predestinated some of mankind unto life, and hath particularly and unchangeably chosen them in Christ unto everlasting glory, out of his mere free grace and love, without any foresight or ac count of future works or acts of his, or foreknowledge of any other thing in the creature, as conditions or causes moving him thereunto; and all to the praise of his glorious grace.

**CHAPTER III. (Amended).**

Sections III. and IV. were stricken out; and Section V. was amended so that it as Section III. will read: III. God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath predestinated some of mankind unto life, and hath particularly and unchangeably chosen them in Christ unto everlasting glory, out of his mere free grace and love, without any foresight of future works or acts of his, or foreknowledge of any other thing in the creature, as conditions or causes moving him thereunto; and all to the praise of his glorious justice.

**CHAPTER III.**

**OF THE FALL OF MAN, OF SIN, AND OF THE PUNISHMENT THEREOF.**

IV. (Original) From this original corruption, whereby we are utterly indissoluble, disabled and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions.

IV. (Amended) From this original corruption, whereby we are utterly indissoluble, disabled and made opposite to all that is spiritually good, and wholly inclined to evil do proceed all actual transgressions.

III. (Original) Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation; so as a natural man, being altogether adverse from that good, and dead in sin, is not able, by his own strength, to turn from sin to righteousness, nor do any good thing.

III. (Amended) Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation; so as a natural man, being altogether disposed to that good, and dead in sin, is not able, by his own strength, to turn from sin to righteousness, nor to do any good thing, nor to will that good, which is spiritual, but is incapable of it.

Yet is his responsibility as a free moral agent not thereby impaired.

[Here we find another unsuccessful attempt to straddle both truth and error. If man is morally so fettered and enslaved that he has lost all ability to will and do any good thing, how can it be consistently said that his responsibility as a free moral agent is not thereby impaired? This is nonsensical. The truth which they are "feeling after" is this: By their incorruptibility in sin and under its penalty, men have become morally and physically impaired, and their wills or desires perverted so that they do not naturally recognize or choose the ways of God. Nevertheless, when the revelation of the grace of God in Christ reaches any of them they are thereafter reponsible for the exercise of the free and original power of their will, according to the liberty of that revelation; because their wills remain free to choose between right and wrong, when they discern them, whether or not they have the moral and physical strength to carry out such will or choice.]

**CHAPTER XI.**

**OF THE UNIVERSAL OFFER OF THE GOSPEL.**

I. God so loved the world that he provided in the covenant of grace, through the mediation and sacrifice of the person and work of Christ, to make provision for the salvation of all men, and to make the gospel of salvation sufficiently known and adapted to the whole lost race of men; and he doth freely offer this salvation to all men in the Gospel.

II. The Gospel declares the love of God for the world, and his desire for the salvation of all men. It sets forth fully and clearly the offer of salvation, which is through Christ alone; promises that all who truly repent and believe in him shall be saved; commands, exhorts, and invites all to embrace the offered mercy; and urges every motive to induce men to accept its gracious invitations. This free and universal
offer of the Gospel is accompanied by the Holy Spirit, striving with and entreaty men to believe on the Lord Jesus Christ.

III. It is the duty and privilege of every one who hears the Gospel immediately to accept its peaceful provisions. Great guilt and danger are incurred by delay or neglect. And they who continue to disobey the Gospel, are by a sense of sin and ignorance, and are wholly without excuse, because they have resisted the Holy Spirit and rejected God's gracious offer of eternal life.

IV. There is no other way of salvation that that waded in the Gospel, and as in the divinely established and ordinary method of grace trust to the hearing of the Word of God. Christ hath given to his church the written Word, the sacraments, and the ministry; endowed her with the Holy Spirit, and called her by the ministry of the Word. All such as are found to be true believers, to whom the Holy Scriptures are given, and who are brought into a knowledge of salvation by the preaching of the Gospel, shall be made partakers of the divine nature, and joint-heirs with their Redeemer in his kingdom.

Many all believers during the Gospel age—are thus called, but all do not care to accept the conditions of sacrifice which are attached to the call. "If you will come with me, you shall reign with him." (2 Tim. 2:12.) If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matt. 16:24.) He that loveth not his own life into the salvation of all men, will not only be ineffectual, but a hollow mockery and fraud.

On the contrary, how simple and easy of explanation this is the testimony of God's Word upon the subject: that all were unworthy of any favor, but that God graciously provided for the acceptance of all, and made them acceptable to him to all who, when they understand, accept of his favor of justification, not by works, nor without faith, but by faith. Then, so many, during the Gospel age, as hear and believe accept of this justification are called or invited to become sons of God, and joint-heirs with their Redeemer in his kingdom.

Chapter (X.) XII.

EFFECTUAL CALLING.

I. (Original.) This is the effectual call of God's free and special grace alone, not from anything at all foreseen in man, who is altogether passive therein, until, being quickened and moved by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it. (Acts 13:48.) This is one of the greatest of God's free and special grace alone, not from anything at all foreseen in man who is altogether passive in the act of regeneration wherein, being quickened and renewed by the Holy Spirit, he is made partaker of God's call, and to embrace the grace offered and conveyed in it.

II. (Amended.) This effectual call includes the giving of an indispensable ability to accept, then any other call was not only ineffectual, but a hollow mockery and fraud.

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salvation in any other way than by Christ through the Spirit, however diligent men may be in framing their lives according to the light of nature, and the law of that religion they do profess.

[How inconsistent to say that the non-elect, though called, cannot be saved; and what a slur upon God's honesty to say that his Word calls those who are not elected and who consequently cannot be saved!]

That the hearts of our Presbyterian brethren are better than their heads and their Confession is evident from the endeavor to throw the blame off God, for the wrongful statement that they are such as never truly come to Christ. But the effort is unsuccessful, for this portion of the Confession must be interpreted in harmony with the definition of election and non-election which precedes it, and which, as amended, declares all the families of the earth—by bringing all to the light of nature they do possess. If God loves them, why should he not save them? But the Lord Jesus Christ, the Son of God, Jesus, is to constitute the kingdom of God, to be exalted to glory and honor at the second advent, for the very purpose of establishing true knowledge of this shall be opened to penitent sinners, by the ministry of the Gospel, and by absolution from censures, as occasion shall require. Calvin, Luther and others who protested claimed that there should be only one church, but excused themselves from acknowledging the Church of Rome as that true church because of its being under the head of the Pope, and that it is Anti-christ, and accordingly withdraw their protest by the above change.]
be able to go from town to town throughout England, Ireland and Scotland, spending a week at each, and holding meetings with dear friends there whom we know by correspondence. But this is not possible: such a trip would require at least six months for Great Britain alone, and we have only about two months for the whole trip. Let us see just how much we can do.

We will probably stop over one night at Belfast, Ireland, and one day each at Glasgow and Edinburgh, Scotland, in going, and two days in London, and, if possible, one day in Liverpool, on returning. We will send postal cards giving our addresses to the TOWER's readers in those cities, and will be most happy to meet all who call on us.

Think not, dear friends, that we would prefer visiting those haunts which usually attract merely pleasure-seeking tourists, but we would rather do this in the honor of our King and for the better qualifying of ourselves and our denomination for the future. We care nothing for curious and ancient ruins, castles, etc., we want to see the people, to judge of their modes of living, habits of thought and tendencies—the very things which few think or care about.

Our route, as proposed, is as follows—subject to providential, financial or other changes found expedient:

We leave New York City on the Inman Line steamer, "City of Chicago," on July 1st, for Queenstown, Ireland; thence to Belfast, Glasgow, Edinburgh, Copenhagen, Berlin, Leipsig, Vienna, Kischnev (Russia, where we hope to meet the converted Jew, Mr. Rabinowitz, whose work among the Jews so closely corresponds to our work among Christians, and whom we hope to persuade to accompany us to Jerusalem), Constantinople, Athens, Jerusalem; returning via Cairo (to the Great Pyramid), Rome, Berno (Switzerland), Paris, Brussels, and London, and thence by steamer for New York and home.

We want you to feel, as we shall, that our eyes and ears are yours representative. And whatever we learn by this trip that would be of interest and profit to you all, we shall consider it a trust, as well as a pleasure, to deliver to you all, through the mediums of the TOWER and the future volumes of the DAWN.

Meantime the office work is left in the charge of competent, and our trusted friends, who will do all they possibly can to fill your orders carefully and promptly; and for the next two issues of the TOWER is left ready. And not knowing what may be the Master's will in reference to our return, or when our "change" may come, we have left our horses in such shape that the work will continue—others, under the Lord's guidance, filling our places.

Good-bye! Come with us in spirit; and remember us in prayer, that our journey may be prospered, to the good of many and to the praise of our Redeemer.

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VIEW FROM THE TOWER

Rev. Charles A. Briggs, D. D., for some years professor of Hebrew in the Union Theological Seminary (Presbyterian), has been out of harmony with the denomination for centuries ago. In no way could the promise of God have been fulfilled, that the path of his Church shall always be more and more unto the perfect day (Prov. 4:18), unless some of God's people had acted upon this principle of loyalty to His Word, thus asserting their freedom from human bondage.

But, having commended the attitude of Professor Briggs and his colleagues in their battle against the Jesuitical idea, it has been observed that there are many who have adopted the systems of the old Confession of Faith, and very desirous of having a denomination and subscribe to its creed which are so many mental reservations and strictures of conscience as have been and still are necessary.

We can only commend the desire for full freedom of conscience evinced by Prof. Briggs and his colleagues, and heartily advocate the abolition of the musty traditions and controversies of our forefathers. We utterly repudiate the thought that the framers of the Presbyterian and other creeds of Christendom were either more honest or more inspired than are Christian men of today. And surely the increased error which is causing Presbyterianism a great deal of trouble and is awakening all classes of thinking people.

Prof. Briggs is a fine scholar, and is more than ordinarily better informed. For some time he has been a leader in the Presbyterian Church, and once connected with others, has been quite outspoken in his opposition to the old Confession of Faith, and very desirous of having a new one adopted which would be liberal enough to permit the advanced and progressive Presbyterians to remain in the denomination and subscribe to its creed which is so many mental reservations and strictures of conscience as have been and still are necessary.

We can only commend the desire for full freedom of conscience evinced by Prof. Briggs and his colleagues, and heartily advocate the abolition of the musty traditions and controversies of our forefathers. We utterly repudiate the thought that the framers of the Presbyterian and other creeds of Christendom were either more honest or more inspired than are Christian men of today. And surely the increased error which is causing Presbyterianism a great deal of trouble and is awakening all classes of thinking people.

But, having commended the attitude of Professor Briggs and his colleagues in their battle against the Jesuitical idea, it has been observed that there are many who have adopted the systems of the old Confession of Faith, and very desirous of having a denomination and subscribe to its creed which are so many mental reservations and strictures of conscience as have been and still are necessary.

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other ism you might have been in, just as soon as you received greater light on God's Word than its creed would permit you to preach fully and conscientiously. The Lord has promised to provide for our temporal wants—as well as for our eternal welfare—not sumptuously, but nevertheless surely.—Isa. 33:15, 16.

PROFESSOR BRIGGS' DOCTRINES

A new professorship had just been added to the Union Theological Seminary—that of Biblical Theology—and Prof. Briggs was called to fill the chair. He took the liberty of declaring his belief in the inspiration of the Scriptures, and in the Westminster Confession of Faith as the proper interpretation of them, and promised to teach nothing subversive of the confession. He began his inaugural address, which followed (January 20th, 1891) that aroused the disturbance of which his name is now the center.

That inaugural address seems to many candid people to be a direct violation of the oath just previously taken. We give below a synopsis of the address, from which we can judge how much elasticity of conscience it would require to make oath that it is simply Presbyterian doctrine, or Prof. Briggs' understanding of the meaning or teaching of the Westminster Confession.

JUST WHAT THE ADDRESS URGED

"The address set forth historically three great fountains of divine authority—the Bible, the church, and the reason. The authority of the church, the address urged, served to lead to God's authority. The authority of Christopher Wren's buildings was that we cannot see good in the church it is because the institutions of the church have so enveloped themselves with human conceits and follies. The authority of reason was equally potent to lead men to the truth. This is the very holy of holies of human thought, the central altitude to which we are guided by God through its forms. The third source is the Bible.

"As examples, the three who have borne us down to the truth of the Bible, Cardinal Newman, the rationalistic philosopher, Martineau; and the great Biblical expounder, Spurgeon. These three, the address held, found their greatest treasure of the church. Of the three fountain-heads, Briggs had been called to fill it. He took the usual oath, that of an enlightened reason, no other mode of revelation was ever possible than that of the Bible nor trusted in Christ as their Redeemer. His conclusion, in common with the conclusions of other progressive thinkers, is this: that all the religions of the world on an eternal basis are lying, for surely they are too good and too numerous to be tormented to all eternity on account of not believing what was not clearly made known to them. He asks himself, What saved these billions? and answers: Neither the church nor the Bible.

The Professor next looks at himself, at those who have come more or less under the influence of the various professed churches, and thinks of the millions under the control of Roman Catholicism, Greek Catholicism, Mohammedanism, etc., and asks whether this is the teaching of the inspiration of the Bible. He thinks, too, of some millions of Protestants who know little of either the Bible or its teachings. He cannot, nor can any other man of sound and enlightened reason, bring himself to think that all these billions are to be tormented forever because of their ignorance of the Bible. The Bible teaches that men are justified at death, because of the doctrine of election.

The address set forth historically three great fountains of divine authority—the Bible, the church, and the reason. The only sanctification known to experience is progressive, and cannot be limited as to time. Progressive sanctification comprehends the whole process of grace; that is, it comprehends justification, sanctification and glorification; and redemption is not limited to this world, but continues during the vast periods of time which have elapsed for men in the middle state between death and resurrection; or, as he states it, before the resurrection.

Future Probation

"The Old Testament doctrine of redemption is chiefly concerned with (1) material interests of man; (2) redemption comprehends the whole process of grace; that is, it comprehends justification, sanctification and glorification; (3) redemption is not limited to this world, but continues during the vast periods of time which have elapsed for men in the middle state between death and resurrection; or, as he states it, before the resurrection.

The fault found with Prof. Briggs is upon these two points—his placing the church and uninspired reason not only on a parity with the Bible, but even in advance of it, and his placing the church and uninspired reason as his central altitude to which we are guided by God through its forms. The third source is the Bible.

Some of which we quote below. Defending his position on the Bible, he declares—

"The church as a source of divine authority is taught in the Westminster Confession of Faith. Against such a theory we must most emphatically protest. It is a profound error to think that the Bible is a code of our own making, and to imagine what he pleases, regardless of the meaning of the words used by the apse prophets and apostles. Against such a theory we must most emphatically protest. It is a profound error to think that the Bible is a code of our own making, and to imagine what he pleases, regardless of the meaning of the words used by the apse prophets and apostles. It is a profound error to think that the Bible is a code of our own making, and to imagine what he pleases, regardless of the meaning of the words used by the apse prophets and apostles.

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reads, "The soul that sinneth it shall die:" if the words were not inspired, but merely the teacher's "concept," the interpreter might deny that the word "sinneth" conveyed the proper concept, and claim that the prophet had not expressed himself clearly, but that he meant a vile sinner who commits several murders. Or another might deny the word "sinneth" that the prophet did not express himself correctly, and that instead he should have said, shall live in misery. Or another might question the use of the word soul and claim that the prophet should have said body. And thus each self-conscious reader might reconstruct his Bible to meet his own concept.

Besides, if Prof. Briggs and others today are able to get the conception or thought of the Spirit of God in spite of the improper use of words by the apostles and prophets, and if they can so thoroughly understand in advance the words of the apostles and prophets instead of going to Prof. Briggs for the true interpretation—the proper words which they should have used and which the holy spirit should have_diced; in short, if this event would not prove that these teachers are much in advance of the writers of the Bible on all points, and consequently that it is time to discard the Bible as a hindrance rather than a help to the knowledge of the truth—then the teachings of the living church ahead of the teachers of the living church is, as shown by comparison of texts of the three hooks mentioned above, a vile sinner who commits several murders.

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Is not this one of the very mistakes made by Papacy? It first placed the teachers of the living church ahead of the teachers of the living church. It was said that the inter­preters might deny that the word "sinneth" conveyed the proper concept, and claim that the prophet had not expressed himself clearly, but that he meant a vile sinner who commits several murders. Or another might deny the word "sinneth" that the prophet did not express himself correctly, and that instead he should have said, shall live in misery. Or another might question the use of the word soul and claim that the prophet should have said body. And thus each self-conscious reader might reconstruct his Bible to meet his own concept.

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into which some of the scholastic dogmatic divines of our day would force us, rather than extend the light of redemption into the middle state.

ONE WAY TO MAKE CHRISTIANS

"The doctrine of immediate justification and sanctification at death involves the conceit that the child who dies in infancy a few minutes after birth is immediately justified and sanctified, receives saving faith and all the Christian graces in an instant; while his brother, who lives in this world, is not justified until he reaches the age in which he can have the fruits of grace, which do the best part of the work of sanctification, and then he has all the struggles of life to undergo until he reaches the limits of human life without the comforts of sanctification, which he can receive only after his death. Hence this holds out a hope of making as many Christians as possible in the shortest time."

Many of our readers have supposed that Dr. Briggs' views are altogether his own, but this is not so; although his views are much more in sympathy with ours than are the views of Presbyterianism, there is yet a wide difference between a future probation at the close of the Gospel age, during the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began (Acts 3:19-21), and a future probation in death, of which God has never spoken by any apostle or prophet.

Prof. Briggs' position only illustrates how one error in theory may lead to a series of errors.

His first conclusion is that the Gospel age, instead of being God's time for the election and perfecting of the "little flock" of saints, is the time for the salvation of millions and billions of mankind.

His second conclusion is that God does not work miraculous changes in character, but leaves character to be developed under discipline and experience.

His third conclusion is that the vast majority who die have not at death developed good characters, and hence that they will not be able to come to a high estate in the world of the saints and the angels until they be put through a schooling and discipline which will develop in them pure and true characters in full harmony with God. His idea is closely allied to that of Romanism expressed in the doctrine of Purgatory. He believes that there are good and bad, and less objectionable every way, it is essentially unsound.

His fourth conclusion is that since this theory would get him over his two great difficulties (a small number of saved saints or a host of saved ones unfit for heaven and whose presence would not only cause pain to themselves but disturb the pleasure of all others there), therefore his way must be God's way.

We quote the Professor's own words in elucidation of his views and his reasons for them. It will be noticed that he basely and imperiously calls the Bible "his standard book." He classifies last and least among the "three great fountains of divine authority," but bases all upon reason and church theories. He uses the word "believers" in connection with his theses; he did not only mean Philippic, but refers to believers in Christ as a Redeemer, but rather to all who believe that there is a God (which includes almost everyone). This conclusion is irresistible from his statement that Reason is one of the principal fountains of divine revelation. He then, and only then, is qualified to give his own justification by faith, but to works for self-justification. Reason, however, does admit a god of some sort as a first cause of all things; and this we must suppose to be Prof. Briggs' understanding of a believer, as in no other sense can he mean that the word "believer" of Christ be said to be "believers." His own words are:

"There are some theologians who persuade themselves that they can believe in the immediate justification and the immediate sanctification of infants, of incapecables and of heathen without raising any great difficulty, because the transition from this life to the middle state. Such a theory may be stated in words, but it is inconceivable in fact. It would violate the intellectual and moral constitution of man. It could not be defended on any rational ground, but it is distinguishable by faith from sanctification if after all these centuries of Protestantism they are really identical?

"Then Protestantism would be not only a failure, but also one of the greatest crimes in history. This is the pit of sin
terian Confession of Faith; and (2) that cold, critical study of the Word of God has exceeded the spiritual study of it in the meekness and simplicity of a disciple at the feet of the Master, seeking divine guidance into the deep things of God's plan therein revealed.

What all great, large-hearted Christians need is a full, clear view of the glorious plan of the ages. To obtain such a view, however, requires great meekness and patience—meekness to accept and confess the truth from any source; patience to hold objections in abeyance until its gracious and comprehensive meaning is unfolded. To such patience and cheerfulness are we all called who are receiving the inheritance of the ages, so soon as it is fully revealed in the world, but requiring ages for its full development, is so just, so loving, so good, so altogether complete and so soul-satisfying, as to leave no aching void for that our Lord Jesus himself is the refiner who is purging or has been purifying and cleansing and purifying you, until the marriage of the Lamb, and the gift of the Holy Spirit (Eph. 5:30-32), the Apostle says: Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed ye may be glad also with exceeding joy—1 Pet. 4:12, 13.

Again, God through the prophet Malachi (3:3) shows that our Lord Jesus himself is the refiner who is purifying or the spiritual Levites (believers), that he may prepare a people acceptable to himself, a people whose very nature is to be unitedly the agencies of God for blessing all the sons of God. This is impossible because themselves to his will, and will be accounted worthy of everlasting life.

The world's purgatorial or reformatory discipline will in some respects be less severe than that of the Jewish and Gospel churches, but it will be effective, and it will show that the character and plan will remove many of the present obstacles to faith and obedience, and because, Satan being bound [active], everything will be favorable to the formation of good characters, and only the inherited moral evil and weakness can be removed. Thus, ultimately, will "good tidings of great joy be unto all the world, and to all the family of God glorified under the great head of that church, our Lord Jesus Christ, who as Jehovah's representative secured this privilege of reconciliation of sinners with God for all his special members, as shown in 1 Cor. 14:9; 1 Cor. 6:2; Gal. 3:20. But as the purgatorial discipline of the Gospel church is specially severe, so the reward to those who prove faithful is correspondingly greater—the world is offered human perfection and honor and glory, the church, divine perfection and glory. The standard, however, by which all the sons of God must be measured is the golden rule, perfect love (and hence obedience) to God, and love instead of selfishness toward all the sons of God.

Here, then, we find the arrangement which God's plan has provided for the work of progressive sanctification of 'whosoever wills' of all the ransomed race, fitting the justified for such a time as the Lord's coming, the word of a living God, and all the sons of God may receive the fullness of the hope.—1 Cor. 6:2; Gal. 3:20. For instance, such a special or dispensational burning occurred in the end of the Jewish age, when the Jewish sacrifice was a shadow of the sacrifice of the New Covenant. This has been fully accomplished, not by the death of Christ, but by the purgatorial influences which Christ will extend to the church of God glorified under the great head of that church, our Lord Jesus Christ, who as Jehovah's representative secured this privilege of reconciliation of sinners with God for all his special members, as shown in 1 Cor. 14:9; 1 Cor. 6:2; Gal. 3:20.

While these purgatorial influences are common to all sons of God as individuals, at all times, yet there are specific dispensational workings as well. For instance, such a special or dispensational burning occurred in the end of the Jewish age, when the Jewish sacrifice was a shadow of the sacrifice of the New Covenant. This has been fully accomplished, not by the death of Christ, but by the purgatorial influences which Christ will extend to the church of God glorified under the great head of that church, our Lord Jesus Christ, who as Jehovah's representative secured this privilege of reconciliation of sinners with God for all his special members, as shown in 1 Cor. 14:9; 1 Cor. 6:2; Gal. 3:20. But as the purgatorial discipline of the Gospel church is specially severe, so the reward to those who prove faithful is correspondingly greater—the world is offered human perfection and honor and glory, the church, divine perfection and glory. The standard, however, by which all the sons of God must be measured is the golden rule, perfect love (and hence obedience) to God, and love instead of selfishness toward all the sons of God.
which will burn up, root and branch, all of its false pretenses and evil systems, and thus prepare the world for the reign of the kingdom of Christ, the true church glorified.

These great dispensational, purgatorial fires cleanse the floor and prepare the way for the work of the dispensations following. Thus the utter destruction of the Jew, which the typical kingdom of God was due at the time of the establishing in embryo of its anti-type. And in the end of the Gospel age it is likewise proper that the great nominal church systems, chiefl y in the midst of which the true church or kingdom has been developed, should be handed down (as systems) at the time that the acceptable little flock is to be received into the fullness of her promised glory. In both of these instances those cut off from special favor are still granted such favors as remain. The Jews, broken off from special favors, are now in their natural entrance. But while there were before them whatever favors remained: they, as well as the wild olive branches, might be grafted in again if they continued not in unbelief. So, too, in the end of the Gospel age: after the elect number shall have been selected and glorified, all the unworthy (rejected from that high position) will go into the great trouble predicted, and in that purgatorial fire they will finally learn of their rejection from that great honor to which they were called; but they will also be shown that God has some other precious favors which are yet open to them.

ITEMS OF INTEREST

Misperceive, mistrust, misunderstanding, misconstrue, misrepresent, misquote, misapply, misuse, mislead, misreport—disorderly minds. Would you see a victim of their awful work? They have trampled upon and triumphed over the just. They have drowned out the voice of the innocent with their unrighteous din. The Lord himself suffered from the most of them. He was misunder­stood; we may say, misrepresented, and treated as if he were a victim of their awful work? They have trampled upon and triumphed over the just. They have drowned out the voice of the innocent with their unrighteous din. The Lord himself suffered from the most of them. He was misunder­stood; we may say, misrepresented, and treated as if he were a victim of their awful work? They have trampled upon and triumphed over the just. They have drowned out the voice of the innocent with their unrighteous din. The Lord himself suffered from the most of them. He was misunder­stood; we may say, misrepresented, and treated as if he were a victim of their awful work? They have trampled upon and triumphed over the just. They have drowned out the voice of the innocent with their unrighteous din. The Lord himself suffered from the most of them. He was misunder­stood; we may say, misrepresented, and treated as if he were a victim of their awful work? They have trampled upon and triumphed over the just. They have drowned out the voice of the innocent with their unrighteous din. The Lord himself suffered from the most of them. He was misunder­stood; we may say, misrepresented, and treated as if he were a victim of their awful work? They have trampled upon and triumphed over the just. They have drowned out the voice of the innocent with their unrighteous din. The Lord himself suffered from the most of them. He was misunder­stood; we may say, misrepresented, and treated as if he were a victim of their awful work? They have trampled upon and triumphed over the just. They have drowned out the voice of the innocent with their unrighteous din. The Lord himself suffered from the most of them. He was misunder­stood; we may say, misrepresented, and treated as if he were a victim of their awful work? They have trampled upon and triumphed over the just. They have drowned out the voice of the innocent with their unrighteous din. The Lord himself suffered from the most of them. He was misunder­stood; we may say, misrepresented, and treated as if he were a victim of their awful work? They have trampled upon and triumphed over the just. They have drowned out the voice of the innocent with their unrighteous din. The Lord himself suffered from the most of them. He was misunder­stood; we may say, misrepresented, and treated as if he were a victim of their awful work? They have trampled upon and triumphed over the just. They have drowned out the voice of the innocent with their unrighteous din. The Lord himself suffered from the most of them. He was misunder­stood; we may say, misrepresented, and treated as if he were a victim of their awful work? They have trampled upon and triumphed over the just. They have drowned out the voice of the innocent with their unrighteous din. The Lord himself suffered from the most of them. He was misunderstand

In a recent magazine article the Princeton College astronomer gave an account of the latest astronomical news, mentioning that "..." which we may here take to the photography is leading to the study of the stars. An illustration of the new application of his own words. Can a disciple expect better treatment than his Master? Poor, frail humanity we are the only satisfactory answer to all these troublesome misses, but no good man will entertain or employ them as soon as he finds out their character. We had better be praying to God for more wisdom than to be missing in the meaning of our Lord's own words. Let your mind, but a wise man keep it in till afterwards. It saves heaps of trouble to have a mouth that wont go off half­cooked, like a dangerous piece of firearms, and wound some­body. It is a mark of wisdom to keep the tongue still unless divine grace causeth it to move.—Selected.

JEWISH

The Grozdaniz, a newspaper published in St. Petersburg, Russia, says, in the course of an article on the Semitic question: "Judaism is proceeding by slow but sure steps to the subjugation of Europe by intrigue, knavery and corruption. It advances easily where the people are ignorable, puerile and credulous. It is therefore absolutely necessary to protect the Russians against the Jewish conquest by the most radical measures, if we do not wish to see the Jewish Empire established in our midst." The Grozdaniz suggests as preventive measures the refusal of social recognition of the Jews unless they have naturalized. The Jews living in Russia should be prohibited unless the guild licenses them, that only five per cent of the members of councils and clubs may be Jews, and that all Hebrew newspapers be suppressed.

The change in the position of the Jew within the past half century is one of the most remarkable character. Fifty years ago the Jew was inert and imbecile; now he exerts a greater power than in the days of David or Solomon. The Jew to
day influences more people, control more bullion, and exercise more legislative power than when they had their temple, their land, and their sceptre. They have been stationary for eighteen centuries, and hunted into obscurity. Today they attract wider attention than ever before in their his­tory. It is estimated by those who claim to see the drift of things, that in a brief period all the seats of justice will be in their hands. Out of twelve hundred students of law in Berlin, six hundred were Jews. The Berlin and other Councils are ruled by a Jewish majority, and all offices are in the gifts of Jews. The Jews have taken over the most prominent position alongside his Jew competitor, the best squares are filled with Jewish shops, the best estates have passed into their hands. In Germany they have ousted the best families from their prominent position, and made the Jews the leaders in business. The Jew is the world's chief banker today. Almost the whole of the liberal press of Germany is in their hands. The two leading papers of Rome were, and possibly still are, edited by Jews. The power of the Jewish press of the continent of Eu-
GOD IS IN THE MIDST OF HER

"God is in the midst of her; she shall not be moved: God will help her at the dawning of her morning."—Psa. 46:5. Leeser.

WHO IS THIS UPON WHOM THE GREAT KING OF THE UNIVERSE HATH SO SET HIS LOVE, THAT THOUGH ALL THE EARTH BE IN THE WILDEST COMMOTION SHE SHALL NOT BE MOVED? Åh, it is she who in compliance with the invitation of the preceding Psalm (145:10, 11) hath inclined her ear, forgetting her own people and her father's house that she might become the joyous bride of the King's Son. She has consecrated the remainder of her life to this one thing—the proving of her worthiness to fill the exalted station to which she is called among a people she bids farewell to her own people and her father's house—her human friends and relationhips. Henceforth she has no further interest in the hopes, ambitions and aims which she once shared with lad and lass of social life which leads to the goal of her new ambitions and hopes she also realizes will be long and tedious, set with many a snare, and throned with numerous foes. But her heart is fixed and she has put her trust in the omnipotent Jehovah, who lovingly assures her (Psa. 46:11) that she will be her rock of refuge and a very present help in trouble. And today, when the trials and dangers are most subtle and ever increasing, God is in the midst of his consecrated ones, his church, and she is not moved, painted on to her own country and his presence and help and strong support. God is in the midst of her; nor shall she ever be moved until glory hath crowned what grace hath begun.

But where is this faithful church to be found?—this people so set apart from the world, so faithful, so loyal and so true—so ready always to recognize and accept the Lord's help? Does it gather here or there or yonder? and is God manifestly in the midst of its congregation as evidenced by its joyous songs and fervent prayers? Ah, no! It is a scattered and dispersed church which in its meekness and strength and in its conviction of its own unworthiness stands but as an island in the world, where there is such a people. The world knows them only as isolated and peculiar individuals who cannot assimilate even with the masses of those who bear the name of Christ. There is a feeling of the very little those who bear the name of Christ interest is not in the harvest of his earthly crops, and who only plants and reaps thus that he may be able to devote himself so far as possible to the reaping of God's harvest. He has glorious tides for his neighbors far and near, of the kingdom which is soon to be established in the earth. And there is a farmer's wife: in the midst of her busy cares the blessed sound of gospel grace has fallen on her ears. She feels at once like dropping the domestic duties and going abroad to tell the world of the pure joy of her faith. And there is a farmhand: in the midst of his toil the blessed voice of the Word of God has been heard, and he has come nearer the God of his fathers than any unbeliever; and so she says, I will let my light shine here. These little ones around my feet shall learn to rejoice in the help of a primary meridian and universal standard of time. They propose to disestablish Greenwich, and to fix the new meridian at Jerusalem, where the universal day would begin at noon, and where the universal day and chronological day would virtually coincide. The essential thing in a meridian is that it should be easily measurable, so that the arcs of it may be easily measured in any investigations into size and shape of the earth. From this point of view the choice lay between Boston and Jerusalem. The meridian of Boston is in certain respects the better, but Jerusalem is better suited by the Academy to be a better site for an international observatory. Thus, if the scientific opinion of Europe endorses this report, we shall have in future to regulate our clocks and watches by Jerusalem mean time, and our maps will make all their degrees east and west, not from Greenwich, but from Jerusalem.
VIEW FROM THE TOWER

PERILOUS TIMES AT HAND

"This know also, that in the last days perilous times shall come."—2 Tim. 3:1.

Realizing that we are now living in the very times referred to by the Apostle, some may inquire, How can this be? Are not these times, in comparison with times past, specially favorable to the prosperity of the church? Time was when fire and sword and guillotins and rack were systematically employed to exterminate the true saints of God, when the Word of God was a book prohibited, and when the prison and the dungeon rewarded the faithful searching of the Scriptures. And now, truly, we have come to the conclusion that the greatest favor of the fallen race can follow—now we speak, not of the spiritual life, and to stand before the Son of man. 'The peril of these times is to the spiritual nature of the saints and to their valuable property in the exceeding great and precious promises of God, which are all yea and amen in the most holy faith. (2 Cor. 11:26; 1 Tim. 1:19; 2 Tim. 4:14:17.)

The Apostle forewarns the church, not only of the certainty of the coming times of tribulation, but also of the manner of approach. On one occasion he said, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. [Such were the great and destructive papal powers.] Also of your own selves shall men arise, speaking perverse things to draw away disciples after them." (Acts 20:29, 30.) Some of these Paul and the early church encountered in their day. Paul was often in perils among false brethren who, concerning the faith, had made shipwreck, and who greatly withstand his words—his efforts to build up the church in the most holy faith. (2 Cor. 11:56; 1 Tim. 1:19; 2 Tim. 4:14:17.)

He shows also that from such false brethren, brethren who have erred from the truth and become teachers of false doctrine, our Lord forewarned of their coming in the last times. (2 Tim. 2:16:18; 3:5.) And in order that we might recognize and beware of them, he very minutely described them, though the clear significance of the warning is somewhat concealed by a faulty translation, which reads as follows:

The description as here translated, the reader will observe, is incongruous; for men of such villainous character could have no form of godliness. Read the description again and consider—How could a proud, covetous, bon-fide blasphemer, a truce-breaker, a false accuser, incontinent and fierce, a despiser of that which are good; traitors, heady, highminded, pleasure-loving, and without the shape of godliness, or such of them as are wickedly--a power by means of which any of the fallen race can be reckoned godly or righteous in God's sight—viz.: the power of the precious blood of Christ, which cleanseth us from all sin, as long as we appreciate and accept this salvation through faith in his blood.
mysteries to some extent, though not perfectly, thus endeavoring to confuse the minds of the people and to unsettle their confidence in Moses and his leading and teaching.

Just so it is today: the studied effort of false teachers—false brethren developing in the very midst of the church—is to lead the people aside by false doctrines, by the crafty, deceitful, sly, under pretenses and establishments which are all about us. Such a class will be the building up of some new and strange things; and they shall turn away their ears from the truth, and shall be turned unto fables.

Nor will this class be only a small minority; for, in order that the faithful may not be discouraged when brought face to face with these things, they are forewarned (Ps. 91:7) that, before this conflict ends, a thousand shall fall at their side and ten thousand at their right hand. Thus realizing that God foreknew it all and that the accomplishment of his glorious purposes is not in the least endangered thereby, they may still have confidence and joy in view of the glorious consummation of his plan and of their promised position in it.

But how shall the faithful believers act towards these false brethren? That is a practical question. The Apostle says (2 Tim. 3:4, 11), "The time will come when they will not endure sound doctrine, but after their own desires [desires for something new] they shall ensue to [tend to] (so that) the teaching will be all new and strange things; and they shall turn away their ears from the truth, and shall be turned unto fables." And the Apostle adds, "Paul foreknew it all and that the accomplishment of his glorious purposes is not in the least endangered thereby, they may still have confidence and joy in view of the glorious consummation of his plan and of their promised position in it."

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brethren and sisters in your very midst, and when fidelity to
truth, therefore, occasions the severing of some of the tenderest
social ties you have ever known, even among those with whom
you once held sweet converse as you walked together to the
house of God—yes, in these times let us again urge the counsel
of Paul—"Continue thou in the things which thou hast
learned, and abhor the evil; and he will give thee knowledge and
understanding in all manner of truth. (Col. 2:8, 9)"
"For we have a great high priest who has passed through
the heavens, Jesus the Son of God, and concerning the conditions
upon which he holds this precious promise and may finally realize it,
and concerning that great foundation whereof our redemption
from sin and death through the precious blood of the man
Christ Jesus who gave himself a ransom for all, upon which
fact rests the whole superstructure of the wonderful and
glorious plan, hold fast these things, knowing of whom you have
learned them." 

Therefore, dearly beloved, what you have learned concerning
God's glorious plan of the ages, and concerning your privileged
place in that plan, as heirs of God and joint-heirs with Jesus
Christ, his Son, and concerning the conditions upon which
you hold this precious promise and may finally realize it, and
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fact rests the whole superstructure of the wonderful and
glorious plan, hold fast these things, knowing of whom you have
learned them. This precious truth is God's message to you, not man's.
No such high and glorious hope could ever have entered the mind
of mortal man, had not God revealed it by his spirit, as he
has done through faith in his Word, in his own due time.
It is not to be sought for in the sources of human reason,
but not faithless but believing. It comes not to you on the miser­
able authority of vain imagination, or dreams, or doubtful vis­
ions, but on the authority of God's most holy and authentic
Word. True, it is more than the heart can comprehend, and
more than the mind can receive, at once. But all this is just because
the Scriptures}, and
pars
our
"All the latter is done by inspiration of God is profit­
able for doctrine, for reproof, for correction, for instruction in
righteousness, that the man of God may be perfect, thor­
oughly furnished unto all good works."

THE PROPHET LIKE UNTO MOSES

In these Scriptures is to be found our subject. In the
former is the prophecy of Moses, and in the latter Peter
touches on its fulfillment. To find an apostle dealing with
the fulfillment of prophecy is a great advantage, as it is one of
our best safeguards against error and uncertainty. It is here,
as it frequently happens elsewhere in the very context, and
details are not dealt with; only broad outlines. Peter identi­
ifies the Prophet like unto Moses, and indicates the sphere
and scope of his mission, together with its results. The likeness
is not of a personal kind, either in nature or character; but is to
be found rather in position and work. Nor is this likeness at
once, but after a time. What marks the Prophet's work in the
Scriptures, and be not of them who turn away their
ears from the truth and are turned unto fables. And observ­
ing those who have a form of godliness, but who, nevertheless,
by their false teachings deny the power thereof, "from such turn
away," and "let no fellowship with the unfruitful works
of darkness." We cannot serve two
masters: we cannot espouse the cause of truth and the cause of
error as well; nor can we retain the friendship of God and of
the advocates of error also.

Who is on the Lord's side? let them rally around the Lord's
standard. All told, they will only be a "little flock." Like
Gideon's band, the company now gathered by the proclamation
of the Lord's Passover, are a "little flock." Likewise, in the
night, it to you upon your doings, and your words, and your
hearts and your faith, and your works. Since your new birth the
Lord's Passover; Through the shedding of his precious blood we have life. But that is not all. The
journey of life has to be pursued, the enemies of life have to be
overcome, the work of life has to be accomplished, and the dis­
ipline of life has to be perfected. In all this there is wear and


houses where ye are; and when I see the blood I will pass
over you, and the plague shall not be upon you to destroy you
when I smite the land of Egypt." (Ex. 12:1-28).
Very early the eating of blood was prohibited. "Flesh with the life
thereof, which is the blood thereof, shall ye not eat" (Gen.
19:28). This prohibition was frequently repeated, and a
special reason assigned for it: "For the life of the flesh is in the
blood: and I have given it upon the altar to make an
atonement for your souls; for it is the blood that maketh an
atonement for the soul" (Lev. 17:11). The shedding and
sprinkling of blood was "a figure" of giving
"life for life"—the requirement of divine
justice before the condemned could be justified. It was only a "figure,"
however—the reality came afterwards: "Forasmuch as ye
know that ye were not redeemed with corruptible things, as
silver or gold; But with the precious blood of Christ like unto his
water of cleansing, and the blood of our Passover. "Through the
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II.

A. "the Resurrection." Christ is the Prophet like unto Moses.

Typically, the Israelites were "bought" before they began their journey; but they did not travel far until they were brought face to face with another divine lesson.

The figure of "Ex. 36:4-24, Passover, Pharaoh, his host, and his army, and overtook them encamping by the sea." With the sea before them and Pharaoh's host behind, the children of Israel saw no way of escape, and in a sense were "as great Egypt hast thou taken away us to die in the wilderness." By divine appointment Moses had "bought" them with blood, and by the same authority he had to deliver them with power. He was not overcome, either by the faint-heartedness of the people, the power of Pharaoh, or the unfondness of the position: "Fear not." (said he.) "Stand still, and see the salvation of the Lord." He "stretched out his hand over the sea," "the waters divided," and the children of Israel passed through upon the dry ground.

The Egyptians pursued and went in after them. Moses again "stretched forth his hand over the sea," and "the waters returned and covered through the chariots and the horsemen and all the host of Pharaoh." "Thus the Lord saved Israel that day out of the hand of the Egyptians" (Ex. 15:21, 22)." The people saw the "figure" which Israel had seen of God in the wilderness. "the picture was written "in tables of stone;" the reality, "in fleshly tables of the heart." Stone is a fitting figure of human hearts petrified by sin. Of those upon whom the seed of the word fell, a large proportion are found to be "stony ground." This condition of man was foreseen and provided for: "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." (Ex. 36:26). Moses rehearsed all the words of the law that he had spoken to the people; the Prophet like unto Moses not only rehearses the law, but opens the minds and the hearts of the people to receive it. The disciples were made aware of this soon after he rose from the dead. Then opened he their understanding, that they might understand the Scriptures" (Luke 24:46); and this operation has been going on ever since, as all true believers can testify, of whom Lydia—"whose heart the Lord opened"—(Acts 16:14)—may be taken as a sample. Moses carried the "tablets of the to be written" law; Christ brought the "new covenant in his blood," the ministration of "the Spirit," which the apostles—"the other"—used as the figure of a higher and much superior force—"the Spirit." "Our Gospel" (says Paul) "came not unto you in word only, but also in power, and in the holy Spirit, and in much assurance." (1 Thess. 1:5). "For the kingdom of God is not in word, but in power" (1 Cor. 4:20).

B. "the Life," Christ is the Prophet like unto Moses.

The order of events in the type is significant: first the Pass-over; then the deliverance from Egypt; and afterwards the giving of the "law" of the life-giving "Spirit." It was with the "figure" of Christ for the life of the race; then the resurrection of the race; and afterwards the giving of "the law of the Spirit of life" to the race. In the type, Mount Sinai is the scene of the law-giving "glory;" in the antitype, Mount Zion is the scene of the glory that excelleth; "For you have not come unto the Mount that might be touched, and that burned with fire, not unto blackness, and darkness, and tempest, and the sound of the trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them anymore" (Heb. 12:18-22).

The law has neither promise nor power of life in the race; it is written of me: "I was alive without the law once; but when the commandment came, sin revived, and I died." Rom. 7:7. This is the operation of the law there as elsewhere; it is a "law of condemnation and death;" the reality is "the ministry of death, life, and condemnation." The law of Moses is "holy, just, and good" (Rom. 7:12). It is the ministry of condemnation and death to man because he is unholy, unjust, bad. That which is unholy and unjust, and always was, could do nothing else. It never was intended to do anything else. In proportion to the information it gives, it condemns. "I was alive without the law once; but when the commandment came, sin revived and I died;" the law of Moses is holy, just, and good. (Rom. 7:9). "Man's radical revolution was this: 'I am free from the law, void of all subjection of any sort, and mounted on Zion to receive the law.' " "The law of Moses was 'holy, just, and good' (Rom. 7:12) and 'the law of Moses was given by the Mediator' (Heb. 4:12). It is the law of Moses that has been given by the Mediator to all men in the form of Christ Jesus; it is the law of righteousness. The operation of this law accomplishes in man what the law of Moses could never do. "For what the law could not do in that it was weak through the flesh, God, sending his own Son in
the sinfulness of flesh, and for sin, the condemnation sin in the flesh; who, being the sin of the world, might, be made sin for us, who walk not after the flesh, but after the Spirit" (Rom. 8:2-4). Some teachers who despair of obtaining righteousness by the law of Moses seem to think that it is obtainable by the law of conscience. That is a great mistake. The Jew has the law, and the law is nothing short of righteousness, and he fails to obtain righteousness, either by the one or the other, or both combined. The fact is, the weakness of the law of Moses is through the flesh; and conscience in this respect is no exception to the other elements of the flesh—al are weak, and all are unable to perfect the mind of humanity except through the righteousness of Christ himself. His only hope is in the Righteous One. "Behold, the days come saith the Lord, that I will raise up unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is the name whereby he shall be called: THE LORD OUR RIGHTEOUSNESS" (Jer. 23:5, 6). Moses taught righteousness, and enforced it by sanctions; it is the Prophet like unto Moses "who of God is made unto us wisdom and righteousness, and sanctification, and redemption" (1 Cor. 1:30). Moses imparted righteous words and righteous motives; in addition to these, the Righteous One imparts righteous life—the power which embodies righteous words in righteous deeds. Nor is this the power of righteousness which the law of Moses commanded to be achieved, nor is this the power of righteousness which even as he is righteous" (1 John 3:7), It is the "Spirit of life" permeating the "new" (Rom. 6:11) and as truly as the blood permeates the "old." Thus Moses imparts righteousness to his people by the power of the Holy Spirit, and the Righteous One imparts righteousness to his people by the power of the Holy Spirit. The glory of Moses was "exceedingly great" in glory. Moses was with the Lord forty days and forty nights ("on Mount Sinai, and did neither eat bread nor drink water." When he came down Aaron and all the children of Israel saw that "the skin of his face shone; and they were afraid to come near him. And Moses called to them out of the cloud, saying, Go not up hither unto the Lord, lest he break out abroad against you." (Ex. 34:28-29). Moses was with the Lord. When he came down Aaron and all the children of Israel saw that "the skin of his face shone; and they were afraid to come near him. And Moses called to them out of the cloud, saying, Go not up hither unto the Lord, lest he break out abroad against you." (Ex. 34:28-29). Moses was with the Lord. When he came down Aaron and all the children of Israel saw that "the skin of his face shone; and they were afraid to come near him. 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and death." That there is to be a second death is clearly re­
vealed: "The fearful, and unbelieving, and the abominable,
and murderers, and whore-mongers, and sorcerers, and liars,
and all liars, shall have their part in the lake which burneth
with fire and brimstone: which is the second death" (Rev.
21:8). As the first death terminates man's life, so the
second death may terminate the spiritual life. Some theologians
teach that there will be two terminations to one life; as well
might they teach that there have been, or will be, two begin­
nings to one life, the Scriptures teach no such doctrine. There
is a radical difference made in the Lord's doctrine of the second
death by making it an everlasting punishment as distinct from
the temporary punishment of the lake of fire. The first death
comes upon the entire human race (Adam excepted) independent
of individual will. "As by one man sin entered into the world,
and death by sin; and so death passed upon all men, in whom
flesh dwelleth, that all must die" (Rom. 5:12). The second
death will reach no man independent of his will. When
"the marriage of the Lamb is come, and his wife hath made
herself ready," an offer of the water of life is to be made to
every man. "The Spirit and the bride say, Come. And let him
that heareth say, Come. And let him that is unclean wash his
hands and his feet" (Rev. 22:17). The only obstruction or limitation,
to the enjoyment of life as then to be offered will be the will of
the heart—"whosoever will, let him take the water of life freely;
that these may be from the state of things prevailing now. Then will in be
in full force the law of life and death declared by the prophets. "The soul then
shall it dwell? For the soul shall not see the Pit, neither shall it see the
sheol." (Ps. 16:10). For the second death will reach every man, and
the wickedness of the wicked shall be upon him, and the
wickedness of the wicked shall be upon him" (Ezek. 18:20).
"And it shall come to pass that every soul which will not hear
that prophet shall be destroyed from among the people" (Acts
2:39). "The water of life freely" is extended to every man who
"will receive it at: distinction from among the people" then unto
every one who "will not hear that prophet." There are those who say, deliverance
from the second death may be obtained, but the Scriptures utterly reject such
word. They give no indication whatever that the second death may
be delivered from. While the first death ends with physical death,
the second death ends with spiritual death. While we ought to be prepared to
speak whatever the Scriptures speak, we ought also to be prepared to be silent on
whatever the Scriptures are silent.
In conclusion: (1) It is simply impossible to compress the
ministration of the Spirit so as to bring it within the limits of
the present age. There is in that ministration a galaxy of
knowledge and instruction which it is impossible to impart
in the present age. (2) It is impossible for the word of
comfort, the glory, and blessedness, which is altogether incompat­
ible with the present state of things. The more determinedly
the work of compression is driven, the more conspicuous
becomes its failure; and therefore, of necessity, we have to
look forward to post-resurrection times for the beginning of
the blessedness of that ministration. As that is so, it may be asked: (2)
Is there no part of the "ministration of the Spirit" now?
Most certainly there is: "Simeon hath declared how God at
the first did visit the Gentiles, to take out of them a people for
his name" (Acts 15:14). The same purpose is announced and
with the word of truth, that we should be a kind of first fruits
of his creatures" (Eph. 2:3). Those being taken out from
the others now are the "first fruits." So is it as to the blessed­
ness enjoyed now by those who are taken out. "In whom also
sitting the fullness of God dwells bodily." (Col. 2:9). (3) The
promised, which is the earnest of our inheritance" (Eph. 1:3, 13).
But, the "first fruits" are not the "jump," nor is the
"inheritance" the "first fruits" and the "earn­
est" are indications of the nature of the "jump" and of the
"inheritance," and pledges, too, that the "jump" and the
"inheritance" will follow in due time. "For if the first fruits be
holy, the jump is also holy; and if the root be holy, so are the
branches." (Rom. 11:16, 17). It is said that the Jewish population of Russia doubles its
numbers in thirty years, while the native population doubles
only in ninety years and the population of Europe only in one
hundred and fifty years. The Russians therefore fear the
time when they will be outnumbered.
The Jews who are being driven by persecution to Palestine
although unable to understand each other's language, have all
some knowledge of Hebrew, which, it is said, is rapidly
becoming a living tongue in the Holy Land.

LETTER TO THE CHURCH AT ALLEGHENY
[Brother Russell's letter to the church at Allegheny
is published below as of interest to all Tower readers.]

Odesa, Russostan, Russia.
August 1st, 1891.
To the dear Brethren and Sisters of the Church at Allegheny.—Greeting to you all in the name of our Re­
deemer and King.

We are at this time upon Our long journey and are feeling
very much the constant travel; but, thank the Lord, we both
are quite well—psychically and physically. We pray for you
all the same heavenly blessings.

We hope that our journey is proving profitable to us as hoped. I will not give details or particu­
lar now (leaving that for a general report in the Tower),
but will merely say that we already appreciate the situation
of Europe much better than before.

We shall be glad to hear that during our journey we have
met several who manifested a deep interest in God's great
plan of the ages, and who said they would procure and read
Dawns and to see whether this things be so presented therein. One of these was a Hebrew with
whom we rode from Dresden to Vienna. The gentleman (a mer­
chant) had a noble and intelligent face, and, until he so
informed us we did not assume him to be a Jew. We had
inspired him re-pecting the laboring classes—their daily
wages, etc., and conversation turned upon the proportion of
Catholics and Protestants, and finally to the subject of true
Jewish religion. He remarked that although almost all the
people of Austria, except the Jews, are counted as Roman
Catholics Christians, yet a truly religious spirit is lacking. He
said that there were strong evidences that a persecution of
the Jews was expected, which would lead to as great or greater affliction upon that race than is now being
experienced in some parts of Russia.

We assured him that these things must so be; that God
through his prophets had clearly pointed out that he would
drive out the Jews and give them no rest; and further, that the Scriptures showed that the time for this was now due; but that while
I feared the trouble sharply, this trouble (Isa. 26:16-19) is
really unlike all others of the past 1800 years upon that peo­
ple—it is not a mark of divine disfavor, but, contrariwise, of
favor; for by it the Lord would awaken them from their present
laziness and contentment among the nations, to cause their
hearts to long for the Promised Land as an everlasting pos­
session, because his time has now come to re-gather in Pales­
tine, his chosen, loyal, long-suffering Jews and to remove from their hearts the blindness of unbelief.

But, we inquire, what evidences do you see of a persecution
of the Jews in Austria? "Very strong indications," he an­
tswept. "Most of the instances which I have quoted among the
ignorant to the effect that the Jews kidnap Christian children
and kill them and drink their blood; and the same class is
told that if it were not for the Jews they would all be pro­
perous, money plentiful, wages high, etc. "Why," said he,
"the labor agitators publicly declared recently that there is
remedy for the grievances of the poorer classes is to kill all
the Jews. He said, "We must do with them as was once done
with the French at Seville" (—massacred them). That man,
he continued, "is well known as a bad man; he had already
done penal service (some for making counterfeit money); yet
so greatly was that man appreciated for his hatred of the Jews
that he was elected to the Austrian Parliament by a
majority."

We then briefly pointed out the matters detailed in Mis­
lenial Dawn, Vol. II., how that God's Word reveals his
plan: that as Israel had 1845 years of favor, which terminated
with their rejection of Messiah, Jesus, so they were to have
1845 years of disfavor (during which period the Gospel
church would be selected) after which favor would return to Israel and
the Gospel church, instead of Jews, would receive the
inheritance. We also proceeded to quote and to cite the prophecies referring to this
"double," our friend began to note the passages, saying, "I am
greatly interested in all this; for I am an American.

He assured him of our love for all who are Israelites inde­
ded, and proceeded to quote out the text of that which was com­
pleted in 1878; that in that very year a Jew was the leader in
the Berlin Conference of Nations; and that there began the
persecution for Israel's return to God's favor and to Palestine.
We pointed out that as they as a nation were 57 years in
failing, so they would be 37 years in rising again to nationality, and that the present and prospective persecutions in all lands were but parts of the favor of God to bring them as a people to a condition in which all sincere Israelites would be blessed by Messiah, the Truth and the kingdom.

Yet we have heard the conversation, and are to receive the DAWN, and at once begin careful studies of these things. May God's blessings be upon them as they search, and may the true light—Christ—enlighten them both in all things pertaining to his kingdom and the eternal life. Amen.

One of the most interesting of our experiences thus far was our visit to Brother Joseph Rabinowitch at his home in Kischenev, Russia. He welcomed us warmly, as did all the family, all of whom are believers in the Lord Jesus. We had a pleasant and interesting conversation, during which he stated that he could of the work, past and present, among the Israelites.

We found Brother Rabinowitch pleasantly and comfortably situated: his home, office and new hand press for printing tracts are alongside of, and connected with, a new and very neat house of worship, which will seat about five persons. We were struck with the close correspondence in many particulars between his work among the Israelites and our work among Christians. He finds the Israelites looking for a kingdom of God, but he is looking for the kingdom of the Redeemer and King. We find Christian people trusting in Christ Jesus as Redeemer, but ignorant and disbelieving concerning the Gospel of the Kingdom. He finds many Jews anxious, privately, to know about the Redeemer, but fearful to the Hebrews or of an openly testifying for him. What could we of the work, past and present, among the Israelites?

We urged him that he had not totally neglected the subject of the coming of Christ as the King, yet he had heretofore felt that the second coming of Christ and the kingdom then to be established were subjects for those more advanced in Christian knowledge, and that, therefore, his discourses in the past had been chiefly in proof that Jesus of Nazareth was the Messiah foretold by the prophets.

Our advice to him was, that the church had for eighteen hundred years preached thus, and to little effect; and that the Lord's Word now pointed out a new message for Israel, saying: "Comfort ye, comfort ye my people: speak ye comfortably to Jerusalem and cry unto her that her appointed times are accomplished, for she hath received of the Lord's hand double for all her sins." (Isa. 40: 1, 2.)

While assenting to the proposition, that without a full acceptance of Christ there is no possibility of everlasting salvation for either Jew or Gentile, we urged that a measure of blessing was about to come to the people of Israel in order to reveal Christ to all who are Israelites indeed. We reminded him, also, of the Lord's declaration that the knowledge of the kingdom about to be established constitutes no insignificant part of the Gospel which the Lord wished to have preached in the world, and that Israel had lost sight of "This Gospel of the kingdom must first be preached in all the world for a witness." In this connection we related to him our experiences with the Hebrew merchant en route for Vienna, and his interest so keenly and so quickly awakened by the tracts we had preached to him, that he desired to learn about Christianity manifestly in progress in its due time. We believe that the kingdom will, hereafter, have a still more important place in Brother Rabinowitch's preaching and we doubt not that the results will proportionately increase, to the praise of the Great King, in the turning away of blindness from Israel.

At parting we knelt in prayer with Brother Rabinowitch and his family in the forepart of the Chapel, each committing the other to the love and care of the one Lord whose work we each serve, though in different spheres. We left, extending our warm thanks to all the kind hospitality received, and with our best wishes for their future welfare, receiving the same good wishes from each of them.

At the railway station we were again greeted by Brother Rabinowitch and his son John (a very promising young man of about twenty years), who wished us to come and see the house of worship and the new home, and with his family.

They had come to see that we experienced no difficulty with our tickets and baggage, and especially for a final good-bye and God bless you." Both father and son kissed me (a custom much used among men here than in America), saying, "Pray for us when you are at Jerusalem, for the name of the Great King, and especially when on the Mount of Olives." We assured them that we would do so, and asked their prayers also with us.

And now, beloved in the Lord, Farewell. When at the Mount of Olives, as everywhere, be assured that the church of Christ at Allegheny, as well as the saints everywhere scattered abroad, will be remembered and loved and prayed for by my beloved helpmate, Sister Russell, as well as by myself.

 Truly your brother and servant, 

CHARLES T. RUSSELL.

VIEW FROM THE TOWER

"AS I HAVE LOVED YOU"

"By this shall all men know that ye are my disciples, if ye have love one to another. A new commandment I give unto you.

That ye love one another. As I have loved you, love ye also one another."—John 13:34, 35.

The love of love is the golden rule which, if in operation, would settle all disputes and controversies, and wipe out all bickerings, jealousies, strife and contention. In the world it does not prevail, though all men acknowledge that it should. Yet men would be much more acceptable, if presented from the standpoint of Christ Jesus the King, about to establish his long-promised kingdom—to make which an everlasting kingdom—he died ("the just for the unjust") 1800 years ago.

Brother Rabinowitch replied that he well knew the truth of what we said, but that though he had not totally neglected the subject of the coming of Christ as the King, yet he had heretofore felt that the second coming of Christ and the kingdom— would be much more acceptable, if presented from the standpoint of Christ Jesus the King, about to establish his long-promised kingdom—to make which an everlasting kingdom—he died ("the just for the unjust") 1800 years ago.

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A QUESTION OF TODAY
SOCIALISM AND PROGRESS

"All readers and thinkers are watching with interest the struggle of the civilized world with Socialism, which is every day finding itself more and more concretized in the views and thoughts of the masses, peculiar to the closing years of the Nineteenth Century. In different nations it assumes different names, but all its aims and objects tend to a re-organization of society and the distributive state. All the masses read and thirst for reason些什么—the very reason why.

"Well, here I am, a poor man, doomed to labor in vain and out; and, do the best I can, I can only
able to pay my rent, keep body and soul together, get few luxuries and much misery, and no prospect to better my

"What matters it to me what becomes of the princes, dukes and generals who wear fine linen and fare sumptuously every day? Let revolution come; my condition cannot be any worse, and might be bettered by killing off our oppressors. In this form the idea is an easy prey to the wily agitator, civil, social and ecclesiastical.

"In the United States, only the extreme agitators are prominent, and work under the name of Anarchists, but they are a fruitless multitude, who all grow ground. In Germany the social agitators are gaining rapidly, but there the Socialists must not be confounded with the Anarchists, for the latter have all been expelled from the Socialists' clubs. The Socialists there really represent the progressive ideas of the nation, and are called Social Democrats. Their program is almost identical with modern republicanism. They have become so powerful in that country as to force the resignation of Bismarck.

"England we have the Nihilists, who represent the advanced thought of that despotistic nation; in France are the Radicals; in England the Liberals; and so on, in every nation, the social leaven is at work. The toiling millions are endowed with all the natural faculties of those who 'toil not, neither do they spin.'

"The poor man reasons that if this world was made for man to enjoy, it is self-evident that all the enjoyment was not intended for a few individuals; that if a man inherits a fortune and title, he deserves no credit for the accident of his birth. In this world, however, the rich man divides with his less fortunate neighbor as to let him spend it in riotous living or hoard it up.

"The average toiler also can not see why he should be heavily taxed to support an army of cut-throats, whose sole labor results in killing his fellow man, or in making the rich man divide with his less fortunate neighbor as to let him spend it in riotous living or hoard it up.

"But while the poor man always is entitled to be heard, the question arises: Suppose property were divided equally, how long would it be before those who have it now would give it back again? The extreme Socialist says, We'll remedy that matter by making an equal division every ten years. But if you do this you destroy the spirit of competition and the desire for improvement, and with all the human aspirations put under this sort of a ban, man would relapse into a semi- savage state, and all the good things in a commonwealth, or share equally in property unequally earned is contrary to all political economy. The best thing for a man to do is to do the best he can under the circumstances.

To abolish law and order would put every poor man at the mercy of the rich man and the cutthroat; and with no one to see after the welfare of society, everything would go to eternal smite.

If the people would devote their intelligence and energy to the reforming of existing institutions and give the agitators a ride, how many of the existing evil might be ameliorated.

Communist Democrats all end in social chaos, and promiscuous socialism means social anarchy.

"Germany is so situated that a strong centralized government will always be necessary for self-protection.

"With Russia on the east with her barbaric millions, and a half million soldiers who are veritable heathen, and France on the west with their revenge, the Kaiser's country must always be on the alert and ready to defend herself. France is more favorably situated, and, if the conservative element keeps the ascendency, may continue a moderate Re-public. England and Ireland she ought to be, until her masses own the soil. Great reforms will take place in all the nations, and can only be brought about by reforming existing institutions, and not by adopting the views and impracticable theories of the socialistic agitators."

Some people wish to support an army of cut-throats, whose sole dignity of manhood which is to crush out individuality and enterprise, and rob the worthy individual of his just meed of credit and remuneration, and encourage the unworthy in shiftlessness and ignorance. The general tendency of such a course, it is easily seen, would be toward national, as well as individual, imbecility. Any system of political economy which would subordinate the individual interests of the nation is imperfect and unjust; for the individual has rights and interests which are as entitled to protection as the accumulated rights and interests of every individual of the nation.

When the kingdom of God, which is to displace all present institutions, is set up, it will have respect, not only to national or community interest, but to every legitimate individual interest as well. At first, in the great time of trouble, there will be a great and very necessary leveling process; for the prince of man must be humbled and his dependence upon God must be realized before he can be exalted to the true dignity of manhood. That the individual right of property will be respected is manifest from the promise that "they shall build houses and inhabit them, and they shall plant vineyards and eat the fruit of them."

The promise here is not that every man might be ameliorated. greater attainments on his own part: not, however, from a mere difficulty in wielding house and plant his vineyard according to a fixed common idea, but from the Socialists' clubs.

We are forewarned, is with their members;

"In Germany, however moderate its principles and course in the beginning, must and will degenerate into wild and ungovernable anarchy, which, as this writer claims, places every man at the mercy of his neighbor, the despiser of his rights, with no claims that, "To share equally in property unequally earned is contrary to all political economy."

Why? Because it would crush out individuality and enterprise, and rob the worthy individual of his just meed of credit and remuneration, and encourage the unworthy in shiftlessness and ignorance.

England groans under the oppression of landlords, dukes, titles, lords, etc., and the masses see no reason why they should be taxed to support a royal house which is, at best, a favorite name, and in reality a state of aggression.

If God will not put money into the pockets, nor grand

"In Russia we see a state of affairs practically the same. The best thing for a man to do is to do it. God will not put money into the pockets, nor grand ideas into the minds, of the slothful. Success and approbation and ease and luxury and honor and glory and blessing will reward the righteous and persevering effort of each individual. And that is what is promised. Righteousness and heart, will strictly forbid the coveting of another man's law-

im. And just here we wish to introduce a brief article on the subject clipped from a recent issue of a secular journal. The article is as follows:

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"It is a foolish task. The fact is, they are so imperfect that nothing but revolution will reform them. And such a revolution, we are forewarned, is coming: the signs of the times also indicate its rapid approach; and the outcome of that revolution will be the utter wreck of existing institutions—civil, social and ecclesiastical.

But what of socialism? Will it survive the world-wide war? Will it cause us to resign and have no hope for our future? Will it bring about a state of society which will be better than what exists now? Will it bring about the destruction of our present social order?

The promise here is that every man will have equal rights and equal opportunities. The promise here is that every man will have the right to own what he produces and the right to profit from his labor.

No. Will it be in strict accord with the golden rule of loving his neighbor as himself? Yes. The golden rule is not to love your neighbor more than yourself, but simply as yourself. If this man works out for the overthrow of the government under which they chance or tastefulness. Each man may work out his own ideas and enjoy the results, and also the approbation of God and of his fellow-men for his commendable progress. Will it seem selfish to a man thus to build and plant for his own enjoyment? No? Will it be in strict accord with the golden rule of loving his neighbor as himself? Yes. The golden rule is not to love your neighbor more than yourself, but simply as yourself. If this man works out for the overthrow of the government under which they chance or tastefulness. Each man may work out his own ideas and enjoy the results, and also the approbation of God and of his fellow-men for his commendable progress. Will it seem selfish to a man thus to build and plant for his own enjoyment? No.

And just here we wish to introduce a brief article on the subject clipped from a recent issue of a secular journal. The article is as follows:

To abolish law and order would put every poor man at the mercy of the rich man and the cutthroat; and with no one to see after the welfare of society, everything would go to eternal smite.

If the people would devote their intelligence and energy to the reforming of existing institutions and give the agitators a ride, how many of the existing evil might be ameliorated.

God does not put money into the pockets, nor grand ideas into the minds, of the slothful. Success and approbation and ease and luxury and honor and glory and blessing will reward the righteous and persevering effort of each individual. And that is what is promised. Righteousness and heart, will strictly forbid the coveting of another man's law-

[1326]
selfish, ignoble ambition to outdo his neighbor, but from a healthful and pleasurable ambition to develop his own powers and to enjoy the added comfort, etc. While individual interests will be thus conserved to the finest point and to the high purposes of development, thrift and culture, community interests will also be adjusted to the highest degree of national prosperity.

**SOCIALISM LEADING TO ANARCHY**

Socialism, therefore, is not God's ideal condition for the human family. It is no solution of the problems of the fallen, fallen men to adjust their own affairs; and its predicted result is world-wide anarchy and dire confusion.

But though socialism is not God's ideal for man's future happiness, says one somewhat influenced by the infection in the present day, I think we could do it properly. It is the proper one for the church of God now! Should they not have all things common, so that there could be no difference in the body of Christ? And would not unfeigned love surely lead to such a result? Well, let us see; but this basic idea that God acts and would have us act upon established and well founded principles. Where God does not directly express his will concerning the details of our course, he has left them to be gathered from observation of his dealings. So when we discover, as above, that socialism is not according to his purpose, and that such a scheme would be detrimental to man's highest interests of development and happiness, we know, or ought to know, that it would be similarly detrimental now to the highest interests of the body of Christ. For instance, that all who claim to be fully consecrated to the Lord, and therefore members of his body, the church, were to decide today to have all things common—what would be the effect? Well, in the first place, it would be a scene of contention, bickering, strife and evil-speaking. Secondly, it would impose upon each one entering the organization the obligation of placing all his possessions at the disposal of the whole company. Take any one of the representatives of the whole company, notwithstanding the obligations or the opposition of friends and relatives; and therefore it would relieve him of all personal responsibility as a steward over those possessions. Then there would be differences of opinion with the church; if they could not reconcile the oneness of the opposition, and as to how far it should be heeded; and these individual differences of opinion would have to be decided by the representatives of the company in order to avoid general dissatisfaction. And in time these representatives would assume the dignity of a clerical class with despotic power over all the interests of the church.

Then, again, some of those thus entering the church might, as they often do, fall away from the faith and desire to withdraw, while others would stay; and if they could not claim some or all of the means put into it, they would feel that they had been deceived and cheated, and the whole church would be scandalized. Then, if it were possible for the church to claim and thus actually to confiscate all the property of its individual members, and to run down to the lowest of the lowest amongst them all, such a course would gather into it many who, having nothing to lose but all to gain, would come merely for "the loaves and fishes," and the acquisitiveness of many of those already in would be apt to make them anxious to interest others who would add to their financial welfare. And very soon this would be generally understood to be the spur to all efforts of the church to preach the gospel. Thus such an organization would rapidly fill up with poor tares; it would be a scene of contention, bickering, strife and evil-speaking, and a reproach to the cause of Christ. In other words, it would result in the church, as its attempt will in the world, in anarchy and ruin.

In the church, therefore, as in the world, we must recognize individual rights and responsibilities, and also the fact that the accountability of each member is to God alone; and that to our Master, who is able to read the heart, to measure the circumstances, and to judge righteous judgment, we must each ascertain whether we have yielded to the church to consume its precious time and energy in thus looking after temporal affairs and minding earthly things. The church's talents are consecrated to a higher service—to the service of heralding the good tidings, by the voice, the press and the pen, and in endeavoring to build one another up in the spirit of Christ: in contrast with the spirit of Christ: and they will receive their own with compound interest. Every act of sacrifice here is thus commends the deed. But being rich in grace and plenteous in mercy he gives to such due credit on the bank of heaven, and in due time they will receive their own with compound interest. In other words, it will be active to judge one another. Each consecrated child of God is made a steward of the talents in his keeping: whether they be talents of money, of time, of influence or of intellect, and no brother either shall commend the act of judgment, or pass judgment, nor shall he receive the judgment of management or of adverse criticism: nor can he cheat them and stand before God guiltless. But he may observe then right use in any case, may emulate the example furnishing, and may receive in his own in the church at large.

The question now arises as to how love among the body of Christ, which should make them manifest to the world as the Lord's disciples, is to be manifested, if not by a socialististic community of goods. There are many ways. In the first place, this love will work no ill to its brother: it will neither slander his character, nor cheat, nor envy, nor in any way wrong him. And it will not only be thus negatively good to him, but it will be active to do him service. It will think as favorably of his motives of action as possible and decline to pronounce judgment upon him in the body of Christ. In other words, it will sympathize with his afflictions and rejoice in his prosperity: it will, when desired, counsel with him in perplexity and assist him when possible and when needed in adversity; it will require with him in the blessings of divine truth. In short, it will love him as he loved the disciples, and so they loved each other and worked together in the common cause.
DIVINE LOVE AND HUMAN RECIPROCATION


This subject forms part of a memorable discourse preached by our Lord to Nicodemus. In the words, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," must be understood in the light of their context, or they will be largely robbed of their beauty and power. It is only when the context and passage are taken into account, and yet it is necessary to consider each element in detail.

I. THE EXTENT OF GOD'S LOVE

This is expressed very simply, "the world," "The earth," not "the world," nor is "the age." Both the words and their ideas are different. The world here contains many ages, but it is itself a unit. The primary idea of it appears to be that of "an arrangement," the human race under an arrangement. Whether it is a unit in the natural or in the spiritual sense, he who is in it, when he became a factor of it, which God so loved, no individual who has descended from Adam can be beyond its scope. This is corroborated by another phrase in the immediate context—That which is born of the flesh is flesh, and that which is born of the Spirit is spirit (John 3:6). The world here, which was made by "the Word," must include every individual of the human race, from the first man to the very last of his posterity. So with the world mentally, and morally—and when thus saved he continues to live. The purpose of God's love in sending his Son into the world is, in the first place, to nullify death—the first death; and, in the next place, to bring in unto the world—the second life. There could be no further judgment until un- touched life was brought in, because the tainted life had previously been judged.

"Now is the judgment of this world." Now the world's crisis has come. Now. Not before. This is the beginning of the final judgment. The second judgment is the judgment of the world individually. The world's end will not come until there was individual untainted life, and there was no individual untainted life until Christ brought it in. Whenever and wherever he has been offered to any man—or will be offered to any man—there the judgment will be there, and salvation here are practically the same thing; and there can be neither soundness nor safety without untainted life. Salvation, of course, pertains to the whole man—physically, morally, and spiritually. Thus he saved him to live. "Now is the judgment of this world," etc. (John 3:17-21). For the word rendered "everlasting" and "eternal" does not necessarily mean endless. Competent authorities render it "age-lasting" and the age may be long or short, according to the particular arrangement. The first judgment is the judgment of the arrangement, the human race under an arrangement. The "age" may be long or short, according to the particular arrangement. "The judge is come into the world to judge the world of sin" (John 3:17). That tree which God brought into the garden to do that over again. God did not send his Son into the world to do that over again. Men blunder and have to do their work all over again. God's Son had to do his work all over again. God sent his Son into the world to judge the world of sin. Man is not only to be accountable for the work which he has done on earth, but he has to do it over again. God's Son has to do it over again. God did not send his Son into the world to do that over again. Christ says twice over that God sent his Son into the world that the world should not perish. The world was already perishing. It had been perishing for a long time. God said that he should not perish, but have everlasting life. That is what he brought into the world that he might not always perish. The purpose under which the world was perishing is death; and when a man is once dead he is always dead, unless the penalty is nullified.

II. THE PROOF OF GOD'S LOVE

The love of God here does not supersede his justice. There is no genuine love where there is not absolute justice. God so loved the world that he gave his only begotten Son. The proof of God's love here is not in what he taught, or felt, or willed, but in what he did. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. "This is the propitiation for our sins; and not for our sins only, but also for the sins of the whole world. (1 John 2:2; 4:9, 10.) The same apostle with the same words refers to the same thing. Giving the Son, and sending him into the world, was making him flesh. In other words, these phrases all refer to one change—the change from his pre-human to his human existence. The idea of this change is not so much that from one locality to another; But from the body of one person to the body of another. Being sent to the earth and being sent into the world (Kosmos—arrangement) are not necessarily the same. Christ might be on the earth without being in the arrangement. He was sent into the arrangement in order that he might become a factor of it. The chief need of the world previously in the arrangement was never met; nor could it be met, until Christ met it. When genuine love gives, and gives wisely, it gives what is most needed. The love of God is real love, it is wise love. He gave that which meets the immediate needs of humanity. The "Son" is the only means of communication is looking, and that is indispensable. Looking with the eyes of the understanding is the most indispensable and indispensable medium of communication. It is imperative that there be no vital mistake respecting it. Recklessness will not do, nor will ignorance, nor superstition, nor credulity: it must be sincere faith. 1. The basis of faith is the testimony of God himself.

"If we receive the witness of men, the witness of God is greater; for this is the witness which God hath testified of his Son. He that believeth on the Son of God hath the witness of God; And he that believeth not the witness of God hath not that of God; but the word of God remaineth in them. And the word which remaineth is the testimony of God. Not the testimony of man, for the testimony of man is not reliable, but the testimony of God is reliable. (1 John 5:10-13.)" If we receive the witness of men, the witness of God is greater. For this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness of God. And he that believeth not the witness of God hath not that of God. But the word of God remaineth in them. And the word which remaineth is the testimony of God. Not the testimony of man, for the testimony of man is not reliable, but the testimony of God is reliable.
them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that also they may be one in us; that the world may believe that thou hast sent me. (1 John 5:10, 11; 3; John 17:3, 20, 21.) The testimony on which faith rests is not upon itself; it is to be heard and received with others. Witnessing to the word of God, do the works of God, and speak the words of God, are the agency for the extension of God's testimony. "In due time" he will see that his testimony is extended, not only to "the ends of the earth," but to the most remote extremities of the sublunary world; not to every individual "on the earth," but also to every individual "under the earth." 2. The testimony of God is (a) that Christ is the life of the world.—God sent his Son into the world "that the world through him might be saved," and there is no complete salvation without untainted life. "This is the record, that God hath given us to age-lasting life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son of God hath not life." "The bread of God is he which cometh down from heaven, and giveth life unto the world." "The bread that I will give is my flesh, which I will give for the life of the world." (1 John 5:11, 12; John 6:33, 51. The testimony of God is (b) that Christ is the light of the world: "In him was life, and the life was the light of men." "That the true light which lighteth every man that cometh into the world, was the true light which lighteth every man that cometh into the world." "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." "He that believeth on him is not condemned: but is come into the truth." "That Christ is the love of the world:" "He that loveth his brother abideth in the light." "This is the message that ye heard from the beginning, that we should love one another." "We know that we have passed from death unto life, because we love the brethren." "And hereby we know that we dwell in him, and he in us, because he hath given us of his Spirit. We have the Spirit of Christ." "He that loveth not his brother abideth in the darkness, and the light is in him, and he receiveth it not." "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "This is the basis of faith. Without testimony, what is called faith is mere credulity; and without adequate testimony there is no genuine faith. Here all men are on one level. No man has had a revelation to himself and for himself alone. Every man has to believe the testimony which is intended for all, or be without faith, because there is no other. This is a vital point for every man and for every mission. It is quite right to discredit all unscriptural theology, but let us see that it is not on the ground only that it disregards this utterly worth listening to until God spoke. God has made himself responsible for the extension of his testimony; and he who promised is faithful and sure to fulfill his promise. Those who live by faith, who walk in the light, are able to live in the light, the love, and judgment of God are all links of one chain, and pertain to the same individuals. Drop out any one link of the chain and the others become useless and misleading. If we can't have faith in Christ because he is the love of the world, he is the truth, and the judgment of the world because he is the light of the world, we cannot have faith in Christ as the life of the world. This is the judgment, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But when he doeth the truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." Here "evil" is the opposition of "truth." He "that doeth evil" is the opposite of him "that doeth truth." He who doeth evil has been begotten of the devil, and he who doeth truth is begotten of the True One. He who has been begotten of the evil one loveth the darkness and hateth the light, and he who has been begotten of the True One loveth the light and hateth the darkness. He that receiveth light discovers darkness; and he that receiveth darkness perceiveth lightness, and he who loves the light comes to the light. And he who remains in the darkness manifests that his deeds are wrought in Satan, while he who comes to the light manifests that his deeds "are wrought in God." Whenever and wherever men are being tested, tried, or proved, and ultimately they either reject or reciprocate the love of God. Those who reject the love of God cannot continue to live; and to those who really love God, Christ is the life of the world. To these the water of life freely, and every one who will partake shall be destroyed from among the people. Many admit that all who are "on the earth," at one time or another, will be offered the life that is in Christ, and deny that there is a "under the earth" that will ever have a part of it. That position is utterly untenable. Christ was sent into the world "that the world through him might be saved." Those who were on the earth when those previous words were uttered were not the world, they were a part of it;—a large part. Those who were under the earth at that time were not the world, they were a part of it—a large part. Those who are on the earth now are not the world; they are another part of it—comparatively, a smaller part. And those who are in Christ are under the earth; and those who are not in Christ are under the earth; and do not have anything to do with it.—comparatively a larger part. So has it been ever since these words were uttered. The part which is on the earth at one time becomes a part of the part which is under the earth. And if one is in Christ he is in Christ while any man is living anything from what he says in his Word as that there is life in Christ for him; and where is that evidence? Another says: The holy Spirit in my heart tells me that there is life in Christ for me. But it requires as much evidence to prove that as to the actual existence of anything as to the actual existence of certain words that one man may say to another. The words "of God" are not in the Greek text. *Sinaitic MS. omits the words "and now is."
THE BOND OF PERFECTNESS

"And above all these things put on love, which is the bond of perfectness."—Col. 3:14

The Apostle says love is the bond of perfectness; and Jesus said love is the fulfilling of the law. Love hath patience. Ay, patience, the meekness of every intelligent being, from the humblest to the most exalted, covers; love is patient, and endureth all things. The dog craves his master’s affection and expresses his delight at every indication of it; a horse and even a cat will run around the spot where its master has been. But the dog knows it; the longing infant rewards your love with smiles and caresses. The young want to be loved; the middle aged, in the heat and strife of life’s great battle, want the soothing salve of loving sympathy; the aged, weary and worn with the toil of the years, want love by which they are comforted and refreshed. The angels in all the glory of their higher state want it: our Lord Jesus wants it; and our heavenly Father wants it. We grow weary of it; nor can we get too much of it. It is not merely weakness; it is not merely strength and endurance; but it is love. Love is the bond of perfectness, the perfect pattern of that which ought to cover the earth. The revisers having made a new translation of this and many other places in the New Testament, have given us in 2 Cor. 13:14 a typical expression of this, of which we may all think: I pray you, let these words become as a bond of perfectness, and that you may be clothed with this, so that you may be perfectly established and made perfect in every way.

"They know not what they do." Do they not mean by this, that they have not the true knowledge of God, and are not willing to be instructed in it? But, if they do, they are ridiculing their own position, because that is certainly post mortem. The fact is this: Salvation, according to the Scriptures, and resurrection, according to the Scriptures, are substantially one and the same thing. Tell me in what sense and to what extent you are being saved. Tell me in what sense and to what extent you are being raised from the dead. During the present age the moral element of salvation is coming first; so is it with resurrection. During the future age the physical form is added to the moral form of resurrection. But the order in which their various elements will be fully realized makes no essential difference in either salvation or resurrection; because every element will have to be fully realized before there can be complete resurrection or complete salvation. But the order in which their various elements will be fully realized makes no essential difference in either salvation or resurrection; because every element will have to be fully realized before there can be complete resurrection or complete salvation.

"My thoughts are not your thoughts, neither are my ways your ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."—Isa. 55:8-9

JOSEPH MOFFITT

"THE BOND OF PERFECTNESS"
such be the case, then it is the sin that you despise, and not the sinner. The sin you should hate, but the sinner, never. Not until God's unerring judgment declares that the sin and the sinner are inseparably linked may love let go its hold upon a brother man.

Love, however, properly differs, both in kind and in degree, according to the worthiness of the object upon which it centers. There is a love of admiration, a love of sympathy and a love of pity. The former is the highest type of love, and is properly bestowed only upon that which is truly lovely and worthy of veneration. On this line our Heavenly Father, and our Lord Jesus claim our supreme and most ardent affection; and all the good and noble and true of our fellow men, in proportion as they approximate the glorious likeness of God, may also share this love of admiration. Of this same kind is the love of childish innocence; and of this same kind should be the love of conjugal felicity. The chosen life partner should be one beloved in this highest sense; and parental and filial affection should also be established on the same basis, and then the dearest earthly relationship would be akin to the heavenly.

MR. GLADSTONE ON THE BIBLE AND SCIENCE

Dr. Revillo, professor in the College of France, in his "Prolegomena to the History of Religions," 1884, questioned the correctness of what Mr. Gladstone had said some time before in support of "a primitive revelation in the testimony of the Holy Scriptures." Dr. Revillo disputed the accuracy of the account of the creation and of the beginning of religious worship. In the Nineteenth Century of November last, Mr. Gladstone defended his position with signal ability, and completely demolished his critics in regard to the dawn of worship. The article is entitled "Dawn of Creation and of Worship," and concludes with these sentences:

"But none of these circumstances discredit or impair the proof that in the book, of which Genesis is the opening section, there is conveyed special knowledge to meet the special need everywhere so palpable in the state and history of our race. Far, indeed, am I from asserting that this precious gift, or that any process known to me, dispenses of all the problems, either insoluble or unsolved, by which we are surrounded; of the burden and the mystery. Of all this unintelligible world.

"But I own my surprise, not only at the fact, but at the manner in which in this day, writers, whose name is legion, unimpeached in character and abundant in talent, put away from them, cast into shadow, or into the very gulf of negation itself, the conception of a Deity, an acting and a ruling Deity. Of this belief, which has satisfied the doubts, and wiped away the tears and found guidance for the foot-steps of so many a weary wanderer on earth; which among the best and greatest of our race has been so cherished by those who had it, and so longed and sought for by those who had it not, we might suppose that if it be, we may discover that it was in the light of truth untenable, that the accumulated testimony of man was worthless, and that his wisdom was but folly, yet, at least, the deceives of mourning would be vouchsafed to this irreplaceable loss. Instead of this, it is with a joy and exultation that might almost recall the frantic orgies of the Commune, that this, at least at first sight, terrific and overwhelming calamity is accepted, and recorded as a gain. "Evolution, that is, physical evolution, which alone is in view, that it has satisfied the doubts, and wiped away the tears and found guidance for the foot-steps of so many a weary wanderer on earth; which among the best and greatest of our race has been so cherished by those who had it, and so longed and sought for by those who had it not, we might suppose that if it be, we may discover that it was in the light of truth untenable, that the accumulated testimony of man was worthless, and that his wisdom was but folly, yet, at least, the deceives of mourning would be vouchsafed to this irreplaceable loss. Instead of this, it is with a joy and exultation that might almost recall the frantic orgies of the Commune, that this, at least at first sight, terrific and overwhelming calamity is accepted, and recorded as a gain. "Evolution, that is, physical evolution, which alone is in view, that it has satisfied the doubts, and wiped away the tears and found guidance for the foot-steps of so many a weary wanderer on earth; which among the best and greatest of our race has been so cherished by those who had it, and so longed and sought for by those who had it not, we might suppose that if it be, we may discover that it was in the light of truth untenable, that the accumulated testimony of man was worthless, and that his wisdom was but folly, yet, at least, the deceives of mourning would be vouchsafed to this irreplaceable loss. Instead of this, it is with a joy and exultation that might almost recall the frantic orgies of the Commune, that this, at least at first sight, terrific and overwhelming calamity is accepted, and recorded as a gain.

ANOTHER EVIDENCE OF THE WORKING OF THE GREAT TROUBLE

DEAR TOWER:—A great scheme has been devised within the Farmers' Alliance. It is proposed to withhold the year's crop from market, after which the farmers can get their own price. The plan is unfolded in a circular, issued to the farmers' organizations. It suggests a great combination of the organizations and has the relative importance and force of an official order for a strike. The circular, which is presumed to be a secret document, will be sent to the five and a half millions of farmers.

WM. M. WRIGHT

ARRIVAL OF BROTHER AND SISTER RUSSELL

Watch Tower readers will be glad to learn of the safe arrival of the Editor and his wife, just as we go to press. They report a pleasant and successful trip through the most civilized portions of Europe, Asia, Africa and America, and promise an account in the next and succeeding Tows. An article intended for this issue miscarried en route.
VIEW FROM THE TOWER

After all the vicissitudes of our long and rapid journey abroad, which included ten thousand miles by sea and another thousand miles by land, in between Europe, Asia, Africa and America, we are glad to greet the readers of the Tower again from the home office. We arrived just as the last issue of that paper was being published for April, and therefore had to delay any account of our travels for this and subsequent issues.

Toward the close of our journey we had the pleasure of greeting about one hundred and fifty of the interested ones at London and about the same number at Liverpool, who came away from various parts of England and Wales. The former company was brought together by the kindness of Miss Erskine, and the latter by Brother and Sister Emanuel. Both were precious seasons in which we learned to appreciate very highly the depth and earnestness of the few who welcome us home. Their prayers and parting benedictions will never be forgotten, except in the joys of our glorious reunion in the heavenly kingdom.

Arriving in New York, we were greatly surprised to find that Brother and Sister Fairchild had arranged for a gathering of interested ones at their home, to bid us welcome to the dear home land—the most favored in the world for the gospel. Their kind hospitality was most heartily and most beautifully expressed by the floral decorations and elegant repast which loving hearts had planned and loving hands executed. We greatly enjoyed this privilege of meeting and greeting the saints, about sixty of whom had gathered, some coming fifty and some a hundred miles, a majority of whom awaited our arrival.

Reaching Allegheny early on the following Sunday morning, we were again surprised by the loved ones. Brothers and Sisters Stearns, Cuthbert, and others, met us at the depot; and on our arrival home, after worship, while we breakfasted, a poem of welcome, written for the occasion by Sister Ball, of our household, was read to us.

But our surprises were not yet complete. On our arrival in the afternoon, we were provided with a chair, a stand, and a coffee form banked with potted plants and adorned with flowers, while upon the wall, in the rear of the desk, and beautifully executed, was the word Welcome. A congregation of about twenty-four were at their first arrival greeted, and Brother Weinman conducted the meeting, whilst we were showing seats to the congregation. The program consisted of an address of welcome by Sister Tuttle, who, on behalf of the congregation, bade us Welcome Home in no uncertain language; and this was preceded and followed by the excellent rendering of two very appropriate hymns, specially prepared for the occasion by Sister Zoch.

Then, an opportunity offering, we responded, assuring our dear brethren and sisters, that we heartily reciprocated a love and tender interest which they had so kindly and elegantly expressed toward us. We assured them that we accepted these loving expressions of welcome, not merely as personal matters, but chiefly as expressions of their sympathy for the Truth and the Master whom we seek to serve. We then briefly reviewed the blessings bestowed upon us by our Lord and Saviour, and the various evidences, which had of the Lord's favor and blessings upon us, and upon our mission abroad, promising more amoun through the Tower.

On every hand all through the journey, we gratefully remembered the prayers of the saints on our behalf, and the loving favor of God, whose presence was so signal with us all the way, so that every hardship to the accomplishment of our mission was removed and our way was truly prospered. The seas were smooth and quiet affording opportunities for letting our light shine.
their relationship with heavenly truths and heavenly interests.

In view of certain leading indications that this journey would be the Lord’s will, we did not hesitate to use a portion of the Lord’s money for this purpose, though we felt inclined to accomplish the work in the most economical way possible, which we did by traveling generally in second class coaches, with our stock of the truths desired, the first class coaches being very generally forsaken except by civil and ecclesiastical dignitaries and wealthy pleasure-seekers. We also found second class passage on the ocean steamers to be often much more advantageous. We availed ourselves of these methods of economizing, being pleased also to find that our unsaleable visits to Palestine and Egypt placed the hotel rates there at half the usual prices. Nor did we return home, as is the usual custom of travelers laden with the luxuries of the old world, with samples of its art works, its rich laces or elegant silks, but we trust with a richer treasure of knowledge and experience valuable to the dear Lord’s work. We have said we used the Lord’s money, in this, and you will be unprepared to mean that we so appropriated any portion of the funds contributed to the spread of truth, etc., every cent of which, and more too, is applied directly to the purposes intended. But we count all our private, personal means as the Lord’s: hence the expression, “the Lord’s money.”

When starting out we had specially three objects in view: (1) A study of the social conditions of Europe with a view to an unbiased judgment as to how soon the trouble which God’s Word predicts may be expected there. (2) While so far on the ocean we may observe fulfilled prophecies and the prospects for the restoration work beginning among the Jews, and to meet and confer with our Jewish Brother Rabinowitch with reference to that phase of the work. We continued in our expectations that these two parts of the work may proceed in yet closer sympathy. (3) While serving these main objects we proposed meeting and conferring with some of the Tower readers and workers abroad, and from observation throughout the entire trip we have estimated the intelligence and religious fervor of God’s people in Europe. It did not require long to convince us that we had underestimated the intelligence and religious fervor of God’s people across the deep, especially in England, Ireland, Scotland, Norway, Sweden and Denmark. As your eyes we soon began to study how these members of the body of Christ, here, who have heard and learned of the Lord’s gracious plans (present and future), could assist and bless and set free into the same glorious light of truth any of the fellow members of the same body in “the old world.” The Lord inspired to say to us, “Lift up your eyes and see, for the fields are ripe and ready for harvest”—ready for the sickle of present truth.

And now as your eyes we have this report to make to as to the ripeness of the fields for your services and ours as co-reapers with the great Reaper in the kingdom. The gathering of the ripe wheat into the great garner of safety, separate from the world and the tares and out of the fiery troubles which will shortly overwhelm them.

We saw no opening or readiness for the truth in Russia, except among the nominals; but the brother, whom he is seeking to reach. We saw nothing to encourage us to hope for any harvest in Italy or Turkey or Austria or Germany. The Germans as a people seem to have lost vital godliness and faith in the Bible almost wholly crushed out, and though almost all of the intelligent among them reject the Scriptures except in so far as they imperfectly express their ideas of right, wrong, etc. The majority of Russians and Austrians seem to be immersed in superstitious formalism, into which intelligent appreciation of God and his Word does not now extend. We have been so long under the baneful influence of the Papacy that they, like the French, are rapidly turning to open infidelity, although many still are blinded by gross Romish superstition.

But Norway, Sweden, Denmark, Switzerland, and especially England, Ireland and Scotland are fields ready and waiting to be harvested. These fields seem to be crying out, Come over and help us! and we know of no more hopeful parts in which to thrust in the sickle and reap: no, not even in this favored land of liberty. In all of these countries there are hearts hungry for the truth and many evidently consecrated to the Lord and anxious to prove their devotion to him by engaging in what they severally conceive to be his work.

2. Salvation Army is engaging the services of many of these, and is indeed doing a great work in its special line. By self-sacrificing methods they are continually planning and laboring to lift up the fallen and the degraded, and encouraging and assisting them to lead a better life. This, however, is not the true harvest work, that is, the foretaste of present truth and gathering the elect from the four winds (from every quarter of the field) and from one end of heaven (the nominal Christian church) to the other (Matt. 24:31), the reasonable work of the truly enlightened now—the Lord’s work and hence the work of his co-laborers.

In Great Britain many earnest souls are preaching Christ on the street corners without waiting for the laying on of clerical hands. True, their zeal is coupled with very little knowledge of the truth, but their disposition to serve the Master is very manifest; and the attentive and respectful crowds of orderly, thoughtful looking people that gather about them indicate a desire on the part of the multitude for the true bread of life. Among thinking Christians there is, too, an ambition, given in the Scriptures, for the deep, especially in England, Ireland, Scotland, teachers on this line among them, to seek out and come out of the old so-called orthodox churches, who are out and coming out of the fiery troubles which will shortly overwhelm them.

While other parts of Europe have their claims upon the gospel, and while the Lord has in all probability some precious saints scattered here and there all over the world, we surely have reason to hope for a larger ingathering from these parts of the world.

And now the question forces itself upon us—What can we, who have been so highly favored, do for the precious saints abroad? How shall we thrust in the sickle and reap: no, not even in this favored land of liberty. In all of these countries there are hearts hungry for the truth and many evidently consecrated to the Lord and anxious to prove their devotion to him by engaging in what they severally conceive to be his work.
Norwegians, not only in their native lands, but here in the United States also; for, as perhaps few realize, these nationalities have millions of representatives here in our midst.

As yet we see no way open for this part of the work, but it is at least our privilege to pray the Lord of the harvest to send laborers into His vineyard, but also to provide what he may deem the necessary equipment for the work. We are, however, looking for and arranging with persons competent to do the work of translating, so that when it shall please the Lord to indicate the way or to supply the need of persons with these qualifications for the Swedish tract is already stirring up considerable interest.

Observation and conference with the saints in England, Ireland and Scotland indicate that one hindrance to a more rapid spread of the truth there is the inability of the individual to purchase as many tracts as could be circulated to advantage. In all the large cities great freedom and often protection from the police is granted for holding open air meetings; and on Sunday evenings especially, crowds gather and discuss religious and socialistic subjects from various standpoints—many evidently being dissatisfied and truth-hungry. Besides these there are Mission and Salvation Army meetings in progress, in perhaps twenty places at once, in each large city. These afford excellent opportunities for the truth—superior indeed to anything of the same sort in this land. The brethren and sisters there realize these to be excellent fields for tracts explanatory of the truth, and could judiciously circulate thousands more than they have the means to put in use; for there, as here, the deeply interested number few and far between.

We left them with the assurance that we saw this need and would do what we could to overcome the difficulty as the Lord would lead and grant the means for us to supply that need.

We found a number of the friends anxious, too, to use their time and energy in the colporteur work—selling DAWNS. They had learned how God has been greatly blessing and using this method for reaching many here with the truth, and were anxious and eager to get at this work. Many of them are in circumstances that make self-denial for the sake of the Lord, his truth and his people around them.

They pointed out that a depot for DAWNS in London was already required nearly a month to get a supply of books after they had taken the orders. Some, too, assured us that they longed to give themselves in this work, but that family obligations hindered them, as by it they could not earn enough to support their dependent ones, even though our recent allowance is admirably liberal. This same difficulty has been encountered, too, by many here in America where money is less scarce and the sales and incomes consequently larger proportionately.

To overcome the first of these difficulties, we made arrange­ments for a London depot to be opened at once, and all the orders are soon as ready, will be duly announced in these columns. And regarding the second difficulty we will hope and pray that the way may yet open wide enough to permit all those who wish to go into the work to do so without being hindered by financial necessities only, and whose hearts are filled to overflowing with a crucified desire to go forth and reap.

Among other things we realized the necessity for some tracts still different from those already published—for The Scriptural Christian, for The Consecrated Christian, and others. A meeting was held, and a committee appointed, to see what subjects would be acceptable, and the subject in its form least likely to produce misunderstanding. The following morning, gave him the proof of his address and requested his permission to insert it in the magazine. To his surprise the professor emphatically forbade using it, saying that "he had spoken as Dr. Patton and not for the seminary," and to publish it would be doing a great wrong.

"Here is an extract from the Philadelphia address: We continually see men going into the other world imperfect; they must be imperfect when they reach there, and need some time for restoration or change."

FURTHER COMPLICATIONS FOR PRESBYTERIANISM

Every day may be said to furnish fresh disclosures proving the lack of sincerity of ministers professedly in the Truth movement—lack of honesty upon questions of doctrine. Their hearts are larger than their heads, but their love of popularity and a good living proves stronger than their convictions. The so-called "converting" clergy are still among them.

New York, Oct. 17.—"There is some agitation in store for President Patton, of Princeton, growing out of a speech he delivered to the Philadelphia society of Princeton college, on March 20th.

"During that year the controversy at Andover, on the question of future probation, was agitating the whole religious world. Dr. Patton, then professor of ethics in the college as well as in the seminary, was invited by the students of the former institution to give an address on the subject in Murray hall, Philadelphia. A large audience heard him with the deepest interest, his views being supposed to be safe and final. Two members of the staff of the Philadelphia Magazine, one of them a stenographer, reported the speech with care. At the request of a member of the faculty, the venerable Dr. Duffield, who desired the address verbatim, the former members of the faculty work often to seem to lag for want of means, that the seeming necessity may give us the opportunity to deny ourselves in his service—for our benefit, our development, our blessing. (2 Cor. 8:1-13; 9:5-12.) Many who find the spirit willing, but the hand is stayed, forget that God's Word takes cognizance of this, and marks out a straight path for our weak feet by admonishing those who would show their love in this way not to attempt themselves, but to adopt a regular habit of laying aside, on the first day of each week, whatever amount they feel disposed to give—according as the Lord hath prospered them during the preceding week. (1 Cor. 16:2.) How carefully God has provided for our guidance upon every subject: The Word of God is profitable that the man of God may be thoroughly furnished unto all good works."—2 Tim. 3:17.
RUSSIA'S CHASTISEMENT

Recent dispatches state that a conservative estimate of the number of persons in need of relief in the famished districts of Russia would be 13,000,000; and that diseases superinduced by the scantiness of food and by the wretched substitute called "hunger-bread," composed largely of straw, bran, sweepings, etc., are becoming epidemic in some districts. Notwithstanding this deplorable condition and the laws prohibiting the exportation of grain, thirty-five millions more pounds of rye have been exported than last year—the attraction being the higher prices offered elsewhere. This will add to the trouble, and under the law is now forbidden.

The New York Times published, Oct. 25th, the following dark outlook, written by its London correspondent. We hope, may, we believe, that this picture is far too dark—that the facts fall far short of the suggestion. The Siberian famine, nevertheless, gives an idea of what is possible. When the great trouble does come, we believe it will generally be introduced by famine. This at least points out possibilities not only for Russia but for the world. Starvation will awaken and energize people whose inactivity renders them useless in the arms of their rulers. "Winter began in Russia on Thursday with the first sharp frost. Living men cannot remember any other year in which this simple announcement meant what it does now. There are literally millions of human beings who are on the verge of starvation. A million men were perishing in the streets of Moscow and Petersburg, not even counting the millions of people who are only living by the edge of starvation. It is said that the recent draft from France is needed to keep them alive.

"Needless to say, no such sum is forthcoming. Indeed, in the matter of intelligent relief, nothing is forthcoming. Vague figures are given of money raised for the sufferers, quite often by eccentric devices of self-denial. Which show the warm-hearted childlike goodness of the Slav, but nobody is able to tell how this money has been applied. The only intelligence which reaches us from the doomed districts is of the famine prices put everywhere upon food by the Russian merchants, and of Russian usurers and small traders who are going about trading on the misery of the peasants, buying hair from the heads of poor girls for a few shillings and stripping houses of every portable article, old icons and picturesque costumes handed down from mother to daughter, and the like for next to nothing.

"In two or three cases the ferment of disorder which is setting under this terrible surface has broken out in riots—directed against the Jews. Doubtless there will be more than this "hunger-bread" agitation. This is the first public expression which the church, privately holds very much the same views as Briggs himself in regard to the doctrine of probation for the wicked after death. The second is that Dr. Hall, a celebrated Presbyterian divine of New York, and a trustee of the Union seminary, has resigned, because, while he did not fear being prosecuted, he was afraid to oppose the general sentiment.

At the time of its proposal we pointed out sundry incongruities between the portions of the Presbyterian Confession of Faith proposed to be retained and the amended or altered words and sections. We showed that the parts of the same confession so amended would contradict each other. It seems that Presbyterian ministers are gradually reaching this conclusion, and present prospects are that the revision suggested will be rejected. However, all are more than ever dissatisfied with the old Confession and the result will probably be an entirely new Confession. The end is not yet.

THE BLOOD OF JESUS

"For we have not a High Priest unable to sympathize with our weaknesses; but one having been tried in all respects like ourselves, apart from sin."—Heb. 4:15.—Daggott.

The Apostle Paul here brings clearly to view the effect of the Lord's suffering, the just for the unjust (1 Pet. 3:18), in qualifying him for his work as Mediator, High Priest and Leader. (Heb. 2:10; 5:9; 3:1; 5:5, 3; 2:17; 6:20; 8:1; 9:1; 10:21; 8:6; 9:15; 10:24; 1 Tim. 2:3,5.) Having met trials and temptations of all kinds, apart from those arising through sin, he is able, as well as willing, to succor those who are tried, but who are not in afflication with sin, and who come in meekness, and yet in boldness, to him. (Heb. 2:18; 4:17.) He has been rejected, reproached and reviled, even by his own countrymen, that our Master knows the power of evil by experience, and so can fully sympathize through knowledge in all our temptations. And what added security we feel when we realize that he has been tempted in all points as we are tempted, but without sin. (Heb. 12:4), laying down his life, shedding his blood—dying—rather than to partake of sin. What love of righteousness and hatred of wickedness!—Psa. 45:6; 7; 1:8, 9.

In these last days, when evil men and seducers are waxing worse and worse, deceiving and being deceived, (2 Tim. 3:1,13), those who are not ignorant of Satan's ways expect, and find, more subtle snares than ever before laid to entrap them; and, as ever, the Arch Enemy, and his agents, whether wicked or ignorant—"false shepherds"—are everywhere at work. (2 Cor. 11:13.) Of course, the main attack is on the ransoms, by which "the man Christ Jesus" bought us with his own precious blood, shed on Calvary, as "of a lamb without blemish and without spot." (1 Pet. 1:18; 1 Tim. 2:5.) So we find Peter's prophecy of false teachers mingling among the saints and privately introducing destructive heresies, even "the having bought them Sovereign Lord denying" (2 Pet. 2:1)—Daggott, fulfilled. And doubtless the work will continue and grow. We recently saw an article claiming that as "The blood is the life" (Lev. 17:11-14), "so, as a rule, where the blood of Christ is mentioned (in the Scripture) it should be understood as meaning life, not death." Let us examine this statement in the light of the Scripture, and not accept it on the authority of another. The Lord's death is presented as a cleansing merit, and the same Confession thus amended would contradict each other. The death "of this just person," the end is not yet. The "blood of this just person," which the people then called down on them and their children. (Matt. 27:24,25.) The "blood of the new testament shed for many" (Mark 14:24; Luke 22:20) plainly presents Christ's death as the means through which he gained ability to benefit many.
The blood mentioned in Acts 5:28, and which the Sanhedrim feared, was blood shed, as evidenced by verse 30 of the same chapter; and Paul's reference to Christ's blood in Acts 20:28 clearly points to his death, as that was the price given for the "Church of God," and also for the whole world. (See Acts 2:23.) Paul says in I Cor. 11:24-25, "As often as you drink of the fruit of the vine, you do proclaim the death of the Lord until He come." The natural explanation of the "redemption that is in Christ" will explain what significance attaches to "blood" in this text. In Matt. 20:28, the Lord himself settles this by saying that the "kingdom of heaven may be likened to a man who gave his sons into the care of agents to hire them out for his name's sake to produce fruit." Thus again "blood" refers to blood shed as the evidence of death. The "communion of the blood of Christ." (1 Cor. 10:16) is explained in Matt. 26:28 as "the blood of the new testament [covenant], which is shed for many for the remission of sins," and I Cor. 11:25, 28 shows that in drinking this cup of the new covenant we show forth the Lord's death till he come; and the context clearly shows that those eating and drinking unworthily are guilty of the body and blood of Christ. Thus the "bone of the covenant of Christ," bringing the Gentiles near to God and his promises, mentioned in Eph. 2:13, is explained in verses 15 and 16, same chapter, to be the blood of the "cross—shed blood—death." The "blood" mentioned in Col. 1:14, being redemptive blood, is explained in Matt. 26:28; and in Col. 1:19 it is emphasized as the "blood of his cross—death." In Heb. 9:14, we learn that the "blood of Christ," who offered himself "without spot to God," will purge our consciences from "dead works to serve the living God." In Heb. 10:29, this chapter, show that this offering of Christ to God was by the shedding of his own blood—death—typied for centuries in the Tabernacle services of the Jews, by the sacrifice of bulls and goats.

The 9th and 10th chapters of Hebrews bear unwavering testimony to the efficacy of Christ's shed blood—death—as man's substitute, to bear the sins of many—the world—as a careful reading of them will plainly show. Again, Hebrews 13:11, 12 says, "The bodies of those beasts whose blood is brought into the sanctuary by the high priests from sin are burned without the camp. Wherefore, Jesus also, that he might sanctify the people with his blood, suffered without the gate," on the cross, shedding his blood—entering death. The "blood of the everlasting covenant," mentioned in verse 12, the blood of "the man Christ Jesus," shed as the atoning sacrifice, which God brought the "Great Shepherd." The "blood of sprinkling," mentioned in 1 Pet. 1:2 and Heb. 12:24, is clearly the "blood of Jesus, the Mediator of the New Covenant," explained fully in Matt. 26:28, as "shed for many," in I Cor. 11:25, as "redemption," and in I John 1:7, as "pardon of sin," "washed," "cleanseth us from all sin." (1 John 1:7.) The real literal thing having existed and having been shed for many, the Lord explains to us in John 6:33-55 that to appropriate it and its merits to ourselves, we must come to Jesus and have our sins forgiven, and rely wholly on him and his work for us, thus appropriating or figuratively eating his body and drinking his blood, or there will be no life in us. As fleshly Israel gained a standing before God through the typical brokering of the blood of sacrifices, to obtain "liberty to become sons of God" (John 1:12) in the merit of the sacrifice of our Redeemer.

These texts include all places in the New Testament, exclusive of Revelation, where Christ's blood is mentioned; and there are other references in various parts of the Old Testament, being simply the bareless assumption of a theorist, which, as we proceed, we will see is made to do service to set forth Christ's blood as a common, unholy or unclean thing, and all who would be true to the Lord will fear to confess that this leads to this fearful apostasy of counting the blood of the Covenant wherewith they were sanctified an unholy thing—of no more value than the blood of the condemned race.—Heb. 10:28.

By comparing spiritual things with spiritual things, (1 Cor. 2:13,) we shall discover both of type and antitype, and learn that those not understanding the Lord's work, and those understanding but perverting it, cannot appropriate it, but remain in their sins. Yet, thank God, the former will have a "due time" to learn of and appropriate the good tidings concerning Jesus Christ our Lord. "Whosoever will lift up his hand against the Son of God shall be cut off from among the people. (Heb. 10:25.) This "lifing up" is the work of the Redeemer and hence the proper ruler or "head of every man," will in the times of restitution give each man full knowledge and ability to come unto him, and only those who "wilfully sin" after they have received the knowledge of the truth, "shall be cut off from among the people"; who, not obeying him, shall be cut off—die the second death. We also know from Heb. 6:4-8 and 10:26-31 that during the Gospel age God will "judge his people," and that only those who "wilfully sin," after they have "received the knowledge of the truth," (1 Tim. 1:18-20,) who, not obeying him, shall be cut off—die the second death. We also know from Heb. 10:26-31 that during the Gospel age God will "judge his people," and that only those who "wilfully sin," after they have "received the knowledge of the truth," (1 Tim. 1:18-20,) who, not obeying him, shall be cut off—die the second death.}

A few moments of study of the Bible, with a Concordance as a guide, will convince any one that the animal used as a typical sacrifice represented the man Christ Jesus, who redeemed us with his "precious blood," as of a lamb without blemish and without spot—by the sacrifice of himself and not by having a sinful nature and overcoming it—which could not in any sense redeem Adam or any of his condemned posterity. To support this false theory and the false doctrine it has given rise to, it is necessary to show that the ransom, the blood shed, or death—has any merit, and who counts the "blood of the Covenant" an ordinary or "unholy thing." We find ourselves out of harmony with such teachings and without basis for fellowship with the teachers and holders of such false doctrine.

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The strength of the error lies in the fact that many who trust in the "precious blood" have never philosophized on the subject sufficiently to see that blood (shed) always represents death, a life given up.—Edron.]
DEAR BROTHER and SISTER:—

You will be at home by this time, and I do trust that you are all the better, both in mind and body, for your visit to this country, and I pray God to spare your life for many years to come, and to make you both a great blessing to many of our fellows, in guiding them into the truth. So far God is using your writings to open the blind eyes of very many people. These two last Sundays have given me proof of it in that so many are asking for the books. The other day I could count twenty, but had only two with me. Sister Horne and myself are being used mightily in the parks. The people are taking a great interest in our teachings, not opposing us as at first. A week ago last Sunday Sister Horne spoke for three hours with good effect. You will be glad to know that we now have Sister Schwartz to help us in the work. She took part last Sunday with us in the park.

Oh! how precious to think that we are counted worthy to be co-workers with him and his dear son, Jesus Christ, and may our light shine among our fellow men that they with us may say, Deference is coming, and may all who are loyal and true to our living Head be ambitious in doing all we can to let people recognize and accept the finished work of our Lord Jesus Christ, to the glory of God the Father.

My wife and daughter join with me in Christian love and best wishes to you both. Believe me ever yours in Christ Jesus and his work, SAMUEL BATEER.

THE TOWER TRACT SOCIETY

This is a business association merely; it was chartered as a corporation by the state of Pennsylvania, and authorized to hold or dispose of property in its own name as though it were an individual. It has no creed or confession. It is merely a business convenience in disseminating the truth. And anyone subscribing to one copy or more of the Society's quarterly, styled Old Theology Tracts, (6 cents a year,) is considered an active member of this Society—but not a voting member. Any one subscribing for $10 worth or more of the O. T. Tracts, or any one donating $10 or more to the funds of the Society for the spread of the Truth, is a voting member and is entitled to one vote for each $10 he or she may have donated. The affairs of the Society are so arranged that its entire control rests in the care of Brother and Sister Russell as long as they shall live. In fact, the only objects in having the corporation are:

First. To provide a channel or fund through which those who desire to employ their money talent, whether small or great, to better advantage for the spread of the Truth than if each interested one acted and published independently of the others. Secondly, The corporation was called for by reason of the uncertainty of the lives of those at present managing the fund. Some wrote that they were doing all that their present necessities permitted, but that at their death, they desired to do more; and urged the necessity of a legal corporation, as Brother and Sister Russell might die too, and they wanted their donations to go to the spread of the Truth. The Society owns nothing, has nothing, pays no salaries, no rent, or other expenses. Its policy is to use the work every dollar received, to the best advantage, and as speedily as possible. Its success in publishing and circulating among the right kind of readers, those of the Old Theology Tracts, is phenomenal alike to its friends and its enemies. The latter imagine that there must be great wealth connected with the concern, whereas really there is very little.—Few of the friends think they can do, much financially, but what money there is, under eccentric management, is like the widow's mite of oil: it accomplishes a hundred times as much as other tracts, which spend much of their receipts upon salaries.

THE OLD THEOLOGY TRACTS

No. 1. Do the Scriptures Teach that Eternal Torment is the Wages of Sin?
No. 2. Calamities—Why God Permits them.
No. 3. Protestants, Awake! How Priestcraft now Operates—
No. 4. Dr. Talmage's View of the Millennium.
No. 5. Bible Study and Students' Helps, Price Lists, etc.
No. 6. The Hope of the Growing Creation.
No. 7. The Old, Old Story. (Poem—156 Verses.)

Those who desire to send out sample tracts by mail to their friends, or to general lists of addresses of ministers or others, can send the lists to us, and we will save you all the trouble, and in lots of one hundred or more at a time will charge only what the stamps would cost you—one dollar a hundred.

The first edition of each tract costs more proportionately than subsequent ones, and in order to give you the advantage of this we propose to send the old, back numbers, 1 to 6, at 45 cents per hundred for list of one hundred, separate or assorted. (Price 1 cent each for less than 100.) Colporteurs are supplied with any of the above tracts free.

These who can use tracts to advantage, but who cannot pay for them, will please in ordering say how many they think they can use judiciously, and also explain their method of using that we too, may judge of its advisability.

DEAR BROTHER and SISTER RUSSELL:—Your letter of the 11th inst. to hand from Queenston, from which we were pleased to learn that you were on your way to Palestine. Had I known a month earlier I should have been strongly tempted to join you.

We shall be pleased to entertain you while in Liverpool, and if you can arrange to prolong your stay another week with us we would be glad. As to the all-day meeting on the 15th Sept., if agreeable to you we will undertake all the arrangements with the utmost interest. We now know in Edinburgh neighborhood, also Manchester, Nottingham and Sheffield. Our Mission Hall attached to our house, seats 200 people. will be convenient, and we think large enough, as you know that those who take an interest in the King and coming kingdom are but a little flock. We shall be glad to carry out any other suggestions you may offer in order to make the meetings a success. I have just read through Vol. III. of Dawn with deep interest and pleasure, and thank you very much for the most beautiful unfolding of truth which it contains and which the holy Spirit has revealed through you. I have for many years taken an interest in the Pyramid. I have read something of what has been written on the subject by Prof. Piazzi Smyth and others.

Wishing you and Sister Russell a pleasant and profitable journey with a safe home-coming, with our united Christian love, ever yours in the Lord.

CHARLES W. ELAM.

LIVING FOR JESUS

"Living for Jesus day by day,
Following just as he leads the way,
Never a choice in great or small,
Doing his will, and that is all.

"Living for Jesus! All the while
Hiding the tear with song and smile.
The world could not feel if it knew the smart,
And Jesus will comfort the sorrowing heart.

"Living for Jesus everywhere!
Dropping a seed both here and there;
No care for the fruit that will surely come.
For the Master will gather the harvest home.

"Living for Jesus in pleasure or pain,
Joy or sorrow, sunshine or rain!
Culling rare flowers from the bitter and sweet,
Learning great lessons while at his feet.

"Living for Jesus! Just little things
In our daily life may take the wings
Of messengers, swift and strong and brave,
And—God only knows—a soul may save.

"Living for Jesus! Living, not dead,
Drawing rich life from the Fountain-head!
Quietly watering, though unseen,
Many a life from the Living Stream.

"Living in Jesus! Abiding in him,
His life, peace and rest, atonement for sin—
All mine in their fulness and richness, replete
With the joys of the Spirit—the Comforter sweet.

"Such may life be, O glorious Son!
Mystical union here begun—
One with the Father, the Spirit and Thee,
Living through time and eternity."—Selected.
In response to numerous requests from our readers, we purpose an enlargement of this journal. Commencing with the issue for January next, the number of pages will be increased from 16 to 28, under white covers. This will afford considerably more space and will, we believe, be much better every way than to make the paper a semi-monthly of its present size. We trust that the Tower readers in general will coincide with our judgment in the matter of this change.

This additional presswork, paper, composition and postage will necessitate an increase in the price of $1.00 (4 to 1) a year. This price, it is hoped, will clear the cost of the publishing of the Tower. In the view of this issue, we have shown the necessity for supplying large quantities of the O. T. Tracts gratis to interested brethren and sisters who can use them to great advantage for the spread of the Truth. We therefore propose a plan which, if it can be worked out, will, we believe, meet the case fully.

(1) The new price for the Tower will include a year's subscription for two copies of the Old Theology Tracts, published quarterly. Thus every Tower subscriber will be also an O. T. Tract subscriber, and will receive two copies of each tract as issued.

(2) Any subscriber (as above—including those accepted on the list of the Lord's poor) will have the privilege of ordering Free as many extra copies of any of the tracts as he can use judiciously—from No. 1 onward except Nos. 8 and 11. Thus all may become senders of the “hail” of which the Prophet speaks.—Isaiah 28:2, 17.

(3) It is proposed to meet this immense demand and the great cost which it will entail—even though with our great economy $1.00 will do nearly as much as $2.00 ordinarily—by the Free Will Offering. This will enable us to use the best paper, send the amount needful for its economical accomplishment, and to continue the publication of the Tract Fund for scattering Old Theology tracts, as the Editor and the Publishing Co. serve the cause gratuitously, from love for the Master and the Truth.

OLD THEOLOGY TRACTS

While passing through London we noticed some very beautiful Missions' Motto Cards, quite suitable for the adornment of the walls of Christian homes, and, thinking the prices cheaper than in the United States, we purchased some, purposing to advise the Tower readers and to supply orders if any desired them.

We present herewith a descriptive list. The prices include postage.

MOTTO CARDS.
ASSORTED HEAVY MAROON AND GREEN CARDS STAMPED IN SILVER.

No.                Each.
1. LARGE STARS (6 different mottoes) ........................................ $ .25
2. LONG SHAPED (4 different mottoes) ........................................ $ .25

EMBELLISHMENTS

3. SMALLER, Square shaped (4 Mottoes, with Chromo Illustrations) ................................................................. 20
4. SMALLER, "REST IN THE LORD"—verses ................................. 15
5. SMALLER, SHIELDS, (6 Mottoes) ........................................... 10

MOTTO CARDS.
PRINTED IN GILT AND COLORS, ON HEAVY, FINE, TONED PAPER.

No.                Each.
6. FAITH & LOVE (Moss Roses) (4 Mottoes) ................................ $ .10
7. GOD'S FAVOR (Floral Wreaths) (6 Mottoes) .............................. 10
8. GARDEN TRACTS, TO THE BLESS (Floral Border) (4 Mottoes) .... 10
9. CHRISTIAN SOLDIER MOTTOES (2 Mottoes) ............................ 10
10. EASEL MOTTOES FOR MANTEL (6 Mottoes) ......................... 10
11. CHRISTMAS CARDS (assorted, illuminated) ........................... 25 & 10

[1339]
because God is a respecter of persons, but because he is thereby preparing us to have part in his great plan for blessing all the families of the earth. As he prepared an Eden, like an oasis in the great world-desert, to be a suitable place for the trial of Adam and Eve, so he has prepared certain places of rest, places of favor, for me. The Appalachian region is his church: not an Eden, however, but a place and station where civilized conditions exist, and where the general enlightenment may be used for either good or ill, and thus the choice of the individual be made manifest.

Then we have considered the special favors granted us over and above these, first, in being delivered from the power of darkness and translated therefrom into the kingdom of God's dear Son. The power of darkness is sin, attempts at superstition, sin and death—the power of Satan, who works in darkness. From this kingdom of darkness we have been graciously translated, lifted over, into the kingdom of God's dear Son. While yet we sat in darkness the message came to us that the pride of our redemption had been paid, and that, if we had faith in the message and desired deliverance, we could be at once translated into the kingdom of light and peace—the kingdom of God's dear Son. Gladly we heard the message and gladly we accepted the free favor thus offered, and, as a reward of our faith, came the sweet peace of God into our hearts. The first new ray of light admitted was followed by more and more; and the darkness of ignorance of God and his ways, and of superstition and error, began to flee away, and the soul was filled with light and joy and a peace that surpassed all understanding to the hitherto darkened soul. Great was our joy when we first realized this blessed change, when we were told that now we were the children of light, and were counseled to walk thenceforth as sons of the light.

As children of light and subjects of Christ, our Redeemer and King, we have been walking, from day to day and from year to year in the light of his countenance and of his Word, and we are enabled to the knowledge of the things of grace. The old errors of ignorance and superstition have been gradually replaced with truth and an intelligent faith in the pure Word of God. And daily, as we are enlightened by the truth, we endeavor to bring ourselves into fuller subjection to his power. For faith, the power of darkness and translated into the kingdom of God's dear Son, our precious Redeemer, we grow more and more fully into the divine likeness and favor.

But in addition to all this favor we are further informed of our privilege to become partakers of the inheritance of the saints in light, which inheritance is that of joint-heirship with Christ in his kingdom and glory, when in due time his kingdom shall be established in all the earth, and also to be summoned to the marriage of the Lamb as his bride, to take part in the marriage supper of the Lamb, to be admitted into the kingdom of his glory and honor and blessing. And he is able "to present you holy and unblamable and unreprovable in his sight, who having overcome shall have the crown of life." Thus we are now reckoned of God as meet for the inheritance of the saints in light.

THE ANGLO-ISRAELITISH QUESTION

To the Editor of The Banner of Israel:—

DEAR SIR,—The articles by Mr. J. G. Taylor reviewing Millennial Dawn, Vol. III., and especially its reference to the Anglo-Israel question in connection with the return of the Jews to Palestine, have only now come to my attention; and as they seem to invite for a reply I hasten to answer them briefly.

Pleasing by Mr. Taylor's sarcastic flings and nudges, we would advise him and all of your readers that, by the grace of God, we have gotten past the point of boasting of being a "new creation in Christ Jesus, old in Adam, according to the flesh, and have reached the position advised by our Lord and by the great Apostle, where we recognize that he is not a real Jew who is merely such outwardly and of outward blood, but who through the faith and covenant of Abraham are the children meant in God's promise—Israelites indeed in whom is no guile.

The point of discussion turns upon the question whether after the separation of the ten tribes from the two tribes of Jacob, the ten tribes remained either actually or reckoned. Mr. T. claims that there was no reunion and that the name, Israel, from that date, forward belonged exclusively to the ten tribes and not to the two tribes which were named Jacob. But he holds that the Anglo-Saxon people are those ten tribes, and that their prosperity is due to this fact. We hold that from the period of the seventy years' de-oivation, and especially from the return from Babylonian captivity, the nation of Israel has been recognized by God as one, including all of the ten tribes who respected God's promises and went back to Palestine when Cyrus issued his decree of permission. We hold that all who did not return were not of the commonwealth of Israel, not Israelites indeed, but reckoned therefrom as Gentiles. We affirm, too, that those "lost" ones who were not Israelites indeed will require recognition and blessing under the new covenant during the coming Millennial age, and not during the Gospel age. Upon some points there seems to be a misunderstanding of our position. We do not deny that the ten tribes separated from the two tribes, or that the ten, representing the majority, retained as such the original name of Israel, or that Cyrus' decree of permission, or that there was considerable cause for the separation, or that it was in accord with God's plan for their chastisement, or that the ten tribes went into captivity some seventy years, or that God possibly has some portion of blessing for them as descendants of those tribes, as well as for those of the two tribes and for all the families of the earth, during the "times of restitution of all things which God hath spoken by the mouth of all the holy prophets from the beginning of the world."—Ver. 22, 23.

But what we do claim is, that the Great Teacher was right when he declared that "Salvation is of the Jews," and that the great Apostle was right when he declared that God's "Glory, honor and peace to every man that worketh good, to the Jew first and also to the Gentile; for there is no respect of persons with God." (Rom. 2:10.) Our understanding of this is, that after the Babylonian captivity the name Jew became synonymous with Israelite, and included all who held to the law and hoped for the fulfillment of the Abrahamic promises—including sons from the ten tribes as
well as proselytes from the Gentiles—all who were circumcised. Moreover, even at the time of the revolt of the ten tribes all the individual members of those tribes did not join in it. Some continued faithful to the kingdom of Judah and continued to live among the Jews.—Kings 12:17.

We have found, and have pointed out the fact, that our Lord and the Apostles addressed the “twelve tribes” under one name—“the House of Israel”—and this, too, in speaking directly to the people living in Jerusalem, who, all admit, were chiefly of the tribe of Judah, but partially of all the twelve tribes. The references are many which show this. The Lord addressed the twelve tribes as one nation, and applied prophecies to them as such, seems to us quite sufficient reason for doing the same.

To quote the texts of Scripture bearing on the different phases of this subject would require a great deal of time and space. Whoever will take a copy of Young's Concordance and turn to page 528, and note the various instances in which the word Israel is used in the New Testament, will have what seems to be overwhelming evidence that the House of Israel was no longer regarded by our Lord and the Apostles as the “ten tribes” merely, but, as it is expressed, “All Israel.” Note especially the following texts: Matt. 8:10; 10:6; 15:24, 31: 27:9, 42; Mark 12:29, 15:32; Luke 1:54, 68, and especially verse 28: the head of the ten tribes. There is also Acts 2:22, 36; 3:12; 4:10, 27; 5:21, 30, 31, 35; 13:16, 24; 21:28; Rom. 9:6, 31; 10:19; 11:25, 26; 1 Cor. 10:18; Gal. 6:16; Eph. 2:12; Phil. 3:5; Heb. 8:5.

“Salvation is of the Jews” or covenant-keeping Israelites in the sense that (1) our Lord Jesus, the Saviour, came in this line, and in that (2) a remnant of these Jews (the Apostles, the early church, etc.) called a remnant of Israel (Rom. 9:5-8). The fact that these Jews were mainly associated with the testament of the Gentiles, and in that (3) the Lord’s provision is, that in the restitution work of the future, fleshly Israel, recovered from blindness, shall be used as a medium through whom the streams of salvation, issuing from the promised seed of Israel, shall flow to all the families of the earth; as it is written: “The law shall go forth from Mount Zion [the Gospel church, or spiritual Israel glorified] and the word of the Lord from Jerusalem [the re-established Holy Land]” (Isa. 2:2-4). Rome overrode the ten tribes are left out of this and all such promises; for neither Zion nor Jerusalem [neither the typical nor the real] belonged to them. To have a share at all in the covenant made with Abraham, either they must be united to the spiritual Israel, of which the Lion of the tribe of Judah has the dominion, by the words “to all the families of the earth,” as it is written: “The law shall go forth from Mount Zion [the Gospel church, or spiritual Israel glorified] and the word of the Lord from Jerusalem [the re-established Holy Land]” (Isa. 2:2-4).

The plain fact is, that while the Lord spoke to the ten tribes in this form, He never overlooks the fact that although this trouble is divided into two portions it is all represented as coming against one people, as is shown by the one capital city and the one which is portrayed by the prophet as a part of his tableun. Some suppose the lesson taught to be that God’s wrath against the ten tribes dated from the time of the revolt, when they went into idolatry, about 300 years before the de-occupation of the land; while others suppose that this the ten tribes dated from forty years before the de-occupation, when, under King Manasseh, the two tribes became idolaters, and that God’s wrath ceased, or was assuaged, by the expiation for their sins by the blood of the Messiah for the sins of the two tribes. This view is also concordant with prophecy, for Ephraim’s multitude of nations” are gogin or nominal Gentiles (Gen. 4:18); and the children of Ephraim-Israel, “which cannot be meæured nor numbered,” are the off-spring of Louann, or nominal Gentiles, as illustrated by the one capital.

We beg to differ regarding the above statement. We deny that the Lord has remarried or ever will remarri the ten tribes. The citations prove nothing of the kind. Hosea, gives some hard pictures of a bad people, Chapter 1:1-7, to be summed up in the following extracts, which we quote from your journal. He says:—

“As to the non-return of Israel, a comparison of Jer. 29:1, 4, 10 with Ezra 1:1 shows that the edict of Cyrus was in full force before the 70 years of captivity were over. As the Jews, and from Ezek. 4:3-8 it is patent that Israel’s term of captivity had to extend far beyond Judah’s. There is no proof whatever that the Ten Tribes were embraced in the offer of Cyrus.”

Mr. T. must take exceptions to such statements and ask Mr. T. and your other readers to examine more carefully the very texts cited. Jeremiah (29:1-10) does not advise the people to settle down contentedly, never expecting to return to Jerusalem, but that they should make themselves comfortably at home among the Gentiles, until the time of the 70 years’ desolation. On the contrary, verse 3 declares that Cyrus extended the decree for the building of the temple “among you that is of all his people,” verse 4 repeats the “whosoever” and makes the invitation world-wide, as was Cyrus’ dominion, by the words “in every place;” and verse 5 declares that people shall build again the temple, and he therein shall read, be appointed, and also “the priests and the Levites, with all those whose spirit God had awakened”—i.e., all whose hearts like Simeon’s were waiting for the consolation of Israel.” Among such were some from the ten tribes even though they were few, as well as the Simeonites, and the tribe of Asher. The Temple for the consolation of Israel was Ann the proph­essress the daughter of Phanuel, of the tribe of Asher.—Luke 2:36.

As for the citation from Ezekiel (4:3-8), Mr. T. offers no suggestion as to when he thinks the forty years upon Judah, or the three hundred and ninety years upon the remainder of Israel, was fulfilled. He apparently, however, overlooks the fact that although this trouble is divided into two portions it is all represented as coming against one people, as is shown by the one capital city and the one which is portrayed by the prophet as a part of his tableun. Some suppose the lesson taught to be that God’s wrath against the ten tribes dated from the time of the revolt, when they went into idolatry, about 300 years before the de-occupation. The other suppose that this dated from forty years before the de-occupation, when, under King Manasseh, the two tribes became idolaters, and that God’s wrath ceased, or was assuaged, by the expiation for their sins by the blood of the Messiah for the sins of the two tribes. This view is also concordant with prophecy, for Ephraim’s multitude of nations” are gogin or nominal Gentiles (Gen. 4:18); and the children of Ephraim-Israel, “which cannot be meæured nor numbered,” are the off-spring of Louann, or nominal Gentiles, as illustrated by the one capital.

After quoting from Millennial Dow, Vol. III., “The [ten tribes] deserted the Israelitish covenant, and became idolaters, unbelievers, and practically Gentiles,” Mr. T. continues: “It is perfectly correct; the Ten Tribes did apostatize, and were formally cut off—thus losing the promise; but that is concordant with prophecy, for Ephraim’s multitude of nations” are gogin or nominal Gentiles (Gen. 4:18); and the children of Ephraim-Israel, “which cannot be measured nor numbered,” are the off-spring of Louann, or nominal Gentiles, as illustrated by the one capital.

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A NEW GOVERNMENT FOR PALESTINE PROPOSED

COPY OF A LETTER OF SUGGESTION WRITTEN BY THE EDITOR WHILE IN PALESTINE, TO THE TWO LEADING HEBREWS OF THE WORLD, BARONS ROTHCHILD AND HIRSCH

November 20th, 1891.

The following is a copy of a letter, written while in Palestine, but afterward separated from me by the loss of my luggage en route, and only recently recovered.

To the Honorable Baron Hirsch.

Respected Sir,—I, a Christian, but a lover of the seed of Jacob, especially because of the promises of God yet remaining to them and the Holy Land, address you upon a subject which I know lies close to your heart.

That you may know of my interest in your people, I can assure you that I am a lover of both of the two branches of the house of Israel; as Judah, and as the two together, and, I, a lover of the seed of Jacob, especially because of the promises of God yet remaining to them and the Holy Land, address you upon a subject which I know lies close to your heart.

At present, accompanied by my wife, I am in Palestine, taking a last view of the land of promise and its people and considering the prospects of the soon fulfillment of the predictions of the prophets. As you will see from my books, we find the testimony of the prophets to be, that your nation will be greatly blessed and returned to divine favor between now and the year 1914 A.D.

The present persecution in Russia we believe to be a mark of divine favor rather than the reverse. The Lord declares that he will drive them out of all lands whither he has cast them out from the land of promise, and the fact that all entrance thither has recently been barred inclines us to think that the time has come for opening the door through yet wider than ever before. This seems to be indicated in the words of the prophecy.—See Jer. 32:37-44; 33:21, 22.

As I do not own an inch of ground in this land, I cannot be accused of having any selfish reasons for offering the following suggestions of what appears to me to be the only immediate solution of the difficulty. My suggestion is as follows, and refers to all Syria:

Nothing in our understanding of the teachings of the Scriptures is in opposition to the idea that Great Britain, Germany and the United States may contain some of the descendants of the ten tribes which separated from the two tribes in the days of Rehoboam. It could not be claimed, however, by any one who is familiar with the racial mixture which prevails, especially in the United States, that any of these nations are of pure Israelitish stock. Whether we debate the question whether the prosperity of these nations, more than that of some other nations of the world is due to their lineage, perhaps this is true. What we do maintain, however, is that, since the Lord has divided the middle wall of partition having been broken down, the Israelitish origin of an individual or a nation would gain the individual or the nation no advantage over other individuals or nations of a different race under the terms of the New Covenant. From it all Israel (the natural branches) were broken off, except a remnant which accepted of Christ, the mediator of the New Covenant; and that this remnant had no pre-eminence over others by nationality. God, through the Apostles, has pre-eminently spoken the truth during the period of the selection of spiritual Israel; but he has declared that when the company of spiritual Israel is complete, his favor will return to the fleshy house.

Because we believe that the spiritual Israel is nearly complete, therefore we are expecting blessings upon the Israelites who are according to the flesh, and the turning away of their blindness, anticipating that they will be the first of the restitution class to be blessed by spiritual Israel, and so receive mercy through your mercy. (Rom. 11:31.) After they have thus received mercy through the complete and glorified church, they who were chosen from the Gentiles will be brought in for blessing all the families of the earth, and thus the Abrahamic promises will be fulfilled unto both the seeds—that which is according to the flesh, and that which is according to the spirit, both of which promises are full of mercy and truth; but that also which is of the faith of Abraham.—Rom. 1:16.

Yours truly.

The Author of Millennial Dawn.

* [See June 15, 1919, critical examination of covenant articles.]

PALESTINE PROPOSED

The revenues derived from Palestine by the Government amount to about £100,000 per annum. This sum, however, is absorbed by the local government of Palestine, and it is doubtful whether Turkey ever receives one piaster of it—except in the way of bonuses paid by those who obtain official positions in the land. I have been unable to obtain any reliable figures respecting the taxes of Syria as a whole, but it is safe to assume that the taxes of Syria and Palestine to Turkey are no more profitable than those from Palestine.

My suggestion is that the wealthy Hebrews purchase from Turkey, at a fair valuation, all of her property interests in the land, i.e., government assets, and private real estate, owned either by government (e.g., such as the postal, telegraph, and railroad companies) or property held by private owners, under the provision that Syria and Palestine shall be constituted a FREE STATE, the government of which shall be in the hands of a board of thirteen Directors, appointed as follows: One Director to be chosen by each of the following Governments:—Great Britain and Ireland, France, Germany, Russia, Austria, Italy, Turkey, Greece, and the United States of America, should they approve the scheme; and the remainder of the thirteen to be elected by the subjects of the people of Syria, none being eligible to said election who has not lived in the land for three consecutive years.

Religious liberty should be fully guaranteed to all the inhabitants. Each Director should be a resident of the land during the tenure of office, and should receive £1,000,000 per annum, and no other fees, emoluments or bribes, under penalty of disgrace and banishment. Those Directors appointed by the various governments should also be the Ministers of the Temporality of those Governments without additional fees therefor.

Each of the nations invited to join representatively in the government should be required to contribute a sum of money, say £10,000, for the carrying out of the project and as a permanent interest in the welfare of the land and its people. Let us at present all make a united effort in providing a home for the Russian exiles; and the poverty of Turkey would facilitate the purchase of her estate in Syria at reasonable figures. This I conceive to be a feasible plan, because all of the above nations are interested in Palestine, having directly
or indirectly expended large sums of money there. The plan of making it a free state, under the control of all, I believe would be pleasing to all; whereas, to put the land under the control of any of them exclusively, would be strenuously opposed by the others. The land should, however, be free from all other nations, except through their appointed representative Directors.

A liberal Constitution should be drawn up, alterable only by the consent of at least nine of the thirteen Directors. In all other matters the majority should rule—under the limitations of God. They would introduce into the government would soon upon the people and the land, and they would rapidly advance to civilized conditions in every particular.

You are no doubt aware that, notwithstanding the large sums of money spent here by Hebrews and others, many of the people here are far from comfortable; and all will agree that the two things most needful to this land are a wise, just and good government and plenty of water.

The land is indubitably healthful. The stomach is dreadful as one passes through the city, especially in the Jewish quarter. I can only account for the absence of some plague by the extreme purity of the mountain air. In almost every other climate such filth and drouth would surely bring pestilence in our time. If I am told, water will be selling at two or three piasters a skin.

The present government and laws, although said to be a great improvement on those of the past, all will admit are very far from good. The poor peasants or fellah are robbed of all that is their own by the money exacts from 10 to 50 per cent interest, paid in advance, and secondly, by the tax-collector, who extorts all he can possibly squeeze of the balance. Many of the Jews coming from France are wealthy. To secure the latter, consider it their business to grind profits out of their brethren and neighbors instead of helping them, while the former, following the example of Romanists and Greeks, think it their duty to spend all their time in prayer and ceremonies, while the Jewish houses of trade and places of business in the north, and the modern Chosen Hebrews in America. Your charities and those of Baron Rothschild and Sir Moses Montefiore have been productive of great good and are still beneficial (except, perhaps, the payment of so many francs per head for support of some of the colonists, which is causing distress to many, and the prices of cloth and children as rapidly as possible, to increase their income).

What is needed here, therefore, next to water and cleanliness, is a good government which will protect the poor from the ravenous and wealthy.

Building in our present communities on sound bases, and doing business honorably, are also greatly needed. The poor, I am told, hide whatever they can save, in holes in the earth, where it is ultimately lost to themselves and the world. These, too, would be deposited in banks of whose standing they would have no doubt.

I suggest further that as Jerusalem is so full of items of deep interest to the civilized world, as well as to the Jews, it would meet with general favor to introduce into the Constitution provisions guaranteeing that Jerusalem shall remain practically as it is at present—except that it be cleaned up—that all shops and business be prohibited inside the walls; that sanitary regulations be strictly enforced; that the city be sewered thoroughly—a very practical matter and one of but moderate expense if "Solomon's Quarries," underlying a great portion of the city, be utilized for the laying of the larger sewer pipes.

Outside the city the minimum width of the streets and the mansions of the nobility of the land should be subjects of law, as the people have narrow ideas as to what "will do." Under such an arrangement as above referred to, much money would be provided by lovers of the Holy Land for water, aqueducts, artesian wells, etc., etc., and soon the barren places would become a paradise.

I believe that now is the Lord's time for the long promised deliverance of Israel (and my reasons for so believing you will observe in my two works mailed to you and referred to my idea that the sacred Statue of Liberty is temporarily suspended by some such concerted project among the nations is, I believe, indicated by the prophet Isaiah:

"And they shall bring all your brethren out of all nations as an offering unto the Lord, upon horses and in chariots and upon litters, and upon camels and upon mules, to my holy mountain, Jerusalem, saith the Lord. . . . For as the new heavens and the new earth (the Kingdom of God) which I will make shall have permanence before me, saith the Lord, so shall exist permanently your seed and your name."—Isa. 66:22.

See also Jeremiah 32:43, 44:—

"And the fields shall yet be bought in this land whereof ye say, It is desolate, without man or beast . . . Men shall buy fields for money and write it in deeds and seal it and certify it by witnesses in the land of Benjamin, and in the environs of Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the lowlands, and in the cities of the south; for I will cause their captivity to return, and to possess it" (Jer. 32:43, 44).

May the God of Jacob direct you, my dear Sir, and all interested with you in the deliverance and prosperity of Israel, and blessed will they be who, to any extent, yield themselves as his servants in fulfilling his will as predicted. May the Lord guide the footsteps of Sir Moses Montefiore, and the others, that their paths may be along the road of peace and prosperity. May they predict the return to Palestine, and not a further wandering to the ends of the earth—to America or elsewhere. And, therefore, I say, it is my humble opinion that Israel will find no place for the sole of his foot until he finds it in the land of promise, and if you pray you, therefore, that the beholders in America, in the direction where God has indicated success, God bless you.

Yours in the Faith of the Sacred Scriptures.

C. T. RUSSELL.

P. S. A copy of this letter has also been sent to your compatriot, Baron Rothschild.

HELL OR ANNIHILATION

[Brother Wakefield has been seeking to serve the truth, by the use of his pen, through the columns of the secular press. We give below an article of his which may be of interest to some Tower readers. We commend this plan of service to those who have a clear understanding of the truth, and the talent and education needful to a clear presentation of it.]

Editor of the New York Sun.—You say of the "Brooklyn Conference of Baptists, who are looking for the second coming of the Lord at an early day," that they think it vain human efforts being successful in the reformation of mankind that all people, nations, and tongues, should be subjects of law, as the people have narrow ideas as to what "will do." True, unholiness, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof.—2 Tim. 3:1-5.

"And the fields shall yet be bought in this land whereof ye say, It is desolate, without man or beast . . . Men shall buy fields for money and write it in deeds and seal it and certify it by witnesses in the land of Benjamin, and in the environs of Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the lowlands, and in the cities of the south; for I will cause their captivity to return, and to possess it" (Jer. 32:43, 44).

P. S. A copy of this letter has also been sent to your compatriot, Baron Rothschild.
The soul that sinneth, it shall die. Consider death in any light you please, as physical, spiritual, eternal, political, or any other. Death is the opposite of life.

But, again, the penalty of sin is death. Such qualifying terms as "temporal," or "eternal" death are never used in the Scriptures. The Word of the Lord is content to say "the wages of sin is death," and such as shall not be found written in "the book of life." In the judgment day, or age, shall be the subjects of the "second death." The "punishment" of the wicked will be "everlasting," without doubt, but the terms used in Scripture to define that punishment necessarily contravene the Scriptural idea of the death of the soul. Thus the "everlasting punishment" in Matt. 25:46 is "kolasis aionion," literally, "cutting off, ending." The righteous are received into "zoon aionion," life everlasting, and the wicked are punished by "kolasin aionion," "everlasting cutting off" from life.

Truly, "an invaluable God would he, who, a hundred monster," and the creation of men predestined to hell from before the beginning of time outrages every sense of justice as diabolism, as our Lord seemed to be, in the呈现 of infidelity and "Renaissance of the devil". Concerning Universalism that faith it would go on and refined sensibilities "the goodness and loving kindness of God seems to be totally inconsistent with the torments of hell," and who therefore refuse to believe their inference possible, still believe that this frightful hell torment is the doctrine of the Bible? Alas, that the people of this day of Gospel light should still be willing to stumble along in the darkness of the middle ages!

The Bible statement of the doctrine of future punishment is simple and straightforward and not at all begotten with the horrible fancies which our theologians have thrown around it. "The soul that sinneth, it shall die," is the simple statement of God's Word. Another of equal directness is, "The wages of sin is death." "Ah, yes!" says the theologian, "but the soul is immortal and can never die, and therefore the Scriptural idea of the death of the soul is a state of endless suffering, eternal torment. And when the apostle says the wages of sin is death, he must mean eternal death, which is simply eternal life in torment." How very plausible such reasoning seems to be, and how easily it can be shown that "the wisdom of men is foolishness with God."

There are several things that the clergy know and that the laymen ought to know. The clergy, every man of them, know that the "immanence of the King of Kings" is greatly overrated in the Bible. They know that in all the over nine hundred times that the word "soul" occurs in the Scriptures, there is never use in connection with it any word or phrase to indicate impending existence. On the contrary, they know that the "soul" is everywhere in Scripture spoken of as being subject to death or liable to die. And they know that the same word "soul" that is applied to man is also used with reference to the creeping things and fowls and beasts of the earth. The Scriptures being true, a moment's reasoning will show the absurdity of attributing deathlessness to the soul.

Take the first text above referred to: "The soul that sinneth, it shall die." Consider death in any light you please, as physical, spiritual, eternal, political, or any other. Death is the opposite of life.

R. Wakefield.

SPECIAL ITEMS TO REGULAR READERS

The only article in the present issue bearing upon the subject of our journey abroad is the copy of the Letter to Baron Rothschild and Hirsch, which we believe will interest all of our readers.

The January Tower will contain our View of Foreign Mission Work, and, in connection, a report upon the Home and Foreign Tract and Mission Work as connected with the Watch Tower office and its co-workers. This will be followed by a brief account of our travels in Great Britain and Europe, from the pen of Sister Russell. Subsequently the story of our sojourn in Palestine and our views of the European situation will be given as opportunity may permit.

So far as heard from, the proposition to increase the size of the Tower meets with general favor. Some, however, urge that instead of it having more pages, its visits be twice a month, as they get too hungry between them. We have concluded to grant the request. Accordingly (D. V.) the issues will be at the 1st and 15th of each month during 1892. This will buy us still more, and you must expect still fewer and shorter personal replies to letters.

RENEW A RIGHT SPIRIT WITHIN ME

The spirit of Christ and his teaching—
Thy spirit doth delight—
Which finds in thy service its duty,
Its pleasure in thine.

A spirit of deep understanding,
Of wisdom and love:
As wise as the serpent, and harmless
And pure as the dove.

Renew a right spirit within me—
All gifts of thy grace:
That all who my character study
Thy likeness may trace.

Oh! make me a living epistle—
Inscribed with thy name,
And sealed with the blood of the Saviour—
Thy love to proclaim.

R. J. Ball.
DEAR BRO. IN CHIST:—I am just opening up a practice here and, having some leisure, I asked a friend for a book to read to pass away time. He gave me MILLENNIAL DAWN, Vol. I., The Plan of the Age. I have believed in the millennial coming of my blessed Saviour for twenty-five years. With some others, I have been looking up the references. I am now re-reading it carefully. If it be Scriptural it is the most wonderful book I ever read. If it is true it is most marvelous, and marvelous also that I have never been able to convince others before. I am inclined to be too credulous and cannot detect sophistry as soon as some, perhaps, but this seems not only Biblical but logical and reasonable, and I drink it in as a revelation from my Father, and it has made me unspeakably happy.

I have lived in full health for one hundred years under favorable circumstances for all our race, it would lift a great burden from my heart.

You say this age is not for the conversion of the world, but for witnessing. What, then, is the legitimate work of Christ? I suppose it must be to get as many as possible fully saved and fitted for the bride of Christ. I must refer to my own experience. I was converted forty-four years ago under the labors of a man that taught it was the privilege of every young convert to obey Rom. 12:1, 2. I made the consecration, but was not steady until twenty-five years ago. After repeated scourgings in the holiness movement in the M. E. church in Illinois, I made an intelligent and complete consecration of all to God, which I have ratified many times, but which I have never receded.

I have been engaged in holiness meetings of various kinds most of the time since. Your teaching on that subject seems to me to be eminently Scriptural. I have suffered much with and for just in payment for the great God. I have been dealing with the overcomers, and have expected with them to sit with Jesus in his throne.

I am not aware that there is any inharmony between my will and the will of my God. I have hoped for all you assert as the privileges of the little flock. But it seems so much above and so much more to be desired than the unseeing state of Adam restored, that I fear I cannot attain unto it. "Faithful is he that hath called you, who also will do it. Trust him and he shall perfect, strengthen, and sanctify your soul even unto the day of Jesus Christ." I have been hoping Jesus would come and that I, with all those who love his appearing, would be caught up to meet him in the air; and to be forever with the Lord has been my highest aspiration. God is no respecter of persons. What you say about Christians justified only, preferring Adamic perfection in the world to being made partakers of the divine nature with Jesus, may be true, but the Word says without holiness no man shall see the Lord. There seems to be something necessary in the overcomers ever being as Adam's holy state. (Yes, there must be consecration and obedience to the extent of ability until perfection is reached.—Ed.)

Please send me Vol. II., The Time is At Hand, and some sample tracts and copies of ZION'S WATCH TOWER. Inclosed find a dollar, which please to accept as a token of the hearty wish that your work may go on. I am yours and Christ's,

J. E. VOAK.

DEAR TOWER BRETHREN:—I am very glad that MILLENNIAL DAWN ever came to my hands. I read it carefully (two volumes), and am convinced that it presents something that has been kept in darkness for ages. I have been born and brought up in a Catholic country (Russian Poland) by Catholic parents. There is a long story, how I came from one light to another, from truth to truth. I sought the truth in many Protestant churches, but could not find it, though from those I learned to be a Christian and baptised. For the last two years I have not belonged to any church, because I know their creeds are of men, and not of God.

Several weeks ago I met a young Pole, who had just come from Poland. This man had sought the truth for eighteen years, and as he could not find it, he had to break away from the Church. He has just started to use the Bible, he accepted it with his whole heart, and wept for joy.

We come together nearly every evening and every Sunday to study the truth in the light of the Bible, to which the DAWN has been so kind. We have had many happy times, as he does not understand English, though he speaks several other languages. We believe that the Lord brought us together to show the light to our own people. There are over 100,000 Poles in this city, and about 1,500,000 in this country. Most of them are born in English and German, and having the DAWN in these two languages, I hope soon to begin to spread the books, and give my time entirely to it.

Many Poles begin to see that the priests do not lead them right, and therefore seek to have confidence in them. In general the Poles do not read English, except the young people. Some of them read German, but do not like to read religious books in this language, because they regard the Germans as their political enemies. What they do read, and like to read, is Polish.

Oh, I wish we had the truth in Polish also! I give myself entirely to spreading the truth. The Lord has been so good to me, showing me his light, his truth, and I like to be his witness. Brother O. is willing to do the same. We spend every Sunday with Polish families, teaching them the good tidings. We do here all we can.

In Christian love, I remain your brother,

C. ANTONSZWSKI.

Newcastle on Tyne.

DEAR BROTHER RUSSELL:—It gives me pleasure to note that you are safe at home again. I am looking with great interest for any promised announcement of the coming of the Lord. I now understand that your time was fully occupied. I wonder how you arranged to crowd so much into it. I would have been delighted to meet you, but we cannot do impossibilities. I thank you for your words of brotherly encouragement, and gratefully acknowledge that your presentation of the divine plan has been to me a mental stimulus of immense value.

What a miracle in stone the Great Pyramid seems to be! Its testimony is almost overpowering. I am just beginning to apprehend something of its sublime uniqueness. Of old the Pharisees said unto Jesus, "'Master, rebuke thy disciples.' And he answered and said unto them, 'I tell you, if these should hold their peace, the stones would immediately cry out.' So it appears to be still. Bless his holy name! With best wishes, Yours truly,

J. ROBERTSON.

New York.

DEAR BROTHER RUSSELL:—There is one question I would like to ask. Please answer, either by letter or through the columns of the Dawn. In your talk at Brother Fairchild's in answer to a question in relation to the Sabbath, you made the statement that the Sabbath, as given to the Jews, was a type. In making such a statement to any of our "Seventh Day" friends, they may not like the type which you have referred to, and so the idea is desired to ask you, if these stones would immediately cry out, so it appears to be still. Bless his holy name! With best wishes, Yours truly,

J. ROBERTSON.

New York.

[We reply that not only was the fourth commandment typical of the rest into which we, Israelites indeed, enter, and that all of the ten were, as well as all other features of the law, were typical. They were typical of the higher law which is briefly comprehended in one word—love. The commandments, Thou shalt not kill, steal, covet, etc., are all far inferior to the one commandment which is the basis of the new covenant. Any one who has accepted the new covenant of grace through Christ, with its law of love, has no need whatever of the ten commandments of the Jewish covenant. Can we suppose that if I love my brother as myself, I shall not kill him? Surely not. It is evident, then, that the Jewish law was only a less refined statement of the higher law which we now recognize, under which our covenant places us. It is therefore in perfect harmony with other features of this, our higher law, to find that we have also a higher rest than had the typical Israel. Ours is not merely a rest of body: it is a rest of heart, a rest of faith. A rest from our own works as means of justifying ourselves before God, but a rest in the perfect lawkeeper, making full satisfaction for all our imperfections. It is by this rest-keeping (keeping Sabbath) in him, controlled by the spirit of love, that the righteousness of the law is fulfilled in us who walk not after the flesh.—EDITOR.]
SPECIAL ITEMS FOR REGULAR READERS

TO TOWER SUBSCRIBERS—THANKS!

We thank the friends for promptness this year in sending in their Tower subscriptions. The many kind congratulations on the change of the journal to a semi-monthly are also much appreciated. The Matter said, “Marvel not if the world hate you!” but he also promised compensation for its hatred even in this present life. (John 15:17-20; Mark 10:28, 30.) We realize the fulfillment of the latter promise, as well as the former. The Lord’s previous promise, backed by your loving letters of sympathy and encouragement, much more than offset the frowns and hostility of the world and the nominal church. The responses to the printed notices on the last page of the November Tower have been numerous, and indicate a deep interest in the Truth. How much these expressions have been appreciated here in the Tower office, we need not tell you; and how much more they are appreciated in heaven—we cannot tell you that. We can only remind you of the Scriptural promise, “The Lord knoweth them that are his,” and “Your labor is not in vain in the Lord.” Only a few seem to have mis-apprehended the object of the plan adopted. We well know that some need no suggestion from either the Apostle or us as to how to give to the Lord’s work. Some, indeed, we have felt need to be restrained from a liberality beyond their ability. We have felt it to be our duty and have at times returned money, watches, etc., to some whom we feared were disposed to give more than they should. Our object in the plan adopted was to assist the church today by calling their attention to the methods advised by the Apostle to the church of his day. We realize, as the Apostle did, that each one who engages in the Lord’s work at some sacrifice to himself is proportionately blessed. And desiring, as the Apostle did, that all should be blessed, we advised and still advise his method of laying aside an offering to the Lord’s service on the first day of each week (1 Cor. 16:2), as the best method for the majority of the Lord’s people to pursue.

Those who need to avail themselves of the terms to the Lord’s Poor mentioned above should not hesitate to do so. Such should state themselves plainly and realize that we rejoice to send the Tower to them.

THE DEAREST NAME

If Jesus from our faith today
Were stricken, who could trace
Another word the world hath heard
To ever take its place?
Could ever frame a sound so sweet?
In all the realm of art,
Who yet hath shown a single tone
So priceless to the heart?

—G. Kingle.