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OUR LORD'S RETURN

ITS OBJECT, THE

RESTITUTION OF ALL THINGS SPOKEN

"And he shall send Jesus Christ, which before was preached unto you; whom the heavens must retain until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:20, 21.

THAT our Lord intended his disciples to understand that for some purpose, in some manner, and at some time, he would come again, is, we presume, admitted and believed by all familiar with the Scriptures, for, when he said, "If I go, I will come again" (John 14:3), he certainly referred to a *second personal coming*.

Quite a number think that when sinners are converted that forms a part of the coming of Christ, and that so he will continue coming until all the world is converted. Then, say they, he will have fully come.

These evidently forget the testimony of the Scriptures on the subject, which declare the reverse of their expectation: that at the time of our Lord's second coming the world will be far from converted to God; that "In the last days perilous times shall come, for men shall be lovers of pleasure more than lovers of God" (2 Tim. 3:1–4); that "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." (Verse 13.) They forget the Master's special warning to his little flock: "Take heed to yourselves lest that day come upon *you* unawares, for as a *snare* shall it come on all them [not taking heed] that dwell on the face of the whole earth." (Luke 21:34,35.) Again, we may rest assured that when it is said, "All kindreds of the earth shall wail because of him," when they

see him coming (Rev. 1:7), no reference is made to the conversion of sinners. Do all men wail because of the conversion of sinners? On the contrary, if this passage refers, as almost all admit, to Christ's presence on earth, it teaches that all on earth will not love his appearing, as they certainly would do if all were converted.

Some expect an actual coming and presence of the Lord, but *set the time* of the event a long way off, claiming that through the efforts of the Church in its present condition the world must be converted, and thus the Millennial age be introduced. They claim that when the world has been converted, and Satan bound, and the knowledge of the Lord caused to fill the whole earth, and when the nations learn war no more, then the work of the Church in her present condition will be ended; and that when she has accomplished this great and difficult task the Lord will come to wind up earthly affairs, reward believers and condemn sinners.

Some scriptures, taken disconnectedly, seem to favor this view; but when God's Word and plan are viewed as a whole these will all be found to favor the opposite view; viz., that Christ comes before the conversion of the world, and reigns for the purpose of converting the world; that the Church is now being tried, and that the reward promised the overcomers is that after being glorified they shall share with the Lord Jesus in that reign, which is God's appointed means of blessing the world and causing the knowledge of the Lord to come to every creature. Such are the Lord's special promises:—"To him that overcometh will I grant to sit with me in my throne. . . And they lived and reigned with Christ a thousand years."—Rev. 3:21; 20:4.

The Apostle (Acts 15:14) tells us that the *main object* of the gospel in the present age is "to take out a people" for Christ's name—the overcoming Church, which, at his second advent, will be united to him and receive his name. The witnessing to the world during this age is a secondary object.

"MY PLANS ARE NOT AS YOUR PLANS."—ISA. 55:8-11.

A further examination of God's revealed plans will give a broader view of the object of both the first and second

advents; and we should remember that both events stand related as parts of one plan. The specific work of the first advent was to *redeem* men; and that of the second is to *restore*, and bless, and liberate the redeemed. Having given his life a ransom for all, our Savior ascended to present that sacrifice to the Father, thus making reconciliation for man's iniquity. He tarries and permits "the prince of this world" to continue the rule of evil, until after the selection of "the Bride, the Lamb's wife," who, to be accounted *worthy* of such honor, must overcome the influence of the present evil world. Then the work of giving to the world of mankind the great blessings secured to them by his sacrifice will be due to commence, and he will come forth to bless all the families of the earth.—Heb. 9:24, 28; Acts 15:14; Rev. 3:21.

True, the restoring and blessing could have commenced at once, when the ranson price was paid by the Redeemer, and then the coming of Messiah would have been but one event, the reign and blessing beginning at once, as the apostle at first expected. (Acts 1:6.) But God had provided "some better thing for us"—the Christian Church (Heb. 11:40); hence it is in our interest that the reign of Christ is separated from the sufferings of the Head by these eighteen centuries.

This period between the first and second advents, between the ransom of all and the blessing of all, is for the trial and selection of the Church, which is the body of Christ; otherwise there would have been only the one advent, and the work which will be done during the period of his second presence, in the Millennium, would have followed the resurrection of Jesus. Or, instead of saying that the work of the second advent would have followed at once the work of the first, let us say, rather, that had Jehovah not proposed the selection of the "little flock," "the body of Christ," the first advent would not have taken place when it did, but would have occurred at the time of the second advent, and there would have been but one. For God has evidently designed the *permission* of evil for six thousand years, as well as that the cleansing and restitution of all shall be accomplished during the seventh thousand.

Thus seen, the coming of Jesus, as the sacrifice and ran-

som for sinners, was just long enough in advance of the blessing and restoring time to allow for the selection of his "little flock" of "joint-heirs." This will account to some for the apparent delay on God's part in giving the blessings promised, and provided for, in the ransom. The blessings will come in due time, as at first planned, though, for a glorious purpose, the price was paid longer beforehand than men would have expected.

The Apostle informs us that Jesus has been absent from earth—in the heaven—during all the intervening time from his ascension to the beginning of the times of restitution, or the Millennial age—"whom the heaven must retain *until* the times of restitution of all things," etc. (Acts 3:21.) Since the Scriptures thus teach that the object of our Lord's second advent is the restitution of all things spoken, and that at the time of his appearing the nations are so far from being converted as to be angry (Rev. 11:18) and in opposition, it must be admitted either that the Church will fail to accomplish her mission, and that the plan of God will be thus far frustrated, or else, as we claim and have shown, that the conversion of the world in the present age was not expected of the Church, but that her mission has been to preach the Gospel in all the world *for a witness*, and to prepare herself under divine direction for her great future work. God has not yet by any means exhausted his power for the world's conversion. Nay, more; he has not yet *even attempted* the world's conversion.

Those who claim that Jehovah has been trying for six thousand years to convert the world, and failing all the time, must find it difficult to reconcile such views with the Bible assurance that all God's purposes shall be accomplished, and that his Word shall not return unto him void, but shall prosper in *the thing whereto it was sent.* (Isa. 55:11.) The fact that the world has not yet been converted, and that the knowledge of the Lord has not yet filled the earth, is a proof that it has not yet been *sent* on that mission.

Glancing backward, we notice the selection or election of Abraham and certain of his offspring as the channels through which the promised Seed, the blesser of all the families of the earth, shall come. (Gal. 3:16, 29.) We

note also the selection of Israel from among all nations, as the one in whom, typically, God illustrated how the great work for the world should be accomplished—their deliverance from Egypt, their Canaan, their covenants, their laws, their sacrifices for sins, for the blotting out of guilt and for the sprinkling of the people, and their priesthood for the accomplishment of all this, being a miniature and typical representation of the real priesthood and sacrifices for the purifying of the world of mankind. God, speaking for the people, said, "You only have I known of all the families of the earth." (Amos 3:2.) This people alone was recognized until Christ came; yes, and afterwards, for his ministry was confined to them, and he would not permit his disciples to go to others—saying, as he sent them out, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not." Why so, Lord? Because, he explains, "I am not sent but to the lost sheep of the house of Israel." (Matt. 10:5, 6; 15:24.) All his time was devoted to them until his death, and there was done his first work for the world, the first display of his free and all-abounding grace, which in "due time" shall indeed be a blessing to all. When the called-out company (called to be sons of God, heirs of God, and joint-heirs with Jesus Christ our Lord—who have made their calling and election sure) is complete, then the plan of God for the *world's* salvation will be only beginning.

Not until it is selected, developed, and exalted to power, will *the Seed* bruise the serpent's head. "The God of peace shall bruise Satan under your feet *shortly*." (Rom. 16:20; Gen. 3:15.) The Gospel age makes ready the chaste virgin, the faithful Church, for the coming Bridegroom. And in the end of the age, when she is made "ready" (Rev. 19:7), the Bridegroom comes, and they that are ready go in with him to the marriage—the second Adam and the second Eve become one, and then the glorious work of restitution begins. In the next dispensation, the new heaven and the new earth, the Church will be no longer the espoused virgin, but the Bride; and then shall "The Spirit and the Bride say, Come! And let him that heareth say, Come! And let him that is athirst come. And whosoever will, let him take the water of life freely."—Rev. 22:17.

The Gospel age, so far from closing the Church's mission, is only a necessary preparation for the great future work. For this promised and coming blessing the whole creation groaneth and travaileth in pain together until now, waiting for the *manifestation* of the sons of God. (Rom. 8:22, 19.) And it is a blessed fact that free grace in fullest measure, not merely for the living but for those who have died as well, is provided in our Father's plan as the blessed opportunity of the coming age.

WHERE PRE-MILLENNARIANS USUALLY COME SHORT.

Some who can see something of the blessings due at the second advent, and who appreciate in some measure the fact that the Lord comes to bestow the grand blessing purchased by his death, fail to see this last proposition; viz., that those in their graves have as much interest in that glorious reign of Messiah as those who at that time will be less completely under the bondage of corruption—death. But as surely as Jesus died for *all*, they all must have the blessings and opportunities which he purchased with his own precious blood. Hence we shall expect blessings in the Millennial age upon all those in their graves as well as upon those not in them; and of this we will find abundant proof, as we look further into the Lord's testimony on the subject. It is because of God's plan for their release that those in the tomb are called "*prisoners of hope.*" What is, and is to be, their condition? Did God make no provision for these, whose condition and circumstances he must have foreseen? Or did he, from the foundation of the world, make a wretched and merciless provision for their hopeless, eternal torment as many of his children claim? Or has he yet in store in the heights and depths, and lengths and breadths of his plan, an opportunity for all to come to the knowledge of that *only name*, and, by becoming obedient to the conditions, to enjoy everlasting life? We read that "God is love," and "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish." (1 John 4:8; John 3:16.) Would it not seem that if God loved the world so much he might have made provision, not only

that believers might be saved, but also that all might hear in order to believe?

Again, when we read, "That was the true light that lighteth every man that cometh into the world" (John 1:9), our observation says, Not so; every man has not been enlightened; we cannot see that our Lord has lighted more than a few of earth's billions. Even in this comparatively enlightened day, millions of heathen give no evidence of such enlightenment; neither did the Sodomites, nor multitudes of others in past ages. Jesus Christ, by the grace of God, tasted death "*for every man.*" (Heb. 2:9.) But if he tasted death for the one hundred and forty-three billions, and from any cause that sacrifice becomes efficacious to only one billion, was not the redemption comparatively a failure? And in that case, is not the Apostle's statement too broad? When again we read, "Behold I bring you good tidings of great joy, which shall be to ALL PEOPLE" (Luke 2:10), and looking about us, see that it is only to a "little flock" that it has been good tidings, and not to all people, we would be compelled to wonder whether the angels had not overstated the goodness and breadth of their message, and overrated the importance of the work to be accomplished by the Messiah whom they announced.

Another statement is, "There is one God, and one Mediator between God and men, the mān Christ Jesus, who gave himself a ransom for all." (1 Tim. 2:5, 6.) A ransom for all? Then why should not all the ransomed have some benefit from Christ's death? Why should not *all* come to a knowledge of the truth, that they may believe?

THE PLAN OF THE AGES—THE GOD-GIVEN KEY.

Without the key, how dark, how inconsistent, these statements appear; but when we find the key to God's plan, these texts all declare with one voice, "God is love." This key is found in the latter part of the text last quoted—"Who gave himself a ransom for all, TO BE TESTIFIED IN DUE TIME." God has a due time for everything. He could have testified it to these in their past life time; but since he did not it proves that their due time must be

future. For those who will be of the Church, the bride of Christ, and share the Kingdom honors, the present is the "due time" to hear; and whosoever now has an ear to hear, let him hear and heed, and he will be blessed accordingly. Though Jesus paid our ransom before we were born, it was not our "due time" to hear of it for long years afterward, and only the appreciation of it brought responsibility; and this, only to the extent of our ability and appreciation. The same principle applies to all; in God's due time it will be testified to all, and all will then have opportunity to believe and to be blessed by it.

The prevailing opinion is that death ends all probation; but there is no Scripture which so teaches. Since God does not propose to save men on account of ignorance, but "will have *all men* to come unto the knowledge of the truth" (1 Tim. 2:4); and since the masses of mankind have died in ignorance; and since "there is no work, nor device, nor knowledge, nor wisdom, in the grave" (Eccl. 9:10); therefore God has prepared for the awakening of the dead, in order to knowledge, faith and salvation. Hence his plan is, that "as all in Adam die, even so all in Christ shall be made alive, but each one in his own order"—the Gospel Church, the Bride, the body of Christ, first; afterward, during the Millennial age, all who shall become his during that thousand years of his *presence* (mistranslated *coming*), the Lord's due time for all to know him, from the least to the greatest.—1 Cor. 15:22.

We see, then, that the general salvation, which will come to every individual, consists of light from the true light, and an opportunity to choose life; and, as the great majority of the race is in the tomb, it will be necessary to bring them forth from the grave in order to testify to them the good tidings of a Savior; also that the special salvation which believers now enjoy in hope (Rom. 8:24), and the reality of which will, in the Millennial age, be revealed also to those who "believe in that day," is a *full* release from the thraldom of sin, and the corruption of death, into the glorious liberty of children of God. But attainment to all these blessings will depend upon hearty compliance with the laws of Christ's Kingdom—the rapidity of the attainment to perfection indicating the degree of love for the

King and for his law of love. If any, enlightened by the Truth, and brought to a knowledge of the love of God, and restored (either actually or reckonedly) to human perfection, become "fearful," and "draw-back" (Heb. 10:38, 39), they, with the unbelievers (Rev. 21:8), will be destroyed from among the people. (Acts 3:23.) This is the Second Death.

Thus we see that all these hitherto difficult texts are explained by the statement—"to be testified in due time." *In due time*, that true light shall lighten every man that has come into the world. *In due time*, it shall be "good tidings of great joy to all people." And in no other way can these Scriptures be used without wresting. Paul carries out this line of argument with emphasis in Rom. 5:18, 19. He reasons that, as all men were condemned to death because of Adam's transgression, so, also, Christ's righteousness, and obedience even unto death, have become a ground of justification; and that, as all lost life in the first Adam, so all, aside from personal demerit, may receive life by accepting the second Adam.

Peter tells us that this restitution is spoken of by the mouth of all the holy prophets. (Acts 3:19–21.) They do all teach it. Ezekiel says of the valley of dry bones, "These bones are the whole house of Israel." And God says to Israel, "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I . . . shall put my spirit in you, and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."—Ezek. 37:11–14.

To this Paul's words agree (Rom. 11:25, 26)—"Blindness in part is happened to Israel until the fulness of the Gentiles [the elect company, the bride of Christ] be come in; and so all Israel shall be saved," or brought back from their cast-off condition; for "God hath not cast away his people which he foreknew." (Verse 2.) They were cast off from his favor while the bride of Christ was being selected, but will be reinstated when the work is accomplished. (Verses 28–33.) The prophecies are full of statements of how God will plant them again, and they shall be no more plucked

up. "Thus saith the Lord, the God of Israel, . . . I will set mine eyes upon them for good, and I will bring them again to this land; and I will build them and not pull them down, and I will plant them and not pluck them up. And I will give them an heart to know me, that I am the Lord; and they shall be my people, and I will be their God, for they shall return unto me with their whole heart." (Jer. 24:5–7; 31:28; 32:40–42; 33:6–16.) These cannot merely refer to restorations from former captivities in Babylon, Syria, etc., for they have since been plucked up.

Though many of the prophecies and promises of future blessing seem to apply to Israel only, it must be remembered that they were a typical people, and hence the promises made to them, while sometimes having a special application to themselves, generally have also a wider application to the whole world of mankind which that nation typified. While Israel as a nation was typical of the whole world, its priesthood was typical of the elect "little flock," the head and body of Christ, the "Royal Priesthood"; and the sacrifices, cleansings and atonement made for Israel typified the "better sacrifices," fuller cleansings and real atonement "for the sins of the whole world," of which they are a part.

A CRUCIAL TEST—THE SODOMITES.

And not only so, but God mentions by name other nations and promises their restoration. As a forcible illustration we mention the Sodomites. Surely, if we shall find the restitution of the Sodomites clearly taught, we may feel satisfied of the truth of this glorious doctrine of Restitution for all mankind, spoken by the mouth of all the holy prophets. And why should not the Sodomites have an opportunity to reach perfection and everlasting life as well as Israel, or as any of us? True, they were not righteous, but neither was Israel, nor were we who now hear the gospel. "There is none righteous; no, not one," aside from the imputed righteousness of Christ, who died for all. Our Lord's own words tell us that although God rained down fire from heaven and destroyed them all because of their wickedness, yet the Sodomites were not so great sinners in his sight as were the Jews, who had more knowledge. (Gen. 19:24;

Luke 17:29.) Unto the Jews of Capernaum he said, "If the mighty works which have been done in thee had been done in Sodom, it would have remained until this day."—Matt. 11:23.

Thus our Lord teaches that the Sodomites did not have a full opportunity; and he guarantees them such opportunity when he adds (verse 24), "But I say unto you, that it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee." The character of the Day of Judgment and its work is shown elsewhere.* Here we merely call attention to the fact that it will be a *tolerable* time for Capernaum, and yet *more tolerable* for Sodom; because, though neither had yet had *full* knowledge, nor all the blessings designed to come through the "Seed," yet Capernaum had sinned against more light.

And if Capernaum and all Israel are to be remembered and blessed under the "New Covenant," sealed by the blood of Jesus, why should not the Sodomites also be blessed among "*all* the families of the earth"? They assuredly will be. And let it be remembered that since God "rained down fire from heaven and *destroyed them all*" many centuries before Jesus' day, when their restoration is spoken of, it implies their awakening, their coming from the tomb.

In "due time" they will be awakened from death and brought to a knowledge of the truth, and thus blessed together with all the families of the earth, by the promised "Seed." They will then be on trial for everlasting life.

With this thought, and with no other, can we understand the dealings of the God of love with those Amalekites and other nations whom he not only permitted but commanded Israel to destroy, saying, "Go smite Amalek and utterly destroy all they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." (1 Sam. 15:3.) This apparently reckless destruction of life seems irreconcilable with the character of love attributed to God, and with the teaching of Jesus, "Love your enemies," etc., until we come to recognize the systematic order of God's plan, the "due time" for the accomplishment of every feature of it, and the fact that

*See VOL. I., MILLENNIAL DAWN, *The Plan of the Ages.*

every member of the human race has a place in it.

We can now see that those Amalekites, Sodomites and others were set forth as examples of God's just indignation, and of his determination to destroy finally and utterly evil-doers: examples which will be of service not only to others, but also to themselves, when their day of judgment or trial comes.

Some, who are willing enough to accept of God's mercy through Christ in the forgiveness of their own trespasses and weaknesses under greater light and knowledge, cannot conceive of the same favor being applicable under the New Covenant to others; though they seem to admit the Apostle's statement that Jesus Christ, by the favor of God, tasted death for every man. Some of these suggest that the Lord must, in this prophecy, be speaking ironically to the Jews, implying that he would just as willingly bring back the Sodomites as them, but had no intention of restoring either. But let us see how the succeeding verses agree with this idea. (Ezek. 16:49–63.) The Lord says, "Nevertheless I *will* remember my covenant with thee in the days of thy youth, and I *will* establish unto thee an everlasting covenant. *Then, thou shalt remember* thy ways and be ashamed, when thou shalt receive thy sisters. . . . And I *will* establish my covenant with thee, and thou shalt know that I am the Lord; that thou mayest remember and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, SAITH THE LORD GOD." When a promise is thus signed by the Great Jehovah, all who have set their seal that God is true may rejoice in its certainty with confidence; especially those who realize that these New Covenant blessings have been confirmed of God in Christ, who hath *sealed* the covenant with his own precious blood.

To this Paul adds his testimony, saying, "And so all Israel [living and dead] shall be saved [recovered from blindness], as it is written, 'There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them when I shall take away their sins.' . . . They are beloved for the fathers' sakes; because the gracious gifts and callings of God are not things to be repented of."—Rom. 11:26–29.

We need not wonder that Jews, Sodomites, Samaritans, and all mankind, will be ashamed and confounded when in his own "due time" God shows forth the riches of his favor. Yea, many of those who are now God's children will be confounded and amazed when they see how *God so loved* THE WORLD, and how much his thoughts and plans were above their own.

How different is this glorious plan of God for the selection of a few now, in order to the blessing of the many hereafter, from the distortions of these truths, as represented by the two opposing views—Calvinism and Arminianism! The former both denies the Bible doctrine of Free Grace, and miserably distorts the glorious doctrine of Election; the latter denies the doctrine of Election, and fails to comprehend the blessed fulness of God's Free Grace.

The day of trouble will end in due time, when he who spake to the raging Sea of Galilee will likewise, with authority, command the raging sea of human passion, saying, "Peace! Be still!" When the Prince of Peace shall "stand up" in authority, a great calm will be the result. Then the raging and clashing elements shall recognize the authority of "Jehovah's Anointed," "the glory of the Lord shall be revealed, and all flesh shall see it together;" and in the reign of the Christ thus begun "shall all the families of the earth be blessed."

Then men will see that what they attribute to evolution or natural development and the smartness of the "Brain Age" was, instead, the flashings of Jehovah's lightnings (Psa. 77:18) in "the day of his preparation" for the blessing of mankind.

The Bible account of man's creation is that God created him perfect and upright, an earthly image of himself; that man sought out various inventions and defiled himself (Gen. 1:27; Rom. 5:12; Eccl. 7:29); that, all being sinners, the race was unable to help itself, and none could by any means redeem his brother, or give to God a ransom for him (Psa. 49:7, 15); that God in compassion and love had made provision for this; that, accordingly, the Son of God became a man, and paid man's ransom-price; that, as a reward for this sacrifice, and in order to the completion of the great work of atonement, he was highly exalted, even

to the divine nature; and that in due time he will bring to pass a restitution of the race to the original perfection, and to every blessing then possessed. These things are clearly taught in the Scriptures, from beginning to end, and are in direct opposition to the Evolution theory; or, rather, such "babblings of science, falsely so called," are in violent and irreconcilable conflict with the Word of God.

"THE KINGDOM OF HEAVEN COMETH NOT WITH OBSERVATION."—LUKE 17:20.

The Pharisees at the first advent made the mistake of supposing that the Kingdom, which Christ proclaimed, would be a visible kingdom, composed of himself and his followers in the flesh; and seeing no army or other evidences of temporal power for the establishment of an earthly kingdom, they thought to expose the hollowness of our Lord's claims before his followers, by asking him the question,—When will your Kingdom of God appear—when will we see it? Mark well our Lord's reply, which, if the Pharisees had understood it, might have been a great revelation to them. He answered, "The Kingdom of God cometh not with observation." How strange they must have thought this answer! The Kingdom of God, then, would be a Kingdom which could not be observed or seen;—an invisible kingdom. But our Lord continued the explanation and increased their perplexity by adding, "Neither shall ye say, Lo here! or, Lo there!" Then our Lord gave the key to the matter by adding, "Because the Kingdom of Heaven is [to be] in the midst of you." That is to say, when the Kingdom of Heaven shall come it will be *amongst* mankind, everywhere present but wholly invisible; so that they cannot observe it with the natural eye, nor can they point it out or locate it, altho it will be everywhere present amongst men, an omnipresent and omnipotent rule or reign of righteousness. In our Common Version the true thought is obscured by the words, "within you," which would better be "among you." Anyone, however, can see, that it could not have been our Lord's intention to say that the Kingdom of God was then or ever would be within the hearts of the class addressed, and which

elsewhere he styled "hypocrites, whited walls and sepulchers, full of all manner of corruption."

"WE SHALL BE LIKE HIM, FOR WE SHALL SEE HIM ——AS HE IS."——

When the right conception of our Lord, in his glorified condition, is gained, and when the Apostle's statement is remembered, that his Church shall be like him, and "see him *as he is*," it is comparatively easy to understand that the entire glorified Church will be as invisible to the world as the Heavenly Father is, and as our Lord Jesus was after his resurrection; and when it is remembered that this Church constitutes the Kingdom of God, the "royal priesthood," which is to rule and bless the world during the Millennial age, our Lord's words to the Pharisees are quite intelligible, "The kingdom of God cometh not with observation—neither shall ye say, Lo here! or, Lo there! for behold the Kingdom of God is in the midst of you"—a present but invisible authority, government, rule of righteousness.

The Apostle Paul was the only one of the disciples who saw our Lord "*as he is.*" He tells us that the Lord's real spiritual presence, so far from being fleshly or human-like, shone with a brightness "above the brightness of the sun at noonday."—Acts 26:13; 1 John 3:2; 1 Tim. 6:16.

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"JESUS AND THE RESURRECTION."

—— ACTS 17: 18. ——

"Concerning the hope and resurrection of the dead I am called in question."—Paul, Acts 23:6; 24:21.

"And when they heard of the resurrection of the DEAD, some mocked; and others said, we will hear thee again of this matter.—Acts 17:32.

If our wayward loved ones who died out of Christ are *already* in "the lake which burneth with fire and brimstone," and the righteous dead are *already* in bliss, why do the Scriptures say, "The Lord knoweth how to *reserve* the unjust unto the day of judgment to be punished," and "*If there be no resurrection of the dead, then they which are fallen asleep in Christ are perished*"?—Rev. 20:15; 2 Pet. 2:9; 1 Cor. 15:13–18.

If those who have "fallen asleep" have *already* "gone to their reward," why did the Master himself say that they should be "recompensed at the resurrection of the just," when the Son of Man shall come in His glory, when *every* man shall be rewarded according to his works?—Luke 14:14; Matt 16:27; Rev. 11:18.

If God's faithful are to be crowned at death, why did the apostles say that their own crowns were "laid up" for them until "the Chief Shepherd shall appear"?—2 Tim. 4:1, 8; 1 Pet. 5:4.

If they are *already* in the presence of God and singing His praises, why does "The Sweet Singer of Israel" say that "In death there is no remembrance" of God, and "*The dead praise not the Lord*"?—Psa. 6:4, 5; 115:17.

If the prophets and other ancient worthies were taken to heaven at death, why did Jesus say during his ministry, "No man hath ascended up to heaven," and Peter at a still later date declare, "David is not ascended into the heavens"?—John 3:13: Acts 2:34.

If the *apostles* were to go to heaven immediately at death why did Jesus say to them before his ascension, "Whither I go ye cannot come," but, "If I go *I will come again* and [then] receive you unto myself"? John 13:33; 14:3.

Our message like that of the apostles is Jesus the only Redeemer, and the resurrection the blessed hope, to be obtained through faith and obedience.

Is there not danger of getting mixed up by taking the "say so" of men? and is it not our duty to demand and seek a "Thus saith the Lord" for all that we accept as truth on religious subjects? And, will not the reader resolve to do this hereafter?

A flood of light on many Scriptural questions can be obtained from a pamphlet entitled, *What Say the Scriptures About Hell?*—It examines every text of the Bible containing the word *hell*, and assists the Bible student in "rightly dividing the word of truth." We will be pleased to send you a sample copy *free*. This should be followed by a studious reading of *The Plan of the Ages*, a veritable "Bible Key," opening to the consecrated children of God "hidden treasures" of divine grace, now meat in due season for such as are hungering and thirsting after righteousness. 350 pages, 25 cents, 35 cents and 60 cents, according to binding. Loaned free to the Lord's poor who will send postal card request.

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"I bring you good tidings of great joy, which shall be unto all people."
"There is one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."

A DARK CLOUD AND ITS SILVER LINING.

BY JOHN G. WHITTIER.

In the Minister's morning sermon he told of the primal fall,
And how, henceforth, the wrath of God rested on each and all;

And how, of His will and pleasure, all souls, save a chosen few,
Were doomed to eternal torture, and held in the way thereto.

Yet never, by Faith's unreason, a saintlier soul was tried,
And never the harsh old lesson a tenderer heart belied.

And after the painful service, on that pleasant, bright first day,
He walked with his little daughter thro' the apple bloom of May.

Sweet in the fresh green meadow sparrow and blackbird sung;
Above him its tinted petals the blossoming orchard hung.

Around, on the wonderful glory, the minister looked and smiled:
"How good is the Lord, who gives us these gifts from His hand, my child.

"Behold in the bloom of apples, and the violets in the sward,
A hint of the old lost beauty of the garden of the Lord."

Then upspake the little maiden, treading on snow and pink,
"O father! these pretty blossoms are very wicked I think.

"Had there been no Garden of Eden, there never had been a fall;
And if never a tree had blossomed God would have loved us all."

"Hush, child!" the Father answered, "By His decree men fell;
His ways are in clouds and darkness, but He doeth all things well.

"And whether by his ordaining to us cometh good or ill,
Joy or pain, or light or shadow, we must fear and love Him still."

"Oh, I fear Him!" said the daughter, "and I try to love Him, too;
But I wish He were kind and gentle—kind and loving as you."

The minister groaned in spirit, as the tremulous lips of pain,
And wide, wet eyes, uplifted, questioned his own in vain.

Bowing his head, he pondered the words of his little one.
Had he erred in his life-long teachings, and wrong to his Master done?

To what grim and dreadful idol had he lent the holiest name?
Did his own heart, loving and human, the God of his worship shame?

And lo! from the bloom and greenness, from the tender skies above,
And the face of his little daughter, he read a lesson of love.

No more as the cloudy terror of Sinai's mount of law,
But as Christ in the Syrian lilies the vision of God he saw.

And as when, in the clefts of Horeb, of old was his presence known,
The dread, ineffable glory was infinite goodness alone.

Thereafter his hearers noted in his prayers a tenderer strain,
And never the message of hatred burned on his lips again.

And the scoffing tongue was prayerful, and the blinded eyes found sight,
And hearts, as flint aforetime, grew soft in his warmth and light.

THE SILVER LINING OF THE DARK CLOUD.

The poet has graphically pictured the darkness which has so long oppressed God's people; but the same God who is now lifting the curtain and bringing to light labor-saving conveniences, preparatory to the great reign of righteousness, peace and blessing, called the Millennium, is also bringing to light certain teachings in his Word bearing upon the same period, showing that he has yet in store for that time great spiritual blessings for men. And this is only what we should expect, according to God's promise (Dan. 12:4, 9; 1 Thes. 5:4–6; Luke 8:10), and according to our prayer, "Thy Kingdom come, thy will be done on earth as in heaven."

In the light of this further unfolding of the Scriptures it appears that we and many of God's people have been right in urging that God's character would yet be cleared of the charges of injustice and cruelty so long urged against him by scoffers, and supported not only by the creeds of Christendom, but seemingly also by some dark-looking passages in the Bible.

But we can only give you a mere hint of the blessing and encouragement now obtainable by those who hunger and thirst after righteousness—truth, etc. The light has come through studying God's plan *dispensationally*—recognizing the various ages as connected in one great, good, loving plan which God had purposed in himself before the creation of our race, which *began* to be accomplished when Christ our Lord died for our sins, and which is to be fully accomplished by Christ and his Church glorified, during an age just dawning, whose light is even now waking up the world. The key to the understanding of God's gracious plan has long lain hidden in six words in our text—"*a ransom for all*," and the assurance that this favor for all shall reach them in God's "*due time*."

Thus we introduce to you a book which, in the name of God and for the blessing of his Church, we are circulating everywhere, at the unremunerative price of 25 cents, and loaning it freely to those too poor to purchase—

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"I believe it is the rigidity of these teachings that makes atheists and infidels and skeptics—makes Christians unhappy and brings their gray hairs down in sorrow to the grave—a lost child, a lost soul! * * *

"This wonderful book makes no assertions that are not well sustained by the Scriptures. It is built up stone by stone, and upon every stone is the text, and it becomes a pyramid of God's love, and mercy, and wisdom.

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"How Readest Thou?

—— LUKE 10: 26.——

"'Tis one thing, friend, to read the Bible through,
Another thing to read to learn and do;
'Tis one thing, too, to read it with delight
And quite another thing to read it right.

'Some read it with design to learn to read,
But to the subject pay but little heed;
Some read it as their duty once a week,
But no instruction from the Bible seek.

"Some read to bring themselves into repute,
By showing others how they can dispute;
Whilst others read because their neighbors do,
To see how long 'twill take to read it through.

"Some read the blessed Book, they don't know why;
It somehow happens in the way to lie;
Whilst others read it with uncommon care,
But all to find some contradictions there.

"One reads with father's specs upon his head,
And sees the thing just as his father did;
Another reads through Campbell or through Scott,
And thinks it means exactly what *they* thought.

"Some read to prove a preädopted creed,
Thus understand but little what they read;
And every passage of the book they bend
To make it suit that all important end.
Some people read, as I have often thought,
To teach the Book instead of being taught."

Write to the address on the other side for a free sample tract.

THE SECRET

of reading the Bible "with delight" lies in being able to "rightly *divide* the Word of truth," "according to the purpose [plan] of the ages which God formed in Christ Jesus our Lord."—2 Tim. 2:15; Eph. 3:11; Heb. 1:3, *Revised Version, margin.*

AS AN AID

to the learning and doing mentioned by the poet, we cannot too highly commend

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THE GOLDEN AGE OF PROPHECY

in which all the families of the earth will be blessed with a full knowledge of God, and a full opportunity for attaining everlasting life through the Redeemer, who then will be the great Restorer and Life-giver.—Acts 3:19-21.

"It is impossible to read this book without loving the writer and pondering his wonderful solution of the great mysteries that have troubled us all our lives. There is hardly a family to be found that has not lost some loved one who died outside the church—outside the plan of salvation, and, if Calvinism be true, outside of all hope and inside of eternal torment and despair. We smother our feelings and turn away from the horrible picture. We dare not deny the faith of our fathers, and yet can it be possible that the good mother and her wandering child are forever separated?—forever and forever?

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—"*Bill Arp*" in *Atlanta Constitution.*

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Do You Know?

MATTERS OF INTEREST AND IMPORTANCE TO ALL THINKING PEOPLE ESPECIALLY TO CHRISTIANS.

DO YOU KNOW that the Lord more than two thousand years ago gave, through the Prophet Daniel, a clear description of the times in which we are now living?

DO YOU KNOW that the Bible, in referring to this present time as "the time of the end," does not signify the destruction of the earth, but the end of the present dispensation, after which a new age will be introduced—the Millennium? "The earth abideth forever."—Eccl. 1:4.

DO YOU KNOW, or have you specially noticed, the several propositions in Daniel's prophecy concerning 'the time of the end"? They read thus:—In the *time of the end* (1) many shall run to and fro; (2) and knowledge shall be increased; (3) and the wise [virgins] shall understand; (4) but none of the wicked shall understand. (5) And at *that time* Michael [Christ] shall stand up [begin his reign]; (6) and there shall be a time of trouble, such as never was since there was a nation—Dan. 12:9, 4, 10, 1.

DO YOU KNOW that according to the Scriptures "the time of the end" above mentioned began in A. D. 1799, and will continue until A. D. 1915?

DO YOU KNOW that the most rapid means of communication in 1799, the beginning of "the time of the end," was on horseback, while now telephones and telegraphs unite cities, nations and continents?

DO YOU KNOW that the first effective steamboat was built A. D. 1806? and that the first effective locomotive, the Ironsides, was built A. D. 1831?

DO YOU KNOW that Sir Isaac Newton, the great Christian philosopher, who died A. D. 1727, studying this very prophecy said, on the strength of it, "I should not wonder if some day men will travel at the rate of fifty miles an hour?"

DO YOU KNOW that Voltaire, the great infidel philosopher, who died A. D. 1778, when much more was known of the power of steam, despising this prophecy of God's Word, declared that it had made a fool of Sir Isaac Newton when it led him to make the above statement?

DO YOU KNOW that the predicted "running to and fro" is being fulfilled by yourself and others as you travel everywhere by steamboats, steam and electric cars, etc.?

DO YOU KNOW that knowledge is greatly increased, in harmony with the prophecy?—and can you not discern such plain signs of the times in which we are now living?

DO YOU KNOW that less than four centuries ago illiteracy was so general that the English Parliament passed a law providing for those of its members who were unable to read; while *now* ability to read and write is general, even amongst the poorest classes?

DO YOU KNOW that free schools were started as Sunday Schools in 1784, and hence that knowledge began to increase greatly with "the time of the end," 1799?

DO YOU KNOW that not a single one of the now many large Bible Societies or Tract Societies was started until 1804, because only then was there much use for reading matter for the masses?

DO YOU KNOW that a *right* understanding of God's Word not only adds to the wisdom of the wise, but also "maketh wise the simple?"—Psa. 19:7.

DO YOU KNOW that God promised that in this "time of the end," in which we are living, the wise [toward God—not the worldly-wise] should understand the hitherto secret things of his plan and Word?

—And do you wish to be one of God's humble "wise virgins?"—1 Cor. 3:18–20.

DO YOU KNOW that the present *social order* is not thoroughly satisfactory to any good men—rich or poor—although no human instrumentality is able to arrange for and introduce a better one?

DO YOU KNOW that Christ will introduce a better, a perfect, social arrangement during the Millennium; and that he taught us to expect, watch for, and pray for that Kingdom; saying, "Pray ye,—thy Kingdom come, thy will be done on earth as it is done in heaven?" If you have sincerely joined in that prayer, you will rejoice in the evidences that its fulfilment is at hand.

DO YOU KNOW that the blessings of the Millennial age are the theme of "all the *holy* prophets?"

DO YOU KNOW that the Millennial age was specially preached about by the Apostles as "The Day of Christ," "The Kingdom of God," etc.?—and that it was the earnest faith of the early Church?—Phil. 1:6; Mark 1:14.

DO YOU KNOW of the Apostle Peter's reference to it, in Acts 3:19, 21, where he calls it "*the times of restitution* of all things which God hath spoken by the mouth of all the holy prophets?"

DO YOU KNOW that St. Peter there declares that these times of blessing will not precede, but will *follow*, the Second Coming of our Lord Jesus?

DO YOU KNOW that the prophecies and signs which now herald the second advent of Christ are much more distinct than were those signs and prophecies which marked his first advent?

DO YOU KNOW that the driving of the Jews out of all nations and the resettlement of many of them in Palestine, now in progress, is another sign of the close of the Gospel age and the dawn of the Millennium?—Jer. 16:15; Rom. 11:25–32.

DO YOU KNOW that the Second Coming of Christ will be as different from human expectation as was his first advent? and that his day will come upon the world *unawares*—that they will be "*in his days*" and that only the wise will know it?

DO YOU KNOW that the *object* of the Second Coming of Christ, as well as its *manner*, is generally misunderstood?—that his coming, according to the Scriptures, means the blessing of all the families of the earth?

DO YOU KNOW that the Church which God is electing or selecting during this Gospel age is promised a spiritual or heavenly reward?—to be "made partakers of the divine nature" (2 Pet. 1:4), and to share with Christ the work of blessing the world during the Millennium, but that the Lord's provision for those who accept his grace during the Millennial age is a restitution or restoration of the perfections of human nature (lost by sin), in Paradise restored—the new earth?—Acts 3:19–21; Rev. 21:1–4.

DO YOU KNOW that the Day of Judgment will be a thousand-year-day, and not a twenty-four-hour-day?—and that the word *judgment* implies, not merely a sentence, but also a trial?

DO YOU KNOW that during the world's great day of trial or judgment (the Millennium) the Church now being *selected* from among men will be, with Christ, the Judges of the world? (1 Cor. 6:2)—that to prepare them for that service they themselves are now severely tried in all points, that they may be able to sympathize with those whom they will then judge?—and that they shall be kings and priests of God and, as Abraham's seed, *bless* all the families of the earth?—Rev. 20:4; Gal. 3:16, 29; Gen. 22:18.

DO YOU KNOW that not all who worship and say, "Lord, Lord," shall enter into or be members of that elect Church? (Matt. 7:21–23)—and that not all who have their names upon earthly Church rolls, but only those "whose names are written in heaven," and whose names will not be blotted out because of unfaithfulness, will constitute the *one* Church of the living God,—in all a "little flock?"—Heb. 12:23; Rev. 3:5; 1 Tim. 3:15; Luke 12:32.

DO YOU KNOW that all the members of the Church are now only *probationary members*, waiting and striving and hoping for full membership in the Church triumphant at the first resurrection?—Rev. 20:4.

DO YOU KNOW that the large majority of humanity has never had any trial, because they died in total ignorance of the only name given whereby they can be saved?

DO YOU KNOW that the Apostle Paul declares that there is *one* mediator between God and men, the man Christ Jesus who gave himself a ransom for all [men], to be testified [to all men] in due time?"—1 Tim. 2:6.

DO YOU KNOW that while to many of us the "*due time*" to learn of this grace of God is during the present life, yet to the vast ma-

jority this "*due time*" must be in a future life; because less than one-third of the human family have ever heard of, so that they could believe on, the *only name* "under heaven given among men, whereby we may be saved?"—Acts 4:12.

DO YOU KNOW that the Millennial age is for the very purpose of causing the *knowledge* of the Lord to fill the whole earth as the waters cover the sea, and to open the eyes of men's understanding and to unstop their ears that they may hear God's message of mercy, and see "the true light which lighteth *every man that cometh into the world?*"—Isa. 11:9; 35:5; John 1:9.

DO YOU KNOW that some living in civilized lands have never had a *full* knowledge of the gospel with a *full* opportunity to show whether they would choose righteousness or sin; because they have had comparatively little knowledge of righteousness, by either experience or observation, and great experience only with sin, within and without?

DO YOU KNOW that our Lord Jesus paid the great price for *all;* to secure for *all* a FULL OPPORTUNITY to gain everlasting life by faith and obedience?—1 Tim. 2:6; Acts 3:22, 23.

DO YOU KNOW that Christ "is the *propitiation* [satisfaction] for our sins, and not for ours [the Church's sins] only, but *also* for the sins of the whole world?"—1 John 2:2.

DO YOU KNOW that the Bible teaches both the doctrine of Election and the doctrine of Free Grace?—the election of the Church during this age, and free grace for the world in general in the Millennial age? and that this harmony, of these two doctrines so long supposed to be in conflict, can be clearly shown from the Scriptures?

DO YOU KNOW that 6,000 years of Earth's history is past, according to Bible Chronology?—and that the seventh thousand is the Millennium of Christ's reign?—and that the present time, from 1875 to 1915, is the lapping period styled in Scripture the "harvest" of the age, in which the number of the elect Church will be completed?—and that then the Millennial age will be ushered in by a "great time of trouble" (anarchy, etc., mentioned repeatedly in Scripture), which will *level* society, humble pride and prepare the way for Immanuel's long promised Kingdom—"under the whole heavens"?—Dan. 2:28,44; 7:13,14,18,22,27.

DO YOU KNOW that "in that day" [now come] there will be *wise* virgins as well as *foolish* virgins (Matt. 25:1,—*virgin* signifies *pure*), but that only the wise [the obedient] shall understand?

DO YOU KNOW that the "wise virgins" who shall enter in with the Bridegroom will have oil in their vessels [the spirit of the truth in their hearts and lives] as well as in their lamps [the Scriptures]?—and that it is declared that "none of the wicked shall understand" (Dan. 12:10; 1 Cor. 2:14), but only the humble and consecrated—the wise?—And do you wish to be one of the "wise virgins?"

DO YOU KNOW that the Apostle tells us that although the "day of the Lord" shall come as a thief and a snare upon the whole world, yet the *brethren* of Christ will not be in darkness?—1 Thes. 5:4. Note also our Lord's words in Luke 21:34, 35.

DO YOU KNOW that "the time is short" in which the consecrated may "make their calling and election sure" and "so run as to obtain" the great prize of this gospel age,—viz., joint-heirship with Christ in his Kingdom?

DO YOU KNOW that the powers of the heavens [the nominal Church] are being shaken, and that soon there will be a great *union* or "confederacy" of all denominations of nominal Christians (See Isa. 8:10–12–16), in fulfilment of the statement that "the heavens shal be rolled together as a scroll"—while men's hearts are failing them for fear and for looking forward to those things coming upon the earth?—Luke 21:26; Rev. 6:14; Isa. 34:4.

DO YOU KNOW whether or not you have put on the whole armor of God, that you may be *able* to stand in this *evil day* already upon us?—Eph. 6:13.

DO YOU KNOW that to be able to stand against the wiles of the devil in this evil day you need the *whole* armor of God—the *helmet* (an *intellectual* protection from the assaults of error), as well as a substantial shield of faith and ability to wield "the sword of the spirit, which is the word of God"?

DO YOU KNOW that God has provided this armor complete and special food—"meat in due season" for the household of faith in the present time—things *new* as well as *old?* (Matt. 13:52; 24:45)—and that riches of grace and knowledge relative to the divine plan, never possible before this "harvest," may now be enjoyed by you, if you are wholly the Lord's?

DO YOU KNOW that the same prophet, Daniel, predicted that, after the running to and fro had generally increased knowledge amongst men, discontent would become general and that there would be

"a time of trouble such as was not since there was a nation?"—Dan. 12:1.

DO YOU KNOW that this trouble will be socialistic and eventually anarchistic, and, according to the Scriptures, result in the downfall of all the kingdoms of the world and thus make ready for Christ's Millennial Kingdom?—See MILLENNIAL DAWN, VOL. I., Chaps. xiii-xv.

DO YOU KNOW that MILLENNIAL DAWN, VOL. I., is reclaiming more Infidels, helping more Skeptics and establishing more Christians than any other book in the world? It is indeed a "Bible Key" and "A Helping Hand for Bible Students."

DO YOU KNOW that we can supply you helpful literature on all these subjects which will in every case cite you, not to the creeds and opinions of fallible men, however good, but to the words of our Lord the apostles and prophets?—"That your faith should not stand in the wisdom of men, but in the power of God."—1 Cor. 2:5, 9-14.

DO YOU KNOW that many of the most prominent ministers of the various denominations are preaching on every other subject than the gospel, while some of them are denying the fall, the redemption and a coming restitution, so clearly taught in the Bible, and teaching, instead, Evolution?—yea, and even denying the inspiration of the Bible?

DO YOU KNOW that meanwhile a *famine* prevails—not a famine for bread, nor for water, but for the hearing [understanding] of the word of the Lord?—See Amos 8:11.

DO YOU KNOW that the Lord is raising up many who are voluntarily giving their time and going from house to house to call attention to these matters and that if "one of the least of these," the Lord's "little ones,"—an angel or messenger of the truth—should at any time call upon you, and be received in a spirit of meekness and love, he will show you, *free of charge*, the *Chart of the Ages*, the examination of which will help you to rightly divide the word of truth and to apply and understand all Scriptures, and thus prove a great and lasting blessing to you?

DO YOU KNOW that we are the friends of all who are trusting in the precious blood of Christ, and who are consecrated to his service?—and that we will be glad to have such (and honest skeptics as well) write to us upon these subjects? and that if you are poor we will gladly supply you spiritual food and drink, *free?* Address us as follows:—

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A WORD TO TRUE CHRISTIANS.

BLESSED ARE THEY THAT HUNGER AND THIRST AFTER RIGHTEOUSNESS [TRUTH IN THOUGHT, WORD AND DEED]; FOR THEY SHALL BE FILLED.

Overcharged, as many Christian people are, with the cares of this life, and intoxicated, as some others are, with its fleeting pleasures, it is quite possible that a very large majority fail to discern the peculiar signs of these times, which the Scriptures show to be a transition period, closing the gospel age and ushering in the Millennium.

We live in a day when many, even in the pulpit, as well as out of it, are boldly contradicting the Bible and denying its divine authorship, in whole or in part; and never in the history of the Church have so many conflicting voices confused the truths of the Gospel. We are told that the prophets and apostles, though honest, were mistaken or fanatical men who made serious errors in what they said and wrote: that even our Lord Jesus was mistaken in much that he said,—as, for instance, in his references to Jonah and the great fish, to Noah and the deluge, etc. (Matt. 12:40; 24·37–39; Luke 17:26, 27.) What is termed the higher criticism of the Bible rejects all such statements, including miracles and prophecies, as generally absurdities, unworthy of the credence of thinking men; and it accepts merely the moral precepts, whatever of the historical portions suits its convenience, etc., as from any other book. This great "falling away" was predicted for the end of this age, and it therefore becomes another sign of the times. Note carefully the following Scriptures, which indicate that a thousand will thus fall (into unbelief), to one who will stand faithful. Let all who would stand seek quickly and put on "the whole armor of God, that ye may be able to withstand in the evil day."—Psa. 91:7, 11, 12; Luke 18:8; 2 Tim. 3:1; Eph. 6:13.

Yet, in the midst of all the confusing voices of this "evil day," the Lord's sheep will hear the voice of the Good Shepherd, and, following him, will not be left in the outer darkness of doubt and unbelief, but will be guided into all the truth now due to the household of faith. Such was his promise; and such should be the expectation of his people, especially now, when "the whole armor of God,"—the full understanding and clear appreciation of the divine plan—is needed as never before.

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Purgatory:-

IS IT A ROMISH, A PROTESTANT OR A BIBLE DOCTRINE?

Protestants generally have ignored the Bible doctrine on the subject of a future Purgatory, while Romanists have shamefully perverted and counterfeited it, as they have every other truth, to the unholy ends of human ambition and avarice. Indeed, the whole Papal system is a counterfeit of the truth, and herein has been its great power to deceive and lead astray. It is because of this resemblance to the truth, in its completeness and its general outline, notwithstanding its outrageous perversions and its shameful abuses, that Papacy has well been described as "A masterpiece of Satanic ingenuity." Macaulay, the celebrated historian, modestly says it "is the very masterpiece of human wisdom. Among the contrivances which have been devised for deceiving and oppressing mankind, it occupies the highest place." Yet, like a counterfeit coin, it may require an expert to detect and expose it.

While we have no sympathy with the doctrine of Purgatory as taught by Romanists, nor yet as hinted at by some Protestants in what they term the Intermediate State—between death and the resurrection, when the soul, they claim,

is purged from sin and made fit for heaven—we do see that the perverted doctrine of Purgatory had a start in the truth; that the Scriptures teach the doctrine of Purgatory; and that it is one of the most glorious features of the divine plan for the salvation of our race.

The term *purgatory* signifies a place or condition of purging or cleansing; and it is freely admitted that all mankind must of necessity be purged from sin and uncleanness (as well as redeemed and justified), before they will be fit to enjoy the blessings of eternal life. The common sense of mankind acknowledges this necessity for purgation, and the Scriptures clearly teach the doctrine. The way of salvation lies through redemption by the precious blood of Christ (justification through faith in the redemption thus accomplished) and purgation, or the actual cleansing from sin and uncleanness, and perfecting in holiness.

Protestants (claiming that all mankind are *now* on trial, and that as a result of the present presumed trial they must, at death, be ushered at once into either a heaven of everlasting bliss or a hell of eternal torture) have no alternative from either one or the other of the following conclusions: First, that only the justified, sanctified and faithful saints developed in the present life will ever be saved, and that all others—medium good, and bad—will be hopelessly and forever lost; or, Secondly, that all mankind, except the vilest of wilful sinners, will be taken to heaven and will constitute it a very bedlam of confusion as the various classes attempt to associate and affiliate with each other—the matured saints (a "little flock"), the inexperienced babes, the ignorant and degraded savages, the idiotic, the insane—all persons of all classes for whom *hope* is entertained by kindly human hearts, all who it is felt sure are at least too good or too innocent to deserve *eternal torture* of any description.

Some Protestants take one of these views and some the other; but whichever horn of the dilemma is accepted, insurmountable difficulties are encountered, as every thinking Christian knows. The first view, if really believed, would fill the world with an indescribable gloom. Death-bed scenes already sad would be still sadder, if such a view were really entertained. And it is the *professed* view. But if the second view be accepted, as it generally is by people of heart and breadth of mind, the difficulty is but slightly lessened; for with the idea that at death we must go to either heaven or hell, the only reasonable conclusion is that all who escape hell must go to heaven. The difficulty with this view is that it would fill heaven with a heterogeneous mass of beings, and so mar its peace and harmony that it would be only another babel of confusion such as earth has been. And some, at least, would still feel like praying that they might go "Where the wicked cease from troubling and the weary are at rest." Such a condition would be only a continuation of the present imperfect and unsatisfactory state. What fellowship hath light with darkness, or what common joy could these share whose states and experiences differ so widely? None whatever.

But, says one who never before thought of it so, May we not suppose that those lower classes will be gradually disciplined and corrected, and so brought into harmony with God and each other, and that peace and joy will result in the end? Ah! then instead of doing without a *Purgatory*, you are supposing heaven is Purgatory—a great hospital and reform school for the treatment of moral diseases and deformities. No, that cannot be. Well, suggests another, may it not be that in the instant of dying, all those who are not notoriously bad (and hence too good to be eternally tormented) are perfected and fitted for heaven? No; because in that case present experience would be wholly

useless; for beings so changed would not know themselves —in fact would not *be* themselves, but new beings, wholly different in every particular. If such were the program it would have been wiser to make them so at first. Besides, that is not God's method of working. We should observe that his operations are always on philosophical principles; and the principles of moral philosophy are just as fixed and firmly established as are the principles of natural philosophy. Observe how steadily God adheres to the principles of natural philosophy as he saw fit to establish them. Does water ever flow up hill? did an acorn ever spring into an oak in an instant? was ever a human being born fully developed either mentally or physically? do grapes grow on thorns, or figs on thistles? We smile at such preposterous suggestions as these; but why? Because we recognize the fixed principles of natural philosophy, which never will and never can change. And we see that if they were not thus fixed, the results would be confusion throughout the realm of nature.

Our God is a God of order; and in moral law as in natural law his principles are fixed. Character is a growth, a development. It may grow rapidly or grow slowly, but *grow* it must. It never arrives at maturity without the preliminary processes of growth, or development by degrees. And along whatever lines—of virtue or of vice—the discipline, experience and consequent growth have been, of such kind will be the matured character—whether bad or good. It is preposterous, therefore, to presume that a perfect moral character can be instantaneously bestowed upon the morally polluted or upon the morally blank in the instant of death. But here we should distinguish between perfect and imperfect beings *without character* and perfect and imperfect beings *with character*. Adam was a perfect being without character. He was put on trial to give him

an opportunity to develop a character. His inexperience soon stamped his effort—Failure. But God has provided a ransom for Adam and all whom he represented in his trial; and this implies another opportunity to develop a *character* such as God can approve—fit for an eternity of companionship with him. Either a good character or a bad one can be demonstrated by imperfect beings, and it is determined by the *conduct* of each person after he comes to a knowledge of the truth on moral questions. God makes no promises of heavenly bliss except to such as develop *character*—"overcomers"—and yet it is evident that infants who have formed no character, and many of the ignorant who have never come to such a knowledge of the truth as would constitute a full trial, or as should condemn them as fit for torment or for second death, constitute the great majority and are as unfit for heaven as eternal torment would be unfit for them. For all such God has prepared a Purgatory, a school of discipline which will favor the development of good characters, after which they will be tested; and this we will show from the Scriptures, shortly.

We know ourselves now, and our friends know us, both by our physical features and by our mental and moral developments. But when death has destroyed the physical man, and only character remains for identification (and this is the general claim), if the character, or mental or moral development, should undergo instantly such a marvelous change as perfect character would imply, all the surrounding conditions and circumstances being new also, how could the man know himself? And if such be God's plan, why has he permitted sin and death and all our present painful experiences at all? and why need any strive against sin? The idea is absurd.

If such were God's plan, the present time of the permission of sin, evil and death might as well be dispensed with

as useless, to say the least. And if such are to be thus changed instantly to perfection, why not miraculously change *all*—even the worst? and why are any exhorted now to "*holiness*, without which no man shall see the Lord?" and where would come in the many and the few stripes for deeds done in the present time?

THE PURGATORY OF SCRIPTURE.

Seeing that all of the above theories are lame, unreasonable and unscriptural, we come now to the Purgatory of the Bible.

First. It will be established on Earth—not elsewhere. —Prov. 11:31.

Second. It is not now in operation, but is to begin when this Gospel age ends, when the little flock of saints has been selected.—2 Pet. 2:9.

Third. The overcoming "little flock" of saints, who will have part in the first resurrection and be like their Lord, spirit beings, will then be associated with him in the work of judging, correcting and teaching those in process of purgation during the Millennium, when the world and the "castaways" of the Church are being disciplined and corrected in righteousness. And that will be the only really holy, righteous *Inquisition* (*i. e.*, court of judicial inquiry or examination on matters moral and spiritual), of which Papacy made so terrible, blasphemous and cruel a counterfeit during the dark ages.—John 5:22; 1 Cor. 6:2.

In a word, the long-promised reign of the Christ, the glorified Church, during the world's thousand-year judgment day, or period of correction in righteousness, is the *Purgatory* of the Bible. The saints shall not come into purgatorial judgment at all (1 Cor. 11:32); because, in this life, hating sin, they became reckonedly dead to it and alive to righteousness in Christ. Neither will the faithful over-

comers of the past, noted in Hebrew xi., have part in that Millennial age Purgatory; but all others of the human family will there be dealt with—corrected and disciplined in righteousness—to bring about true reformation and finally perfection of character. (1 Pet. 4:5; Matt. 12:36.) All will thus be purged except such as in the present age, having enjoyed extraordinary light and privilege, nevertheless sin *wilfully* against it. For such only there is no further hope (Heb. 10:26, 27), through the discipline and purgation of that judgment period; for, says the Apostle, "It is *impossible* to renew them again unto repentance." —Heb. 6:4–6.

That time will be one not only for rewarding the evil and good then done, but also for rewarding the evil and good deeds of the present time. Whoever now gives even a cup of cold water to one of the Lord's disciples, because he is such, shall have a reward in that Purgatory; and whoever has wronged one of the least of them shall receive a just recompense for the evil deed. And the scourgings of that time shall be justly in accordance with the knowledge that was sinned against.—Luke 12:47, 48; Matt. 10: 41, 42; 16:27; 2 Tim. 4:14.

The Purgatorial period will be specially severe at its beginning, particularly upon the people of civilized nations of so-called Christendom. They have enjoyed many advantages and opportunities above those of heathen lands, and are correspondingly responsible. For the purpose of quickly bringing mankind to a realization of the new conditions in force under the new, Millennial dispensation then introduced, the Lord, the righteous Judge, "will come with fire, and with his chariots like a whirlwind, to render his anger with fury and his rebuke with flames of fire [judgments, destructive to evil systems and schemes]. For by fire [destructive judgments upon evil things] and by his

sword [the truth] will the Lord plead with all flesh: and the slain of the Lord shall be many." (Isa. 66:15, 16; Rev. 19: 15.) "He shall judge among the nations and *rebuke* [by his judgments] many people: and they shall beat their swords into plowshares and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2: 4.) The judgments of that day of the Lord are symbolically represented, in all the prophetic delineations of that time, by *fire;* because fire not only *destroys*, but causes *pain* in connection with the destruction. These purgatorial flames of righteous judgment will consume the evil systems and false principles and theories of the world—political, religious and financial; and while individuals will suffer and weep bitterly, it will be, to the many, reformatory or purgatorial suffering; and only such as willingly cling to the evil will be destroyed with the evil and as a part of it.

This Purgatory will begin in the close or "harvest" of the Gospel age—the Millennial or purgatorial age lapping over upon it. Indeed, the first to enter it will be those Christians who are "double minded"—who seek to serve both God and mammon, and who, to be saved at all, must come up out of great tribulation, washing their robes in the blood of the Lamb. (Rev. 7:14.) In fact, it might be said that the purgatorial work has to some extent progressed upon this same class throughout the Gospel age (See 1 Cor. 5:5); but the class has been so small in comparison with the world that the term "Purgatory" may properly be applied only to the Millennial age of the world's purgation; for such is the Scriptural method of referring to it. Referring to the beginning of this Purgatory and its first effect upon the two classes of the Church, the Prophet says (Mal. 3:2, 3): "But who may abide the day of his [Messiah's] *coming?* and who shall stand when he appeareth? for he

is like a refiner's fire and like fuller's soap. And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and *purge* them [in that Purgatory] as gold and silver, that they may offer [themselves] unto Jehovah an offering in righteousness."

The trouble which will purge the great company of the nominal church, who are unworthy of a place in the real Church, is a part of that which is coming upon the world in general. They are the unfaithful servants who, though not hypocrites, receive a portion of trouble, as chastisement, with the hypocrites and unbelievers. (Matt. 24:51.) While they will be coming through great tribulation it will be because they have the spirit of the world. The spirit of the world is a selfish spirit: it includes love of the praise of men, love of wealth, love of power, love of ease, love of pleasure—love of everything pertaining to self, and neglect and lack of interest in the welfare of others. This class, and in fact the whole civilized world—"Christendom," as it is called—have had the law of Christ presented to them—Love to God and love toward each other; yet they have neglected it and allowed selfishness to rule them instead. The trouble coming will be the outgrowth of this very selfishness. Kings and princes selfishly seek their own continued advantage and power, and the masses selfishly seek liberty and equality; rich men and corporations seek selfishly to perpetuate monopolistic methods, customs and privileges which give them a decided advantage over others and secure them and theirs the cream of life's comforts and blessings; and in opposition to these their mechanics band together, not on general principles for the good of all, but on selfish principles, to get for themselves as large a share of the spoils and to give as small a return of labor as possible.

This crop of selfishness is fast ripening in the brighter light of this nineteenth century. As the light increases, both sides become more cunning as to how to advance their respective selfish ends, and how to detect and meet each other's moves. The breach is rapidly widening and preparing for what God has predicted from of old—"A time of trouble such as never was since there was a nation," "no, nor ever shall be." (Dan. 12:1.) This trouble is the be-

ginning of the Purgatorial fire of the day of the Lord. In it the mountains [kingdoms of earth] shall melt and flow down like wax [to the level of the people—equality], and those which do not *melt* shall be removed and carried into the sea [swallowed up in anarchy], while the *earth* [society and general order] shall be removed. See Psalm 46 for a symbolic presentation of these retributive and Purgatorial troubles coming upon the world, remembering that in the symbolism of Scripture *mountains* signify kingdoms; *earth*, the social fabric supporting kingdoms; *sea*, the lawless or anarchistic elements; and *heavens*, the religious influences.

This same trouble is also graphically portrayed in the symbolic "*fire*" in 2 Pet. 3:10–13. Here the earth (society) is shown as melting or disintegrating into its various elements, which, in the heat of bitterness of that time of selfish strife, will no longer blend and coalesce as before. Here the burning of the heavens—the destruction of the religious systems and principles which at present govern and control mankind—is shown, their passing away with great commotion. Then Peter tells how this confusion and trouble shall be followed by a new organization of society, under new religious principles and government—new *heavens* and a new *earth* wherein dwelleth righteousness—wherein right and truth and love will have supplanted error, superstition and selfishness. David also (Psa. 46: 8–11) portrays the introduction of the same blessed Millennium of peace and righteousness.

During that Purgatorial trial the glorified Christ, the righteous judge, shall lay judgment to the line and righteousness to the plummet, and shall sweep away every refuge of error. (Isa. 28:17.) "He shall judge the people with righteousness and the poor with judgment . . . and shall break in pieces the oppressor." (Psa. 72:2, 4.) This will be the beginning of the Purgatorial judgments—in favor of the poor, the ignorant and the oppressed, and hence against the wealthy and great and learned who have been willing to use their superior advantages of birth, of wealth, of education and of mental balance simply for themselves, selfishly—instead of having that sympathy and love for mankind that would lead them to desire and to labor for the elevation of their less favored brothers. Inasmuch as

any have permitted selfishness to rule them, so that they are willing to take advantage of the weaknesses and circumstances of others to amass to themselves great wealth and power, and to use that power and wealth selfishly, to that extent they will suffer most in the beginning of this Purgatorial age. Upon this class its hottest fires will come first. See James 5:1–7.

The judgments of this day of the Lord are represented repeatedly in the Scriptures. Isaiah (Chapter 33:2,3,5–16) points out God's succor of the saints from the coming trouble, saying: 'O Lord, be gracious unto us; we have waited on thee: be thou their arm [the helper of all truth seekers, even though not overcomers], . . . also *our salvation* in the time of trouble." Then the effect of the trouble upon the nations is briefly summed up: "At the noise of thy thunder the people fled; when thou stoodest up nations were scattered." Next, the effect of the Lord's standing forth to judge the world is shown upon the Church: "The Lord is exalted; for he dwelleth on high. He hath filled Zion with justice and righteousness. *Wisdom* and *knowledge* shall be the stability of thy times and the strength of thy happiness; the fear [reverence] of the Lord is his treasure." That is to say, the Zion class will be distinct and separate from others, and their advantage will consist largely in the divine wisdom and knowledge granted them, because of their obedience to their consecration. These are to be sealed "in their foreheads," intellectually (Rev. 7:3; 14:1; 22:4), that they may not be in darkness with the world (1 Thes. 5:4), and so may pass through much of the trouble with a happiness based upon this knowledge.

The prophet proceeds to picture the remainder of the world, aside from the saints, in that trouble. (See Isa. 33:7, 8.) Their valiant ones are discouraged and weep, powerless to stem the tide of anarchy: all lovers of peace weep bitterly, greatly disappointed that when they were crying Peace! Peace! and predicting a Millennium of peace by arbitration, all their predictions fail and a time of trouble is precipitated such as was not since there was a nation. They expected it not so, because, neglecting God's revelation, they were not sealed by his truth in their fore-

heads. The highways [of commerce] lie waste, the travelers cease, contracts cease to be of force or value; and cities [because dependent upon commerce] will become very undesirable places, while principles of honor and manhood will no longer be regarded or trusted; and the earth [society in general] will languish and mourn.

This is the time when I will stand up to give judgment and justice, and to exalt myself, saith the Lord. The nominal church, which has conceived chaff instead of true wheat, shall bring forth only stubble; and her own breath (or doctrines) shall set her on fire and cause her consumption. (Isa. 33:11. See also the burning of the tares, with which this is in harmony, and but another picture. Matt. 13:30, 40.) As for the people in general (verse 12), they will be of two classes. Some, as thorns, evil-doers, will become furious in the fire, because cut off and hindered from their opportunities of doing evil secretly, and will be consumed. Others will be like slaking lime: the heat will be intensified as the water of truth is cast on, until their stoniness, their hardness of heart, shall be dissolved completely, bringing them into complete harmony with the Millennial Kingdom and its just and loving laws.

Going back, the Prophet takes another view of the trouble seen to be approaching; and he pictures the different classes and shows the class which all must join who would pass through that Purgatory successfully. (Isa. 33: 14–16.) Transgressors in [nominal] Zion will be afraid, the hypocrites will be in terror as they witness the troubles of this day draw near. Which can abide [*i. e.*, not be consumed] with this devouring fire? Which can abide with lasting burnings? The answer is clear:—not the selfish, but—"He that walketh in justice and speaketh truth, that despiseth the gain of oppression or deceit, that shaketh his hands from the holding of bribes, that stoppeth his ears from the hearing of blood [of plans which might cost life, or wreck another morally, physically and financially], and shutteth his eyes against looking on evil. He shall dwell on high." [Such shall pass through the purgatorial fire, and be exalted.] This class shall be preserved from the intensity of trouble and fire; and such as were otherwise at first, but who become of this class, shall be delivered from

the burnings of this Purgatory as they develop this character which is a return to the likeness of God and to harmony with his law of love.

The Apostle Paul speaks of this coming Purgatory when he declares, "Some men's sins go before to judgment [being punished in the present life] and some they follow after." (1 Tim. 5:24.) Those who receive punishment for sins in the present life are oftenest the consecrated saints. Hence he declares: "If we would judge [criticize, discipline] ourselves, we should not be judged of the Lord. But when we are judged of the Lord, we are chastened [punished] that we should not be judged [tried and punished in the Millennial Purgatory] with the world."—1 Cor. 11:31, 32.

The same Apostle (Rom. 2:3–11) speaks of this Millennial Purgatory as the day of wrath and revelation of the righteous judgment of God against all who are in opposition to righteousness and truth, and who obey unrighteousness. Upon such, he declares, shall *then* be rendered indignation and wrath, tribulation and anguish upon every being doing evil, but glory, honor and peace upon all that work good.

The same Apostle refers again (2 Thes. 1:6–9) to the tribulation to come at the second coming of the Lord Jesus, and declares that it will be but a just thing for the Lord, who declares, "Vengeance is mine: I will repay," to render a recompense of *tribulation* [Purgatorial punishment] upon those who have been opposers of the truth and of the saints. This, of course, includes the individual punishment of those evil doers of the Apostle's day, and indicates that the tribulation promised was not inflicted at their death, nor yet, but will be inflicted at or during the thousand years of the Lord's second presence—*when* he shall be revealed in flaming fire, etc.

That their punishment or tribulation will be *just*, and not an unjust one, we are fully assured from the character of their judge, as well as by the Apostle's words. Those who have sinned against little light shall have the fewer stripes (of punishment), and those who have transgressed with more light shall have the greater punishment.—Luke 12:47, 48.

Our Lord's coming is not only for his *saints*, to be glorified in them, but also on behalf of all who will *believe* in

that Millennial day of his presence, that his character and laws may be admired and obeyed by all such. But the same flaming fire [of righteous Purgatorial judgment] in which his *presence* will first he revealed to the world, in the great day of trouble which will introduce the new dispensation (new heavens and new earth), will continue to burn throughout that thousand-year day against all evil doers, revealing clearly right and wrong, good and evil; finally *consuming* all who, after clear knowledge and full opportunity, continue to reject God's goodness. Those who thus refuse to obey the glad tidings or to acknowledge God will be *consumed* by that fire as being themselves evil: thus they shall be punished with lasting destruction from the presence of the Lord and from the glory of his power. —2 Thes. 1:6–9. See *Diaglott* translation.

Thus, in a word, the symbolic fires of Purgatory shall, under Christ's direction, consume evil, and leave the world cleansed, free from sin and every evil. It will first burn against evil *things*, against evil principles and practices in men, and not against men as evil men. But as knowledge is increased and the weaknesses of the fallen ones are removed, all who still love evil ways and practices and principles will be elements of evil themselves, and will be destroyed as such.

And not only shall evil doers be punished in this Purgatory, but in it also every good deed of theirs shall be rewarded—even a cup of cold water given to a disciple because he is disciple shall surely have its reward.

Thank God for his gracious provision in Christ, not only for the forgiveness of the sins of the world, but also for the Purgatorial provisions: whereby the sin-sick may be fully cured and restored to divine favor and likeness. Thanks be to God for *his* Purgatory! for the great and perfect Inquisition of his plan and for the well-fitted Inquisitors—the Christ of God, perfected, Head and body.

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THE WORLD'S HOPE.

"THE DESIRE OF ALL NATIONS SHALL COME."

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

THUS the Apostle and the Prophet refer to the woes of earth and the great remedy which God has provided, and which is soon to be applied. None experienced in life or acquainted with history will dispute the correctness of the Apostle's statement. And the declaration of the Prophet, that God will eventually establish a reign of righteousness in the earth which, when realized, will indeed be the desire of all nations, is borne out by the testimony of every prophet and apostle (Acts 3:19–21), and cannot, therefore, be disputed by any who acknowledge the inspiration of the Bible.

The cause of all creation's groaning and pain is sin; for all the moral as well as the physical degradation which directly or indirectly causes the pain and groaning of humanity is part of the wages of sin. Humanity is thus under a blight, and suffers both individually and as a whole. Its own imperfect and often unjust governments, as well as its aches and pains of body and mind, are the natural consequences of its blemished, fallen condition. And although men can do something toward general improvement, their efforts are at best but feeble and spasmodic; they are

utterly incapable of releasing themselves from their difficulties. Their varying successes—but on the whole futile efforts—for the past six thousand years prove this conclusively.

They have never yet, in all the centuries they have had for experiment, succeeded in establishing a perfect government; nor have they silenced the groans and wiped away the tears of the race, nor lifted it up, physically or mentally or morally, to the image of God in which they were created, as represented in Adam. Diseases of every description still prey upon them physically. There are still burning fevers, wasting ulcers, frightful cancers, loathsome skin and poisonous blood diseases; and there are sightless eyes, deaf ears, dumb tongues, broken backs and limbs, and other physical disorders and deformities. Mentally, their condition is still worse: some are crazed; others are partially so; and in all the race not one is perfectly balanced. Morally, their condition is no less deplorable: selfishness and greed and pride and love of display and hatred and malice and evil speaking and deceit and envy and contention and war and bloodshed wring agonizing groans from the lips of millions; and desolate widows and helpless orphans and broken-hearted mothers and grief-stricken fathers and disappointed friends still weep over the graves of buried hopes and fond ambitions.

A BOW OF PROMISE.

Truly, it is a groaning creation still; and yet, as the Apostle suggests, it is not hopeless; it is waiting for something, it knows not exactly what—a panacea for sickness and pain and sorrow and death, and a just and righteous government which will lift up the poorest and meanest from the mire of ignorance and squalor, to comfort and happiness and a share of life's luxuries. It is looking forward to "a good time coming," "a golden age," of which even heathen poets and philosophers have dreamed and sung in glowing terms. And some, catching a strain from the divine inspiration, though unconscious of how it will be brought about, sing of the blessed Millennium—

> "When, man to man united,
> And every wrong thing righted,
> The whole world shall be lighted
> As Eden was of old."

But what heathen poets and philosophers, and all mankind, have longed and vaguely hoped for—but have proved themselves utterly incapable of bringing about, with all their statecraft and priestcraft and multiplied religious ceremonies and forms of godliness without the power—God, through his prophets, has clearly and definitely foretold will come. And further, he has shown exactly how it is to be brought about—that it is to come to pass through the agency of the Lord Jesus Christ, the Messenger of Jehovah, who nearly nineteen centuries ago redeemed the world, giving his life as the ransom-price for the life of the world; and who will shortly set up his Millennial Kingdom and establish his authority over the redeemed world. He will not oppress the people to exalt himself, as human rulers have done; but will bless "all the families of the earth" through a wise and righteous administration.—Gen. 22:18; Gal. 3: 8, 16; Psa. 9:8; Isa. 32:1.

Our Lord Jesus by the grace of God having "tasted death for every man," and thus secured the right to give lasting life to all who shall prove themselves worthy of it, the object of his Millennial reign will be to so instruct, train and discipline men as to enable them to become worthy of lasting life, on the original conditions—perfection and obedience. To this end he will first "rule with a rod of iron," (Psa. 2:9)—with power and force, causing in the overthrow of present imperfect, selfish, proud and unjust systems, "a time of trouble such as never was since there was a nation" (Dan. 12:1); and then he will "fill the earth with the knowledge of the glory of the Lord, as the waters cover the sea." (Hab. 2:14.) He will restrain and humble the wicked and selfish, and bless and lift up the meek and those seeking righteousness (Zeph. 2:3; Matt. 5:5); finally making an end of sin and all its train of evils, by destroying (completely and forever) all who then, with full knowledge and appreciation, still love sin; and by bestowing upon all who shall then love righteousness "the gift of God," everlasting life.—Rom. 6:23.

OBSTACLES TO BELIEF IN CHRIST'S MILLENNIAL KINGDOM.

All this would seem reasonable to thinking people but for two conditions. One is, that another and an unscriptural

view nas for centuries predominated, and the people have been instructed from infancy in that direction. The second condition is, that so long a period has elapsed before the establishment of his Kingdom as the remedy for sin and its disorders. Yet so convinced are people of *the propriety* of such a divine rulership that, regardless of facts and Scripture, some claim that Christ is now reigning over and ruling the world. And yet, if posted in the world's history, and candid, all must admit that earth's government has not been, nor is it yet, a rule of righteousness such as the prophets predicted of the reign of Christ. (Isa. 32:1.) On the contrary, it is very manifest that the kingdoms of this world are all under the power, and subject to the manipulations of the invisible "prince of this world," Satan, who takes advantage of the darkness of human ignorance, superstition and depravity to rule men through their passions and prejudices.

Poor, frail humanity has indeed made some noble efforts at self-government, but the unseen and unrecognized powers of darkness have been more than a match for its efforts, and have succeeded in keeping in power a majority who are not lovers of righteousness. Nor can we hope for better than present results so long as selfishness is the rule of action.

People naturally wonder that God has not long since exerted his great power (his Kingdom-power and authority) to suppress sin and to lift mankind out of its present state of ignorance, superstition, groveling depravity, disease and death. But they reason that God's future dealings should be judged by the past, and since six thousand years have passed without such an interposition, they think we cannot expect such a rule or Kingdom in the future, believing that all things must continue as they now are and have been from the foundation of the world.—2 Pet. 3:4.

But what reply can be made to this objection? We answer: It can be shown that the Scriptures teach that God has not only promised such a Kingdom for the purpose of blessing the world, but that he also foretold the long period intervening, in which evil has been permitted. And they show good and sufficient reasons for the six thousand years' delay. This, clearly seen, should remove every

obstacle to belief in the promised Millennial Kingdom. Yet, in examining the reasons for the delay of the reign of righteousness, let us not forget that it is only as measured by the shortness of the present life that six thousand years seem long. With God, "a thousand years are but as yesterday."—Psa. 90:4.

WHY THE LONG DELAY?

The long delay and its purposes are clearly marked in the Scriptures. Over four thousand years after the first promise of deliverance, the redemption was accomplished; and nearly two thousand more fill the measure of the Gospel age, for the selection and development of the Gospel church; while the whole long six thousand years were designed to give the race a necessary experience with the dreadful effects of sin, its exceeding sinfulness, and the firmness of that Justice which will by no means clear the guilty violators of God's just and holy law—an experience which will be of inestimable value to all, and that to all eternity. By contrast, it will lead to such an appreciation of righteousness, during Christ's Millennial reign, as to make it, when realized, what the prophet predicted—"The desire of all nations."

The delay, from the time of the Calvary-redemption to the Millennial age, while it served this purpose to the world, served also and particularly a further purpose —the development of the Church, a "little flock" of believers in and followers of Christ, sharers of his reproach in the present time, and therefore chosen and counted worthy to share his spiritual Kingdom and glory and his Millennial work—to reign with him as joint-heirs of the promised Kingdom of God for the blessing of all the families of the earth.—Gen. 28:14; Gal. 3:16, 29.

The selection of this company, as individuals, has been in process during the entire Gospel age now closing, though, as a class, they were foreknown from the foundation of the world. (Eph. 1:4.) That is, God predetermined to exalt to this Kingdom honor and restitution work a certain class, each of whom should meet certain predetermined conditions; and the Gospel age of nearly two thousand years was appointed as the time for developing, testing and selecting the individuals who should compose that

class. The election of these individuals is not arbitrary, but according to fitness; the qualifications being, first, justification by faith in Christ; then meekness and devotedness to God's service, at the cost of self-sacrifice, even unto death.

Many (justified believers) were "*called*" or invited to share these Kingdom honors, but only the above mentioned, a faithful few, will be selected or chosen; the majority even of professed Christians, we are informed, will fail to make their calling and election sure: and hence will fail to share those Kingdom glories as joint-heirs with Christ their Lord—though with the world they will be blessed and disciplined under this Kingdom. During the Millennial age Christ's power will be exercised to prevent deceptions, to clear away ignorance, to strengthen the weak and to lead and restore to sight those now blinded by the god of this world. (2 Cor. 4:4.) A thousand enticements to sin which appeal specially to the depraved appetites of the fallen race now, will not be tolerated when the new, heavenly rule is established. But the Gospel church—the Kingdom class—is called and tested during this age, while *evil is permitted* to hold sway, in order that their testing may be like that of gold tried in the fire. This company will be complete when the present age ends, and the control of earth will then be entrusted to them, under and in co-operation with the Lord Jesus, then the King of kings. —1 Cor. 6:2.

LOOKING FOR THE KINGDOM OF GOD.

No student of the Bible can have overlooked the fact that the constant theme of our Lord and his apostles was the coming Kingdom of God. The Jewish people, as a nation, had for centuries expected Messiah's coming to be the ruler of the world; and they naturally expected that as he was to come out of their nation, they would be his soldiers, coworkers and joint-heirs in that Kingdom. They knew themselves to be the natural seed of Abraham, and inferred that they were indispensable to God's plan. They saw not that spiritual children of God, of the faith and loyalty of Abraham, were meant.

But the real greatness of the promised Kingdom and its work of blessing were not appreciated by Israel: they expected a kingdom similar to the kingdoms of this world;

that Messiah, as a fleshly being of the seed of Abraham, would establish his kingdom at Jerusalem, and that his glory would be the earthly glory of purple and fine linen and gold and silver and the usual accompaniments of earthly royalty. And their pride and ambition longed for the time when this promised king should exalt himself above the Cæsars, and exalt them above all the nations of the earth. Hence their rejection of him who came humbly, born in a manger, with no assumption of titles or earthly honors or influence or even friends; and yet he came proclaiming the Kingdom of Heaven at hand and himself the promised King.

So thoroughly impressed upon the Jewish mind was the thought that Messiah's coming meant the establishment of a kingdom of righteousness, that several times the "common people" would have taken Christ by force to make him king; but he withdrew that their ardor might cool, knowing that all those who shouted "Hosanna to the Son [and heir] of David" were not of the class whom the Father designed should be the joint-heirs with him of that Kingdom. He knew, too, that the Father's *time* for his exaltation to power had not yet come, and that first he must die to purchase those whom he was afterward to reign over—to whom he might *therefore* restore the original blessings and favors lost to all through Adam's failure.—Rom. 5:12–19.

Like others, the twelve apostles held this hope of the Kingdom and believed Christ to be the promised Messiah, the King of kings. And our Lord Jesus, so far from ever contradicting their ideas, always encouraged them, and told them that they should yet sit with him in his throne. But he explained that *first* he must suffer many things and be rejected of that generation (people), even as it had been written in the prophets, "Thus it behooved Christ to suffer and to rise from the dead;" and he said to them: O, slow of heart to believe *all* that the prophets have spoken; was it not needful for Messiah to suffer these things and to enter into his [kingdom] glory?—Luke 24:25, 26.

THE NOBLEMAN'S RETURN.

One of our Lord's parables, given just before his crucifixion, was for the very purpose of teaching his apostles that the expected kingdom would be deferred until his second com-

ing. It is introduced thus: "And he spoke this parable unto them because they were near to Jerusalem, and *because* they thought that the Kingdom of God would be manifested immediately." (Luke 19:11–27.) That parable represents the Gospel age as the period in which Christ, "the Nobleman," went "into a far country" (heaven) to receive for himself a kingdom—to be invested with authority. The parable also shows that during the absence of the Nobleman, the opponents of his rule are in the majority and hold sway; they even declare that they do not desire him to come and establish his kingdom, preferring to be let alone as they are—"They sent an embassage after him, saying, We do not desire this man's rule."

The parable shows, too, the proper attitude of those who love the Nobleman. To his servants he intrusted certain talents—here represented as ten pounds, all of which could, during his absence, be utilized in his service—saying to them, "Trade herewith till I come." (R.V.) Obedient to this command, they are to use their various talents to forward the interests of his coming Kingdom. And finally, the parable shows that the Nobleman will surely return with full power, and that he will use it to reward, with a share in the Kingdom, those faithful to him. and to destroy all opposed to his rule of righteousness. Thank God, there is good reason to believe that many now enemies to the King of Kings will not be such when present misconceptions are cured by the increased knowledge of the King's character, plan and kingdom, then to be afforded to all, for which we pray, "Thy Kingdom come!"

A SCRAP OF HISTORY.

THE START OF PRESENT SO-CALLED CHRISTIAN KINGDOMS.

During the first century of its existence the Church held firmly to the apostolic teaching and waited for the second coming of the Lord Jesus, and the establishment then of the long-promised Kingdom of God and its rule of righteousness, in which triumph all overcoming Christians were to share with Christ. The period of that reign, it was generally understood, would be a thousand years.—Rev. 20:2–4.

Chambers' Encyclopædia says, "In the first century of

the Church, Millennarianism (the Greek equivalent of which, *Chiliasm* from *chilioi*, a thousand, is the term employed by the 'fathers,') was a widespread belief. . . . . The *unanimity* which early Christian teachers exhibit in regard to Millennarianism proves how strongly it had hold."

This was the period of the church's purity and fervor, before she left her first love. But as time passed and the expected Lord came not, the love of many waxed cold and their hopes turned in other directions. Then, as Christianity became formalistic, Grecian philosophers came into the church, and the doctrines of Christ became blended with heathen mythologies, producing the foretold great apostasy, or falling away from the true faith. (2 Thess. 2:3.) Nevertheless, there was always a faithful though small minority, which clung to the truth; for the Lord has never left his truth without *witnesses*.

It was at this time that the degenerated Christian system conceived the view commonly held since, that the Church was to establish Christ's Kingdom upon the earth, without waiting for the young Nobleman's return, and that Christ would come after the Millennial reign of the Church had ended—to approve her work. This is styled the post-millennarian view of the Lord's coming. This view introduced into the nominal church an aggressive *political policy;* and thenceforth the Church sought influence with the civil power—and that successfully, though to her injury and apostasy. It was not long until Christianity was recognized by Constantine, the Roman emperor. Soon, from among several aspiring chiefs, or bishops, the bishop of the city of Rome rose to prominence and influence in religious matters, and finally to influence in the empire. In 534 A.D. the Emperor of Rome, Justinian, recognized the Bishop of Rome as chief bishop, or POPE—the head of the religious affairs of the Roman empire, whose emperors had long held the office and title of *Pontifex Maximus*, or Chief Priest.

This great success, though accomplished by cunning, trickery and scheming political intrigue wholly foreign to the spirit of true Christianity, and in opposition to the express counsel of the Lord and the apostles (Matt. 20: 25–28; 23:8–12 and 1 Pet. 5:3), was hailed as the begin-

ning of the establishment of Christ's kingdom *in power.* By this time, be it remembered, the nominal church numbered millions who were Christians in name merely and were totally ignorant of the doctrines of Christ; for the clergy had gradually lowered the true standard, amalgamated errors and exalted themselves, to gain popularity and to draw the people, through fear and superstition, to their support. And when the imperial authority began to recognize the apostate church and to concede its false claims, the unregenerate heathen millions rushed into her bosom, adding to her defilement their uncircumcised views and heathen superstitions.

THE COUNTERFEIT OR ANTICHRIST KINGDOM SET UP.

But though nominal Christianity had now gained freedom from persecution, civil recognition and, finally, religious jurisdiction as Papacy, her ambition, sustained by her post-millennial error, was far from satisfied. Scheming, plotting, etc., continued, under the theory that the end to be gained (the subjugation of the world in the name of Christ's Kingdom) justifies the means; until the power, authority and crowns of the civil rulers of Europe were subjected to the popes. The beginning of this temporal power wäs gradual, from A.D. 539, but it was fully established in A. D. 800, when Charlemagne, king of France, was crowned by Pope Leo III., and accepted from him, and by his supposed divine authority, the title of Emperor of the West. There, really, what was afterwards known as "*The Holy Roman Empire*" had its beginning.

Thenceforth it was boldly claimed and generally admitted (except by the Lord's faithful few, who discerned the apostasy and waited for the establishment in righteousness of his true, promised kingdom) that the (nominal) church was God's Kindom in the world, and that the popes successively *represented* Christ as King of kings, while, as his joint-heirs, cardinals and bishops filled the places promised to the overcomers. In support of these claims, the universal authority of the popes in matters both secular and religious was claimed and admitted; and kings and emperors representing the greatest nations of Europe and the world prostrated themselves at the feet of the pope, acknowledging him as King of kings. Every title which

the Scriptures apply to the true Christ, and every prophecy describing his future kingdom and its glory, have been applied by the popes to themselves and the kingdom thus introduced, which was none other than the kingdom of Antichrist, the counterfeit of the true, predicted by the prophets and the apostles. (See 2 Thess. 2:3–7; Dan. 7: 25, 26; Rev. 13: 4–8.) The deception was so great and magnificent that all the nations of Europe were deceived; and as the Lord himself foretold, had it been possible, the very elect (the faithful) would also have been deceived by it.

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

REFORMATION NOBLY BEGUN.

Luther, Knox, Melanchthon, Zwingli, Calvin, and others of their time, though still befogged by the errors of Antichrist, which for so many centuries held the world as under a mesmeric power, made remarkable progress out of darkness toward the full, clear light When all the circumstances of their time are considered, it cannot be denied that they were remarkable men, and that they took not only a courageous step, but a long one in the right direction. The trouble is that those

who since have followed these leaders have taken their names as sects, without having their spirit of reform. So far from continuing the *reform movement*, each party, or sect set itself against all light, truth and reformation in advance of what its leader had seen and advocated. Hence reform almost ceased with the reformers of the sixteenth century. What progress has since been made has been in opposition, not only to Papacy, but to professed Protestants as well.

But the course of the reformers was not a wholly uncompromising one. They soon saw that the masses of the people were so steeped in ignorance that they could not appreciate the Scriptural teaching that God is no respecter of persons; that in his sight all men are free, and that king, peasant and slave are on a common footing before God. So long had people been taught that the pope and church dignitaries represented God, and must be obeyed as God; so long had they been taught that kings and princes, when crowned and commissioned by the pope, were God's appointed rulers, reigning by God's authority in matters civil, as the "clergy" by the same authority reigned as princes in matters religious; so long had they been taught that to deny or oppose such pope-sanctioned authority was to deny or oppose God and his Kingdom, that (under this ignorance and superstition) to have declared the whole truth would have involved all Europe in anarchy and lawlessness. Stepping out of such deep slavery of mind and body into full liberty, the masses were far from prepared to use it wisely.

This, indeed, was the basis of the conflict between the early reformers. Zwingli in Switzerland was a representative of some who took their stand for full liberty; he denied not only the authority of the pope to rule the church, but also his authority to appoint civil rulers in the name of God. He claimed for the people the right to elect their rulers, as is done in this great American Republic. Here Luther wavered for a time as to what course to pursue when he saw that the reform, fully carried out, would take away the authority not only of the pope, but also the authority of all the princes and kings of earth appointed by him. While retired for ten months in Wart-

burg Castle under the hiding and protection of Elector Frederick, Luther reflected on the situation carefully; then he came forth to oppose Zwingli, Carlstadt and othe s under whose preaching the images in the churches were being dashed to pieces and the Mass abolished. His plea was *moderation.* He cooled the rising ardor of the Germans, and with Melanchthon turned the German Reformation into the channel which it finally took. The German princes, on the one hand glad to be freed from the abject bondage to Papacy, and on the other hand glad to escape the growing tendency of teachings such as Zwingli's, toward Republicanism, recognized in the teaching of Luther and Melanchthon a way of escape from both, which would still preserve their powers, and even increase them. From policy, therefore, many of the German princes embraced the Lutheran cause which prospered, while the yet more thorough reformers and their works went down.

Why did not God forward the greater and purer views? it may be asked. Because it was not then due time, we answer. But slowly, after three centuries, thinking people will admit that Zwingli and Carlstadt were much nearer the truth, much more thorough teachers of reform than Luther. D'Aubigne (Hist., Vol. 3., p. 243) upon this subject cautiously but forcibly remarks: "Notwithstanding his opposition to Papacy, Luther had a strong conservative instinct. Zwingli, on the contrary, was predisposed to radical reforms. Both these divergent tendencies were needed. If Luther and his followers had been alone in the work, it would have stopped short in its progress, and the principle of *reformation would not have wrought its destined effect.*"

Luther, though he had denounced the papacy as Antichrist, and declared that the popes had no right or authority whatever to rule the world in the name of Christ, was led by his course of *moderation* into doing the very thing he had condemned in Papacy. The princes who remained in harmony with Papacy, were forward to claim its sanction as the true basis of *authority* over the people; and those who espoused Luther's side of course looked to him who claimed to represent the true *reformed* Church, to pronounce in their favor—as the choice of the *true* Church,

and hence the divine choice. Having taken the stand he did, escape from the dilemma was impossible; and there was considerable truth in Luther's joke, when, later on, he called himself

"THE GERMAN POPE."

Thus it came that Protestantism continued the very error that lay at the foundation of the great apostasy—the very error it started out to remedy. Instead of advocating freedom—government of and by the people—it arrayed itself on the side of those falsely styled kingdoms of God whose rulers were glad to have assistance in holding the control which Antichrist had given them over the people. They desired to hold forever, for themselves and their families, the fat positions already attained. Hence, each of the various governments of Europe is wedded to some religious system, which it supports, and at the hands of whose officers, with religious pomp and ceremony, titles and offices are entered upon. No matter how villainous, or imbecile or insane or opposed to both the letter and spirit of God's Word, these announce their authority to perpetuate wrongs under the hypocritical mask (authorized first by Papacy, and since conceded by all Protestant sects) —king, queen or emperor, "*by the grace of God.*"

Thus we find today many so-called Christian kingdoms in the world, as well as many churches, though our Lord only established *one* church, which in due time was to be completed and glorified to constitute the *one* promised Kingdom of God. In the light of God's Word we must deny that kings and emperors now reign by the grace of God, or that God is in any degree responsible for their misruling, though he predetermined to *permit* these various experiments at self-government for an appointed time—"until he come, whose right it is." (Ezek. 21:27.) The facts of history corroborate the testimony of the Scriptures that present governments are under the control of "the prince of this world." (John 14:30; Eph. 2:2.) To deceive the people and to control them more thoroughly, Satan favors and advances to place and power those persons and systems agreeable to his plans; and to make the deception complete, he does this in the name of God and at the hands of the apostate church.—2 Cor. 11:14, 15.

NOT KINGDOMS OF CHRIST, BUT OF FALLEN MEN UNWITTINGLY RULED BY SATAN.

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

Mark the oppression and injustice and tyranny and misrule; and behold how giant evils are licensed to enslave and degrade and oppress mankind, and say not that these are Immanuel's kingdoms. Surely they bear little resemblance to the character of that Kingdom promised under the "Prince of Peace!"

When Christ's Kingdom has come, it will indeed be "the desire of all nations." It will be just what all men need. At first it will rule with a rod of iron, dashing the now tottering kingdoms of this world in pieces like a potter's vessel (Psa. 2:9), breaking up civil, social and religious systems of tyranny and oppression, putting down all authority and power opposed to it, humbling the proud and high-minded, and finally teaching all the world to be still and know that the Lord's Anointed has taken the dominion. (Psa. 46:10.) Then the blessing of his peaceful reign will begin to be experienced. Truth and equity will be established on a sure and permanent footing; "justice will be laid to the line, and righteousness to the plummet (Isa. 28:17); and the great restitution work will progress grandly to its glorious consummation. There will be sweeping moral reforms, great educational and philanthropic enterprises, wonderful faith-cures from every disease and deformity, mental and physical. There will be awakenings also from death, and a grand reorganization of society under the new order of the Kingdom of God. And all the world's bitter experience during the

six thousand years past will prove valuable lessons on the exceeding sinfulness of sin; helping them to appreciate the new rule of righteousness, and to live in everlasting conformity to the perfect will of God, and thus to accept God's gift of everlasting life, designed for all who will receive it on his conditions of love and loyalty and obedience to him. Then, "Whosoever will, let him take the water of life freely."—Rev. 22:17.

Such being the grand object of our Lord's return and the establishment of his Kingdom, we believe with the Prophet, that it will be "The desire of all nations;" and with the Apostle that the earnest expectation of the creature longs, though ignorantly, for the coming revelation of the sons of God—the overcoming Church exalted with her Lord.

THE CHURCH'S HOPE.

A clearer knowledge of the world's hope should and does increase the Church's appreciation of God's loving arrangement for his creatures. And it adds new luster to the Church's hope when we realize that the glorious object of the call and discipline of the Church in this Gospel age is for the development of characters which, being proved loyal to God and to righteousness and truth, will be associated with Christ, in the Millennial age now dawning, in the great and grand work of uplifting whosoever will of men, from ignorance and sin and degradation to God's likeness and favor and love.

The Apostle declares "He that hath *this hope* in him purifieth himself." (1 John 3:3.) It is a hope that helps onward to God and holiness. All interested in the further study of this "blessed hope" should address us for reading matter. A postal card request will bring you *free*, A Reply to Ingersoll or the Wonderful Story (poem, 156 verses), or What Saith the Scriptures Concerning Hell?

Write. We will be glad to respond and encourag
in the way of life.

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Why Are Ye the Last to Welcome Back the King?

"And King David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, even to his house. Ye are my brethren; ye are my bones and my flesh; wherefore, then, are ye the last to bring back the king?"—2 Sam. 19:9–12.

IN the scrap of history here recorded we find an illustration of a very similar condition of things in the world today. The kingdom of Israel had been thrown into a state of confusion, threatening anarchy, in consequence of being left for a time without any official head or king, by the rebellion of Absalom and the divided sentiments of the people.

Absalom had cunningly managed to alienate the hearts of the people from his father David, and had finally headed a revolt. And David, in fear of the consequences, fled from the city and country to the region beyond Jordan, accompanied by a few loyal and faithful subjects. A great battle took place, which resulted in the prompt subduing of the rebellion and in the death of Absalom, the would-be usurper.

Afterward King David did not attempt to repossess himself of the kingdom, but waited until the desire of Israel for his return should be expressed.

Meantime, says the record, "All the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is fled out of the land for Absalom. And Absalom, whom we anointed

over us, is dead in battle. *Now, therefore, why speak ye not a word of bringing the king back?*"

So it is in the world today. Earth's rightful King is not besought to take the Kingdom and establish his reign of righteousness. Men have been busy with their own schemes and plans of government. They have anointed various kings of their own choosing: in fact, they have tried every experiment of self-government; and, one after another, all have ended in failure. And now, after six thousand years of human experiment, the whole world is on the verge of a revolution, in the outcome of which they have nothing to expect but anarchy.

In times past the civil and religious powers of the world have been yoked together for mutual support, and have defended each other. It mattered not, so far as the state was concerned, whether the religion were a true one or a false one, so that it kept the people in subjection to the ruling powers. Civil rulers have always favored most the religion that best served this end. Ecclesiastical rulers have also in turn looked to the State for compensating favors; and in the days of their power they exacted much. Thus the two were in close affiliation. Around each there has always gathered a privileged aristocracy of wealth and brains and education, which has ever kept them at the head of social influence and power. But the overruling providence of God has in recent times been bringing about a change, so that knowledge and general enlightenment have been brought within range of the common people. The printing press, common schools, daily newspapers, the multiplicity of books, cheap and rapid means of travel and communication by steam and electricity—all of these and minor influences have waked up the masses of the people and set them to thinking and planning and studying and traveling and acquiring and aspiring to higher, if not to better things.

So general has this tendency of the people become, that the favored aristocratic classes, which have long enjoyed a monopoly of this world's good things, are in fear lest their glory may suddenly depart. And well indeed they may be; for the struggling masses are determined to reach the top rounds of the ladder of fortune, no matter what hoary-headed authorities may stand in their way. The struggle

is already on, and the threatening aspect of things forebodes an early fulfilment of that prophecy of Daniel, "There shall be a time of trouble such as never was since there was a nation."—Dan. 12:1.

The Scriptures also indicate the character of the trouble—that it will be one in which the animosities of the masses will be exercised with violence against the rich, and the specially favored aristocratic classes,—political, social and religious. (Jas. 5:1–6; Ezek. 7:19, etc.) And what intelligent observer of the signs of the times cannot see the rapid development of just such a trouble in the present proportions of the socialistic and anarchistic movements, and their aggressive disposition? Indeed, the civil and social condition of the world is appalling, from every standpoint, whether it be that of politics, social order, finance or religion.

In every land the tendency of politics is to corruption, both in civil and ecclesiastical circles; not because people are really worse than formerly, but because enlightenment is so much greater and more general, that temptations to cupidity are a hundred times greater than ever before. Social order is continually menaced; the strain between capital and labor is unprecedented; and true religion, the religion of the cross, is at a very low ebb. Many who begin to realize the seriousness of the present situation, as they forecast the outcome of all these things, in substance disconsolately say, as the Prophet Jeremiah (8:15–19) foretold they would—"*We hoped for peace, but no happiness is here; for a time of cure, and behold here is terror. When I would comfort myself against sorrow, my heart is faint in me. Is the Lord not in Zion? Is her King no more in her?*"

In the religious situation there is little to be seen in the way of encouragement: the clash of conflicting creeds and their discord with the notes of divine revelation are most painfully manifest. In consequence of this, and of the general awakening and mental activity of our day, we find Infidelity, bold and outspoken, rampant in every denomination of "Christendom"; the truths and the errors of hoary creeds of men are being discarded in fact (though not by admission, for fear of the effect); and the general tendency is to ignore the Bible doctrine and terms of salvation, and merely to hold out *morality* as the hope of everlasting life,

alike to believers in Christ and to unbelievers. A proposition so much in harmony with the pride of the natural man (which always prefers to pay its own way, and feels that it is "*nearly* good enough") is bound to be popular; while the cross of Christ has always been a stumbling-block, and its preaching unpopular and a cause of division to them that stumble at the Word, being disobedient.—1 Pet. 2:8.

Infidelity—*i. e.*, unbelief in the sound doctrine taught by the Lord and his inspired apostles—sits in the pews, declaims from the pulpits, rules in the assemblies, and is even finding its way into the Sunday School literature—the interpretations of the International Lessons, etc. It is ably seconded by Doubt and Agnosticism; and together these strike with increasing determination against the very foundation doctrines of Christianity—the fall of man and his redemption by the vicarious sacrifice of Christ. Discrediting the Bible account of the fall of the race in Adam, and hence the necessity of its redemption through Christ, it substitutes the entirely antagonistic theory of *Evolution*—that man was evolved from lower animal forms, by his own effort, that he has now reached a higher plane than was ever before realized, and that he will continue so to make progress indefinitely, and needs neither redemption nor restitution.—Acts 3:19–21.

It institutes what it is pleased to term a "higher criticism" of the Word of God, by which the sacred record is being gradually whittled and trimmed to fit the present state of development of human philosophies and science—often falsely so called—thereby to lend its seeming sanction to the idea that the philosophy and science of the twentieth century are the very climax of perfection and the essence of wisdom. It slashes its ruthless scissors into miracles, calls them all incredible, and believes only those things for which it has tangible evidence. It claims that at most the apostles and prophets of the Bible had an inspiration of thought, which they clothed more or less imperfectly in language of their own choice; and that therefore each reader has the liberty to whittle out of their words such thoughts as best suit his own conceptions of truth, relying on an inspiration of his own mind, equal to theirs, with the advantages of present-day higher criticism.

The apostles tell us, to the contrary, that they were inspired as to the words they spoke and wrote, and not as to the thoughts or sentiments. (See 2 Pet. 1:21; 1 Pet. 1:12.) It places the Bible and its writers on a par with all profane history and historians, and says that much of the Bible is fiction, and that it is impossible to discover the dividing line between truth and fiction.

Under the various disintegrating influences of our peculiar day, the old creeds are fast crumbling into ruin, and the old institutions which they held together are being terribly shaken; and the various attempts at reorganization on other grounds are all open to a thousand objections. The faith of all is being tested, and many who really care to have a faith, and who long for a firm establishment in divine truth, are indeed in dismay.—Heb. 12:26–28.

Nominal Christianity is fast losing its power over the masses; for the general awakening of the human mind has loosened the reins of superstition, so that the most illiterate begin to realize that they are men, with all the prerogatives of men, and that the king and the priest are nothing more, except as the superior advantages of wealth and education have developed in them the faculties which are common to all mankind. And the unreasonable and unscriptural doctrines of the divine right of kings and priests, and that to dispute these rights is to risk eternal torment, and kindred absurdities, are coming more and more into disrepute, and have less and less of a restraining influence upon the masses of men, who rightly reason that, since "the earth is the Lord's and the fulness thereof," and since "God is no respecter of persons," the peasant has an equal right with the king or the priest to share its bounties.

To the awakening masses the only apparent way to obtain their ends is by revolt against the existing arrangements;—they see not the Jubilee or "restitution times" which God has promised. (Acts 3:19–21.) And the hearts of all classes being under the control of selfish principles, it is only a question of increasing unrest from increasing knowledge and liberty, and of divine permission (Rev. 7:1–3), when the terrible crisis of trouble will consume the present order of society.

It is in view of this clearly discernible trend of present

events that the thrones of earth are trembling, and that statesmen are greatly perplexed in seeking measures of policy to avert the impending disaster. The sea and the waves (the restless masses of humanity) are roaring, and the mountains (kingdoms) are shaking with the swelling thereof.—Psa. 46:3.

Years ago Prince Bismarck called attention in the German Reichstag to the fact that great national crises occur about every twenty years, and urged that such contingencies should be prepared for. And still later, in justification of an army bill, he recounted the special dangers to Germany, lying, as she does, in the center of Europe, exposed to the hostile powers of France on the west, and of Russia on the east, as well as to the dangers of their coalition, and the lack of cohesion among her own people. Again he said, "European countries have something more important to attend to than making war upon each other. They should unite in suppressing the crime of socialism." But that is more easily said than done; for Socialism is making rapid gains every year in Germany, and the nations are not ready to unite on anything. And where is the power of resistance which the rulers would call to their aid in such a contingency, when the armies upon which they depend are permeated with socialistic sentiments? The power of the churches was relied upon once, when the churches demanded and got a superstitious reverence for civil potentates and ecclesiastical dignitaries; but that day is almost past; and the reins of superstition are growing more and more slack. The time was when a German Emperor stood for three days and nights barefoot in the snow, waiting for Papal absolution, that the dreaded Papal interdict might be lifted and his authority in the empire established by the word of the Pope. And glad indeed would some of the crowned heads be today to see that power restored to the control of the public mind, for the support of kingly authority. This is illustrated by the fact of Germany's repealing the law that expelled the Jesuits. Altho those allies of Papal power have been a menace to good government in every land, and have been alternately expelled and re-instated again and again in almost every land, their influence is felt to be a necessity now as an offset to the in-

creasing influence and power of Socialism and Anarchy. Dynamite plots and assassinations are common occurrences. Several bills looking to the suppression of Socialistic movements have been presented and favorably considered in the French Chamber of Deputies; and since the assassination of President Carnot one of the most stringent of these has passed into a law. Similar regulations are before the governments of Australia and Spain; the latter, indeed, proposes to all civilized governments common laws for the suppression of Anarchists, their literature and their sympathizers.

The wonderful mechanical inventions of this "day of the Lord's preparation" for the Millennium (Nah. 2 : 3), the manufacture of which has for a time brought great prosperity to the whole world, once gave promise of *great* future blessings to all mankind, by a general increase of wealth, and a lessening of the drudgery of earth. But the masses are awakening to the fact that they were dreaming when wasting good wages in extravagance or dissipation or sloth, thinking that the "good times had come to stay." There were others not so short-sighted, who, by economic prudence, temperance, etc., accumulated a little money, and who foresaw that *machinery* would make the best of all slaves—requiring less for maintenance and doing the work of many. Some of these frugal, thrifty, far-seeing ones, by the aid of their *mechanical slaves*, have become wealthy —immensely wealthy; and one half of the world is now striving to serve these and to manufacture more slaves for them. After the point of demand shall have been reached there must come a halt all around — a stagnation. And since human muscle and brain cannot *compete* against these mechanical iron slaves, all are dependent upon these and their millionaire masters, that they may work *with* these mechanical slaves. Under these circumstances, nothing can prevent the decline of human labor in every channel to a lower and yet lower level, until the common, unskilled laborer will scarce be worth his board, and must be supported by the charity of his fellow-creatures better equipped for the battle of life. Unskilled muscle is being crowded out by mechanical slaves, and even skilled muscle will soon feel its pressure. Brains, backed by machinery and money,

are already masters of the situation, and the increase of machinery and of wealth is marvelous. On the other hand, the population of the world is increasing rapidly, and the increase of intelligence increases the skilled workmen of the world and their competition with each other for the luxuries and necessities of life, to be had only by serving the mechanical slave owners, the world's masters.

Poor world! This is a gloomy outlook, yet one which all who can and will reason must see is a true view, *if* something does not occur to alter results by changing conditions or causes. All thinking people see this; but many stifle reason and reflection, and swim along as near to the cream and as far from the dregs of society as they can.

Some have dreamed that selfishness is being rapidly swallowed up of love, throughout the world; but not so: it alters its outward form to meet changed circumstances and conditions, but under the surface selfishness is still to be found everywhere; and in almost every heart it is the actual motive power of life. And so strong is the selfish power in mankind, so deep seated, that it is a vain delusion to presume that the mere preaching of the gospel will ever convert the world from the motive power of selfishness to that of love.

True, some are thus converted; but altogether they are but a "little flock;" and so different from the masses that they are and always have been "a peculiar people," zealous, not for self-interest, but for good works, for God's glory and for the welfare of others, regardless often of personal prosperity or interest.

It is useless to reason with the wealthy owners of these iron slaves, for they will get the best of the argument,—reasoning upon the generally accepted basis. Their answer to those who would reason with them is a correct one. They say:—

"We are acting upon the same principles upon which you act;—we are no more selfish than you;—we give more generously than you to the support of educational and benevolent institutions;—we pay our employees better wages than others can afford to pay;—we pay more taxes than do others;—indeed, as society exists at present, our brains, capital and iron slaves are necessary to the well-being of the

world;—you could get along without others, but you cannot get along without us;—if we, the masters of the world, should combine to stop our iron slaves, and close our establishments, the world's affairs would be thrown into chaos. We do not claim to do our business on principles of love and benevolence any more than do the farmers and mechanics. Each is trying to do the best he can for himself. We, like others, are ruled by selfishness; but a selfishness less narrow and mean—more generous—than that which is exercising many of our employees and others less successful than we. You can make no laws to hinder our success; for of necessity such laws would injure others as much as or more than they would injure us. We are independent, others are dependent. So long as selfishness is recognized as the rule of life, we must be conceded to be as generous under that law as any."

Socialism and Nationalism reply that the remedy is to do all *large* business on a communistic scale for the public benefit. But they fail to see that selfish ambition for wealth, power and honor, which at present is pushing the world with lightning speed, would, by their program, be set aside —with nothing in its stead to supply the actuating force. It is but a chimerical fancy, that if selfish ambition were rendered powerless, loving benevolence would step forward in its stead and push the world along. Alas! too few of the human family have any knowledge of love as a *motive power*. Indeed, we may be sure that if selfish *ambition* were bound hand and foot, selfish *indolence*, and not love, would take its place amongst poor and rich, until necessity would compel the release and re-enthronement of selfish ambition to keep society from miserably perishing in sloth.

And, the Scriptures indicate that this will be the very course,—that anarchy will finally result, and that

RELIEF WILL COME ONLY WITH THE RETURN OF THE KING.

We wait not for the King as the sweet babe of Bethlehem; nor yet as "the *man* Christ Jesus, who gave himself a ransom for all;" but we wait for him who, having been "put to death in flesh, was quickened [made alive] in spirit"—who was raised from death a spirit being—highly ex-

alted above his condition as a man, higher even than his condition as a spirit-being before he humbled himself to become a man,—highly exalted, even to the divine nature, far above human nature and angelic nature and every other nature. (1 Tim. 2:6; 1 Pet. 3:18; Phil. 2:6–11.) Such is the nature and the majesty of the King for whom we wait, and whose presence and Kingdom we are assured can and will bring order out of earth's confusion, and bring to the world the blessings purchased with his own precious blood, given when he was a man, once for all, as man's redemption-price.

The same King whom Herod and his soldiers crowned with thorns, and in mockery clothed in royal robes, and hailed, "King of the Jews!" the same whom Pilate crucified between two thieves, and over whose head he placed the inscription, "Jesus, the King of the Jews!"—this same King we look for now, but no longer in a body of flesh, a body of humiliation, a body prepared for our sin-offering. He comes in power and great glory, the express image of the Father's person, and in the glory and majesty of the Father, "whom no man hath seen, nor can see" (1 Tim. 6:16), the same whom Saul of Tarsus saw to his hurt, but whom his companions saw not. The same wise, sympathizing, loving soul (person) that wept and died; but greatly changed—resurrected and glorified by divine power; a new organism, but the same being; not flesh, but spirit; not weak, but powerful; not corruptible, but incorruptible; not dishonored, but honored;—possessing "all power in heaven and in earth."—See 1 Cor. 15:20, 42–44, 50; Phil. 3:10; Matt. 28:18; Heb. 1:2–8.

Man's experience is now being so arranged for him as to bring to the masses the *proof* that, the welfare of all being considered, selfishness is not the proper motive power; because, in the present condition of physical and mental inequality, the mentally and physically strong would get all there is, while the weaker and imbecile would be wholly dependent upon their charity for existence; and as the ratio of difference would continue to increase, it would mean that ultimately the wealth and government of the world would all be in the hands of a few intellectual giants. And even if all men were mentally and physically perfect and

equal, the result of the operation of selfishness would mean a continual strife for mastery, greatness, power and advantage which would mar the bliss of a Paradise.

The light of invention in this, our day, is divinely intended to have this very effect;—to let things take their course, and to thus cause people to see the consequences of allowing selfish principles to go to seed. Many whose senses are exercised can already foresee the result, and many are seeking the remedy, but in a wrong direction. They want the motive power of love substituted for the motive power of selfishness *in those who have control* of governments and large enterprises. They are seeking in others the character and methods of Jesus, but have never adopted his character and methods as their own. They admit the superiority of love over selfishness, and would like to have the wealthy adopt the principle of love, while they would, for a time at least, continue the policy of selfishness, until they, too, had become wealthy;—then they would forget their former socialistic theories; for none are more autocratic than the poor who suddenly become rich.

They forget that love cannot become an element of daily life, and its controlling force, until it has first become an element of character in the individual heart. Only those whose hearts have been thoroughly converted to the Lord, and who are seeking and praying to be dead to self, realize what a fight is necessary to keep this strongly entrenched element of the fallen character under the control of the Word and spirit of Christ, our Redeemer and Pattern. Others see not the folly of their hopes to oust the rule and motive power of selfishness and to introduce by law the rule and motive power of love, — while the hearts of the vast majority know nothing whatever of such a change of principle as a personal experience. As men come to realize, by further experience, the folly of such hopes and efforts,—

AN INCREASING NUMBER WILL SPEAK OF BRINGING BACK

—THE KING.—

Ah, yes! That is the remedy, and the only remedy at all adequate to the cure of the disease of selfishness, — its eradication from the social, political and financial affairs of the world.

But because the King of Earth (whose right the government is, and who will shortly take unto himself his great power and reign, and bring order out of confusion) is called the "Good Physician," let none assume that by this is implied that he will cause his patient no pain when he lances his boils, amputates those parts where mortification has set in, rebreaks bones previously improperly set by the patient himself, or when he cauterizes the proud flesh of his sores: let him not suppose that he will give no bitter medicines. To be a Good Physician and a Great Physician means that he will cause no *needless* pain; but it also implies that he will spare no pains to make the treatment effective to the patient's recovery to perfect health.

And so with Christ's rule and Kingdom: it will first of all lay bare, and cut, and scrape, the evils of selfish society, down to the very bone, exposing depths of corruption never before realized by the patient. This means a fearful ordeal—"a time of trouble such as was not since there was a nation." The patient (the world) will suffer and groan, and for a time prefer the disease to the cure, and seek to be released; but he will be helpless, bound hand and foot: the exposition and eradication of selfishness must progress until the patient shall have fully realized the sinfulness of sin and the selfishness of selfishness. Then the balms and ointments of love and righteousness will be applied; and although they will smart, they will begin to heal and strengthen. Then the cooling, refreshing, "peaceable fruits of righteousness" will begin to be relished, and the patient will soon be on the way to recovery and prepared for the stronger meat of knowledge of God's perfect will.

Yes, the coming of the King of Earth means much of trouble and a general overturning of the kingdoms of this world, which, although nominally kingdoms of God, are really under the control of the prince of this world—Satan—who now worketh in the hearts of the children of disobedience. (Eph. 2:2.) It means the shaking of society in a manner and to an extent it was never before shaken, and so thoroughly that another shaking will never be necessary. (Heb. 12:26, 27.) It means the breaking in pieces of the kingdoms of earth as a potter's vessel. (Isa. 30:12–15; Psa. 2:9; Rev. 2:27.) It means the shaking and final

passing away of the present ecclesiastical heavens, and the fall of many of its bright ones (stars), and the temporary obscuring of the true sunlight of the gospel and the moonlight of the Jewish law by the thick clouds of worldly wisdom—called "higher criticism," "evolution," etc. It means tumult and raging amongst the waves of the sea (the masses of mankind in anarchy). It means the shaking of all the mountains (kingdoms); and the *melting* of some to the level of the people (socialism); and the carrying of others into the sea (revolution and anarchy). Thus the way will be prepared for the Heavenly Kingdom.

But while many would rejoice to see enemies bound and society relieved of many of its selfish, life-sapping ulcers, they seem to realize that so just and impartial a Judge and law might cut off some of their long-cherished sins, and might pain them by touching some of their personal selfishness. And they are right: He will bring to light all the hidden things of darkness, and correct private as well as public sin and selfishness. He will lay justice to the line, and righteousness to the plummet, and the hail (hard truths) shall sweep away the refuge of lies, and the waters (of truth) shall overflow the hiding places (of error). — Isa. 28 : 17.

"BUT WHO MAY ABIDE THE DAY OF HIS COMING? AND WHO SHALL STAND WHEN HE APPEARETH?"

— MAL. 3 : 2. —

The coming of the King will mean a personal, as well as a national and a church examination, judgment and treatment. "Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire and like fuller's soap." (Mal. 3:2.) It will mean the curtailment of vice to a degree never attempted by any earthly reformer. There will be no *license* to be or to do evil in any form or degree. The only liberty then granted will be liberty to do right.

Ah! no wonder that so few today look and speak for the coming back of the King! To some it would mean the curtailment of present advantages over the remainder of their fellows. To some others it would mean a check

to their anticipated rising to a point of advantage or preference or honor above their fellows. To others it would mean the curtailment of sins now indulged and enjoyed.

Nevertheless, both the King and the Kingdom—for which the King taught his Church to pray, "Thy Kingdom come, thy will be done on earth as it is done in heaven" — are coming. In fact, they are *here;* and present troubles in church and state are the results of influences emanating from that King and Kingdom. Though men know it not, it is the smiting by this Kingdom of God that is even now preparing for the wreck of all the kingdoms of earth and the preparation thus of the hearts of men for the true King and his righteous government. Thus it was foretold by the Lord through the prophet.—Dan. 2:34, 35.

Worldly men know not of this, because this Kingdom cometh not with *outward show* or display: because they cannot say, Lo here, or Lo there, they do not realize it at all. (Matt. 24:23.) But God's children, enlightened by his Word, know that thus it is written, and that the Day of the Lord will come as a thief and a snare upon the *world;* and that only God's people, his fully consecrated Church, will be in the light and will not be taken unawares. And many of these have been deceived by looking for the King again in the flesh—forgetting that his only object in becoming flesh was "for the suffering of death" as man's corresponding price; and that, this over, he was "highly exalted," and "dieth no more." They forget that "Though we have known Christ after the flesh, yet now henceforth know we him [so] no more;" and that *we must be changed* that we may "see him as he *is*,"—not as he *was*. We now know him as the King of glory—the same who was dead, but who is now highly exalted — the same seen by Saul of Tarsus, a spirit being shining above the brightness of the noon-day sun.—See Heb. 2:9; Phil. 2:9; 2 Cor. 5:16; 1 Cor. 15:51; 1 John 3:2; Acts 26:13–15.

Another matter which the Lord has permitted to becloud this subject of the Lord's second coming, so that none except those who hunger and thirst after the *truth* might know, is the translation of the Greek word, *parousia*, by the English word, *coming*, whereas it should be rendered *presence;* for that is the thought. Note the wide difference

in the sense of the following texts where the Greek word, *parousia*, should be rendered *presence* in every instance:— Matt. 24:3, 27; 1 Cor. 15:23; 1 Thess. 2:19; 3:13; 4:15; 5:23; 2 Thess. 2:1, 8; Jas. 5:7, 8; 2 Pet. 1:16; 3:4; 1 John 2:28.

True, there is to be an earthly phase or representation of the Kingdom of God, visible to the natural eyes of men, as the spiritual government will be recognized by the eyes of their understanding; but it will be established later, as it is written, Ye shall *see* Abraham and Isaac and Jacob and all the prophets — all the overcomers of the past — in the Kingdom. (Luke 13:28.) The unseen Kingdom will be Christ and the apostles, and all the faithful overcomers of the Gospel age—the body of Christ.

All that needed to be done to inaugurate the present strife for wealth and power, and to bring the festering sore of selfishness to a head, was to lift the vail and let men see the possibilities surrounding them. The lifting of the vail of ignorance from men's minds is a good thing of itself: only the selfishness of the human heart causes it to bring forth evil fruit. And the evil fruit is only partial and temporary: the sharpening of men's wits, possibly supernaturally as well as by the competitive strife for wealth, is preparing some of the inventions which will be ready for the quicker blessing of the world when the new King and his Millennial Kingdom shall have assumed full control.

BUT THE KING OF GLORY WAITS

to be prayed to assume the control. He will let the various parties and factions of society cup and lance and amputate each other's defects and prepare each other's physics; but it will all be under the King's eye, and subject to his "all-power." And when all are thoroughly sick, and when he, as the Good Physician, does come in and offer "the balm of Gilead," he and his Kingdom will be generally hailed as "the desire of all nations." (Hag. 2:7.) The Jews will be first: "They shall mourn for him as one mourneth for his only son." And when he shall reveal his presence and Kingdom, they will shout, "Lo! this is our God, we have waited for him, and he will save us." (Zech. 12:10; Isa. 25:9.) Then "*many people* shall go and say, Come, let us go up to the mountain [kingdom] of the Lord, to

the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths."—Isa. 2:3.

Surely, those who know that the King and his Kingdom are the only remedy as well as the best remedy for all the wrongs and woes of men should be pointing the groaning creation to this, rather than to the poultices of their own contriving which can do no real good. Tell them about the return of the King! Tell them that he is the Great Prophet and Great Priest, as well as the Great King: that as Prophet (Christ, the head, and his Church, the body) he will cause an accurate knowledge of the Lord to fill the whole earth; and that as Priest he will be ready to pardon and succor all who, under that knowledge, shall turn from sin to righteousness. Tell them that his death was the redemption price for all, and that the return of the King is to bind Satan and set free all of his captives who will accept the liberty of the sons of God under the conditions of the New Covenant.—Acts 3:22, 23; Gal. 3:29; 1 Cor. 6:2.

* * *

"Tell the whole world these blessed tidings;
Speak of the time of rest that nears:
He who was slain on Calvary's mountain
Soon is to reign a thousand years.

"What if the clouds do for a moment
Hide the blue sky where morn appears?
Soon the glad sun of promise given
Rises to shine a thousand years.

"A thousand years! Earth's coming glory!
'Tis the glad day so long foretold;
'Tis the bright morn of Zion's glory,
Prophets foresaw in times of old."

FURTHER READING upon the character of the coming deliverance of the groaning creation, and what is signified by its deliverance from the bondage of corruption, will be sent *free* upon application.

Write to us at once if you feel a hunger and thirst for the bread of life, and water of life; for Luke 12:37 is now being fulfilled, and you may share the blessing.

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PROTESTANTS, AWAKE!

THE SPIRIT OF THE GREAT REFORMATION DYING.

HOW PRIESTCRAFT NOW OPERATES.

THE underlying principle of the Great Reformation, to which all Protestants look back with pride, was the right of individual judgment in the interpretation of the Scriptures,—in opposition to the papal dogma of submission to *clerical authority* and interpretation. On this very point was the whole issue of the great movement. It was a grand and blessed strike for liberty of conscience, for an open Bible, and the right to believe and obey its teachings regardless of the usurped authority and vain traditions of the self-exalted clergy of Rome. Had not this principle been firmly held by the early Reformers, they never could have effected a reformation, and the wheels of progress would have continued to stick in the mire of papal traditions and perverted interpretation. The danger, now, is that the same influences threaten to bind Protestants as securely as Romanists are bound, to the judgment and religious decrees of a system, instead of leaving faith to the intelligence, study and judgment of each individual.

The foundation of the great Papal Apostasy was laid in the separation of a class, called the "clergy," from the church of believers in general who, in contradistinction,

came to be known as the "laity." This was not done in a day, but gradually. Those who had been chosen from their own number, by the various congregations, to minister to, or *serve* them in spiritual things, gradually came to consider themselves a superior order, or class, above their fellow-Christians who elected them. They gradually came to regard their position as an *office* rather than a *service*, and sought each other's companionship in councils, etc., as "clergymen," and order, or rank among them followed.

Next they felt it beneath their dignity to be elected by the congregation they were to serve, and to be installed by it as its servants; and to carry out the idea of office and to support the dignity of a "clergyman," they deemed it better policy to abandon the primitive method by which any believer who had the ability had the liberty to teach; and decided that no man could minister to a congregation except a "clergyman," and that no one could become a clergyman except the clergy so decided and installed him in office.

Their councils, at first harmless, if not profitable, began gradually to *suggest* what each individual should believe; and came finally to *decreeing* what should be considered orthodox and what should be considered heretical,—or, in other words, deciding what each individual must believe. There the right of private judgment by individual Christians was trampled upon, the "clergy" were put in power as the only and official interpreters of God's Word, and the consciences of the "laity" were led into captivity to those errors of doctrine which evil-minded, ambitious, scheming, and often self-deluded men among the clergy were able to establish and falsely label *Truth*. And having thus, gradually and cunningly, secured control of the church's conscience, as the apostles had foretold, they "privily brought in damnable heresies," and palmed them off upon the conscience-fettered laity as truths.—2 Pet. 2:1.

One result was, that the Bible took second place to the opinions of the clergy in these councils, thus discounting the value of the only true standard of faith. Another result was, that this self-exalted clergy, becoming more and more vain and boastful, finally concluded that *they* alone constituted the *Church*, and that the laity bore to the cler-

gy the relationship of children,—"*children* of the Church;" and were not to be classed as joint-heirs with the clergy, to the promises of coming glory and honor and association with Christ in the Millennial reign.

When the Roman empire was falling into ruins, these clerical schemers, by multitudinous crafty arts and intrigues, too numerous to be here detailed, contrived to work their own advancement to political power and influence; until, as the great papal hierarchy, they gained the rulership of the world, electing one of their number king of kings and lord of lords—the pope. Thereafter the church, instead of being "subject to the powers that be," assumed and used power over the world and demanded universal obedience. Instead of *suffering* at the hands of the ungodly, this corrupt church reigned; instead of being *persecuted* for righteousness' sake, she was flattered and honored, and became the persecutor of all who differed from her, and, rejecting the decrees of her Councils, exercised their right of private judgment in the study of the Bible.

To account for this changed condition of things, the claim was then made that the doctrine that Christ would *come and set up* his Millennial Kingdom and subdue all things to his rule of righteousness, as taught by the apostles and held by Christians in the first and second centuries, had been misunderstood. The claim was set forth that those Scriptures which referred to the Millennial blessedness and reign of Christ and the Church, as Kings and Priests to rule and teach and bless the world, were to be fulfilled by the Church without the second coming of Christ Jesus, her Lord and Head; that he was *represented* in reign and glory and power by the successive popes who claimed to be his vicars or representatives, and as such to be infallible, as Christ would be.

This claimed Millennial reign is dated from about A.D 800, and since then, the line of popes, in Christ's name and stead, have applied to themselves all the titles, promises and predictions of Scripture which relate to Christ and his Millennial glory. And thus the popes, falsely representing Christ, the Head, and the general clergy, falsely representing the Body, Bride or Church of Christ, became the Antichrist, or false Christ over the false kingdom, predicted

by Daniel, Paul and John, as well as by our Lord and others.

This *counterfeit* of Christ's Millennial Kingdom could not indeed resurrect the dead to glory, power and immortality, as the Scriptures predict (1 Cor. 15:42–44; Rev. 20:6), to live and reign on earth; but as a pope could *represent* Christ, so bishops, cardinals, etc., could *represent* the saints of the first resurrection; and though these could not possess the power, glory, etc., promised to all who will have part in the First Resurrection, and share in Christ's Millennial reign, nevertheless those glories could be and were counterfeited or represented, in the clothing, etc., of the hierarchical class. The master-artists of the world were engaged to paint and gild and bestud with blazing precious stones the papal throne, and so to arrange windows and mirrors, lights and shadows, etc., that, on certain occasions, as nearly as possible a supernatural radiance might seem to the people to emanate from the person of the pope, as, clad in gorgeous clothing and flashing with jewels, he sat in regal state, the false head of the apostate church, personating and counterfeiting the true Head of the true Church and his Millennial power and glory.*

THE GREAT REFORMATION.

The terrible state of ignorance, superstition and priestcraft, which prevailed for centuries under this counterfeit kingdom of Christ, known in history as "the dark ages," was broken by the Great Reformation movement of the sixteenth century,—when Luther and his coadjutors, recognizing the true character of Papacy's kingdom, in sermons and tracts and posters boldly denounced and exposed the counterfeit, and pointed out some of the errors and blasphemies of that deceptive system.

Luther noted, too, that the start of the great Apostasy was in the error that the clergy were a divinely appointed order, distinct and separate from the remainder of the

*For a fuller account of Antichrist's doings and great swelling words, see—"*The Time is at Hand*," a book of 360 pages, sold retail at the wholesale value, 25 cents, postpaid. Address us: WATCH TOWER BIBLE AND TRACT SOCIETY, Allegheny, Pa.

church. He saw that the reign of Christ was not fulfilled by Papacy, and that the promises, that those who suffer with Christ shall *reign* with him, were not made to a clerical class, but to all the consecrated, faithful Church of Christ. Did space permit, we would give samples of some of Luther's forcible utterances on this subject, which show that he had a very clear idea of the relationship which should exist between the Church in general and those who minister to or serve it; even though he found it impossible to bring his ideas fully into practise, owing to the gross darkness and superstition of the long priest-ridden people. He clearly points out Peter's words, "Ye are a royal priesthood," as relating to the general Church, and not to a clerical class, and denounces the assumptions of the Papacy on this subject, although he himself had been one of the favored "clergy" class.

True, Papacy does not now attempt a despotic sway of the world, nor does she as loudly and publicly as formerly assert her claim to divine authority as God's Kingdom among men. This, she is crafty enough to see, would not be wise policy in this twentieth century and under present circumstances, Hence, Romanists do not *now* make these doctrines prominent; but their theological works do present such views, unblushingly; and Papacy's boast is, that she never changes. The same claims to divine authority to rule the world and to punish and torture in the present life and to damn to all eternity, as heretics, all who will not accept her claims and obey *her* "royal priesthood," would soon be heard again, were ignorance and superstition again to thoroughly enslave the masses.

Now, while cunningly avoiding the question of civil power over the world, she retains her grip upon the minds and consciences of her people, by proclaiming her chief cleric, the pope, infallible; and by having him loudly assert his spiritual power(?) and influence, to compensate for his loss of earthly power. Thus, to display his spiritual authority and power, Pope Leo XIII. recently announced *the liberation of millions of souls from the pains of purgatory,* with as much apparent candor as President Lincoln signed the Emancipation Proclamation which set free millions of slaves

in the South. And strange to say, the masses of Romanists, even today, believe this monstrous, wholesale fraud.

THE PROTESTANT CLERGY.

Protestants, with few exceptions, admit the fallacy of these claims of Papacy. And yet the habit of centuries, of regard for certain forms and ceremonies and for a certain class of self-exalted fellow-mortals, called the clergy, still clings to the people,— and, consequently, the Protestant clergy receive much of the same homage and reverence against which the reformers of the sixteenth century protested.

Nor can we wonder much that even some very earnest, honest ministers accept this customary submission and reverence of the people, and the title Reverend, and that superstitious respect which looks up to them as possessed of almost superhuman authority as religious leaders. It is a general weakness of the fallen human nature to take all the respect, honor and authority others are willing to accord. And then, too, many ministers have become possessed of the same ideas, and really believe themselves to be worthy of homage and reverence. Many get the old papal idea that the ruling and teaching of the Church belong to the "clergy" by divine arrangement. We all know how much easier it is to "*receive* honor one of another" (John 5:44), than to refuse it, and tell the people the plain truth which Peter so clearly enunciated (1 Pet. 2:9) that the entire Church of Christ—that is, all fully consecrated and self-sacrificing believers—constitute the royal priesthood, and not a self-appointed lordly class in it or above it, calling itself the clergy.

But as for a clerical class, God does not recognize it as his elect teachers; nor has he chosen many of his teachers from its ranks. The mere claim of any man to be a teacher is no proof that he is one by divine appointment. That false teachers would arise in the Church, who would pervert the truth, was foretold. The Church, therefore, is not to blindly accept whatever any teacher may set forth, but should prove the teaching of those whom they have reason to believe to be God's messengers by the one infallible standard—the Word of God. "If they speak not according to this Word, it is because there is no light in them."

(Isa. 8:20.) Thus, while the Church needs teachers, and cannot understand God's Word without them, yet the Church individually—each by himself and for himself, and *himself only*—must fill the important office of *judge*, to decide, according to the infallible standard, God's Word, whether the teaching be true or false, and whether the claimed teacher is a true teacher by divine appointment.

God himself provides these teachers; they are *his gifts* to the Church.—1 Cor. 12:28.

Any superior wisdom and ability granted such, is as much for the sake and for the good of the other members of Christ's Church as for themselves. And *whichever* of God's children comes to see some important truth generally disregarded by the Church and finds himself possessed of ability to make it *clear* to others, should do so, should teach it, to whomsoever has an ear to hear. If a new truth, it belongs to the entire household, and he who keeps it from them, for any cause, defrauds the family of God, misuses a great favor, and deprives himself of a ministry (service).

Notice, that the self-constituted "clergy" are not teachers, and do not and cannot appoint teachers; nor can they in any degree qualify them. Our Lord Jesus keeps that part in his own power, and the so-called clergy have nothing to do with it, fortunately, else there never would be any teachers;—for the "clergy," both Papal and Protestant, strive constantly to prevent *any change* from those conditions of thought and ruts of misbelief, in which each sect has settled down. By their course of action they say, Bring us no new unfoldings of truth, however beautiful; and do not disturb the heaps of rubbish and human tradition we call our creeds, by digging down through them and bringing forth the Old Theology of the Lord and the apostles, to contradict us and to disturb our schemes and plans and methods. Let us alone! If you go poking into our old musty creeds, which our people so devoutly and ignorantly reverence and respect, you will stir up a stench such as even we could not endure; then, too, it will make us appear both small and foolish, and as not half earning our salaries and not half deserving the *reverence* we now enjoy. Let us alone! is the cry of the "clergy," as a whole, even if a

few may be found to dissent from it and to seek for and speak out the truth at any cost. And this cry of the "clergy" is joined in by a large sectarian following.

We exhort all of God's true Church — the one Church, which includes *all consecrated believers*— to awake to the principles of the Reformation, to a recognition of the *right of individual judgment* upon religious questions. Demand Scriptural proofs for all you are asked to believe; take neither the *decisions* of Rome, nor those of Westminster, nor those of any smaller councils or synods, as final settlements of the question, "What is truth?" And be sure that you believe and confess nothing that you do not *understand* fully and clearly. To subscribe to, or confess, what you do not understand, and therefore cannot truly believe, is *solemn lying* in the presence of God and witnesses: no matter if it be true that others, by the hundred, have done the same before you. If you did this once, thoughtlessly, even though it were years ago, in joining a sect, now that your attention is called to it, you are bound to procure a copy of the "Covenant," or "Articles of Faith," the belief of which you confessed publicly, and after careful, prayerful study of it, if you find that you do not so believe, you will be bound to deny it *as publicly* as you confessed it, or else forfeit all claim to honesty.

Require of all who shall attempt to teach in the name of the Lord, the *exact words* of the Lord or the Apostle which they claim support their teaching. Get the chapter and verse and look the matter up for yourselves, critically examining the text and the context. Weigh and test every item of teaching which you receive as your faith, regardless of how much you esteem the person who presents it. We know that no fellow-mortal is infallible, and that God's Word is the only standard by which he wishes us to square and measure and build up our faith.

When you come to apply this rule you will be greatly surprised. You will find that many errors of doctrine, as well as of custom, have been carried over from Romanism into Protestantism. Many doctrines expressed in the Catechisms and Confessions of Faith and in the hymn books and from the various pulpits, you will find no foundation

for in the Bible; and many prominent in the Bible, you will find are ignored by one or another, and some of them by all the sects of Christendom. But hold fast to God's Word. Let God be true, if it should make every man a liar.—Rom. 3:4.

WHAT IS THE OBJECT?

The object of Rome in establishing a clerical class, as separate from what she terms the laity, was to gain and to hold full control of the people. Every one admitted to the Romish clergy is bound by vows to submit implicitly to the head of that system, doctrinally and in every way. Not only is such an one held fast to those doctrines and hindered from progress by the strong chain of his vow, but also by innumerable smaller ones — his living, his dignity of position, his title, and his hope of advancement in the same direction; the opinions of his friends, their pride for him, and the fact that should he ever confess to greater light and renounce his position, he would, instead of being honored as an honest thinker, be maligned, despised and misrepresented. In a word, he would be treated as though to search the Scriptures and to think for himself and exercise the liberty wherewith Christ made all his followers free, were the unpardonable sin. And as such he would be treated as an excommunicated person, — cut off from the church, now and to all eternity.

This clergy class, being thus bound hand and foot to the the system, are so many live, active agents of the system in binding the people to it; and sectarian pride and rivalry and reverence for the clergy, and an indefinable fear of the future, begotten of ignorance of God's Word and fostered by the arts of priestcraft and superstition, are the cords by which the clergy of Rome bind the people to that great Antichrist system. Nor can it be denied that the Protestant clergy, though in advance of that of Rome, have the same object and many of the same methods,—each clergyman being expected to exercise tact and wisdom and to act according to the intellectual status of the people with whom he has to deal.

WHAT ARE SOME OF THE METHODS?

Rome's method has been to concentrate authority and power in the hands of her priesthood, or clergy. Not only are they supposed to have power in their hands to shut or open heaven or hell to whom they please, but even in the present life their *authority* is impressed. Roman Catholics are expected to address their clergy, "Your Reverence," and to treat them as vastly their superiors in every respect —as holy men, whom to offend might jeopardize their interests throughout eternity.

They are taught that every infant must be baptized, every marriage performed, and every funeral service conducted, by a clergyman; and that for any one except a clergyman to administer the simple elements of the Lord's Memorial Supper would be sacrilegious and profane. All of these things are so many more cords to bind the people to reverence and subjection, under the clergy, who, by reason of the claim that they have these special rights above other Christians, are caused to appear to be a special class in God's estimation. And these cords and inferences are applied by Protestants as well as by Roman Catholics.

The truth, on the contrary, is that no such clerical office or rights are established in the Scriptures. These simple offices are services, which any brother in Christ may do for another.

We challenge any one to produce a solitary passage of Scripture giving one member of the Church of Christ more liberty or authority than another in these respects. In fact, in the matter of baptism, the true idea of the general priesthood of all Christ's followers is tacitly admitted by the "clergy"—though in a rather pinched manner, it is true—for the regulations of various denominations provide that in the case of any unbaptized person about to die, and desiring baptism, or in the case of any infant about to die, *if no clergyman can be found* in time, any layman may perform the service, With some in such a case when death does not ensue a sanctioning by a cleric is required to follow to make it valid. And the only reason why the clergy *yielded* this privilege to the laity was, that having taught the people that *sprinkling is necessary to salvation from eternal torment,*

it became necessary to grant the laity this privilege, in order to keep the people from reasoning too carefully upon the matter; lest they should thus force the subservient laity to exercise common sense and reject the absurd idea that a few drops of water and a few mumbled words could prove a charm to procure God's interest in the dying one and to cause him to change his purpose and not to consign him to an eternity of torture.*

It is true that the more advanced both of clergy and laity are becoming too intelligent to attach such an awful importance to baby-sprinkling; and in proportion as they do, the emergency in which the laity may be permitted to officiate is lost sight of, so that today few of them know that so great a *privilege* was ever conferred upon them by the clergy, though the rules still permit the laity to use it.

But, notwithstanding the fact that the teaching, that there are unbaptized infants in hell not a span long, is no longer heard from the pulpit, and would no longer be tolerated in civilized lands; yet there is in almost every mother's head a caution, and in her heart a love and a fear for her child's eternal welfare, which leads her to have it sprinkled *as a precaution.* Indeed, a case in this very city of Allegheny, in which we write, came under our notice, not long since, which shows that the papal error, both on baptism and on the authority of the clergy, has a very strong hold yet, even in this land of liberty and general intelligence. The case was that of a man and his wife who had been members of a Lutheran church, but who, through irregularity of attendance at church services and irregularity of payment of church dues, had fallen under the displeasure of the clergyman there officiating. One of their children took sick and was about to die; and as it had never been sprinkled, the parents were in great distress; and conquering his pride for the sake of his child's eternal welfare, the father went time and again, and finally accompanied by his sick and weeping wife, to entreat the clergyman to come and save the child by baptizing it; but he refused to come, telling them that it was what their conduct deserved; and possibly he superstitiously believed that these parents being no lon-

* The Scriptural teaching respecting hell and baptism will be sent free to any applicant.

ger in good and regular standing in his chuch, the child must be counted as a child of unbelieving parents which could not be brought to God's favor even by the sprinkling of water. But no matter what we should say about the efficacy or non-efficacy of the drops of water, the incident shows the power of the clergy and the authority they are supposed to have, even among Protestants.

The Roman Catholic clergy add other cords to bind the people, such as the "Confessional," the use of "holy candles," "holy water," "holy burying grounds," etc., which the greater intelligence of Protestants would not generally submit to, though High Church Episcopalians have lately adopted them.

ORDER AMONG THE ROYAL PRIESTS.

But in showing that the Scriptures recognize no separate class, but that the entire consecrated Church of Christ is the Priesthood, and that they each and all have the *same authority* to do anything that the Lord and the apostles enjoined, as they find they have the ability, let no one suppose we urge disorder. It is proper that each congregation should select, or elect some of their number, *best qualified,* for these services. But it should always be remembered that the one who thus serves belongs to no higher class or caste than his brethren who chose him to thus minister or serve. "All ye are brethren, and one is your Master." Such a servant of the Church is no more reverend or sacred than others, though if he be a very faithful and Christ-like servant he should be esteemed very highly *"for his work's sake,"* because of loving, faithful service, but for no other reason. (1 Thess. 5:13.) He is not a "clergyman" in God's sight; for God recognizes no such class, and his Word authorizes no such distinction.

Whatever "*authority*" such a minister, or servant of the Church possesses, is *given* him; he possesses no more "authority" than the humblest of his "brethren," the entire Church, any of whom has the authority of God's Word (Matt. 28:19, 20) to declare and to do any or every thing which it enjoins, according to his talents and opportunities and the desires of his fellow-believers to be served by him.

Authority to preach or otherwise minister cannot, therefore, be *given* by other ministers, or by conferences, synods, etc. Each royal priest is the peer of each other one in authority and dignity of priesthood, though in talents, intelligence, etc., and, therefore, in fitness, they are not all equals. The choice of one or more to specially represent and serve all, as ministers, implies, or should imply, that those so chosen have some qualifications for such service superior to others, which should be willingly and freely used for the service and benefit of all.

The tendency of intelligence has been gradually toward the recognition of this common priesthood of the Church. "Baptists," "Congregationalists," and "Disciples" have recognized it more fully and more clearly than others; though some other denominations have been gradually forced by growing intelligence to permit what they term "lay-representation" at conferences, etc., but in such a manner as to make the laity feel that between them and the clergy there is a great gulf fixed.

While glad to acknowledge that Baptists, Congregationalists and Disciples approach the true idea, that the entire Church is the royal priesthood and that each congregation stands independent of the jurisdiction and authority of all others, yet we beg them to consider that their theory is not fully carried out; and, still worse, that the tendency among them is backward toward centralization, clericism, denominationalism; and far worse still, that the people "love to have it so" (Jer. 5:31), and take pride in their growing *denominational strength,* which means their growing loss of individual freedom.

It is only of late that these last mentioned could be called sects or denominations. Formerly each congregation stood independent, like the churches of the apostles' times, and would have resented any attempt on the part of other congregations to dictate regulations or Faith; and would have scorned to be known as in any sense bound into a sect or denomination. But the example of others, and pride to be parts or members of a large and influential band of churches known by one name, and all confessing to one Faith, and ruled over by a council of ministers resembling the assemblies and conferences and councils of other de-

nominations, has led these generally into similar bondage. But above all other influences leading them backward to bondage has been the false idea concerning the authority of the clergy. The people, not Scripturally informed on the subject, are swayed much by the customs and forms of others. Their unlearned "clergymen" follow carefully and scrupulously every form and ceremony and detail suggested by their more learned clerical brethren, lest they should be thought "*irregular*." And their more learned clergymen are shrewd enough to see how they can take advantage of the ignorance of the others to gradually create a denominational power in which they shall be able to shine as chief lights. First, it is suggested that certain doctrines or customs are not according to Baptist or Congregational *usage*, and the next step is to boycott such a congregation or minister as does not harmonize with the General Association, by dropping it or him from representation in the Association. This is regarded as a punishment and disgrace, and most congregations and ministers will submit rather than incur it; whereas the fact is, that there should be no such Association formed. Each individual and congregation should stand free.

A WARNING TO PROTESTANTS.

A careful survey and study of the field will show that the spirit of reform on this subject of clerical authority, which was in progress for some time, has really ceased: present movements are backward, toward the assumption of greater authority on the part of the clergy. The reason for this retrogression lies in the fact that the spirit of freedom and independence in religious thought, on the part of the masses of professed Christians, is being swallowed up by worldliness and money-getting and pleasure-seeking; consequently, they have neither time nor desire for matters of faith and doctrine, and permit themselves to be tightly bridled by the clergy.

This decline in individual liberty and equality is regarded by the "clergy" as desirable, as a supposed necessity, because here and there in their congregations are a few "peculiar people," who partially appreciate their rights and

liberties, and who are growing both in grace and in knowledge *beyond* the clergy. These are causing trouble to the creed-bound clergy by questioning doctrines long unquestioned, and by demanding reasons and Scriptural proofs. Since they cannot be answered Scripturally or reasonably, the only way to meet them and to settle them is, by browbeating, and a show or claim of clerical authority and superiority, which holds itself bound to account in doctrinal matters only to fellow-clergymen and not to laymen.

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

THE DOCTRINE OF "APOSTOLIC SUCCESSION."

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

Recently, in view of the growing intelligence of the people, the tendency among the clergymen is to disclaim *personal* superiority or authority and to place the *authority* in the hands of conferences, synods, etc. Some ministers even disclaim any responsibility for their doctrinal Faith, placing the whole responsibility for what they teach upon these councils. Some even admit that their *personal*

views differ from those they preach, and are endeavoring to have their conferences and synods *allow* them to preach what they conceive to be truth and to desist from preaching what they believe to be error. Dishonorable, ignoble, hypocritical and slavish though such a course is, yet it is the natural result of the false view of the "call" and "authority" of the ministers of Christ. If "called" to the ministry, and granted "authority to preach," and "supported" by and according to the rulings of a conference or synod, what is more reasonable than to look to such bodies for doctrines also; for each denomination grants "authority" to preach *its doctrines only.* How needful, then, that all should recognize only the authority of God's Word and go to it for the doctrines *it authorizes.*

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

In view of these facts and tendencies, we sound an alarm to all who hold to the original doctrine of the Reformation —the right of individual judgment. We cannot hope to stem the current and to prevent what is coming; but we can, by the grace of God, imparted through his truth, be overcomers and get the victory over these errors (Rev. 20:4, 6), and as "overcomers" be granted a place in the glorified priesthood of the incoming Millennial age.—See Rev. 1:6; 5:10.

Demand a "Thus saith the Lord" for all you accept as your faith.—Acts 2:40.

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BRITISH BRANCH, 24 EVERSHOLT ST., LONDON N. W.

CHRIST'S DEATH

—SECURED—

ONE PROBATION OR TRIAL

FOR LIFE EVERLASTING TO EVERY MAN.

(REPRINTED FROM THE PITTSBURGH GAZETTE, DEC. 7, 1903.)

PASTOR C. T. RUSSELL addressed a full and attentive house yesterday as usual, at Bible House Chapel, Allegheny. His text and address follow:—

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

Doubtless you will all be surprised to know that to-day's service is to be in the nature of a continuation of the debates which closed in Carnegie Hall, Allegheny, a month ago.*

Dr. E. L. Eaton, Pastor of the North Avenue M. E. Church, is present before you this afternoon representatively. I hold in my hand a copy of a letter written four days after the closing debate at Carnegie Hall, to a minister, who in turn read it to a congregation at Duquesne, Pa., on the Sunday following the close of the debates. The letter is therefore not to be considered a

*The reports of the six debates appeared as a special issue of the *Pittsburgh Gazette* which we can supply at 2c. each, postpaid; or 50 or more copies by express at 1c. each.

private one. Indeed the utterances of public men on public questions are never to be considered as private.

The letter is doubly interesting, proving, as it does, first that the debates awakened thought and study and inquiry on the part of at least some of the ministers of this vicinity; and second, in that it clearly indicates that Dr. Eaton's views have been considerably modified on two important subjects—future probation and the wages of sin. You will be surprised by some of the gentleman's candid avowals. We will proceed to discuss the difficulties which seem to trouble him, hoping thereby to meet and to answer difficulties which may be troubling other conscientious souls. We will read the letter as a whole, and then take it up for critical examination by sections. To facilitate this, we have numbered Dr. Eaton's statements by paragraphs. The letter reads:—

REV. E. L. EATON'S STATEMENT.

"Dear Brother:—

"I thank you for your kind letter. You discuss two important propositions—Probation after Death; and Eternal Death.

(A1) "Concerning the first: God will give all his creatures a fair chance; if they have not a fair chance in this life, he will provide them a fair chance somewhere and sometime. But it is to be remembered that he is the one who decides whether they have a fair chance in this life or not. It is impossible for us to say. I prefer to leave that question with him. Now—if the heathen, idiots and children do not have a fair chance in this life (as it seems they do not), and if they need a probation, or if a probation is necessary for them in God's plan, then he surely will provide one.

(A2) "All I know about it (and all any one knows about it), is that if God intends to give anybody a probation after this life, he has not informed us of it.

(A3) "Paul tells us in the 1st and 2d chapters of Romans, that the heathen have so much light that 'they

are without excuse'; and Peter told Cornelius, 'I now perceive that God is no respecter of persons; but that in every nation he that feareth him and worketh righteousness is accepted with him.' Those texts seem to me to teach that all the adult heathen in the world have light enough to be saved if they will.

(A4) "Then why send missionaries? Because our Lord commanded us to 'Go.'

(B1) "Your other question concerns Eternal Death. In Matt. 25:46, it is called Everlasting Punishment; in Rev. 20:10, it is called the Lake of Fire and Brimstone, in which the beast, the false prophet and the devil were tormented day and night for ever and ever. In Rev. 21:8, we are told that murderers and fornicators and sorcerers, etc., shall have their part also in the same Lake of Fire and Brimstone, to be treated in the same fashion as the beast and the devil. It is also said in this last verse quoted, that 'this is the Second Death.' Now the question is whether 'the Second Death' means a state of conscious existence and suffering or annihilation.

(B2) "That it does not mean annihilation is evident from these facts:—

"The word death does not necessarily mean annihilation. The unregenerate are always spoken of in the Bible as dead. 'Let the dead bury their dead,' which I take it means, Let those who are spiritually dead, bury those who are physically dead. 'Awake, thou that sleepest, and arise from the dead.' 'Dead in trespasses and in sins.'

(B3) "Now if death does not ever mean annihilation when spoken of the soul, why should we conclude that the 'Second Death' does necessarily mean annihilation?

(B4) "The Second Death, I take it, is similar to and but a continuation of the experiences of the Rich Man in Hades, which the American revision tells us was 'anguish'—that is soul torture, not physical torture—regrets, remorse, stinging remembrances—'Son, remember,' etc.

(B5) "Death is defined as 'the absence of that life to which it stands opposed.' Physical death is the absence or negation of physical life; spiritual death is the negation or absence of spiritual life; eternal death is the negation or absence of eternal life.'

(B6) "Now then, what is eternal life? Certainly not immortality, for we inherit a 'living soul,' a soul whose nature it is 'to live' and in that sense therefore we are immortal. Immortality is not a gift conditioned upon faith in Christ. It is the inheritance and common property of the human race. Even demons are immortal; multitudes of beings, both human and satanic, are immortal. But they have not eternal life. That is conditioned upon faith in Christ. Those who have not faith in Christ as the Savior have not eternal life. Therefore the negation or absence of eternal life is eternal death. 'The wages of sin is death; but the gift of God is eternal life.' Here eternal life stands over against eternal death, but it is simply called death.'

(B7) " Now, when we inquire what life is, and learn that life is always communication with our surroundings —correspondence with environment, and that therefore eternal life is correspondence with our spiritual environment, or, as Jesus defined it—'To know God and Jesus Christ whom he hath sent'—then it follows that eternal death, 'the Second Death,' is the eternal absence or negation of any power or privilege of communication with God—regret, remorse, anguish, bitter remembrances; spiritual life, righteousness, peace, joy, hope, love, all gone forever out of the soul; that it is—all that—to sink into the awful night of the 'Second Death'; that it is—all that—to go into eternal death.

(B8) "This seems to be the state of the case so far as the Word of the Lord reveals the Divine purpose. If God intends to annihilate the lost soul at some far-off period of eternity, he has not told us so.

(B9) "It may be the legitimate result of sin to work the soul's entire overthrow—to cause the soul to degener-

ate until it is utterly extinguished. For myself I heartily hope that such will be the final outcome of incorrigible and apostate souls; but if so, we are not informed; and for the present, we must declare only what God hath been pleased to reveal. Beyond that we are not authorized to give public utterance when preaching the Gospel. It would please me if you thought it worth while to let me know how far these sentiments coincide with your own. Fraternally yours,

"E. L. EATON."

PASTOR RUSSELL COMMENDS WHAT HE CAN.

It is not surprising that a bright, strong mind like that of Dr. Eaton should not at once get clear of the difficulties which have enshrouded these subjects for more than fifteen centuries. It is a mark of great progress to note in the above that the gentleman has been touched with the Truth, and that the only difficulties remaining are mental entanglements with the theories of the dark ages, which he erroneously fancies to be the teachings of the Word of God. We were once in the same condition, and can appreciate the situation thoroughly. It is certainly a long step in the right direction to have the gentleman's assurances of the first paragraph, that if the heathen, idiots and children do not have a fair chance in this life, and if they need a probation, God will surely provide one. It is a further strong admission that, in Dr. Eaton's judgment, it seems that these, who constitute so large a proportion of humanity, seem not to have had a fair chance or probation in this life.

The last paragraph also is encouraging. The gentleman's large heart properly rebels against the ungodly, unscriptural, satanic teaching that all who do not secure divine favor in this present life will experience an eternity of suffering—torture. We draw attention to the gentleman's words to the effect that he is not informed respecting the final outcome of the incorrigible. We

hope that he will give the subject still further Scriptural investigation, and become thoroughly informed as to what is therein written on the subject. We agree with his words, "for the present we must declare only what God has been pleased to reveal." It is because, therefore, God has not yet revealed to Brother Eaton, that he is not yet ready to speak forth—as it is because God has caused us to know something of the lengths and breadths and heights and depths of his love and gracious plan of salvation, that we can and do declare most positively the divine plan in respect to the heathen, etc.; that "God will have all men to be saved [from destruction, from the grave] and come to a knowledge of the truth . . . to be testified in due time." (1 Tim. 2: 4-6.) It is because God does clearly reveal it, that we can declare with assurance that "all the wicked will he destroy" (Psa. 145: 20), and that "they shall be punished with everlasting destruction" and not with everlasting torture, either mental or physical.—2 Thess. 1: 9.

Let us now take up Dr. Eaton's statements seriatim. The first proposition respecting Probation after Death, we indicate by the letter "A," the second proposition on Eternal Death by the letter "B."

NO SCRIPTURE LIMITS PROBATION TO PRESENT LIFE.

(A1) We agree most heartily with this statement, that it is not for us to decide respecting the divine plan and to tell the Almighty what he shall do and what he shall not do for us and for all. It is for us rather to be "swift to hear and slow to speak." But what do we hear as we hearken to the voice of the Lord through his Word? We hear that which is in full accord with all the facts as we see them about us every day, and as we read them in history, namely, that there was a chance given to father Adam and mother Eve in Eden, and that they lost that chance by disobedience, and that the penalty for that disobedience was death, which affected not only themselves mentally, morally and physically, but also af-

fected their as yet unborn posterity, not miraculously, not theoretically, but in a natural way—the degeneracy of the parent necessarily implying the degeneracy of the offspring, because the stream cannot rise higher than its fountain. Thus the Scriptures declare in figurative language that the "fathers ate a sour grape [of sin] and that the children's teeth are set on edge." (Jer. 31: 29.) And in plain language the Apostle declares—"By one man's disobedience sin entered into the world and death as the result of sin, and so death passed upon all men because all are sinners"—"born in sin and shapen in iniquity; in sin did my mother conceive me."—Rom. 5: 12; Psa. 51: 5.

As this curse included every member of the human family, there was not a member of the race able to redeem his brother or to give to God a ransom for him. (Psa. 49: 7.) But in due time divine mercy and clemency operated toward the condemned and smitten race to provide for its members a hope of life, an opportunity of regaining what father Adam had lost by disobedience. All Christians recognize the redemptive work of Christ, but all do not see how far-reaching, how comprehensive, is the atonement effected by the great sacrifice for sins. Christians in general hold the truth that the benefits of Christ's death are imputed to those who believe and act upon their belief, so as to seek harmony with God through the Savior. But undeniably the number of those who have believed in the Lord Jesus has been infinitesimal as compared with the whole race.

CONCERN FOR THE FUTURE NOT UNREASONABLE.

Naturally, Christian minds are exercised upon this subject of what would become of those who do not now believe on the Lord, who cannot now believe on him, because of infancy or lack of mental capacity—as with the idiot—or others who fail to obtain a knowledge of the only name given under heaven or amongst men whereby they must be saved—the great world of mankind in gen-

eral, called by the Jews, Gentiles, and by the Christians, heathen. The actions of different minds upon this subject have yielded different answers, which have been reflected in the various creeds of Christendom today. The answer of John Calvin was election—that God was passing by the majority of Adam's children, and was merely electing or choosing a few. The answer of John Wesley was that he did not see how the heathen had been or could be benefited, but that he took for granted that God in some way was dealing with all, and that the heathen would have a fair chance and a fair representation in the future life. The answer of others has been and is that the whole subject is complex, confused, and that they cannot understand the conflicting teachings of the Scriptures on election and free grace, some passages seeming to speak most positively of the election and the very elect and the making our calling and election sure, and declaring that no man can come unto the Father except through the Son, and that no man can come to the Son except the Father draw him; while other passages declare that whosoever will may come and take of the water of life freely.

The mistake made by these searchers after Truth has been that they leaned too much to their own understanding, and sought and taught their own wisdom rather than the wisdom of God as revealed in his Word. Furthermore, it is possible that God permitted a great deal of ignorance respecting his plan until the present time, the harvest time, the time when the mystery of God, we are told, will be finished at the sounding of the seventh trumpet. (Rev. 10:7.) In any event those who do now see the Word of the Lord harmoniously have a great blessing and a great joy, inspiring still greater confidence than ever before in God's Word, in the character of God and in the fulfilment of all the exceeding great and precious promises of his Word.

Our text bids us beware of measuring the divine character, the divine plan and method by human standards;

it cautions us to take close heed to the direction of the Lord's Word if we would understand his plan. It is in full agreement with the statement of the Apostle (1 Cor. 2:4-8), that the Lord's ministers are not to expect that their message shall be with words that will entice the world and be in accord with the wisdom of this world, but that we are to seek for and to present in the name of the Lord the wisdom which cometh from above. We are not, therefore, to inquire what do the majority think respecting the questions we are discussing. We well know that all the various theories of men, purporting to be the plans of the Almighty, are terrible for their cruelty, injustice, superstition. The various creeds of Chrisendom and of heathendom have taken the forms of the molds in which they were cast—the depraved judgments of fallen men. We rejoice that God's methods are different, that God's plans are different—not lower but higher, as our text declares—as much higher as the heavens are above the earth.

GOD'S PLAN REPRESENTS HIS CHARACTER.

Looking into the Word of God from this standpoint, expecting the divine plan to be nobler and grander than that of fallen humanity and of Satan, the great deceiver, we do find what we seek. We find that the heavenly plan shows us that the reason the Lord has not in the past, and does not now, exert his great power for the restraint of evil, and to cause the knowledge of the Savior to reach every creature, and thus to give every creature a full chance of obtaining salvation through faith, is that his plan is broader and deeper and higher than this. He shows us that he is now electing a peculiar class, in all but a "little flock," to be joint-heirs with the Redeemer in the great work of blessing and restitution. (Acts 3:19-21.) He shows us that the world in general is getting lessons of experience with sin—learning something of its exceeding sinfulness and the bitterness of its every fruit. He shows that these will be to their advantage in

the future, when they shall be brought to an experimental knowledge of the blessings of righteousness, and that by possessing this knowledge mankind will be the better prepared to choose righteousness and obedience and thus to choose everlasting life through Christ.

ELECTION PRECEDES FREE GRACE.

The Scriptures show us, too, that the call of the Church "to be partakers of the divine nature," and sharers of the Kingdom is not hindered, but advantaged by the permission of evil in the present time: that evil now serves to discipline, chasten, fit, prepare, polish the "living stones" of the future glorious temple for the various positions they are then to occupy in the divine service—the blessing of all the families of the earth according to the original promise. (Gal. 3:16, 29.) They show us, too, that this election at the present time of the little flock means, not the relegation of the remainder of mankind, the non-elect, to torment, but, on the contrary, the blessing of the non-elect; and that this blessing will come as soon as the Church shall be complete and glorified, which will be in conjunction with the establishment of the glorious Kingdom of Messiah, for which the Lord's people have been praying, as taught by the Master, "Thy Kingdom come, thy will be done on earth as it is done in heaven."

Then will come the free grace—every creature small and great shall be caused to know of the love of God and the mercy which he has provided for all in and through the Lord Jesus. Then the river of the water of life will flow freely from the glorified Church, the New Jerusalem, and all will be invited to partake of it—"whosoever will, may take of the water of life freely." The Scriptures show us that the very class which will then invite the world to the water of life will be the glorified Church, the Bride, co-operating with the Spirit, the power of God, for is it not written, "The Spirit and the Bride shall say Come, and whosoever will may come and

take of the water of life freely"? But now we must wait, because as yet there is no Bride; she is in process of selection. It is ours to enjoy present privilges and to make our calling and election sure to a place in that Bride class, by faithfulness to our call and consecration.

"THE PREACHER THAT HATH A DREAM LET HIM TELL IT, BUT HE THAT HATH MY WORD, LET HIM SPEAK MY WORD FAITHFULLY" —JER. 23:28–32.

(A2) This no doubt expresses Brother Eaton's view of the matter: when a man does not see a thing himself he is very apt to conclude that nobody else sees it; but we totally disagree on this point, and assert that the Scriptures do most positively teach a future probation. Let us examine a few of the many Scriptures applicable to this point, beginning back with the promise made to Abraham that in his seed all the families of the earth should be blessed. Take the Apostle Paul's interpretation of this, namely, that Christ and the Church are the seed of Abraham. Note what the Scriptures say respecting the way in which the world will be blessed under the Millennial Kingdom—that then the knowledge of the Lord shall fill the whole earth as the waters cover the great deep, so that none shall need say unto his neighbor, Know thou the Lord, for all shall know him from the least even unto the greatest. (Jer. 31:34.) Is that promise fulfilled in the present time? Surely no sane person would so claim.

If not fulfilled in the present time, has it been fulfilled in the past? Surely not! Were there not forty centuries before our dear Redeemer came at all, and could the people of those forty centuries be blessed by him or by his redemptive work or by the preaching of the Gospel which he began to preach? (Heb. 2:3.) Surely not! and if not, then those promises are as true as ever, backed by the name and power and wisdom and justice and love of the Almighty Creator. That promise, then, is God's assurance of a future probation to the great mass

of mankind—the hundreds of millions who have died without hearing of the only name given whereby they must be saved.

We might multiply references did time permit. Take two more merely as a sample. Note the words of John 1:9, which declare Jesus to be "the true light which lighteneth every man coming into the world." Can any one reasonably claim that Jesus has enlightened the idiots, the heathen or the infants? Surely not! If, then, this be a true statement, that in the divine plan Jesus is to be the light to lighten every man, when will it be? Surely it must be a future enlightenment; the one which is mentioned in the Scriptures, in which our Lord is figuratively represented as the Sun of Righteousness which shall arise with healing in his beams. That Sun of Righteousness will rise in the Millennial morning—that will be the Sun of the new day, the Jubilee of earth.

We are still in the time when darkness covers the earth and gross darkness the people. The light shines into the hearts of only a few as yet, but God's promise that it shall enlighten all is a firm anchor to our faith that a probation will be granted to every member of the race; —an opportunity to choose between the light and the darkness, between harmony with God and sin. The other proof which we offer at the present time is the Scriptural statement that now the Father is doing the drawing, and that he draws only the elect (John 6:44); and the further Scriptural statement that when in due time Christ shall be lifted up—when Head and body shall be glorified in the Kingdom—the Christ will draw all men unto him.—John 12:32.

THIS IS NOT UNIVERSALISM.

We do not mean to say that all men will come into a condition where they will be everlastingly saved. We are not preaching Universalism, but merely a universal opportunity which must be decided by each individual for himself, and which cannot be decided in the dark, in

ignorance—a decision in which knowledge of the Truth is a prerequisite. As the Father now draws some who rejoice to yield their wills and to come into heart-harmony with the present call to joint heirship with Christ, so likewise when in due time Christ shall fulfill his promise, "I will draw all men unto me," it will still be optional with those drawn whether or not they will respond heartily.

The power and authority of the Kingdom will be such that every knee must bow and every tongue confess, but this is not sufficient, and in order that they may have the eternal life at the close of the Millennium, it will be necessary that all shall come into heart-harmony with the Lord and all the principles of righteousness. So, then, what Brother Eaton and others do not see yet, we hope they will be able to see soon; and meantime we rejoice that their inability to see does not in any wise make void the divine purpose, as our context declares, "My word that goeth out of my mouth shall not return unto me void, but shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. 55:11.) It is now prospering in the work of selecting the Church, the Bride, and by and by it will prosper in the work of blessing all the families of the earth with a knowledge and opportunity through the glorified Christ.

HOW THE HEATHEN ARE "WITHOUT EXCUSE."

(A3) Brother Eaton wholly misapprehends the Apostle Paul's argument in Rom. I. and II. The Apostle's argument is that God is not chargeable with any injustice done toward the degraded heathen; that it is their own fault that they are so extremely degraded; that they are "without excuse" for being so degraded. He goes on to show what the Scriptures elsewhere point out, that man was originally in God's likeness, and that such great degradation as we see manifested in some of the heathen peoples came about through disregard of the simplest principles of righteousness, the laws of which were dis-

tinctly written originally in man's very nature. What knowledge they did have of God did not exercise them properly. On the contrary, giving themselves over to fleshly desires, which the light of nature taught them were improper, they became more and more bestial and degraded, and more and more obliterated the original lines of character which were perfect in our father Adam and measurably developed even in father Noah. The Apostle is not at all talking about the rejection of Christ by these heathen, for they had never heard of him, had never had the offer of salvation in any sense of the word; but, as he elsewhere declares, they were "without God, having no hope in the world" up to the time that some of them heard of the "only name given under heaven by which we must be saved," the "great salvation which began to be preached by our Lord."—Heb. 2:3.

"FAITH IN HIS BLOOD" NECESSARY.—ROM. 3:25.

As for Paul's words to Cornelius: Again Brother Eaton seems to misapprehend the meaning of the record, which neither says nor means that Cornelius had previously been saved, as a Gentile, because of his reverence, prayers and alms. On the contrary, the record clearly shows that this was the beginning of the extension of the Gospel, the divine favor, beyond the nation of Israel to those of all nations who were in the condition to be called to the marriage supper as members of the Bride of Christ. Previously Cornelius, as well as all of the Gentiles, were "without God and without hope in the world," except what centered in the promise to Abraham, namely, that through his seed a blessing should ultimately come to all nations. The Apostle Paul shows this clearly when reasoning upon the favors and advantages accorded to ihe Jews. He says, "What advantage then hath the Jew [over the Gentile]?" He answers, "Much every way, chiefly because to them were committed the oracles of God,"—the Law, its types and shadows, and the gracious promises sent through the prophets.—Rom. 3:1.

Our Lord showed how distinctly this favor was toward the nation of Israel up to a certain time. At the beginning of his ministry he sent forth his disciples, commissioning them to go only to the Jews, "to the lost sheep of the house of Israel," specially instructing them not to go to the Gentiles, nor even to the Samaritans. (Matt. 10:5.) And even after Israel was nationally given up because of the rejection of the Messiah, divine favor and apostolic teaching was confined to the favored nation of Israel for three and a half years after the cross—up to the full end of their "seventy weeks" of promised special favor. (Dan. 9:24.) Those seventy weeks had just ended at the time of Cornelius' conversion; the time had just come when the message of divine favor might go to the Gentiles, and therefore Gentiles might be received into relationship with the Lord on the same terms as the Jews—faith and obedience—"the middle wall of partition" shutting them out of these privileges having been broken down.—Eph. 2:14.

It should be distinctly noted that the Apostle Peter was surprised at being sent with the Gospel to Cornelius, and that it required a special revelation from the Lord to induce him to go. Furthermore, be it noted that the other believers were equally unprepared for this great change in the operation of divine favor, which permitted it to go to the Gentiles as well as to the Jews, because Peter was called in question by a council of the other apostles and of the faithful in general to know why he had preached the Gospel to the Gentiles. Peter defended his course by showing that under the leadings of divine Providence he could have done nothing else, and all the brethren rejoiced then, considering this an evidence that the time had come for the call to divine favor to be extended also to the Gentiles.

But note, further, that although it is written of Cornelius that he was a good man, that he prayed and that he gave much alms, etc.; nevertheless, he could not be saved by these works—he could not be accepted of God

nor be begotten of the holy Spirit by reason of the best of character and works. Justification could come to him only by faith in Christ. "There is none righteous, no not one," Jews or Gentiles; and hence none could commend himself to God nor be granted the privileges of adoption and begetting of the holy Spirit. Cornelius, as well as every other one who experiences the great blessing of this age, must first of all be justified by faith in the precious blood. It was necessary, therefore, that Cornelius should be made acquainted with the great transaction at Calvary, and that he should recognize Jesus as his Redeemer, before he could be justified or adopted.

Hence it was that Peter was sent to preach to him; not to tell him that he was a moral man, for he was a moral man—not to tell him that he ought to pray, for he did pray—but to tell him what he must believe,—to give him a basis of faith and thus a basis of justification. Cornelius could not have been saved without this knowledge in the only sense that there is any salvation during this Gospel age. He could not have received the begetting of the holy Spirit and entered into relationship with God as a member of the Church of Christ, which is his body. This is the plain statement of the matter as set forth in Acts 11:14. The angel expressly told him the necessity for sending for Peter and the object of Peter's coming;—that he would "speak unto thee words whereby thou and thy house shall be saved."

Now, does it lie with any uninspired man to contradict this? And all the facts of Scripture concur with this, that although Cornelius was civilized and moral, a good Gentile, he needed to hear about the blood of Christ and exercise faith in its efficacy before he could be saved; and yet it has been openly stated by Dr. Eaton, that other heathen less advanced than Cornelius, both in civilization and morality, could be saved without so much as hearing of the "only name given under heaven and amongst men whereby we must be saved." (Acts

4:12.) Let us stand fast by the Word of God. Those who do so will find it indeed a firm foundation for reasonable faith; those who are careless in the study of the Word will make shipwreck of true faith, only to find themselves confused, bewildered, entangled by the philosophies and traditions of men.

"FOR A WITNESS TO ALL NATIONS."

(A4) Brother Eaton evidently realizes that the logic of his own argument is against him, and by this statement he seeks to parry it. He perceives that if the heathen, without a knowledge of Christ, are subjects of divine grace, so that they could be saved or lost upon the same conditions as affect those who have a knowledge of Christ, then there could be no object in sending them missionaries. We answer, that our Lord Jesus stated the object of the preaching of the Gospel to be "for a witness unto all nations." He had previously told his disciples not to go to the outside nations, the Gentiles, but to confine their efforts to the Jews; but after his resurrection he gave them to understand that this limitation of preaching to the Jews only would expire, and that ultimately the message of the Kingdom, selecting the "little flock," would be a witness in all the world, and that those obeying the Gospel should be as candles set upon a candlestick, to shine in the darkness all about them, to "witness" to the Truth and to honor the Father in their words and deeds.

The Scriptures nowhere give a suggestion that the world in general is on trial at the present time for life or death everlasting. True, there is a general law of retribution in nature under which whatever crop a man sows he will reap. Whether this be a sowing of corrupt seed or evil practices, or of good seed, moral deeds and kindnesses, each will bear a fruitage in the heart. Consequently, whether the person ever heard of Christ or not he will receive a natural punishment in this life, wholly outside of the eternal rewards which the Lord

more directly dispenses. And this advantage or disadvantage will pass with him to the world to come.

Now is the time for judgment or trial, or testing or proving for the Church. It is her day of judgment, and hence the Apostle says, "If we sin wilfully, after that we have received a knowledge of the Truth, there remaineth no more a sacrifice for sins, but a fearful looking forward to judgment and fiery indignation which would devour us as adversaries." But as for the world, its day of judgment, trial, probation, testing, is in the future, as saith the Scriptures, "God hath appointed a day [future] in the which he will [future] judge the world in righteousness [giving to each one a fair, just, righteous opportunity for attaining life everlasting] through that man whom he hath ordained"—the Christ.—Acts 17: 31.

THE WORLD'S TRIAL DAY, FUTURE.

That judgment day of the world is the Millennial day, a thousand-year day; and before it opens God is preparing the Church, the Bride of Christ, to be his associates not only on the throne as rulers of the world, but also as judges of the world, as the Apostle declares, "Know ye not that the saints shall [future] judge the world?" Yes! we are glad that the world is to have a great judgment day, and that it will be a righteous judgment; all the conditions accessory to it will be fair, even handed—that mankind will have as favorable an opportunity for accepting righteousness and truth as of accepting unrighteousness and error, which now are so greatly in the ascendant.

We are glad, too, that during that judgment day Satan shall be bound that he may deceive the nations no more, and that all the influences which make for righteousness will be let loose upon the world, that it may come to a knowledge of the Truth, and that all who do come into accord with the Lord may be restored in those "times of restitution" of which all the holy prophets have spoken. —Acts 3: 19-21.

Surely if we had done all we could do in Christian lands, it would be fully in accord with the Master's Spirit and Word that we should go from nation to nation and from people to people to give the message of his grace to all. But it is not consistent with his plan that we should neglect the better fields of Christendom to go to the other more ignorant fields of heathendom. When we look about us in Christendom amongst those who have named the name of Christ, and behold great ignorance of the Lord and of his Word, great blindness respecting his character and his plan, we believe we are acting in line with the letter and spirit of the Lord's instructions when we preach the Gospel to those still in great darkness, that peradventure the eyes of their understanding may be opened, that they may see out of obscurity the grace of God, and thus be able to make their calling and election sure to a place in the Kingdom.

GOD'S FUTURE PROVISIONS INFLUENCE HIS DEALINGS.

These matters are not as though the heathen would never have the chance in the future, and therefore that the better opportunities amongst the civilized should be neglected on their account. On the contrary, we should be co-workers with God; and since his work is declared to be the selection of the "little flock," this must be our work. The most, therefore, that we could hope to accomplish now amongst the heathen would be to find here and there a hearing ear for the Gospel of the Kingdom, that here or there a few might be found "meet for the inheritance of the saints in light;" but we believe that all who have had experience in this matter will agree with us that there are more opportunities amongst the civilized than amongst the heathen.

All this is emphasized by the fact that we are no longer in the sowing time, but dispensationally have reached the reaping time, "the harvest" of this age. Very soon great and omnipotent forces will be at work plowing and sowing for the great restitution blessings and develop-

ments of the Millennial age, the "times of restitution of all things." But now is the time for the gathering of the "wheat," the fruitage of the past sowing; now is the time for the ripening of the Lord's people, of the "wheat" class, and gathering them into the barn; and those who understand this will understand the necessity for laboring where the "wheat" is rather than where no sowing or little sowing has been done.

ETERNAL DEATH IS NOT ETERNAL DYING.

We come now to Brother Eaton's second proposition (B) respecting Eternal Death. We agree with the first feature (B1), that the term "everlasting punishment" of Matt. 25:46 is the same represented in the Lake of Fire and Brimstone of Rev. 20:10; 21:8; and that the general name of this catastrophe is specifically given as the "Second Death." To us there seems no reasonable question as to whether or not the Second Death means future life or annihilation. The word death itself stands for the opposite of life. The "punishment," "the wages of sin, is death." (Rom. 6:23.) Wilful sinners, after having a full and fair opportunity, will experience this wage or punishment, which will be everlasting. There will be no resurrection from the Second Death, no restoration in any sense or manner. It is a finality.

This is called the Second Death in contradistinction to the first death. The first death was a death of the soul —"The soul that sinneth, it shall die." (Eze. 18:4.) "Death passed upon all by one man's disobedience." (Rom. 5:12.) That first death, sometimes called the Adamic death, which has laid hold upon the entire human family and has borne its victims down to the tomb for six thousand years—that first death was a total extinction of being, and would have been everlasting, had it not been for the redemption accomplished by our Lord Jesus. By the grace of God he died for us—"tasted death for every man." Thus the first or Adamic death was annulled and turned into a "sleep," until the Millennial

morn of waking. Some of mankind have slept for a longer and some for a shorter period of time, father Adam for more than 5,000 years. The great awakening time will come when the night of sin and dying shall give place to the morning of resurrection and living again.

THE MORNING OF JOY COMETH.

This glorious Millennial morning is prominently held out before us in the Word of God as the grand climax of the divine plan of redemption "from the power of the grave." Of the Church it is written, "The Lord will help her early in the morning." (Psa. 46:5.) And again, speaking of the whole world of mankind, the Prophet declares, "Weeping may endure for a night, but joy cometh in the morning."

Some may query that if God had mercy upon the race so as to redeem us from the Adamic sentence, and turn it into a sleep from which there will be a glorious morn of awakening to forgiveness, and blessed opportunities for return to divine favor, then possibly there will be also a redemption from the Second Death, and thus another opportunity granted to those who sin wilfully against light, knowledge, etc. We answer, No! The Scriptures are most positive upon this point. "Christ dieth no more, death hath no more dominion over him." Those who die the Second Death shall be "punished with an everlasting destruction," "be destroyed without remedy," perpetually; they "shall be as though they had not been."

(B2) We agree that the word death, like any other word, may be used in a figurative sense, and that it is used so at times. Nevertheless the primary intrinsic meaning of the word death is the cessation of life, non-existence; and therefore whenever the word is used figuratively this thought of utter extinction and cessation goes with it.

Brother Eaton remarks that the unregenerate are always spoken of in the Bible as dead. Yes, we answer,

The Scriptures declare that the Adamic death sentence holds over every individual of the human family unless or until he accepts of Christ. The Scriptures consistently teach everywhere that "the wages of sin is death;" that wage is charged up against every member of our race, but "the gift of God is eternal life through Jesus Christ our Lord." The meaning is clear, namely, that none of those under sentence of death can have eternal life unless they come into relationship with Jesus, the only Lifegiver. Hence the wicked can never get life. The gift of God, eternal life, is only for those who come into accord with him through Christ. Others are deprived of this boon, and the wage of sin, death, rests upon them and will never be lifted: hence they cannot suffer, but will "be as though they had not been." Another Scripture quite to the point is, "He that hath the Son hath life, and he that hath not the Son hath not life, but the wrath of God [the curse—death] abideth on him."—**1 John 5: 12.**

"A LUDICROUS INTERPRETATION."

Brother Eaton gives rather a ludicrous interpretation to our Lord's words to the young man who proposed becoming a disciple at some future time, after his father's death. Our Lord said to him, "Let the dead bury their dead, but go thou and preach the Kingdom of God." (Luke 9: 59, 60.) Brother Eaton says he understands this to mean, "Let the spiritually dead bury those who are physically dead." We wonder whether Brother Eaton as a public minister has ever buried any of the physically dead, and whether therefore he considers himself spiritually dead, because he did so. His interpretation is extremely ludicrous, surely. We do not wish to intimate that the gentleman is deficient in mental acumen, for he is a brilliant man. We do wish you all, however, to notice the difficulties and inconsistencies with which erroneous theories entangle their holders. The text in question is very simple, very plain from the

Scriptural standpoint and from no other. The Lord meant that the young man who believed on him and was desirous of being his disciple should consider himself as figuratively risen from the dead—as no longer one of those dead in trespasses and sins, but as one who had laid hold upon the Life-giver and now, as a branch in the vine, was drawing life and sustenance from Christ. His father not being thus united to the Life-giver, but still a member of the Adamic race, still therefore under the curse of death as the wages of sin, would find plenty of others similarly dead in Adam to perform the necessary services down to the very last. Our Lord's suggestion, therefore, to the young man meant that he as one figuratively risen from the dead and alive through faith in Christ, and hoping to have that life perfected in the First Resurrection, should live and act in all the affairs of life from this new standpoint. Similarly the words, "Awake thou that sleepest and arise from the dead," signify that any one of the condemned world who would have the hearing ear and who would respond, might be counted as obtaining life through faith in Christ—as beginning the new life, which will be perfected in the First Resurrection. The remainder, such as have not accepted Christ, are still in their sins, still under the penalty of their sins—"Dead in trespasses and in sin."

(B3) We must wholly disagree with this statement, and again point out that the death of the soul is the very thing that is mentioned in the Scriptures as the penalty for sin: "The soul that sinneth, it shall die;" "God is able to destroy both soul and body in Gehenna"—the Second Death.

A FREE OFFER OF A TREATISE ON THE RICH MAN AND LAZARUS.

(B4) We had hoped that Brother Eaton by this time had seen the true meaning of the parable of the Rich Man and Lazarus, but it seems not so. We have not the opportunity here of dealing with this parable, but re-

mind you that we have a free pamphlet dealing with it and kindred topics, to which you are all quite welcome, and which we believe will be found helpful to every earnest seeker after Truth on this subject, as it is presented to us in the Scriptures.

(B5) We agree to this statement that death is the absence of life. And when the word death is used in a figurative sense it signifies the absence or destruction of that figurative life.

(B6) We cannot avoid a certain measure of sympathy for our Brother in these confused and confusing statements. He first says that eternal life is "not immortality," and in the same sentence declares "therefore we are immortal." We agree and disagree as follows: Everlasting or eternal life simply signifies a life which may last forever, without indicating why or how it shall be perpetuated. Thus Adam had everlasting life before he sinned, but forfeited it by disobedience to God. Satan had everlasting life—a life which God was pleased to maintain and continue forever upon certain conditions, and a life which God has not yet cut short, although the conditions of obedience have been violated—a life, however, which the Scriptures inform us will terminate. The record is that Satan shall be cast into the Lake of Fire [symbolic of destruction], which is the Second Death; and again the record is that "For this purpose Christ was manifested, that he might destroy death and him that hath the power of death, that is the devil."—Heb. 2:14.

The death mentioned in this last text is the Adamic death, which is to be destroyed as a result of Christ's redemptive work and his Kingdom reign and the restitution work which it will accomplish for all who will come into harmony with him: as says the Apostle, "He must reign until he shall have put all enemies under his feet [into subjection]; the last enemy to be destroyed is death"—Adamic death—not the Second Death, which is to last eternally and from which there will be no awaken-

ing or resurrection. Thus we see that lasting life is life which may last perpetually in accord with the divine arrangements, supported and supplied by divine power.

IMMORTALITY, THE DIVINE ATTRIBUTE, ONLY FOR THE VERY ELECT. OTHERS MAY GAIN EVERLASTING LIFE.

Now let us consider the word immortality. It is a much higher and much stronger word. It signifies to be death-proof, to be incapable of destruction. Men certainly have not been incapable of destruction, as the whole history of the past six thousand years demonstrates. "Thou turnest man to destruction." (Psa. 90:3.) Nor will the revival of man's life in the Millennial age make him immortal or incapable of destruction, for again the Scriptures declare speaking of the Second Death, "They that will not hear [obey] that Prophet, shall be cut off from amongst the people."—Acts 3:23.

Neither can it be that the angels are immortal or proof against death, destruction, if the Creator for any reason should deem them unworthy of the continuance of the grace of life; for Satan was one of the angels, one of the chief of them, and we have the clear record, as we have already seen, that he is to be destroyed. Then all failing to maintain their proper standing with God would be subjects for destruction. In view of this it does not surprise us to find the Scriptural statement that "God alone has immortality, dwelling in light which no man can approach unto." (2 Tim. 6:16.) Neither does it surprise us to find that this quality of immortality was bestowed upon our Lord Jesus after he had demonstrated his loyalty to the Father by the greatest of all tests, his "obedience unto death, even the death of the cross." It is written, "As the Father hath life in himself [inherent immortality], so hath he given unto the Son to have life in himself [inherent life, immortality]," and that he should give this life unto whomsoever he would.—John 5:26.

We are indeed surprised when we learn that those to

whom the Lord proposes to give the immortality were once "children of wrath, even as others," of the human family, but who have accepted God's grace in Christ and have become followers in the steps of their Redeemer. The Apostle corroborates this testimony, and in explaining the first resurrection (1 Cor. 15:42-44, 51-54) shows us clearly that the reward of the overcomers, the body of Christ, the "Bride of Christ," will consist in part of their being made immortal. Hence he exhorts us to make our calling and election sure, seeking "for glory, honor and immortality." Immortality, therefore, is the peculiar possession of the divine nature—far above that of angels, principalities and powers, and every name that is named. And so the Apostle Peter points out to the Church now being called and chosen, that God has "given unto us exceeding great and precious promises, that we might become partakers of the divine nature"—of immortality.—2 Pet. 1:4.

WRESTING OF WORDS FROM THEIR TRUE MEANING IS DANGEROUS, CONFUSING, BLINDING.

(B7) Brother Eaton's general confusion on the subject of life and death, and his failure to hold to his own premises that death is the absence of life, the opposite of life, continues to get him into mental confusion and difficulty, and leads him to make woefully absurd statements, which assuredly he would have preferred to avoid. We urge upon him, and upon the many who are similarly confused by unscriptural definitions based upon human theories and traditions, to leave the confusing errors, and to lay hold upon the plain, simple statements of life and death as set forth in the Bible. The conditions of life eternal are not heathenish ignorance of God, but to attain that life means to come to a knowledge of God and of Jesus Christ whom he hath sent. The Second Death will be the utter extinction of being, as already pointed out. It will indeed be an eternal absence or negation of any power or privilege of communi-

cation with God or with spiritual life or righteousness or peace or joy or hope, etc.; but for the same reasons it will be the absence of all other sentiments and feelings. "They shall be as though they had not been." To be blotted out of existence is of itself a terrible penalty—a great loss—the loss of all the glorious things which are the rewards of obedience to God.

GOD'S WORD REASONABLE AND CONSISTENT.

(B8) The failing is not with God or with God's Word, but with those who neglect the study of the Scriptures, or who, studying them, look upon every passage through the distorted glasses smoked with the ignorance and superstition of the dark ages. God has told us of his intention to annihilate the wicked; he has used over and over again the most positive and emphatic language, "perish," "blot out," "die," "destruction," to indicate this, and additionally in symbolic language has used the strongest figures known to the human mind, namely, "fire and brimstone," a mixture which the whole world has agreed is the most deadly to every form of life within the range of human knowledge. The difficulty is with the minds of men; they have formed conceptions of the Almighty and his purposes which are untrue, such as they would be ashamed to have applied to themselves; and under the strength of these mental delusions and hallucinations, conjured in the dark ages and fastened upon the minds in infancy as being the teachings of God's Word, they have made all these words which signify destruction and annihilation, a total obliteration, to mean the very reverse—preserve, consciousness, etc. Who can help people who are so blinded? No wonder the Apostle prayed to the Lord for the early Church, that they might have "the eyes of their understanding opened, that they might comprehend with all saints the lengths and breadths and heights and depths of the love of God which passeth knowledge."—Eph. 3: 18, 19.

THE GREAT APOSTLE PAUL WAS ONCE AN OPPOSER AND A PERSECUTOR.

(B9) This last proposition shows that our Brother's case is not a hopeless one, that he does see the reasonableness of the very proposition which the Scriptures outline, and that he acknowledges that it would be the most desirable thing in his own judgment. We pray for the breaking of the shackles of error which hitherto have been holding him, and hindering his clear conception of the divine character and the great and wonderful plan of God, which, as the heavens are higher than the earth, are so much higher than our natural ways and thoughts, as declared in our text. Yea, we pray this for all "Israelites indeed," with the assurance that our prayers and our labors shall be answered.

* * *

"Tell the whole world these blessed tidings;
Speak of the time of rest that nears:
He who was slain on Calvary's mountain
Soon is to reign a thousand years.

"What if the clouds do for a moment
Hide the blue sky where morn appears?
Soon the glad sun of promise given
Rises to shine a thousand years.

"A thousand years! Earth's coming glory!
'Tis the glad day so long foretold;
'Tis the bright morn of Zion's glory,
Prophets foresaw in times of old."

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In Mr. Robert Ingersoll's now celebrated "Christmas Sermon" he took Christianity severely to task, and awakened considerable excitement in religious circles. The Rev. Buckley, D. D., of the Methodist Episcopal Church, New York City, declares that the pith of Mr. Ingersoll's "Christmas Sermon" is found in three charges which he makes against Christianity, and which Dr. Buckley denominates "three gigantic falsehoods." They are as follows:—

First—"Christianity did not come with tidings of great joy, but with a message of eternal grief."

Second—"It (Christianity) has filled the future with fear and flame, and made God the keeper of an eternal penitentiary destined to be the home of nearly all the sons of men."

Third—"Not satisfied with that, it (Christianity) has deprived God of the pardoning power."

Some of the friends of Christ, of the Bible and of true Christianity urge that this modern Goliath be answered by some pebbles of truth from our sling—directed not against a great and seemingly honest man, but at the system of errors

which he, no doubt honestly, supports; and in defence of the Truth and of the timid and doubting children of Zion—"Israelites indeed."

CHARGE I. EXAMINED.

We reply to the first charge, that, whilst the name Christianity stands for much that is spurious both in doctrine and in practice to-day, Mr. Ingersoll's arraignment relieves us from the necessity of examining these; for his remarks apply only to the inception of the Christian system—the message with which it *came*. The issue is a fair one: Christianity could not be judged more fairly than by the doctrines of its founders.

Reversing the order of the statement, we will demonstrate (1) that Christianity did not *come* with a message of eternal grief, and (2) that it *did come* with good tidings of great joy which shall be to all people.—Luke 2: 10.

The New Testament embodies a statement of all the doctrines and teachings of primitive Christianity, and neither the term "*eternal grief*" nor any equivalent term is to be found therein. Grief is indeed implied in the statements which predict some serious disappointments among church people in the end of the present age (Matt. 8: 18; 25: 30; Luke 13: 28), but none of these say one word about an eternity of grief and pain. It is true also that a certain parable (Luke 16: 19) represents the downfall of the Jewish polity from divine favor, and that, as a "Rich Man faring sumptuously," etc., represented that system, so the trouble into which that people then passed (and in which they confess that they have since been) is represented by the symbols of fire and torment; and the simultaneous acceptance to divine favor of the humble of the poor Gentiles, previously outcasts from special divine favor, is represented by the carrying of Lazarus to Abraham's bosom—the bringing

of those hitherto aliens into the family of God as children and heirs of the Abrahamic promises and blessings. The fire and the torment are as truly symbolic as the other features of the parable. And even then, there is no threat that the Rich Man's grief and torment shall be "*eternal.*" On the contrary, the Apostle Paul shows most pointedly that the heart-blindness to the truth which led to the rejection of that nation, and which has ever since stood more or less related to all their trouble, is to pass away, shortly, during the period of the second presence of our Lord. (See Rom. 11 : 25–33.) The Apostle concludes the subject in any but a mournful and grievous strain, saying, O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his righteous acts and his plans past (man's) conception."

We do not forget, either, that other parable of the Sheep and the Goats, and the concluding sentence relative to the goat class—"These shall go away into *everlasting punishment*, but the righteous into *life eternal*," and we acknowledge freely that the words *everlasting* and *eternal* here used are translations of the same Greek word, and that they evidently mean *without end.* But we call attention to the fact that the penalty named upon even the wilfully wicked does not read *grief* without end, nor *torment* without end, as many seem to suppose; but *punishment without end.* It is a mistake to suppose, as some do, that *punishment* necessarily implies pain, torture, or any conscious suffering. On the contrary, "capital punishment" among civilized nations means *death* inflicted in as painless a manner as may be.

True, everlasting torment by burning or by freezing would be an everlasting punishment as truly as everlasting death would be; and *vice versa*, an everlasting death wherein is no consciousness of either pain or pleasure would also be an everlasting punishment. Hence we see that the mere state-

ment "everlasting punishment" proves nothing as to the *kind* of the punishment. But other Scriptures make the subject quite plain, by telling us in just what the punishment, which will be everlasting, will consist, saying: The wages or punishment of sin is *death* (Rom. 6: 23): hence the everlasting punishment declared to be the just merit of wilful sin will be everlasting death—or a death which will never end; from which there will be no resurrection—and consequently not endless torment and grief.

But let us look closer at this text—"These shall go away into everlasting punishment, but the righteous into life everlasting." We note that "life" is put as the opposite or antithesis of the word "punishment," as though the inference should be that the punishment is death. Let us look at the Greek word rendered "punishment." If it were intended to represent torment it would be *basanos*, but no, it is *kolasin*, the primary significance of which, according to the best Greek scholarship, is *To cut off*—as when useless or dead branches are cut off or pruned off from a tree or vine. Here, then, the antithesis is seen: the righteous at the end of the trial referred to in this parable (which trial will last during the Millennial age) will enter upon a state of everlasting life, while the wicked will be cut off (from life) everlastingly.

Nor need we pass by the statement of verse 41: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his servants." Here the *fire* is as much a symbol as the sheep and goats of the preceding verses are symbols. As sheep represent an obedient class and goats a wayward class, so fire represents something. It never represents preservation, but always represents *destruction* to whatever comes under its power. And, elsewhere, the same New Testament writers declare, both with and without symbols, that the devil is to be *destroyed*.—See Heb. 2; 14; Rom. 16: 20.

Next we examine briefly our Lord's references to Gehenna-fire, in which he mentions the worm that dieth not and the fire that is not quenched. But even here not a word about endless grief or endless torment. Indeed, the reference is clearly not to fire and worms in some other world, but to fire and worms which the people addressed knew of and could see. Outside the south wall of Jerusalem is the Valley of Hinnom or *Gehenna*, once quite deep but now much filled with debris and soil. In the days of our Lord this valley was used as a place for destroying the garbage of the city and the dead carcasses of animals; and to insure quick destruction and thorough disinfection brimstone is said to have been freely used. No one quenched those fires; and those carcasses which lodged upon rocks, and did not reach the fire, the worms consumed without hindrance. But no living thing was ever cast into this valley, the Jewish laws governing even the lower animals being most humane. And our Lord's remarks furnish no suggestion of casting living beings into this or any similar place—or of torment at all. A similar expression, doubtless based on the same facts, is used by the Prophet Isaiah; and he specifies that the fire and worms feed not upon living creatures, but upon "carcasses."—Isa. 66 : 24.

The Jews had a custom, however, of refusing the usual burial to some of the very vilest criminals; and, instead, they cast their *dead* bodies into this valley with the filth of the city, thus implying that such a one should be esteemed as of the offscourings of society, and that his memory should rot; and furthermore that in their estimation he had no hope of a resurrection—a tomb being to them an emblem of a resurrection, of a hope of future life. Our Lord expounded the Law of God in a much more full and heart-searching manner than the ordinary teachers, and illustrated by his teaching (Matt. 5 : 21–35) that the

thoughts are to be considered as well as the *deeds*. The Law said, Thou shalt not kill, and Thou shalt not commit adultery, and prescribed penalties for these misdeeds; but said the Great Teacher—"magnifying the Law" and making it still more to be reverenced (Matt. 5 : 21–28)—I put the matter more searchingly, and assure you that to have murder or adultery in the heart is to be a murderer or an adulterer—a violator of that Law whose violation forfeited all right to life under the Jewish Covenant.

It is while thus emphasizing the Law that our Lord says —Whosoever shall be angry with his brother and call him *apostate wretch* shall be in danger of, or liable to, Gehenna. Just as we might say to-day: the person who gets passionately angry with his brother or neighbor, and speaks and acts violently, is in danger or liable to yet end his life on the gallows; for he has a murderous disposition in his heart.

Probably only the leading features of this great discourse are given; but following on in this train of thought the Teacher passes from the literal Gehenna and its destruction of offal and filth, to represent by it the ultimate end of wilful sin before the higher tribunal, the Judge of all the earth. He urges all who would have *everlasting life* that although a pleasure or habit contrary to God's law be as precious to them as a right eye or a right hand, they should gladly part with it and submit themselves to God's plan of holiness. Then he reasons on the matter thus: would it not be more profitable to cut off these depraved pleasures of the present brief life, and be accounted worthy of an endless life of felicity and perfection which God has prepared for those who love him, than to hold and enjoy all the sinful pleasures for the present brief life and be accounted of God as the filth and offscouring of his universe, to be disposed of in an antitypical Gehenna—the Second Death?

Admitting, as all scholars must, that the literal valley of Gehenna formed the basis of our Lord's remarks, it must be admitted also that that which it was used to typify was *somewhat like it.* And as the literal Gehenna was not a place of torment or grief, but represented the utter destruction and hopelessness of those (already dead) cast into it, so must its antitype teach the same lesson. And so it does: the Second Death is brought to our attention (Rev. 21 : 8) as the hopeless destruction of all the finally impenitent, the wilfully wicked, who, in spite of the knowledge and grace to be abundantly supplied to all "in due time," will still choose sin and spurn God's righteous way.

Now not only have we seen that the expression *eternal grief* is not used in the Scriptures, nor any equivalent expression, but we have examined every text of the New Testament outside the symbols of the book of Revelation in which some such *thought* might be supposed to lie concealed, and find that Mr. Ingersoll is mistaken in his assumption. And if we now glance at a few isolated verses in the Book of Revelation, supposed by many to teach everlasting torment, and hence everlasting grief, we shall find these to be *symbols*, like all the other features of that book of symbols.

Rev. 20 : 9, 10.—These verses represent a scene at the close of the Millennial age, when, under the reign of the glorified Redeemer and his glorified bride, the Church, all the world shall have been blessed with full release from error and superstition; when all shall have been brought to an accurate knowledge of the truth and ability to obey it; when the final test as to love and loyalty to God shall have been applied to all the world, then as numerous as the sand of the sea shore; and when this test shall have separated the unfaithful, wilful "goats" from the trusting, obedient "sheep." Verse 9 shows the *destruction* of all the disobedient, the "goats," just as did Matt. 25 : 46. Verse 10

speaks of the devil, and whether it refers to a *system of evil*, a form of sin, or whether to the literal devil, matters not to our argument. (We are not specially called upon to discuss whether or not the devil will have some torment, although assured plainly that he shall be *destroyed*.) We notice, however, that the verse is highly symbolic; for "the beast and the false prophet" mentioned are symbols, and hence the torment of those symbols must be figurative or symbolic torments. And at all events it has nothing whatever to do with men, the evilly disposed of whom, verse 9 distinctly states, are to be destroyed.

Verse 15 of the same chapter, foretelling of the same judgment at the end of the Millennium of favor, declares, "Whosoever was not found written in the book of life was cast into the lake of fire." This might indeed imply torment, were it not that the preceding clause distinctly explains that the lake of fire signifies the *second death*, as also does verse 7 of the next chapter, speaking of the same class.

Rev. 19: 3 speaks of symbolic Babylon, her "smoke (remembrance] rose up forever." But it is to a symbolic woman and not a literal one that this statement applies. The symbol refers to a great *system* whose fall from vast power misused is graphically portrayed in symbol in chapter 18. We will not here identify this "woman," "Babylon," as it is not pertinent to this discussion.

Rev. 14: 8–11 is the only remaining passage to examine, and it is by far the most difficult to make plain; because the average reader has no adequate conception of the signification of the connecting symbols—the beast and his image of the preceding chapter. These represent great religious systems which already exist and have millions of devotees among Christian peoples; and one of these, the "Image," will yet, by closer federation of smaller religious systems, become much more influential and arbitrary.

This will be in the end or "harvest" of this age and the dawn of the new, Millennial age, which the Scriptures declare will be introduced, not by peace, but by a time of trouble such as was not since there was a nation. It will be in the *presence* of the Lamb, *i. e.*, "in the days of the Son of Man" (Luke 17 : 26)—in the *parousia* (*presence*) of the Son of Man (a spirit being, unseen by natural sight) while the world in general is proceeding with its usual affairs —eating, drinking, planting, building, etc. (Matt. 24 : 37, 38.) The thought here is beclouded to the English reader by the mistranslation of *parousia*, which is rendered *coming*, instead of *presence*.

It will be during this period of the Lord's presence, and before he shall have put down all opposing authority and power, and while intelligence will be spreading over the world, that the great religious systems referred to in Revelation 13 will exercise their power and authority to hinder the increasing light; and by them the doctrine of eternal torment will be enunciated afresh and impressed; and all who reverence these systems will be tormented by *their doctrines of fire and brimstone* and by fear for their friends whose eyes become opened so that they deny the reasonableness of such a belief. (Compare Isa. 29 : 13, 14.) Thus these will be in torment so long as they worship (reverence) these human institutions and their doctrines more than and instead of the Word of the Lord. But that this torment will be in the present life is as evident as that it will come as a natural result of disregarding the Lord's way and following instead the traditions of men; for the "beast and image" and their worship surely belong to this world; and that it will be before the present age is fully ended is shown by the succeeding verses, 12 and 13.

Before leaving this side of this question it will strengthen it if we will notice that the Apostles Peter, Paul, James and

John—aside from the founder of Christianity, certainly the greatest theologians of the Christian Church, and the only ones whose teachings can be recognized as of plenary inspiration—have not one word to say relative to the punishment for sin being eternal grief or eternal torment. On the contrary, they every one declare in unequivocal terms that life everlasting will be the reward of all who will return through Christ to acceptance and fellowship with God; and that *destruction* everlasting will be the ultimate fate of all who, after full knowledge and blessing under Christ's kingdom, wilfully reject righteousness and practice sin. For these testimonies as to the reward being life, see John 3:16; 5:24; 6:54; 10:28; Rom. 2:7; 6:23; James 1:12; 1 Tim. 1:16; Acts 11:18; 1 Pet. 1:4, 5, 9; 1 John 2:25. For their testimonies as to the penalty of wilful sin being death—destruction—see Phil. 3:19; 2 Thes. 1:9; 2 Pet. 2:1; Acts 3:23; Jas. 4:12; 1:15; 1 John 5:16; John 3:36; Matt. 10:28. And if the scope of investigation be extended to the Old Testament, the same will be found to be the testimony of all the holy prophets since the world began.

The word *hell* in our common version of the Bible is very misleading in this connection—implying, as it does, to the majority of readers, a place of consciousness, of fire and pain. Nothing could be further from the real meaning of the word *hell*, as may be seen by consulting *Webster's Unabridged Dictionary*, where the primary meaning is shown to be "The place of the dead"—"or the grave; called in Hebrew *sheol*, and by the Greeks *hades*." Webster tells us further that this word *hell* comes from the old word "*hele*—to hide, to conceal, to cover, to roof." And so we find it used in old English literature in referring to the putting of potatoes into pits and in speaking of thatching or covering a house.

Turning to the Hebrew and Greek of the original Scriptures, we find the corresponding words *sheol* and *hades* to have a corresponding meaning, as Webster avers. These original Hebrew and Greek words occur in all seventy-six times in the common version English Bible, and are forty-one times translated *hell*, three times translated *pit* and thirty-two times translated *grave*. The difficulty is not so much in the translation—if the word *hell* be given its primary meaning: "the place of the *dead*," "the grave"—but in the fact that for several centuries past a *theological*, secondary definition has been attached to the word *hell* which makes it mean a place of torment for the living—the very reverse of the original or primary meaning of the word, as all scholars know or should know.

We, therefore, call upon Mr. Ingersoll to concede that he erred in saying that Christianity *came* with a message of eternal grief—or else that he specify, giving chapter and verse, not overlooking our citations and explanations above.

(2) Let us now examine the other side of this first charge, and see if Mr. Ingersoll was correct in claiming that Christianity did not *come* with tidings of great joy.

It was when the babe Jesus was born that the multitude of angels, inspired from above, sang, "Glory to God in the highest, and on earth peace, good will toward men!" It was the angel sent to tell the shepherds of the same great event who said unto them, "Fear not; for behold, I bring you good tidings of great joy, which shall be to all people" —"for unto you is born a *Savior*."—

—Luke 2: 8–14.

This is the message with which Christianity *came*, and this, not what it now variously declares, is our topic. Men realized that they were dying and they desired *life*. God had offered life to the Jewish nation if they would keep perfectly the Law given on Sinai. God well knew that fallen,

imperfect men could not keep that Law, and therefore could not secure everlasting life under it; and the Israelites soon found how true this was as one by one they died, and thus proved that by the deeds of the Law none of them were justified in God's sight. (Rom. 3: 20.) But God's plan was to teach them, and through them to teach all men, the need of a *Savior*—a Life-giver, who should *redeem* all from the original sentence of death and restore, to perfection of life and being, all who would accept his covenant of life. Long centuries had faithful Jews waited and looked for the promised Messiah who should be their Redeemer and Life-giver. And no wonder, then, that his birth was announced as good tidings.

True, the Jews overlooked the part which said that these good tidings should yet be unto *all people*, and supposed that it would be only to the Jews. True, also, the civilized few who have yet heard the message of God's favor to men through this Life-giver have framed creeds and theories which virtually declare this angelic message a falsehood by teaching that all hope of hearing about and believing on Jesus is limited to the few years and accidental circumstances of this present life. Let us nevertheless stick to our text and acknowledge that, whatever be the tidings of to-day, Christianity did *come* with a message of "good tidings of great joy which shall be [made known] *unto all people*"—not only to those who since His birth and death have died in ignorance of the *only name* whereby we must be saved, but also to the billions who had died before God's salvation was brought to light in the Gospel. Does this imply the awakening of the dead? Even so: it is provided that "*all* that are in their graves shall hear [obey] the voice of the Son of Man and come forth;" and then, as the testimony of these glad tidings shall reach *all people*, the message further is that "they that hear [obey] shall LIVE"—live everlast-

ingly—while such as will not obey will be destroyed from among his people.—John 5 : 25 ; Acts 3 : 22, 23.

When it is remembered that the Apostle Paul was a most logical and truthful writer, that his writings cover all subjects connected with the gospel and constitute a large portion of the New Testament, and when we hear him say, "I have not shunned to declare unto you all the counsel of God" (Acts 20 : 27), and yet withal find not one syllable about eternal grief, we begin to understand why he could so heroically defend the gospel which he preached. And we can then appreciate his exclamation, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." Ah, yes! The reason that so many Christian ministers to-day are ashamed of the gospel they preach is that to a great extent they preach another gospel—a gospel of eternal grief—which Paul did not believe and did not preach. But, examining the evidences, we are fully assured that Christianity did not *come* with the message of grief, but with tidings of great joy which shall be (made known) unto all people. Ah, yes! exclaims Brother Paul, quoting from the Prophet Isaiah—"How beautiful—those proclaiming good tidings of good things."—Rom. 10 : 15 ; Isa. 52 : 7.

Hear the Apostle Paul again, preaching this message even when his life was threatened. He says: "And we declare unto you *glad tidings*, how that the promise [of a Messiah —a Life-giver] which was made unto the fathers, God hath fulfilled the same unto us their children. . . . Be it known unto you, therefore, men and brethren, that through this man is preached unto you [not a message of eternal grief, but] forgiveness of sin; and by him all that believe are justified [cleared, freed] from all things."

This would indeed be glad tidings to all who understand the message. Indeed, the objection urged against

that early gospel was, that it was too good to be true. They could not conceive of any better message than their Law, which offered *everlasting life* to all who would obey it perfectly. (Rom. 10:5; Gal. 3:12.) But this gospel with which Christianity *came* to them declared that they could never merit everlasting life under the covenant of works, because all are fallen from perfection and hence from ability to do perfect works. And the glad tidings of the gospel of Christ consisted in showing that, in Christ, God had provided a *way of obtaining everlasting life*—for all men; that as all mankind fell under condemnation *to death* (not to eternal torment and grief), and into mental, moral and physical imperfection, by Adam's disobedience (they, being in his loins, inherited in a most natural way all the effects of his fall), and thus lost with him all right to life, so God had provided that Christ should *purchase* the life of Adam (and of the race which lost life through him) by the sacrifice of his own life as a *sin-offering* on their behalf. This provision was made in order that through this Redeemer (in due time) the offer of life-everlasting might be granted to each member of the race upon condition of obedience to his laws. And, better than the Jewish law (which really justified none —Heb. 10:4; Gal. 2:16; Acts 13:39), the proposal under this new covenant, in Christ, was that the obedience of each should be judged, not by his actual works, but by his intentions and efforts—the sin-offering of Christ compensating for all unintentional weaknesses and errors, to every one that believeth. The Jews thought these tidings too good to be true, and clung to the Law.

Who can read the New Testament epistles and not be struck with the joyous spirit of the writers, even while they were enduring afflictions for the preaching of these good tidings of which they were not and had no need to be ashamed. Judge of the contrast: How many thousand

dollars a year would it take to hire a man of the Apostle Paul's ability to preach the message of eternal grief one hour each week? But note that Brother Paul was so enthusiastic with his message of the *grace* of God through Christ, the "good tidings of great joy which shall [yet] be [made known] unto all people," that he forsook an honorable, influential and lucrative position among men and spent his life in the service of these *good tidings*, often suffering imprisonment and stripes, and even with a lacerated back in prison singing praise to God, because he was accounted *worthy* to suffer in the service of such a Master and such a gospel of which he was not ashamed. But his gospel had no element of eternal grief in it.

So, then, it is not true that Christianity *came* with a message of eternal grief; but the contrary is proven: it brought good tidings of great joy of which no sensible man needed to be ashamed.

CHARGE II. EXAMINED.

Doctor Buckley points out, as the second gigantic falsehood of Mr. Ingersoll's discourse, his statement that, "It (Christianity) has filled the future with fear and flame, and made God the keeper of an eternal penitentiary destined to be the home of nearly all the sons of men."

We presume that Dr. Buckley's objection is that not Christianity, but God, has filled the future with fear and flame. But on this point we must agree with Mr. Ingersoll. The fact cannot be disputed that the future is full of fear to the civilized world—either fear for themselves or for their friends. And after examining the Scriptures, as above, we find that God is not responsible for this fear, nor did Christianity *come* with a message to produce such fears. And the pages of history clearly show that the doctrines which produce these fears began to be introduced in the third

century, when the Church (nominal) began to fall away from the simplicity of the the faith of Christ and the Apostles, giving heed to the seducing influences of Pagan philosophy and to "doctrines of devils"—devilish doctrines, indeed—blasphemies upon the divine plan and character. (This fall was clearly predicted by the Apostle. See 1 Tim. 4:1; 2 Thes. 2:3.) And the Bible, in so many words, asserts that these fearful doctrines are of human fabrication, saying, "Their *fear* toward me is taught by the precepts of men."—Isa. 29:13.

We see but one exception that can be justly taken to Mr. Ingersoll's statement in this case: namely, his charge that Christianity makes God the keeper of an eternal penitentiary. We object to the word *penitentiary*. A penitentiary is a *reformatory* institution, more nearly corresponding to the "purgatory" of Roman Catholicism; but the "hell" claimed by both Romanists and Protestants, but which we have found to be without authorization in God's Word, and taught only "by the precepts of men," is not a penitentiary, but a *hopeless* prison of despair, described by that admired, but greatly mistaken, good man, Dr. Isaac Watts, thus:

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

There could be no objection made to a penitentiary with *just* restraints and retributions for sins. And indeed the Bible does teach that the entire earth will shortly be turned into a vast penitentiary (during the Millennial reign of Christ) in which not only will all mankind be under the restrain of an iron rule, with righteousness laid to the line and justice to the plummet, but that then all shall also be brought to an accurate knowledge of the truth, that they may be saved. (See 1 Tim. 2:4.) But this divinely arranged

penitentiary of the next age is not to be an *eternal* one. No, thank God, it shall accomplish its designed object by bringing to perfection and harmony with God all who, after full knowledge, shall demonstrate their love of righteousness and truth; and by cutting off from life and hope, in the Second Death, all those who, after full knowledge, love sin. (Rev. 21 : 7, 8.) Then will come the time when God will have a clean universe—free from sin and free from penitentiaries. And then there shall be no more pain: neither sorrow, nor crying; for the former things [associated with sin] shall then have passed away (Rev. 21 : 4), and heaven and earth shall be filled with the glory of the Lord.

CHARGE III. EXAMINED.

The statement of Mr. Ingersoll, charged by Doctor Buckley as his third gigantic falsehood, reads as follows: "Not satisfied with that, it (Christianity) has deprived God of the pardoning power."

We object to Mr. Ingersoll's position on this subject. The growing tendency of current Christian thought is to consider God on a parity with imperfect, human beings in this respect of pardoning transgression. As imperfect human parents make imperfect laws for their imperfect children, and frequently find it necessary to *excuse* or *pardon* their violation, so, more and more, they are learning to measure God by themselves, and to think of him as in duty bound to admit that his laws were imperfect or illy adapted, and hence their violation properly excusable or pardonable.

Since human beings are all imperfect, and human laws and penalties therefore also imperfect, there is evident propriety in the liberal exercise of forgiveness or pardon among men. Nevertheless, God, being perfect in justice as well as in other qualities—wisdom, love, etc.—cannot pardon apart from the arrangement which he has made for all men

through the willing sin-offering of his Son, our Redeemer. Therefore, while instructing us to love our enemies and to do good to them, God does not declare that this is strict justice always, but explains the reason—we are not fit to be judges of what would be the *just* penalties for sins, being imperfect ourselves—we are, therefore, to leave to God the full punishment of sin —"Dearly beloved, avenge not yourselves—for it is written, vengeance is mine: I will repay [a *just* recompense], saith the Lord."

God, who is perfectly just as well as wise, cannot *clear* or *acquit* the guilty, and distinctly tells us so. (Exod. 23: 7,21; 34: 7; Num. 14: 18; Nahum 1: 3.) He has, however, provided a way by which he can be *just* and yet justify and release justly condemned sinners who desire to return to his favor. And this one just way is through Christ. And no man cometh unto the Father but by him. God is the great Emperor of the Universe; and the vast majority of his creatures are in full loyalty to his government. The fallen, human race is but one province of his empire. His laws, which are confessed to be holy and just and good, must be upheld for the government and blessing of all his creatures. *Pardon* signifies, according to Webster, "To refrain from exacting a penalty"—"To suffer to pass without punishment." God has nowhere proposed to do this. The original sentence, death—"dying thou shalt die"—has been carried out to the letter—all in Adam die. Instead of pardoning that first wilful sin or refraining from exacting the penalty, death, or letting us go without the punishment, God has sustained the justice of his law and the honor of his court, and yet in love has provided, through Christ, "eternal life for all those who obey him." To *pardon* sin would be an admission, on the part of the Judge, that his own laws and penalties were unjust, imperfect or unadapted to his creatures. God cannot and need not admit this.

It may be urged that man's inability to keep God's law perfectly implies that it is unjust toward him. God's answer is, that he never made an imperfect creature; that "all his work is perfect;" that the man whom he created (Adam) *was capable* of obedience to his law, and that by wilful disobedience he forfeited his right to the blessing of obedience—life everlasting; that his children received their imperfect minds and bodies, and dying rather than living abilities, by natural process from their father Adam; and that he (God) *could not* justly set aside his law, that only perfect and holy beings shall have his favor and blessings—and consequently could not *pardon* the sin and receive the sinners into fellowship with the holy.

And if we could conceive of a way in which God could pardon man without violating his own just laws, we can see, too, that it would be contrary to the interests of his empire so to do; because, if man were *pardoned* for one sin, or for many sins, it would be establishing a precedent —an injurious precedent: for if one class of God's creatures might sin and be pardoned, each other of his creatures might sin and then likewise claim a pardon. And if one sin could be pardoned without infracting strict justice, so could two sins or many sins. And thus would the righteousness and peace of the divine empire be forever assailed, because of a conflict between God's justice and his love. Therefore God has made and declared *Justice* the foundation of his government.—Psa. 89: 14; 97: 2.

That sympathy and love which in man would lead to the disregard of justice and the pardon of the sinner are not less in God than in man, but greater; but in God (by divine wisdom) they are exercised differently, lead to better results, and leave his laws, his justice and his empire strengthened, by the exhibition of his Love bowing to his Justice while blessing the culprit.

Instead, therefore, of trampling upon his own laws and pardoning the sinners, and instead of changing his laws and making new codes of imperfect laws adapted to the various and changing degrees of human sin and degradation, God took another and wiser as well as a juster course. He set before his only begotten Son, our Redeemer, a proposition to highly honor and exalt him even to the divine nature if he would carry out his plan for human redemption. (Phil. 2 : 7–10.) And this one, "for the joy that was set before him," joyfully accepted the commission, with its attaching suffering and honor.—Heb. 12 : 2.

According to this plan, this Savior was to take the place of Adam and to suffer, the just one for the unjust, thus to redeem Adam and all his rights forfeited by sin. Since Adam was not a spirit being, but a man, the Redeemer had to become a man in order to "give himself a *ransom* [a *corresponding* price] for all." Having sacrificed his all, his manhood, all future life was dependent upon God's promise that he would raise him from death a spirit being with exalted powers and honors.

And it was so: the *man* Christ Jesus gave himself a ransom for all; and according to promise God did raise him from death (not again to human nature, which was taken merely for the purpose of paying our ransom, but) a spirit being.

This risen Lord now *owns* the world, which, by the plan of God, he *bought* with his own precious blood—his life given—his death. Under the divine plan, he bought all for the very purpose of blessing all. And the Scriptures assure us that soon, during the Millennium, he will take his great power and rule the world with an iron rule of justice, backed by the heart which so loved men that he gave himself as their sin-sacrifice. His reign, it is declared, shall be glorious, and the poor and him that has no helper shall there

find justice and help; and in his day all the righteous shall flourish and the meek shall inherit the earth, while the evil doer shall be cut off. Times of refreshing and restitution shall then begin on earth, and will eventuate in that blessing of every creature with a full knowledge of God and with a full opportunity for an everlasting life of happiness.—Acts 3 : 19–21.

The end of his reign will witness the fullest subjection of all things to the will and plan of God. "He must reign until he hath put *all enemies* under his feet." (1 Cor. 15 : 25.) This will include physical evils, such as sickness, pain and death; and all things inharmonious with perfection, as well as mental imperfections and moral evil, sin. And the destruction of moral evil will not only include such causes of sin as weaknesses and ignorance, but eventually, as all are freed from these blemishes, the destruction under his feet will include Satan and all who have his spirit of wilful insubordination to God's beneficent laws. Thus will our prayer be fully realized, "Thy kingdom come, thy will be done on earth *as it is done in heaven!*" Amen! So let it be! God's gracious will be done!

Thus, even a hasty glance at the questions involved shows, Scripturally and logically, that Mr. Ingersoll has erred in respect to the first and third of his charges, while he is right and Doctor Buckley in error respecting the second charge.

In respect to the latter point, however, it is but just to remember that the term "Christianity" stands for and represents all who are *nominally* Christians, the vast majority of whom, now and at all times, have misconceived the spirit as well as misunderstood the letter of God's Word. The *true* Church of God, not only at the first, but ever since, has been a "little flock" and a "peculiar people." The world has never recognized the *true* Church, but has always mistaken the mass—the nominal Church. And in writing church history the real Church of God, the true saints, the little flock, has gone unnoticed, while the Nominal Mass has been given the sacred name of Christianity and credited with all the good influences (to which really the little flock contributed chiefly), while it properly stands charged with all the horrible list of crimes of the "dark ages" done in the name of Christianity, but con-

trary to the Word of God and opposed by the hearts and heads of the true Church of Christ—his "little flock."

We suggest, to all interested in this discussion, that they send a postal card to the *Tower Bible & Tract Society*, Allegheny, Pa., requesting, free, a Tract entitled "An Epitome of the Divine Plan for Human Salvation—Why Evil Was Permitted."

PULPIT INFIDELITY OF TO-DAY.

Whilst Colonel Ingersoll is thundering against the Bible and its inconsistencies—because he misinterprets it in the light of the conflicting creeds of Christendom—professed Bible expounders in some of the leading pulpits are exerting a ten-fold greater influence toward infidelity. They are handing stones and serpents to those who look to them for food. Under the name of The Findings of the Higher Criticism, they assure their confiding supporters that the Bible is not reliable; that, for instance, the finding of shells upon the tops of mountains was probably the origin of the story of the deluge in Noah's day, and that now these are known to have resulted from the upheaval of the mountains; that it has been discovered that although a whale has an enormous mouth it has a small throat, and that consequently the story of Jonah must be a fable; they proceed to deny that God created man in his own likeness and that he fell into sin and thereby lost almost all of that likeness, and insist that this and other accounts of Genesis are wholly unreliable and contrary to *reason*. They then claim that reason teaches evolution; that only a beginning of man's creation took place in Eden; and that, so far from falling from divine favor into sin and degradation, man has gradually been growing into God's likeness and favor for the past six thousand years.

They proceed to say that "*higher criticism*" shows that the canon of the Old Testament Scriptures was not completed until after the return of Israel from the Babylonian captivity, and that in that compilation serious errors were made—for instance, that the collection of Psalms was merely a collection of Hebrew poetry and ascribed to David because he had written a few of them, and because of his reputation;

and that the other psalms were written by various parties and are therefore to be considered as uninspired. Similar claims are made regarding others of the Old Testament books: for instance, that not more than the first twenty-eight chapters of Isaiah are really the writings of that prophet; that the remainder of the book bearing his name has distinctive peculiarities indicating that it was written by two or three other parties than wrote the first twenty-eight chapters.

We reply to this "higher criticism" that it is altogether *too high*—that it takes the standpoint of unbelief and therefore not the standpoint proper for the child of God, who reasonably expects that his Heavenly Father has given a revelation, and who, finding in the Bible that which commends it to his heart and head as being that revelation, *seeks to prove* rather than to disprove its authenticity and its truthfulness. Higher worldly wisdom ignores God's supervision of his Book, but the higher heavenly wisdom recognizes that supervision and therefore studies it reverently and expectantly.

The *truly* higher criticism would reason that as the olden-time prophets generally used scribes, to whom they dictated, so probably did Isaiah; and that as Isaiah's prophecy covered a number of years, he probably had several scribes, and while each scribe may have had his own peculiarities, the same God who was able and willing to give a revelation of his will through his prophet, Isaiah, was willing and able to overrule the scribes provided, so that the revelation should reach his people as he designed to give it.

The *truly* higher criticism, instead of being surprised that all the psalms of the Book of Psalms were not indited by King David, should remember that the book does not claim to be a Book of *David's* Psalms, but a Book of Psalms. It should notice, too, that whilst a majority of the psalms particularly claim that David was their author, some do not name their authors. One at least (Psalm 90) claims Moses as its writer. And although twelve are credited to Asaph, a Levite whom King David made Musical Director in the services of the Sanctuary, it is by no means certain that their dedication should not read as some scholars claim —"A Psalm *for* Asaph"—*to set to music.*

But no matter: suppose it could be proved conclusively that one fourth or one half or all of the Psalms had been

written by some one else than David, would that invalidate their divine censorship? It is nowhere stated that David alone of all the prophets was permitted to put his messages into poetic form. The Jews recognized the Book of Psalms, as a whole, as sacred scripture—as a holy or inspired writing. And our Lord and the apostles (the highest possible critics, in the estimation of God's people) made no objection to that popular thought of their day, but, on the contrary, they quoted directly or by allusion from sixty-one of the psalms, some of them repeatedly. Our Lord himself quoted from nineteen of them. And these quotations embrace, not only some of those definitely ascribed to David, but equally those whose authorship is not definitely stated. And in one case (John 10:34, 35), our Lord, quoting from Psalm 82:6 ("A Psalm of Asaph") distinctly terms it a part of the "Scriptures "which "cannot be broken." This, the highest possible criticism, makes the Book of Psalms entirely satisfactory to God's humble "little ones," whether or not it be hid from the wise and prudent according to the course of this world, whom the god of this world hath blinded with the brilliancy of their own earthly learning and with their love of honor of men. —Compare Matt. 11:25–30; 1 Cor. 1:19–31; 2 Cor. 4:4.

The arguments against the story of Jonah and the whale and against the story of the flood are fully met by the reminder that the Scriptures do not say that a whale swallowed Jonah, but that the Lord specially *prepared* a great fish for the purpose, and that our Lord and the apostles refer to both of these narratives without in any degree modifying or correcting them. If they were deceived upon such points we could place no reliance upon their superior guidance and inspiration upon other points. The "meek" will recognize that there is much more likelihood that the error lies with the modern critics. See Isa. 29:10–14.

But these worldly-wise teachers who put light for darkness and darkness for light go farther and farther into the "outer darkness" in their efforts to justify their theories and still be logical. They openly claim that the apostles were not inspired; that their belief in the inspiration of the prophets misled them; and that, although they were good-intentioned men, their writings are very misleading. Indeed, one of these preachers has attempted to prove from their own words that the New Testament writers did not

claim infallibility, or a divine supervision of their writing. He quotes the preface to the Gospel according to Luke, saying: "No Biblical writer shows any consciousness of such supernatural influences upon him in his work as insured infallibility." We answer that it should not require a special inspiration to enable an honest man to set forth in historical form *facts* known to himself or testified to by his honorable friends who had been eye-witnesses of the facts recorded. The first five books of the New Testament are merely histories—good histories, reliable histories, histories written by men who gave their lives in devotion to the matters concerning which they here bear witness. The only superhuman influence that could be desired in this would be that the Lord should facilitate their work by bringing important matters clearly and forcibly to the attention of these historians, and guarding them against misunderstandings. This our Lord promised to do (John 14: 26); and this we have every reason to believe he has done. But this "higher critic" declares that the Apostle Paul, the greatest of the New Testament writers, *did not claim* divine direction, or more than ordinary knowledge or authority for his teachings. In proof of this statement he cites us to 1 Cor. 7: 10, 12, 25, 40. He argues from these citations that the Apostle was quite uncertain about his own teaching. We reason, contrariwise, that the man who thus carefully marked off his own judgment or opinion and clearly specified that these particular items were *his*, and not of divine inspiration, not only implies that the remainder of his teachings are of divine authorization, and very positively so, but that his candid admission that some things here taught were without divine authorization proves that if his teachings had all been merely his own judgment, he had the courage which would have told the truth—the honesty which love of human approbation could not affect.

Let us hear what the Apostle has to say relative to the divine authority for his teachings aside from what is implied and stated in the citations already mentioned.—1 Cor. 7: 12, 25, 40.

He declares that "God hath *set*" first or chief in the Church the Apostles, as rulers and teachers of all. (And that the early Church so recognized the apostles is very evident.) He declares that he is *one* of the apostles—the last; points to the evidences of his apostleship—how the

Lord used him, not only in imparting to others through him a knowledge of the truth, but also in communicating the *gifts* of the spirit, which at that time outwardly witnessed the acceptance of all true believers, but also witnessed who were apostles—since only apostles could impart those gifts. —1 Cor. 12:28; 2 Cor. 1:1; 1 Cor. 9:1, 2; 15:8–10; 2 Tim. 1:6.

Every time, therefore, that Paul announced himself an apostle, he declared (to those who appreciate the meaning of that office) that he was one of those twelve specially commissioned of God and recognized of the Church as God's representatives, through whom he would promulgate and establish in the world the truths concerning the New Covenant which had just been sealed with the precious blood [sacrificial death] of Christ. Every time he referred to his apostleship he announced himself *one* of those specially commissioned "*by the holy spirit sent down from heaven*" to preach and to establish the Gospel.—See 1 Pet. 1:12.

His writings are toned not only with meekness, but also with that authority which should mark one who *knows* what he teaches to be the truth—unlike the uncertain "scribes." Not only so, but he affirms, "I have not shunned to declare unto you [not my own opinions, but] *all the counsel of God.*"—Acts 20:27.

Hear the Apostle:—"I certify unto you, brethren, that the gospel which was preached by me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." "But though we, or an angel from heaven, preach any other gospel than that *we* have preached unto you, let him be accursed." (Gal. 1:8, 11, 12.) "For my gospel [message of good tidings] came not unto you in word only, but also in power, and in the holy spirit, and in much assurance." "As we were permitted of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God." "We preached unto you the *gospel of God*"—exhorting "that ye would walk worthy of God, who hath called you unto his kingdom and glory;" and we thank God that "when ye received the *word of God* WHICH YE HEARD OF US, ye received it not as the word of men, but, *as it is in truth*, the word of God." (1 Thes. 1:5; 2:4, 9, 12, 13.) "God . . . **hath chosen you to salvation through sanctification of the**

spirit and belief of the truth: whereunto *he called you* by our gospel."—2 Thes. 2: 13, 14.

But the most forcible element of this attack upon the Bible is that which claims that there are discrepancies of statements between the books of Chronicles and the books of Kings; and that the Old Testament contains narratives too indecent for promiscuous reading. The argument is that the former prove the Bible to be uninspired and unreliable, and that the latter is a reason for believing it to have been written by men of impure minds, and gives the book an impure influence, and hence proves that it is not of God and is unfit for use by the pure minded and the young

We answer that the Old Testament Scriptures comprise three classes of writings, viz.: History, Prophecy and Law. The history neither needed nor claimed any special inspiration, though we believe that God's supervision of the historical writings was exerted to the extent of seeing that such items were recorded by the historians as would be of special value in connection with the revelation of the divine plan of the ages. And so also we believe that God's supervision has to some extent been over modern history, by means of which we are enabled to read, upon reliable authority, the fulfilments of many ancient prophecies.

The errors or chronologial differences between the books of Kings and Chronicles are, therefore, not to be considered errors of inspiration, but merely such slight discrepancies as we might expect to find in any history, and which God permitted for a purpose, while he supplied this deficiency in the Old Testament chronology by a fuller record on these obscure points in the New Testament. Thus we are assured of his supervision of the historical features of the Bible as a whole. At the same time, the Lord thus hid the exact chronology of events, and hence the knowledge of his times and seasons, both from Israel and from "the wise and prudent" of to-day, whose pride in human philosophies impels them more toward adverse criticism of the Bible than toward a reverent study of its hidden treasures of truth and grace.

We claim and have shown (MILLENNIAL DAWN, Vol. II., pages 44–49) that upon those very points where, by the historian's error or our misunderstanding, our faith in the chronology would be influenced, God has supplied the **needed evidence through the apostles—thus cultivating**

the confidence of "the meek" in his supervision of the entire matter, and emphasizing his special use of the apostles.

In his eternal purpose God had designed not only the sending of his Son to be man's Redeemer and Deliverer, but also that when made flesh it should be in the line of the seed of Abraham, Isaac, Jacob and David. He designed also that every item of his plan should be accomplished "in due time," "in the fulness of the times appointed," and he desired that his reverent children should, in due time, know of his good purposes and their times and seasons. For these reasons it was expedient that records be clearly kept—including family genealogies. And it is in keeping a clear record of these necessary genealogies—the showing of who was the father and who the mother—that most of the unchaste narratives are introduced, none of which cases are approved, but many of them reproved.

The reasons for mentioning these features of history are not always apparent without study. For instance, the narrative of King David's relations with Bathsheba were necessary, because her son Solomon succeeded to the throne, and his title to it depended on his relationship to David. Then the account of Absalom's estrangement from his father David made necessary the statement of his relationship to Tamar; and the account of Absalom's conduct toward his father's concubines was necessary as an item of history to prove that the Lord's penalty against David for his injustice toward Uriah was fulfilled. Another account of base wickedness in detail is made necessary as an item of Jewish history to account for the almost complete annihilation of the tribe of Benjamin. And so with other cases: if the reason for the account is not on the surface, let us look deeper, assured that in every instance there is a good reason.

Furthermore, the fact that our Lord's ancestors, according to the flesh, were far from perfect beings, proves that his perfection did not result from *evolution*, but, as the Scriptures declare, from his divine origin and his miraculous conception and birth. But even its enemies must concede that these unchaste elements of Bible history are told briefly, and evidently without desire to awaken morbid sentiments, or to do more than the historian's simple duty of keeping the lines of history free from obscurity. This was specially needful because the line of our Lord's descent

was to be traced, and because for a part of the course that was Israel's royal line or family. And it seems to have been a peculiarity of the Jewish historian to tell the story fearlessly, regardless of whether it related to king or peasant.

All familar with ancient history know that the Jewish social system was much purer than that of other nations, and few are not aware that to-day the history of any large city of the world, for one week, if written as boldly as Scripture history, would record more unchastity than the Bible account of an entire nation covering centuries.

We do not urge a promiscuous reading of these unchaste portions of ancient history (either from the Bible or other works) before the family or to the young. The Bible is not a child's book, but a book for "believers."

And while the New Testament might be freely given into the hands of children, only selections from the Old Testament should be read to those of immature mind. Such was the custom in the days of the apostles: selections from the Law or from the Prophets were read to the people by the scribes; and the historical books were open for reference, to any who had use for them.

As for persons of matured minds, the unchaste elements of Bible history can work no injury: the morbid and impure mind can find, alas! far more attractive tales upon the counter of every book-store and upon the shelves of every public library. The true Christian can trust himself to read and get a lesson from every department of God's Book —and it is for such only, and not for the worldly, nor for children; "that the *man of God* may be perfect, thoroughly furnished unto every good work."

While exposing the infidelity which these "great teachers" are publishing from pulpits dedicated to God, we are far from accusing them of any desire to do evil. On the contrary, we believe them to be conscientious, but so misled by their own and other men's supposed wisdom that they can now see *nothing* of God in the Bible, and have therefore come to reverence it merely as an ancient and curious document, a relic of the remote past upon which these, its critics, could improve amazingly. They tolerate it as a book of texts from which to preach sermons (generally in direct opposition to the contexts) merely because the common people still reverence it and can as yet be better appealed to thus than in any other way. They tolerate the

Bible only because of what they believe is the *superstitious* reverence of the people for it.

Of course it is true that some supersitions do attach to the popular reverence for the Bible, as for all sacred things. For instance, some keep a Family Bible upon the table, unused, as a sort of "charm," just as some hang an old horseshoe above their door. Others use it as an "oracle" and after prayer upon any perplexing point open their Bible and accept the verse upon which the eye first lights as an inspired answer to their petition—often torturing the words out of all proper sense and connection to obtain the desired answer. And some ignorantly presume that the English and some that the German translation is the original Bible, and that every word in these imperfect, uninspired translations is inspired. For this the Protestant ministers are responsible: they should have *taught the people* by expounding God's Word, instead of tickling their ears with pleasing essays upon other topics. And it is upon this degree of superstition which they helped to inculcate that these "wise men" are now placing their levers and exerting the whole weight of their influence and learning to overthrow entirely the faith of many, their own faith having first perished in their culpable negligence of the prayerful study of God's Word and their pride in human philosophies and speculations.

As a further element of this discussion the reader is referred to Chapters ii., iii. and x. of MILLENNIAL DAWN, Vol. I. And thus we rest our argument for the present: urging all who have "laid hold upon the hope set before us in the gospel" to hold fast the confidence of their rejoicing firm unto the end—to hold fast to the Book. And how much more easy it is and will be for those who have learned the real plan of God and seen its beauty to stand firm upon the Bible, than for others. To many, alas! as at present misunderstood, it is a jumbled mass of doctrinal contradictions. So grandly clear and symmetrical is the wonderful plan that all who see it are convinced that only God could have been its author, and that the book whose teachings it harmonizes must indeed be God's revelation

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This undefined hope of a future life and its counterpart, fear, doubtless had their origin in the Lord's condemnation of the serpent after Adam's fall into sin and death, that eventually the seed of the woman should bruise the serpent's head. This was no doubt understood to mean that at least a portion of the Adamic family would finally triumph over Satan, and over sin and death, into which he had inveigled them. No doubt God encouraged such a hope, even though but vaguely, speaking to and through Noah, and through Enoch who prophesied, "Behold the Lord cometh with ten thousand of his saints." But the *gospel*, "the good tidings" of a salvation from death to be offered to all mankind in God's

due time, seems to have been first clearly stated to Abraham. The Apostle declares: "The *gospel* was preached before to Abraham,—saying, 'In thy seed shall all the families of the earth be blessed.' " This at least was the basis of the Jewish hope of a resurrection; for since many of the families of the earth were dead and dying, the promised blessing of all *implied* a future life. And when, centuries after, Israel was scattered among the nations at the time of the Babylonian captivity, they undoubtedly carried fragments of God's promises and their hopes everywhere they went.

Sure it is, that whether it came as a result of an admixture of Jewish thought, or because hope is an element of man's nature, or both, the whole world believes in a future life, and almost all believe that it will be everlasting. But such *hopes* are not *proofs* of the doctrine; and the Old Testament promises, made to the Jews, are too vague to constitute a groundwork for a clear faith, much less for a "dogmatic theology," on this subject.

It is not until we find, in the New Testament, the clear, positive statements of our Lord, and afterwards the equally clear statements of the apostles on this momentous subject of *Everlasting Life* that we begin to exchange our vague hopes for positive convictions. In their words we not only have positive statements to the effect that the possibilities of a future life have been provided for all, but the philosophy of the fact and how it is to be attained and maintained are set forth there as nowhere else.

Many have not noticed these points, and hence are "weak in the faith." Let us see what this philosophy is, and be more assured than ever that future life, everlasting life, is by our great and wise Creator's provision made a possibility for every member of the human family.

Beginning at the foundation of this New Testament assurance of Life Everlasting, we find to our astonishment that it first of all admonishes us that in and of ourselves we have nothing which would give us any hope of everlasting life; that the life of our race was forfeited by the dis-

obedience of our father Adam, that although he was created perfect and was adapted to live forever, his sin not only brought to him the wages of sin—death—but that his children were born in a dying condition, inheritors of the dying influences. God's law, like himself, is perfect, and so was his creature (Adam) before he sinned; for of God it is written, "His work is perfect." And God through his law approves only that which is perfect, and condemns to destruction everything imperfect. Hence the race of Adam, "born in sin and shapen in iniquity," has no hope of everlasting life except upon the conditions held out in the New Testament and called *The Gospel*,—the good tidings, that a way back from the fall, to perfection, to divine favor and everlasting life, has been opened up through Christ, and for all of Adam's family who will avail themselves of it.

The key note of this hope of reconciliation to God, and thus to a fresh hope of life everlasting, is laid in the statements (1) that "Christ died for our sins," and (2) that "he rose again for our justification"; for "the man Christ Jesus gave himself a *ransom* [a corresponding price] for all." Adam and his race, which when he sinned was yet in him and shared his sentence naturally, "have been *redeemed* [bought] by the precious blood [death] of Christ." —1 Pet. 1:19.

But although the Lord's provision is abundant *for all*, it is not applicable *to any* except on certain conditions; namely (1), that they accept Christ as their Redeemer; and (2) that they strive to avoid sin and to thenceforth live in harmony with God and righteousness. Hence we are told that "Eternal Life is the gift of God *through* Jesus Christ our Lord." (Rom. 6:23.) The following Scripture statements are very clear on this subject:—

"He that hath the Son hath life [a right or privilege or grant of life as God's gift]; but he that hath not the Son shall not see [perfect] life."—John 3:36; 1 John 5:12.

None can obtain everlasting life except from Christ the Redeemer and appointed *Life-giver;* and the truth which brings to us the privilege of manifesting faith and obedi-

ence, and thus "*laying hold* on eternal life," is called the "water of life" and the "bread of life."—John 4:14; 6:40, 54.

This everlasting life will be granted only to those who, when they learn of it and the terms upon which it will be granted as a gift, seek for it, by living according to the spirit of holiness. They shall *reap* it as a gift-reward.—Rom. 6:23; Gal. 6:8.

To gain this everlasting life we must become the Lord's "sheep" and follow the voice, the instructions of the Shepherd.—John 10:26–28; 17:2, 3.

The gift of Everlasting Life will not be forced upon any. On the contrary, it must be desired and sought and laid hold upon by all who would gain it.—1 Tim. 6:12, 19.

It is thus a *hope*, rather than the real life, that God gives us now: the hope that we may ultimately attain it, because God has provided a way by which he can be just and yet be the justifier of all truly believing and accepting Christ.

By God's grace our Lord Jesus not only bought us by the sacrifice of his life for ours, but he became our great High Priest, and as such he is now the "author [source] of eternal salvation to all that *obey him.*" (Heb. 5:9.) "And this is the promise which he hath promised *us*, even eternal life."—1 John 2:25.

"And this is the record, that God hath given to us eternal life [now by faith and hope, and by and by actually,'when he who is our life shall appear'], 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."—1 John 5:11, 12.

This everlasting life, made possible to Adam and all his race, by our Creator through our Redeemer, but intended for, and promised to, only the faithful and obedient, and which at present is given to these only as a *hope*, will be *actually* given to the faithful in the "resurrection."

It will be noticed that the explicit promises of God's Word differ widely from the worldly philosophies on this subject. They claim that man must have a future ever-

lasting life *because he hopes for it*, or in some cases fears it. But hopes and fears are not reasonable grounds for belief on any subject. Neither is there basis for the claim that there is *something* in man which must live on and on forever;—no such part of the human organism is known, or can be proved or located.

But the Scriptural view of the subject is open to no such objections: it is thoroughly reasonable to consider our existence or life, as therein presented, as a "gift of God," and not an inalienable possession of our own. Furthermore, it avoids a great and serious difficulty to which the idea of the heathen philosophies is open; for when the heathen philosopher states that man cannot perish, that he *must* live forever, that eternal life is not a *gift* of God, as the Bible declares, but a natural quality possessed by every man, he claims too much. Such a philosophy not only gives everlasting existence to those who would use it well and to whom it would be a blessing, but to others also, who would not use it well, and to whom it would be a curse. The Scripture teaching, on the contrary, as we have already shown, declares that this great and inestimably precious *gift* (Life-everlasting) will be given to those who believe and obey the Redeemer and Life-giver. Others, to whom it would be an injury, not only do not possess it now, but can never get it. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." The wicked (all who, after coming to a clear knowledge of the truth, still wilfully disobey it) shall be cut off from among God's people in the Second death. They shall "be as though they had not been." "They shall utterly perish." "Everlasting destruction" shall be their doom—a destruction which will last forever, from which there will be no recovery, no resurrection. They will suffer the loss of everlasting life, and all of its privileges, joys and blessings,—the *loss* of all that the faithful will *gain*.—Psa. 37:9, 20; Job 10:19; 2 Thes. 1:9.

God's gift of life eternal is precious to all his people, and a firm grasp of it by the hand of faith is quite essential to a well-balanced and consistent life. Only those who have "laid hold on eternal life," by an acceptance of Christ and consecration to his service, are able to properly and profitably combat the tempests of life now raging.

A DISTINCTION AND A DIFFERENCE.

But now, having examined the hope of immortality from the ordinary understanding of that word (everlasting life), and having found that everlasting life is God's provision for all those of Adam's race who will accept it in "due time" under the terms of the New Covenant, we are prepared to go a step further and to point out that everlasting life and immortality are *not* synonymous terms, as people in general suppose. The word "immortal" means more than power to live everlastingly; and, according to the Scriptures, millions may ultimately enjoy *everlasting life*, but only a very limited "little flock" will be made *immortal.*

Immortality is an element or quality of the divine nature, but not of human or angelic or any other nature than the divine. And it is because Christ and his "little flock," his "bride," are to be "*partakers of the divine nature*" that they will be exceptions to all other creatures either in heaven or on earth.—2 Pet. 1:4.

The word *Immortal* signifies *not mortal*—death-proof, indestructible, imperishable. Any being whose existence is dependent in any manner upon another, or upon conditions such as food, light, air, etc., is not immortal. This quality inheres in Jehovah God alone, as it is written,—"The Father hath life *in himself*" (John 5:26); *i. e.*, his existence is not a derived one, nor a sustained one. He "*only* hath immortality" (1 Tim. 6:16) as an innate or original quality of being.* These Scriptures being de-

* This Scripture may be held to apply to our Lord Jesus Christ in his present and future condition, "highly exalted," "the express image of the

cisive authority on the subject, we may know beyond peradventure that men, angels, archangels, or even the Son of God before and during the time he "was made flesh and dwelt among us" were not immortal—all were mortal.

But the word "mortal" does not signify *dying*, but merely die-*able*—possessing life dependent upon God for its continuance. For instance, angels not being immortal are mortal and could die, could be destroyed by God if they became rebels against his wise, just and loving government. In him [in his providence] they live and move and have their being. Indeed, of Satan who was such an angel of light, and who did become a rebel, it is distinctly declared that in due time he will be destroyed. (Heb. 2:14.) This not only proves that Satan is mortal, but it proves that angelic nature is a mortal nature—one which could be destroyed by its Creator. As for man, he is a "little lower than the angels" (Psa. 8:5), and consequently mortal also, as is abundantly attested by the fact that our race has been dying for six thousand years and that even the saints in Christ are exhorted to *seek* for immortality.—Rom. 2:7.

So then, Adam did not become mortal by reason of sin, but was created mortal—by nature he was subject or liable to the death penalty. Had he been created immortal nothing could have destroyed him; for, as we have seen, immortality is a state or condition not subject to death, but death-proof.

What, then, was Adam's condition before he sinned? and in what way did the curse affect him?—What life had he to lose if he was created mortal?

We answer, that his condition in life was similar to that of the angels; he had life in full measure—lasting life—which he might have retained forever by remaining obedient to God. But because he was not death-proof, because he did not have "life in himself," but was

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Father's person." But even so understood, this passage would be subject to the rule of interpretation laid down by the same writer in 1 Cor. 15:27; "It is *manifest* that he [the Father] is excepted [in all comparisons—for he is the fountain from which all blessings proceed].

dependent upon conditions of divine pleasure and favor for its continuance, therefore God's threat, that if he disobeyed he should die, meant something. Had he not been *mortal* God's sentence would have been an empty threat. But Adam's perfect life, which would have been continued forever had he continued obedient, was *forfeited* by disobedience, and he died.

Jehovah God, "who only hath immortality" or "life in himself" originally, innately, and of whom are all things, having created various orders of beings, angelic and human, in his own moral and rational likeness, but mortal and not of his divine nature, has declared that he designs a *new* creation,—an order of beings not only morally and rationally in his resemblance, but in "the express image" of his person, and partakers of his own "divine nature"—a prominent constituent or element of which is *immortality*.—2 Pet. 1:4.

With amazement, we inquire upon whom shall this high honor and distinction be conferred?—Upon angels, or cherubim, or seraphim? No; but upon his Son—his specially "first-born" and "only begotten" Son, that he who was always his obedient Son "should in all things have the pre-eminence" over others. But before he could be so highly honored he must be tested, proved "worthy" of so great a distinction and so high an exaltation "above his fellows." This test was in view when the sentence of death was pronounced upon Adam and all his children in his loins: the test was that he, Christ, should lay down his life as a ransom-price for the life of Adam, and all who lost life in his transgression. And he was equal to the test, and gained the prize of "the divine nature," "life in himself," "immortality."

Consider him, who, for the joy set before him, endured the cross, despising the shame, and is now in consequence set down at the right hand [place of favor] of the throne of God. He was rich, but for our sakes he became poor. Inasmuch as the man and race to be redeemed were human, it was needful that he become human so as to

give the ransom or corresponding price. He therefore humbled himself and took the bondman's form; and after he found himself in fashion a man, he humbled himself even unto death—even unto the most ignominious form of death—the death of the cross. "Wherefore, God hath highly exalted him [to the promised divine nature, at his resurrection], and given him a name that is above every name [Jehovah's name excepted—1 Cor. 15:27].—Heb. 12:3, 2; 2 Cor. 8:9: Phil. 2:8, 9.

"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."—Rev. 5:9-12.

But more, the opulence of divine favor does not stop with the exaltation of one, but has arranged that Christ Jesus, as the Captain, shall lead a company of sons of God to "glory, honor and immortality" (Heb. 2:10; Rom. 2:7), each of whom, however, must be a spiritual "copy" or likeness of the "first begotten." And as a grand lesson of the divine sovereignty, and as a sublime contradiction to all evolution theories, God elected to call to this place of honor (as "the bride, the Lamb's wife and joint heir"—Rev. 21:2, 9; Rom. 8:17), not the angels and the cherubs, but some from among the sinners redeemed by the precious blood of the Lamb. God elected the number to be thus exalted (Rev. 7:4), and predestinated what must be their characteristics if they would make their calling and election sure to a place in that company to be so highly honored; and all the rest is left to Christ, who worketh now as the Father worked hitherto.—John 5:17.

The present age, the Gospel age, from Pentecost to the present time, is the time for the selection of this elect class, variously termed "the church," "the body of Christ," the "royal Priesthood," "the seed of Abraham" (Gal. 3:29), etc.; and the permission still of evil is for the purpose of developing these "members of the body of Christ" and to furnish them the opportunity of sacrificing their little and redeemed *all*, in the service of

him who bought them with his precious blood; and thus of developing in their hearts his spiritual likeness, that when, at the end of the age, they are presented by their Lord and Redeemer before the Father, God may see in them "the image of his Son."—Col. 1:22; Rom. 8:29.

As the reward of "glory, honor and immortality," and all the features of the divine nature, were not conferred upon the "First-begotten" until he had finished his course by completing his sacrifice and obedience in death, so with the Church, his "bride"—counted as one and treated collectively. As our Lord, the First-born and Captain, "entered into his glory" at his resurrection; as he there became partaker of the divine nature fully, by being "born from the dead," "born of the spirit"; as he there was highly exalted to the throne and highest favor ("right hand") of God, so he has promised that his Church, his "bride," shall in her resurrection be changed, by resurrection power, from human nature to the glory, honor and immortality of the divine nature.

And so it is written respecting "*the* resurrection" of the Church: "It is sown in corruption; it is raised in incorruption [immortality]. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural [animal] body, it is raised a spiritual body."—1 Cor. 15:42–44, 49.

God's plan of salvation for the race of Adam is to extend to each member of it, during the Millennium, the *offer* of *eternal life* upon the terms of the New Covenant sealed for all with the precious blood of the Lamb. But there is no suggestion anywhere that Immortality, the Divine Nature, will ever be offered or granted to any except the "elect" Church of the Gospel age—the "little flock," "the Bride, the Lamb's wife." For the others of Adam's race the offer will be "restitution" (Acts 3:19–21) to life and health and perfection of *human* nature—the same that Adam possessed as the earthly image of God before his fall from grace into sin and death. And when at the close of the Millennial age all the

obedient of mankind shall have attained all that was *lost in Adam and redeemed by Christ*,—then all, armed with complete knowledge and experience, and hence fully able to stand the test, will be tested severely (as was Adam), but individually; and only those found in fullest heart-sympathy, as well as in outward harmony with God and his righteous arrangements, will be permitted to go beyond the Millennium into the everlasting future or "world [age] without end." All others will be destroyed in the Second Death,—"destroyed from among the people."—Acts 3:23.

But although there shall be no more death, neither sighing nor crying, it will not be because the victors of the Millennial age will be crowned with Immortality, but because, having learned to judge between right and wrong and their effects, they shall have formed characters in full accord with God and righteousness; and because they will have stood tests which will demonstrate that they would not wish to sin if the way were opened and no penalties attached. They will not have life in themselves, but will still be dependent upon God's provision of food, etc., for the sustenance of life. This is particularly stated in Rev. 21:4, 6, 8; 7:16; Matt. 5:6.

Seen in this, the Scriptural light, the subject of immortality shines resplendently. It leaves the way clear for the general "gift of God, eternal life," to be extended to all whom the Redeemer shall find willing to accept it upon the only terms upon which it could be a blessing; and it leaves the unworthy subject to the just penalty always enunciated by the great Judge of all, viz.:—

"The wages of sin is *death*."—Rom. 6:23.

"The *soul* that sinneth, it shall *die*."—Ezek. 18:4, 20.

"He that believeth not the Son shall not see life; but the wrath of God [the curse, *death*] abideth on him."—John 3:36.

Then again we find, on this subject as on others, that the philosophy of the word of God is deeper as well as

clearer, and more rational by far, than the heathen systems and theories. Praise God for his Word of Truth and for hearts disposed to accept it as the revelation of the wisdom and power of God!

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What is the Soul?

SOME one will possibly say, Ah! No one believes in the immortality of the body. Everybody knows that the body dies, that it needs resupply continually and that hence it cannot be immortal. But the Scriptures speak of *souls*. May it not be that the soul is indestructible?—that God having made a soul cannot destroy it?

Reason tells us that, unless there is absolute proof to the contrary, the life of every creature is subject to the will of the Creator. Now notice that the Scriptures nowhere speak of the immortality of the soul, as some people seem to suppose—neither in the translations nor in the original text. Take a Concordance and try to find the expression "*immortal soul*," and thus you can quickly convince yourself that no such expression is found in the Scriptures. On the contrary, the Scriptures declare that "God *is able to destroy both soul and body;*" and again, "the *soul* that sinneth, *it shall die.*" As we have already seen* that which can die, which can be destroyed, is not immortal, is not proof against death, destruction. Hence the Scriptures cited prove that neither souls nor bodies are immortal.

What, then, is the soul?

The general idea of the soul is that it is an indefinable *something* in us, but *what* it is or *where* it is located few

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attempt to explain. This unknown *something* is claimed to be the real, intelligent being, while the body is merely its house or tool. A Methodist bishop once defined a soul, thus: "It is without interior or exterior, without body, shape or parts, and you could put a million of them into a nutshell;"—a very good definition of *nothing* we should say!

The body is not the soul, as some affirm: this is proved by our Lord's statement that "God is able to destroy *both* soul and body." And now, in view of the foregoing, if our minds be freed from prejudice, we ought to be able to learn something further on this subject by examining the inspired record of man's creation. Turning to Genesis 2:7, we read:—

"And the Lord God formed man of the dust of the ground, and breathed [Heb. *blew*] into his nostrils the breath [Heb. *wind*] of life [Heb. *lives* plural—*i. e.*, such as was common to all living animals]; and man became a living soul [*i. e.*, a sentient being]."

From this account it appears that the body was formed first, but it was not a man, soul or *being*, until animated. It had eyes, but saw nothing; ears, but heard nothing; a mouth, but spoke nothing; a tongue, but no taste; nostrils, but no sense of smell; a heart but it pulsated not; blood, but it was cold, lifeless; lungs, but they moved not. It was not a man, but a corpse, an inanimate body.

The second step in the process of man's creation was to give vitality to the properly "formed" and in every way prepared body; and this is described by the words "blew into his nostrils the breath of life." When a healthy person has been drowned and animation is wholly suspended, resuscitation has, it is said, been effected by working the arms and thus the lungs as a bellows, and so gradually establishing the breath in the nostrils. In Adam's case it of course required no labored effort on the part of the Creator

to cause the perfect organism which he had made to breathe the life-giving oxygen of the atmosphere.

As the vitalizing breath entered, the lungs expanded, the blood corpuscles were oxygenized and passed to the heart, which organ in turn propelled them to every part of the body, awakening all the prepared, but hitherto dormant, nerves to sensation and energy. In an instant the energy reached the brain, and thought, perception, reasoning, looking, touching, smelling, feeling and tasting commenced. That which was a lifeless human *organism* had become a *man*, a sentient being: the "*living soul*" condition mentioned in the text had been reached. In other words, the term "living soul" means neither more nor less than the term "sentient being;" *i. e.*, a being capable of sensation, perception, thought.

Moreover, even though Adam was perfect in his organism, it was necessary for him to *sustain* life, *soul* or sentient being, by partaking of the fruits of the trees of life. And when he sinned, God drove him from the garden, "*lest* he put forth his hand, and take also of the tree [plural *trees* or *grove*] of life, and eat, and *live forever* [*i. e.*, by eating continuously]." (Gen. 3:22.) How the fogs and mysteries scatter before the light of truth which shines from God's Word!

Thus, also, we see why it is that the Scriptures speak of "souls" in connection with the lower animals. They, as well as man, are sentient beings or creatures of intelligence, only of lower orders. They, as well as man, can see, hear, feel, taste and smell; and each can reason up to the standard of his own organism, though none can reason as abstrusely nor on as high a plane as man. This difference is not because man has a *different kind of life* from that possessed by the lower animals; for all have similar vital forces, from the same fountain or source of life, the same

Creator; all sustain life in the same manner, by the digestion of similar foods, producing blood and muscles and bones, etc., each according to his kind or nature; and each propagates his species similarly, bestowing the *life*, originally from God, upon his posterity. They differ in shape and in mental capacity.

Nor can it be said that while man is a *soul* (or intelligent being) beasts are without this soul-quality or intelligence, thought, feeling. On the contrary, both man and beast have *soul*-quality or intelligent, conscious being. Not only is this the statement of Scripture, but it is readily discernible as a fact, as soon as the real meaning of the word soul is comprehended, as shown foregoing. To illustrate: suppose the creation of a perfect dog; and suppose that creation had been particularly described, as was Adam's, what difference of detail could be imagined? The body of a dog created would not be a dog until the breath of life would be caused to energize that body;—then it would be a *living creature* with sensibilities and powers all its own—a living soul of the lower order, called dog, as Adam, when he received life, became a *living creature* with sensibilities and powers all his own—a living soul of the highest order of flesh beings, called man.

If the great difference between man and beast is not in the life which animates both, and not from lack of soul-power which both possess, can it be that the difference is in their bodies? Yes; assuredly, the natural difference is physical, in addition to which is the fact that God has made provision for man's future, as expressed in his promises, while no such provision for a future life is made for beasts —nor are they organically capable of appreciating metaphysics. Other things being equal, the size and weight of the brain indicates *capacity* and *intelligence*. In this respect man has been more highly endowed than the brute, by the

Creator. The brute has less brains than man, and what it has belongs almost exclusively to the *selfish* propensities. Its highest conception of right and wrong is the will of its master, man; it cannot appreciate the sublime in morals or in nature: the Creator did not give it a *brain*-capacity for such things.

But altho, because of his fall into sin and death, man's condition is far from what it was in its original perfection when pronounced "very good" by the highest Judge;—so that some, by the cultivation of the lower organs of thought and a failure to use the higher, intellectual faculties, have dwarfed the organs of the brain representing these higher faculties, yet the *organs* are still there, and are capable of development, which is not the case with the most nearly perfect specimens of the brute creation. So then it is in that the Creator has endowed man with a higher and finer *organism*, that he has made him to differ from the brute. They have similar flesh and bones, breathe the same air, drink the same water, and eat similar food, and all are souls or creatures possessing intelligence; but man, in his *better body*, possesses capacity for higher intelligence and is treated by the Creator as on an entirely different plane. It is in proportion as sin degrades man from his original likeness of his Creator that he is said to be "brutish"—more nearly resembling the brutes, destitute of the higher and finer sensibilities.

To this the Scripture testimony agrees. We read (Gen. 1:30) "To you it shall be for meat, and to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is *life* [Heb. "*nephesh chaiyah*"—*a living soul*]. Again (Gen. 1:20) "Let the waters bring forth the moving creature that hath *life* [Heb.—a living soul]."—See marginal readings.

The same lesson,—that the life principle is no different

in mankind from what it is in all other creatures whose breath is taken through the nostrils, as distinguishing them from fish,—is taught in the account of the destruction wrought by the Deluge. (Gen. 6:17; 7:15, 22.) This is in full accord with King Solomon's statement that man and beast have all "one breath" [Heb. *ruach*, spirit of life]—one kind of life; and that "as the one dieth, so dieth the other." (Eccl. 3:19.) When he asks (Eccl. 3: 21), "Who knoweth the spirit of man that [it] goeth upward, and the spirit of the beast that [it] goeth downward to the earth?" he is controverting the heathen theory, which even at that time had begun to speculate that man had some inherent quality which would prevent his death, even when he seemed to die. The wise man challenges any proof, any *knowledge*, to such effect. This challenge to others to produce proofs, or admit that they have no such knowledge, follows his statement of the truth on the subject in verses 19 and 20.

The distinction between man and beast is not in the kind of breath or life, but in that man has a *higher organism* than other animals; possessing moral and intellectual powers and qualities in the image or likeness of those possessed by the Creator, who has a still higher organism, of spirit, not of flesh. And, as already shown, man's hope for a future life lies not in his inherent powers, but in his Creator's gracious provision which centered in the redemption of every soul of man from death, by the great Redeemer, and the consequent provision that whosoever will may have everlasting life by *resurrection*, subject to the terms of the New Covenant.

Our Redeemer "poured out his *soul* [being] unto death," "he made his *soul* [being] an offering for sin" (Isa. 53: 12, 10); and it was the *soul* of Adam (and his posterity) that he thus bought with his precious blood—by making his soul (being) an offering for sin. Consequently it is *souls* that

were redeemed, and that are to be awakened, resurrected.

Many suppose that the bodies buried are to be restored atom for atom, but, on the contrary, the Apostle declares, "Thou sowest [in death] not that body which shall be." In the resurrection God will give to each person (to each soul or sentient being) such a body as his infinite wisdom has been pleased to provide; to the Church, the "bride" selected in this age, *spirit* bodies; to the restitution class, human bodies, but not the same ones lost in death.*—1 Cor. 15:37, 38.

As in Adam's creation, the bringing together of an *organism* and the *breath of life* produced a *sentient being or soul*, so the dissolution of these, from any cause, puts an end to sentient being,—stopping thoughts and feelings of every kind. The soul (*i. e.*, sentient being) ceases; the body returns to dust as it was; while the spirit or breath of life returns to God, who imparted it to Adam, and to his race through him. (Eccl. 12:7.) It returns to God in the sense that it is no longer amenable to human control, as in pro-creation, and can never be recovered except by divine power. Recognizing this fact, the Lord's instructed ones commit their hope of future life by resurrection to God and to Christ his now exalted representative. (Luke 23:46; Acts 7:59.) So, then, had God made no provision for man's future life by a ransom and a promised resurrection, death would have been the end of all hope for humanity.—1 Cor. 15:14–18.

But God has thus made provision for our living again; and ever since he made known his gracious plan, those who speak and write intelligently upon the subject (for instance, the inspired Scripture writers), as if by common consent, speak of the unconscious interim between death and the resurrection morning, in which sentient being is suspended, as a "*sleep.*" Indeed, the illustration is an excellent one; for the dead will be totally unconscious of the lapse of time, and the moment of awakening will seem to them like the next moment after the moment of their dissolution. For instance, we read that speaking of Lazarus' death our Lord said, "Our friend Lazarus *sleepeth*, I go that I may

* Inquire for further reading matter on Resurrection.

awake him out of sleep." Afterward, because the disciples were slow to comprehend, he said, "Lazarus is dead." (John 11:11.) Were the theory of consciousness in death correct, is it not remarkable that Lazarus gave no account of his experience during those four days? None will claim that he was in a "hell" of torment, for our Lord calls him his "friend;" and if he had been in heavenly bliss our Lord would not have called him from it, for that would have been an unfriendly act. But as our Lord expressed it, Lazarus *slept*, and he awakened him to life, to consciousness, to his *sentient being*, or *soul* returned or revived; and all this was evidently a favor greatly appreciated by Lazarus and his friends.

The thought pervades the Scriptures that we are now in the night of dying and sleeping as compared with the morning of awakening and resurrection. "Weeping may endure for a *night*, but joy cometh in the *morning*."—Psa 30:5.

The apostles also frequently used this appropriate, hopeful and peaceful figure of speech. For instance, Luke says of Stephen, the first martyr, "*he fell asleep;* and in recording Paul's speech at Antioch he used the same expression, "David *fell on sleep.*" (Acts 7:60; 13:36.) Peter uses the same expression, saying, "The fathers *fell asleep.*" (2 Pet. 3:4.) And Paul used it many times as the following quotations show:—

"If her husband be dead [Greek, *fall asleep*]"—1 Cor. 7:39.

"The greater part remain unto this present, but some are *fallen asleep.*"—1 Cor. 15:6.

"If there be no resurrection, . . . then they also which are *fallen asleep* in Christ are perished."—1 Cor. 15:13–18.

"Christ is risen from the dead and become the first-fruits of them that *slept.*"—1 Cor. 15:20.

"Behold, I show you a mystery, we shall not all *sleep.*"—1 Cor. 15:51.

"I would not have you to be ignorant, brethren, concerning them that *are asleep.*"—1 Thes. 4:13.

"Them that *sleep* in Jesus, will God bring [from the dead] with [by] him."—1 Thes. 4:14.

When the Kingdom, the resurrection time, comes, "we who are alive and remain unto the *presence* of the Lord shall not *precede* them that *are asleep.*"—1 Thes. 4:15.

They "fell asleep" in peace, to await the Lord's Day—the Day of Christ, the Millennial Day—fully persuaded that he [Christ] is able to keep that which they committed unto him against that day. (2 Tim. 1:12.) This same thought runs through the Old Testament as well—from the time that God first preached to Abraham the Gospel of a resurrection: the expression, "He slept with his fathers," is very common in the Old Testament. But Job puts the matter in very forcible language, saying, "Oh that thou wouldest hide me in the grave, that thou wouldest keep me secret until thy wrath be [over] past!" The present dying time is the time of God's wrath—the curse of death being upon all, because of the original transgression. However, we are promised that in due time the curse will be lifted and a blessing will come through the Redeemer to all the families of the earth; and so Job continues, "All the days of my appointed time will I wait, until my change come; [then] thou shalt call (John 5:25) and I will answer thee; thou shalt have a desire unto the work of thine hands." (Job 14:14, 15.) And we of the New Testament times read our Lord's response, All that are in the graves shall hear the voice of the Son of God [calling them to awake and come to a full knowledge of God and to a full opportunity of everlasting life].—John 5:25, 29.

Let us illustrate the human and animal body, soul and spirit by something less complex and better understood generally; for instance,—an unlighted candle would correspond to an inanimate human body or corpse, the lighting of the candle would correspond to the spark of life originally imparted by the Creator; the flame or light corresponds to sentient being or intelligence or soul quality; the oxygenized atmosphere which unites with the carbon of the candle in supporting the flame corresponds to the *breath* of life or spirit of life which unites with the physical organism in producing soul or intelligent existence. If an accident should occur which would destroy the candle, the flame, of course, would cease; so if a human or animal body be destroyed, as by consumption or accident, the *soul*, the life, the intelligence, *ceases*.

Or if the supply of air were cut off from the candle-flame, as by an extinguisher or snuffer, or by submerging the

candle in water, the light would be extinguished even tho the candle remained unimpaired. So the *soul*, life, existence, of man or animal would cease if the breath of life were cut off by drowning or asphyxiation, while the body might be comparatively sound. As the lighted candle might be used under favorable conditions to light other candles, but the flame once extinguished the candle could neither relight itself nor other candles, so the human or animal body while alive, as a living soul or being can, under divine arrangement, start or *propagate* other souls or beings—offspring: but so soon as the spark of life is gone, soul or being has ceased, and all power to think, feel or propagate has ceased. In harmony with this we read in the Scriptures of Jacob's children: "All the *souls* that came out of the loins of Jacob were seventy *souls*." (Exod. 1:5.) Jacob received his spark of life as well as his physical organism, and hence the united product of these, his soul or *intelligent being*, from Isaac, and thence from Adam, to whom alone God ever directly imparted life. And Jacob passed on the life and organism and soul to his posterity, and so with all humanity.

A candle might be relighted by any one having the ability; but by divine arrangement the human body, bereft of the spark of life, "wasteth away," "returneth to the dust from which it was taken," and the spark of life cannot be reënkindled except by divine power, a miracle. The promise of *resurrection* is therefore a promise of a relighting, a reënkindling of animal existence or soul; and since there can be no being or soul without a body and restored life-power or spirit, it follows that a promised resurrection or restoration of soul or being *implies* new bodies, new organisms. Thus the Scriptures assure us that human bodies which return to dust will not be *restored*, but that in the resurrection God will give such new bodies as it may please him to give.—1 Cor. 15:37–40.

The Apostle here declares that in the resurrection there will be a special class accounted worthy of a new nature, spiritual instead of human or fleshly: and, as we should expect, he shows that this great change of nature will be effected by giving these a *different kind of body*. The candle may here again serve to illustrate: suppose the

fleshly or human nature to be illustrated by a tallow candle, the new body might be illustrated by a wax candle of a brighter flame or indeed by an electric arc-light apparatus.

With any power and wisdom less than that of our Creator guaranteeing the resurrection, we might justly fear some break or slip by which the *identity* would be lost, especially with those granted the great change of *nature* by a share in the first (chief) resurrection to *spirit being*. But we can securely trust this and all things to him with whom we have to do in this matter. He who knows our very thoughts can reproduce them in the new brains so that not one valuable lesson or precious experience shall be lost. He is too wise to err and too good to be unkind; and all that he has promised he will fulfil in a manner exceedingly abundantly better than we can ask or think.

The terms body, soul and spirit may be used of the Church collectively. For instance, the Apostle says: "I pray God [that] your whole spirit, soul and body be preserved blameless, unto the coming of our Lord Jesus Christ." (1 Thes. 5:23.) This prayer must be understood to apply to the Church as a whole—the elect church whose names are written in heaven. The true *spirit* has been preserved in the little flock. Its *body* is discernible to-day, also, notwithstanding the multitudes of tares that would hide as well as choke it. And its *soul*, its activity, its intelligence, its sentient being, is in evidence everywhere, lifting up the standard of the people—the cross, the ransom.

In no other way could we apply the Apostle's words; for, however much people may differ respecting the preservation of the individual spirits and souls of the people addressed, all will agree that their *bodies have not been preserved*, but have returned to dust, like those of others. Besides, the words body, soul and spirit are in the singular, not in the plural.

"ALL LIVE UNTO HIM."—LUKE 20:37, 38.

Our Lord in contradicting the Sadducees (who denied that there would be a resurrection or any future life), said that the *resurrection* (and hence a future life) was proved by the fact that God, in speaking to Moses, declared him-

self the God of Abraham, Isaac and Jacob. Our Lord suggests that this of itself is a proof "that the dead are [to be] raised," because God would surely not refer thus to beings totally and forever blotted out of existence. Our Lord then shows that God's plan for a resurrection is fixed, and that those whom men call "dead" "all live unto Him;" and from his standpoint they only "sleep." God's Word, therefore, speaks of them as "asleep" and not as destroyed. Tho the original sentence was to destruction it is now offset by the ransom. So Moses says: "Thou turnest man to destruction, and sayest, Return, ye children of men." (Psa. 90:3; 103:4.) In saying, "I am the God of Abraham," God speaks not only of things past as still present, but also of things to come as if already come to pass.—Rom. 4:17.

SOME QUESTIONS WITH INSPIRED ANSWERS.

Question.—Are the promises to the saints of the Gospel age heavenly or earthly promises?

Answer.—"As we have borne the image of the earthly, we shall also bear the image of the heavenly." We are "partakers of the heavenly calling."—1 Cor. 15:49; 2 Tim. 4:18; Heb. 3:1; 6:4; Phil. 3:14; Eph. 2:6, 7; 2 Thes. 1:11, 12; 2 Tim. 1:9, 10.

Question.—Will the elect Church, the "overcomers," the "saints," continue to be human beings, "of the earth earthy?"

Answer.—"God hath given unto us exceeding great and precious promises, that by these we might become partakers of the *divine nature*"—"new creatures."—2 Pet. 1:4: 2 Cor. 5:17; Rom. 8:17, 18.

Question. When will the full *change* (begun in us by a change of heart, called the begetting of the spirit) be completed?—When shall we be made like Christ our Lord?

Answer. "We [saints] shall all be *changed.*" . . . "The dead [saints] shall be *raised incorruptible*, and we shall be *changed.* In a moment, in the twinkling of an eye . . . this mortal shall put on *immortality.*" "Sown a natural [animal] body, it is raised a spiritual body." "Thus is *the* [special] resurrection of *the* [special, elect] dead."—1 Cor. 15:50–53, 42–44; Phil. 3:11.

Question. Are full recompenses, either rewards or punishments, to be expected before the resurrection?

Answer. "Thou shalt be recompensed at the resurrection of the just."—Luke 14:14; Rev. 11:18; Matt. 16:27.

Question. What is the hope held out for all except the elect Church of the Gospel age?

Answer. "The whole [human] creation groaneth and travaileth in pain together until now, waiting for the manifestation of the sons of God [the saints]." Then shall follow "times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began," in which "all the families of the earth shall be blessed" through the elect "seed" of Abraham.—Rom. 8:22, 19; Acts 3:19–21; Gal. 3:16, 29.

Question. Are the dead conscious or unconscious?

Answer. "The dead know not anything."—Eccl. 9:5; Psa. 146:4; Isa. 38:18, 19.

Question. Have the departed saints been praising the Lord all along during the past ages?

Answer. "The dead praise not the Lord."—Psa. 115:17; 6:5; Eccl. 9:6.

Question. Did the prophets receive their reward at death? or was it reserved in God's plan to be given them at the beginning of the Millennium, the age of judgment?

Answer. "The time of the *dead*, that they should be *judged*, and that thou shouldest GIVE REWARD unto thy servants the PROPHETS," is at the beginning of the sounding of the last trumpet, the seventh trumpet at the end of the Gospel age.—Rev. 11:15, 18; Psa. 17:15.

Question. Were the apostles promised translation to heaven at death?—or must they wait for the Lord's second coming?

Answer. "As I said to the Jews, Whither I go ye cannot come; so now I say TO YOU [apostles]." "I will come again and receive you unto myself."—John 13:33; 14:3.

Question. Was it proper for the saints of the Gospel age, except such as would be living at the time of the Lord's return, to expect to be *crowned* at death?

Answer. "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."—1 Pet. 5:4; 2 Tim. 4:8; 1 Pet. 1:4, 5.

Question. Did the Apostles expect glory at death or at the Second coming of Christ?

Answer. "When Christ who is our life shall appear, *then* shall ye also appear, with him in glory."—Col. 3:4; 1 John 3:2.

Question. Were the saints to "*shine*" in death?

Answer. "Many of them that sleep in the dust of the earth shall awake, . . . and they that be wise shall *shine* as the brightness of the firmament [as the sun]."—Dan. 12:2, 3; Matt. 13:40–43.

Question. Were the ancient worthies rewarded at death?

Answer. "These all died in faith, *not* having received the promises; . . . that they without us should not be made perfect."—Heb. 11:13, 39, 40.

Question. David was one of the holy prophets: Was he rewarded by being taken to heaven?

Answer. "David is not ascended into the heavens."—Acts 2:34.

Question. How many had gone to heaven up to the time of our Lord's ascension?

Answer. "No man hath ascended up to heaven but he that came down from heaven, even the Son of Man."—John 3:13.

Question. Can he who created man destroy him?—Can the soul be destroyed by its Creator?

Answer. "Fear him who is able to *destroy* both soul and body in Gehenna [the Second death]." "He spared not their souls from death." "The soul that sinneth, it shall die."—Matt. 10:28; Psa. 78:50; Ezek. 18:4, 20; Psa. 22:29; Joshua 10:35; Isa. 38:17; Psa. 56:13; 30:3: 191:175; Matt. 26:38: Isa. 53: 10, 12.

Question. How great importance did the Apostle Paul attach to the doctrine of the resurrection?

Answer. "If there be no resurrection of the dead, then is not Christ risen. . . . Then they also which are fallen asleep in Christ are *perished.*"—1 Cor. 15:13–18.

Question. Are the unjust now being tormented in some unknown hell? or do they always meet the full penalty of their unrighteousness in the present life?

Answer. "The Lord knoweth how to . . . reserve the unjust unto the day of judgment [the Millennial day] to be punished."—2 Pet. 2:9; Job 21:30.

Question. What will be the end of those who when tried are found incorrigible,—wilfully wicked?

Answer. They shall "go away into a cutting off from life," "be punished with everlasting destruction [a destruction which will never be terminated by a resurrection];" for still "The wages of sin is death," "the second death;" and still the gift of God, eternal life, is to be had only in Christ. "He that hath the Son hath life;" he that hath not the Son shall not receive that gift.—Rom. 6:23; Rev. 20:14, 15: Matt. 25:46; 1 John 5:12; 2 Thes. 1:9.

QUESTIONS FOR THE READER.

Reader, reflect upon and endeavor to answer for yourself the questions which follow. Should you need help in searching for the Scriptural answers, it will be found in the pamphlet mentioned on page 16.

Question. Why did Job (a just man that feared God and eschewed evil) desire to go to hell (*sheol*, the "grave"), there to be hidden until the day of divine wrath against sin is past, and the glad sun of Millennial and restitution glory shall shine forth?—Job. 14:13; Acts 3:21.

Question. Why did Jacob (a man approved by our Lord Matt. 8:11; Heb. 11:21, 39) expect nothing else than to go to hell (*sheol*—"the grave") at death? And why was he confident that he would find there (if dead) his model son Joseph?—Gen. 37:35; 42:38; 44:29, 31.

Question. Why did the good king Hezekiah, whom God specially favored, expect and declare at death that he was about to go to hell (*sheol* "the grave")?—Isa. 38:10, 18.

Question. Why did king David expect on dying to go to hell (*sheol* "the grave")?—Psa. 88:3.

Question. Why did he expect the same of all mankind and declare that all go to hell (*sheol* "the grave")?—Psa. 89:48.

Question. If hell (*sheol*) is a place of living torture, lighted with flames and hideous with the curses of its occupants suffering torture, either mental or physical, why do the Scriptures declare it to be a place or state of silence, darkness, forgetfulness, and absolute unconsciousness?—Psa. 88:3–12; 6:5; Job 10:21, 22; Eccl. 9:10; Psa. 146:4; Isa. 38:18.

Question. If God is *able to destroy* both soul and body in the Second Death, and if he declares that he *will destroy* the wilfully and intelligently wicked, will not this prove that there will be no such thing as everlasting sin and everlasting agony? And does not this clear God's character from charges of injustice?

Question. Are not these propositions intimately associated with all the *doubts* which have troubled you since you became a Christian, and perhaps before? And would not their Scriptural solution greatly assist in rooting, grounding and establishing your faith in the Bible as the inspired Word of God? This has been the blessed result with many who in their confusion were doubtful, skeptical and unsettled Christians, as well as with many open and even blasphemous Infidels. It is the *key** which opens to the honest seeker the treasures of divine wisdom and grace. Write to us for samples of other *free tracts*.

---

* *Question.* Is there not danger of getting mixed up by taking the "say so" of men? and is it not our duty to demand and seek a "Thus saith the Lord" for all that we accept as truth on religious subjects? And, will not the reader resolve to do this hereafter?

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A Live Topic Discussed by Traveling Ministers.

THE BIBLE
VERSUS
THE EVOLUTION THEORY.

Report of a friendly discussion, on board a crowded "Lightning Express," witnessing the fulfilling of Daniel 12 : 4.

Alpha. — Is this seat engaged?

Betha. — No, it is at your service, and I will be pleased to have company—sit down. You are a minister?—Of what denomination, may I ask?

A.—I am a Presbyterian minister, and now en route to a meeting of the synod of which I am a member.

B.—Ah! this affords me a good opportunity to inquire how the Presbyterian ministry in this vicinity stands on the subject of Evolution. My observation leads me to believe that the Evolution theory, which I consider quite unscriptural, is becoming very popular in all denominations;—amongst the ministers as well as amongst their parishoners. I will be glad to know the attitude of the Presbyterians hereabouts. I know, of course, that Presbyterian doctrinal standards, like the doctrinal standards of all orthodox

churches, uphold the Scriptural doctrine that man was created perfect and fell from his perfection into sin and degradation: and my question, therefore, in substance is,—Are Presbyterians in this vicinity holding to the Bible and to their creeds on this point, or are they abandoning both in favor of the speculations of Darwin, Huxley, et al?

A.—Not being authorized, I cannot speak for my brethren of the Presbyterian ministry as a whole, but I can speak for myself, and I assure you that I am a firm believer in Evolution: and I have every reason to believe that my views on the subject are in full accord with the sentiments of the best educated people in my own and other denominations.

B.—I concede the point that the tendency of education for the past twenty-five years has been in the direction of Evolution and against the Bible: I incline, however, to the opinion that the majority of the advocates of evolutionary theories are not aware of the violent and irreconcilable difference between these theories and the Bible. It appears to me that if it were generally known that if evolutionary theories are true, the Bible doctrines are false, and that if the Bible is of God, his inspired Word, evolutionary theories are absolutely false, many Evolutionists would give the subject deeper study before accepting and advocating a theory which gives the lie to the words of our Lord and of his Apostles and all the holy Prophets.

A.—Oh well, I do not go to the extreme of some Evolution theories—to claim that there was no divine interposition in the operation of Nature, no life-giving at the beginning: that inert matter became vitalized without supernatural aid I deny. Even Prof. Huxley

on this subject says,—"At the present moment there is not the shadow of trustworthy, direct evidence that *abiogenesis* (life drived from the not living) does take place or has taken place within the period during which the existence of life on the globe is recorded."

B.—Yes, surely there are very few that go to the extreme you mention. But I maintain that the entire philosophy of Evolution is opposed by the plainest statements both of the Old and New Testament Scriptures. (1) The extreme view, if it does not deny the existence of God, claims at least that he had nothing whatever to do with the creation of man; but that Evolutionary processes began with inert matter. (2) Also extreme hypothesis assumes that divine power did operate upon inert matter, but that it began at the very lowest point of living organism, and created a microbe, or more exactly speaking a "*protoplasm*" which became the parent of all living things, including man, by a supposed process of Evolution. (3) The most conservative theory of Evolution hesitates to go so far back as the "*protoplasm*," and ignoring the method by which divine power operated in the development of the lower animals, begins its philosophy with man: searching amongst the lower animals, for the one most nearly resembling humanity in structure and shape, it lights upon the monkey, the baboon and the chimpanzee, and asserts that human nature represents a second step in advance of these (for it is forced to admit many dissimilarities), and that "a missing link" is still being sought—a grade or condition of life between the highest monkey-developments and the lowest form of the human creature known.

Those who accept this last theory often strenuously

object to tracing their genealogy back to a microbe, a "protoplasm," but feel less hesitancy about thinking of Adam's grandfather as a monkey, and Adam himself as but one remove from the monkey family, and himself the very lowest and most degraded of his own species. This last is the thought, I believe, that is the most prevalent throughout Christendom; and those who entertain it, while somewhat abashed at the humble origin which they attribute to our race, nevertheless pass over it lightly, to expatiate in glowing terms respecting the great progress that mankind has made, and especially on the high degree of development attained in this nineteenth century.

A.—Well, do you dispute the greater general intelligence of the masses to-day, as compared with the past? And if you do not dispute that, is it not an unanswerable argument in support of the Evolution theory?

B.—Assuredly I do not dispute the fact that we of to-day are enjoying a higher degree of general knowledge and civilization than has ever before been known to the world. But instead of accepting in explanation of present conditions a theory which makes void the Word of God, I accept the explanation of present conditions which the Bible presents,—stronger and sounder by far, and more reasonable every way, than the Evolution theory.

The Bible foretold the present conditions, and explained how they would come about, and how they are to result, with a detail and an accuracy which evolutionary speculation knows nothing about. I call to your remembrance the revelations given to the Prophet Daniel, concerning the things to come to pass in the closing epoch of the present age. I remind you of the

Prophet's deep interest in the stirring scenes of that vision, and how he prayed and fasted seven whole weeks, desiring to know of these things—the purposes of God: and how then an angel was sent to him who delivered the divine message, "Go thy way, Daniel, for the declarations [of the vision] are closed up and sealed until *the time of the end.*" This "time of the end," you will remember, is elsewhere in the Scriptures spoken of as "The day of His Preparation"—the day or period in which the Lord will be preparing the world for the new dispensation, the Millennial Age.

Perhaps you will recall also the testimony of the angel sent to Daniel respecting some of the peculiar characteristics of this "Day of Preparation" or "time of the End"—he said: "In the time of the end many shall *run to and fro* and *knowledge shall be increased*—and the wise shall *understand*, but none of the wicked shall understand." (Dan. 12:4, 10.) This inspired statement, it seems to me, is most remarkably fulfilled before our eyes to-day, and not only proves that we are now living in this period, "The Time of the End," the day of God's Preparation, but also furnishes a much clearer and more satisfactory explanation of the present day enlightenment and progress than any Evolution theory extant. It begins by calling attention to what every one will concede is one of the most notable features of our time, differentiating it from all past time, *viz.*, the fact that everybody travels. The whole world seems to be "running to and fro;" just as was revealed to the Prophet twenty-four hundred years ago. Here we are ourselves, at this very moment running at the rate of fifty miles an hour and the car crowded full: and we know that similar trains are rush-

ing in every direction, similarly laden with people. We wonder why there should be so much "running to and fro," and yet it is on the increase every year. And mark you, my friend, the railway, and the steamboat and the trolley car, which permit this running to and fro, belong to *this century*. Remember, again, that you and I have probably traveled over more miles of country within the last twenty-five years than did all our ancestors back to Adam, during that period of six thousand years.

Take the next feature of the Lord's revelation to Daniel respecting the present time: "*Knowledge shall be increased.*" I hold, in harmony with this Scriptural statement, that the present wonderful increase of knowledge is not the result of Evolution, but the result of divine interposition at the present time: that it is one of the features of this "Day of His Preparation" —making ready for the Millennial Kingdom. If the theory of Evolution were correct, this increase of knowledge should have been *gradual*, during the past, and not *sudden*, now, toward the close of six thousand years of man's history—within the present century, and particularly within the past fifty years.

I call your attention also to the fact that the increase of knowledge has accompanied and followed the running to and fro of the past sixty years. In his own due time it has pleased the Lord to draw to man's attention the powers of steam and electricity, and to quicken him with intelligence for the handling and harnessing of these to his service. (See Exod. 31:6; 36:1.) Pots had boiled and kettle-lids had rattled for centuries before the mind of Watt was *led to reflection* on the power of steam, and how it might be utilized in

human affairs. Similarly simple were the first thoughts respecting contrivances for making use of steam power, and subsequently electrical power. But for those simple thoughts to which we believe divine providence *led* in God's due time, these great factors in our nineteenth century awakening might have lain unnoticed for centuries to come, as they did for centuries in the past. But in his own due time God made these the bases, the starting points, for the fulfilment of the divine prediction—"in the Time of the End many shall run to and fro, and knowledge shall be increased."

As the discovery of the power of steam led to the construction of engines by which, on boats and cars, the people by running to and fro and commingling with each other gave fresh impulses to thought and action, so also the same steam power was attached to printing presses; and as a result the world is flooded with literature in every language, and thus again the world's thinkers and writers are brought in contact with the millions of its population, and increase of knowledge became unavoidable—as God foreknew. Electricity coming in assists in this commingling of mankind and their thoughts, throughout the world, by telegraph, telephone, etc. Very evidently the all-wise God, the Author of the Bible, which he caused to be written by his various instruments and agents, knew well what would be the result of letting in of the proper light at the proper moment, to coöperate with all the features of his great and wonderful plan of the ages.

Moreover, you will bear me witness that the stoutest Evolutionists stand somewhat in awe of what may be the outcome of present conditions, viewed along the lines of Evolution. They begin to fear that the in-

crease of knowledge signifies eventually a danger of social wreck and possibly of ultimate anarchy, or, to avert this, a return to some degree of restraint of education or of liberties. They see that the increase of knowledge of our day permits a twelve-year-old child to have before him the accumulated knowledge of centuries, as well as of modern investigations and discoveries, gives him much more theoretical knowledge at his command than had his grandfather (mainly of his own personal experience) at seventy years of age. They see also that a century ago the educated were extremely few, whereas to-day knowledge is so increased that in civilized lands education is compulsory, and comparatively few are without its privileges and advantages. And yet they see, *contrary to all their Evolutionary expectations*, that these hitherto undreamed-of blessings and comforts of our day are not apparently favorable in the masses of the people to the cultivation of happiness and contentment. On the contrary, it is manifest that the more and the greater the blessings enjoyed, the more and the greater will generally be the discontent in unregenerate hearts. Thus Evolutionists stand in dread of a *retrograde* movement, the logic of which disputes their hypothesis.

On the contrary, all of these facts are in most absolute accord with the Scriptural delineation of the cause, object and result of the present running to and fro and increase of knowledge. The Scriptures indicate that the present increase of general knowledge and skill is now due, in order to the preparation of machinery, and the various mechanical arrangements and contrivances for the benefit of mankind during the Millennial age; nevertheless, it points out also

that this knowledge is premature, so far as mankind in general is concerned—that mankind is not in proper condition to appreciate and use with wisdom the knowledge and opportunities, liberties and blessings thus thrust within his grasp, because of innate, inherited selfishness,—which left to itself would turn blessings into curses. The Bible points out that unregenerate man needs a strong superhuman government, which will give him practical lessons along the lines of wisdom, righteousness and the spirit of God, Love: and it points out that God is preparing to establish such a strong superhuman government, which will prove a blessing and an uplifting power to all who will come into accord with it, after its establishment. This superhuman government is the Millennial Kingdom, the kingdom or dominion of heaven, for which our Redeemer taught us to pray, "Thy Kingdom come, thy will be done on earth as it is done in heaven."

A.—Pardon the interruption, but I should have considered you too logical a reasoner to hold the theory that Christ will come a second time in "glorified flesh," sit upon an earthly throne, hold earthly court, etc., during the Millennium. It strikes me that is a very gross conception of divine government—a retrogression as compared to the present spirit dispensation.

B.—I agree with much of your criticism of a common view of Christ's Kingdom. Such is not my view: I understand the Scriptures to teach that our Lord Jesus is no longer a man, a human being, in any sense, but a spirit being, "the express image of the Father's person." And when his kingdom shall come into control in the world, the heavenly king and his associates (the glorified Church) will no more be visible to man-

kind than are the holy angels now. The coming Kingdom will be a *spiritual* and *invisible* one, but will operate and rule through *human representatiwes.* As an ilustration of a spiritual ruler operating and governing through earthly agents, take "the present evil world" or age, of which Satan is the prince. A spirit being, he is invisible to humanity, and rules for evil through his human servants. With the end of this age comes the *binding* of Satan and the overthrow of his dominion—God's due time for the establishment of the Kingdom of Heaven having come. Christ's Kingdom will be the *reverse* of Satan's in respect to its character in that it will be a Kingdom of light, a Kingdom of righteousness, but it will *resemble* it in that its King and his associates will also be spirit beings of a still higher order, of "the divine nature," and equally invisible to men.

A.—I could not object to that wiew of the Kingdom. Proceed, please, as before.

B.—The Scriptures point out that the present blessing and preparation for the incoming Millennial age, will prove eventually a curse in the end of this age—in that the increase of knowledge and of liberty, combined with the innate selfishness of the depraved man, will eventually lead to the very condition which our Evolutionist friends foresee and dread. But the Scriptures point out that even this dread condition of anarchy, with which the present age will terminate, will be overruled of God so as to make of it a practical lesson for mankind, humbling the power and the pride of the great and of the small, and teaching all the great lesson that human perfection is not attained through processes of human evolution, but only through divine interposition for the uplifting of mankind, through the

agency of the Kingdom of God, long promised through the Prophets and Apostles, and by our Lord himself, to be the divine agency—the Seed of Abraham, in which all the families of the earth shall be blessed.

The prophecy already mentioned calls special attention to this. It will be as a result of the running to and fro and the increase of knowledge, and the strange parallel increase of dissatisfaction, that the prophecy declares,—"There shall be a time of trouble such as never was since there was a nation"—and at that time, to intercept that trouble, and to save mankind from self-destruction in anarchy, Michael, the great Prince (Christ) shall stand up, the leader and the commander of the people. "And it shall come to pass that whosoever will not hear [heed] that Prophet shall be cut off from amongst the people."—Dan. 12:1, 4, 9, 10; Acts 3:23.

A.—What you say is very interesting and certainly does account for present-day enlightenment and progress in a manner different from my previous thoughts on the subject. I do not yet see, however, what ground you have for your assumption that the Evolution theory is in direct conflict with every teaching of the Bible, and that the one gives the other the lie, so that whoever holds to the Evolution theory must *ipso facto* deny the teachings of the Bible, and whoever holds to the Bible must, to be logical, renounce all faith in the Evolution theory. I would be pleased to have you substantiate your statement, if you can, with as keen logic as you have just used in accounting Scripturally for our nineteenth century intelligence.

B.—I will be pleased to submit to you the proofs that the hope set before mankind in the Scriptures is most radically opposed at every point to the Evolution

theory: but first let me call your attention to a few other facts bearing upon the subject, aside from Scriptural declarations respecting the divine purpose and plan for man. I would have you notice that the world's history does not accord with the theory of Evolution, as evinced by the following facts:

While conceding that this is preëminently the day of increase of *knowledge*, as the Scriptures foretold, I hold that it is not preëminently the day of increased *ability*. We do not find that the world is becoming greater in *ability*, but merely, as the Scriptures declare, greater in *knowledge*, which is generally diffused as never before. (1) In the domain of Art. Modern artists point us back to Raphael, Michael Angelo, and others, as the masters whom they still copy, in the matter of artistic skill.

(2) In Poetry. If we inquire respecting poets, without disparagement to any of the able ones of recent years, we are, nevertheless, pointed back to the greatest poets, and told that the poetry of the Book of Job has no equal to-day in literature. We are pointed also to the Psalms of David, and to Homer, Virgil and Shakespeare, all past-masters, whose works and style are studied and to a large extent imitated to-day.

(3) As for Laws. It is well known that the Mosaic laws have served as a basis, pattern and guide in the formation of the laws of Christendom, special adaptations being made to harmonize with present conditions: and yet there were features of the Mosaic law not incorporated into the laws of Christendom, which it is generally admitted would be blessings, if adopted in some measure; for instance, the law of the Jubilees, the cancellation of all debts every fiftieth year, the

beneficial results of this law being attained in part only, and for a limited class only, by modern bankruptcy laws.

(4) In the Sciences. Of present day arts and sciences special boast is made; and we are ready to admit generally the claim, accounting for it as before explained. Nevertheless, it behooves us to remember that the people of the past accomplished wonders without our modern appliances. For instance; the great pyramid at the delta of the Nile gives evidence of having been oriented in harmony with late astronomical deductions; and even in its mechanical structure implies a skill which causes modern architects and builders to wonder, when they find some of its immense stones so closely fitted at their joints that the dividing line is not thicker than a knife-blade. It is admitted that it is doubtful whether such immense stones could be raised and thus accurately placed in position even with the aid of modern mechanical appliances. We are not to forget, either, that some of the valuable arts of the past were so thoroughly lost that even with all our present-day enlightenment they have not yet been re-discovered: for instance, the process of manufacturing flexible glass; and the process of tempering steel which gave the swords of Damascus a world-wide fame for flexibility; and the process of tempering copper so as to render it useful for tools.

And while considering these matters we are to remember that the Scriptures indicate not only that the Children of Israel became much degraded through their several centuries of bondage in Egypt, but also that among all the Gentiles there was a *retrogression*. This is particularly stated by the Apostle Paul in his letter

to the Romans(1:21–28), where he points out that the degradation of the Gentile nations was not the result of their creation in a depraved condition, but resulted from their not choosing to retain the knowledge of God in their hearts—for which cause he gave them over, abandoned them to their own way, permitting them to hasten and to increase their degradatiou, so that to-day throughout the world there are some, indeed, sunken so low as to be only a few steps removed from the brute creation.

A.—I thank you for this dissertation, but urge that you come directly to the point of my question now, and mention specifically the antagonism between the Bible and the Evolution theory.

B.—I will do so, and to begin with I call your attention to the Scriptural account of man's creation, as given in Genesis—that man was created, not as a microbe or protoplasm, nor one step removed from a monkey, but, as specifically stated,—"In the image of God created he him." Man was created a moral image of God (—not a physical image, because God is a spirit, while man is of another nature, human, fleshly, earthly). And this thought, of man's original perfection of being, is borne out by the context, which declares that God looked upon his creature with approval, seeing him to be "very good." It is borne out also by the general testimony of Scripture respecting God as a Master workman—"His work is *perfect*." (Deut. 32:4.) It is borne out by the statement of the Prophet, "Thou madest him [man, Adam] a little lower than the angels, thou crownedst him with glory and with honor [his moral likeness to his Creator]; thou didst set him over the works of thy hands,"—the beasts of the field,

the fish of the sea and the fowl of heaven—"and didst make him ruler over them all"—giving to man the rulership, the dominion of the earth, with its lower orders of creation, in likeness of God's dominion over heavenly things. (Psa. 8:5, 6.) It is borne out again by the statement of the Prophet, that God made man *upright*, but he sought out many inventions, and *defiled himself*.—Eccl. 7:29.

Additional to all these evidences of man's condition, is the fact that he was placed on trial for eternal life. It is not supposable that an imbecile creature, one remove from a monkey, would be in a fit condition to be tried before the bar of Divine Justice for eternal life, with the assurance that he might live forever in the condition then enjoyed, provided he maintained it by obedience. Surely the fact of Adam's trial implies that his condition was then a good condition, that his abilities were then perfect abilities, and that his only lack was in experience, in the use of his good abilities and the knowledge which the use of those perfect abilities would bring. It would be thoroughly unreasonable, inconsistent with divine justice, and out of harmony with expression of the divine Word, to suppose the Lord would have given everlasting life to Adam, with the prospect of maintaining it forever, and with the risk of losing it forever, had he been but one remove from the brute creation, or had he been even as low as are the majority of mankind to-day.

On the contrary, the facts that Adam is Scripturally termed a "son of God," and that he maintained that sonship and fellowship with God while in the Garden of Eden, prior to his transgression, and came under the penalty of death, with its concomitants,

sickness and pain (the results of mental, moral and physical decay), assure us most unmistakably that the Almighty intended us to understand by this Genesis account of man's creation that man was created perfect, and that whatever has come upon the race since has been the result of transgressions against the divine commands—has been the penalty of sin.

Furthermore, note the Scriptural consistancy, for while the Apostle Peter tells us that "a day with the Lord is as a thousand years," Genesis tells us that the sentence upon Adam was that he should die "*in the day*" of his disobedience, and that he did die within the limits of that thousand-year day. Nevertheless, the record that the dying process in him lasted for nine hundred and thirty years fully corroborates and sustains the declaration that God's creation was perfect, and possess powers of vitality, mental and physical, which since have almost entirely disappeared—for the average of human life to-day does not exceed thirty-five years.

This story of man's creation in the image of God, in sinlessness and perfection, the very reverse of the Evolution theory, is fully confirmed by all the testimony of the Old Testament. The Prophets pointed out the fallen condition of Israel and the world, and pointed forward to the coming of the Messiah as the only hope of relief and blessing. Our Lord himself was announced by his Forerunner, John the Baptist, as "The Lamb of God which taketh away the sin of the world." These declarations that there are sins of the world to be removed, and which would require the sacrificial death of Christ as the Lamb of God, a Messiah, a Deliverer, are in direct contradiction to the Evo-

lution theory, which claims that man has been gradually and grandly climbing upward into the likeness of God. According to Evolution, there is no sin of the world, unless it be a sin to evolve, to progress, upward. According to Evolution also, the world needs no Redeemer, for as it could not be claimed to be a sin to progress upward to perfection, neither could it be claimed that man was a sinner while thus progressing upward, nor could it be claimed that Justice could require any redemption price for that which had not fallen from grace, but which was approaching more and more to the divine standard.

At our Lord's first advent he found some Pharisees "who trusted in themselves that they were righteous;" and in reproving these he declared that he had not come to call the righteous, but sinners, to repentance: declaring also that those who feel themselves to be whole do not feel their need of a physician, but that he himself, nevertheless, is the Good Physician. The Evolution theory is in accord with the Pharisaical view of matters;—theorizing that it is progressing grandly upward it does not recognize the necessity for the great sin-offering which God has provided.

Again, we remember that our Lord declared that he "came to seek and to save that which *was lost.*" (Luke 19:10.) According to the Evolution theory nothing was ever *lost*, all that we have as a race is *gain:* according to this theory, therefore, our Redeemer's statement was worse than void of meaning—a falsehood. But from the Scriptural standpoint, as presented in Genesis, and confirmed by the Prophets and Apostles, the whole world was lost in father Adam; because when he came under the penalty of sin the im-

pairment of his dying process extended to all his posterity as yet unborn,—according to the laws of his nature. From this standpoint our Lord's words are full of meaning. They mean that he came to recover Adam and all his race from the sentence of death, and to give to all an opportunity to attain eternal life through him.

The Apostle Paul (Rom. 5:12–19) states this matter most forcefully. He places himself, as a teacher and expounder of the divine dealings with humanity, in absolute and direct opposition to the Evolution theory. He says: "By one man's disobedience sin entered into the world, and death by [as a result of] sin: and so death passed upon all men, in that all are sinners [inheritors of their father Adam's blemishes]." The significance of this clear statement is unmistakable. It tells us that there was no sin in the world prior to father Adam's transgression. It tells us that there was no death in our race until the divine sentence fell upon Adam as the penalty for his sin. It thus accords with Genesis, in showing us that father Adam in the image of God occupied an exalted position, and not a low and almost bestial condition, as the Evolution theory teaches. It teaches us that Adam *fell* from divine favor and lasting life (which the Apostle assures us was not through ignorance—1 Tim. 2:14) into sin, alienation from God, and under the sentence of death, with its associated sickness, pain, decay and degradation: and hence that these evils are not our inheritance through poor workmanship on the part of the Creator, but are our inheritance by heredity, by reason of father Adam's transgression, disloyalty, disobedience to God.

Nor does the Apostle leave the matter here, but pursuing the same thread of thought, he assures us that all hope of escape from this sentence of death, and this alienation from God, centers in Christ Jesus our Lord. He thus implies most distinctly that Evolution hopes are worse than useless, inasmuch as they would frustrate and *make void* the very faith in Christ and his redemptive work which is essential to the blessed condition of reconciliation with the Father.

Notice now how the Apostle contrasts the first man, Adam, and his failure, and the blight which came through that failure upon all his posterity, with the faithfulness of "the man Christ Jesus" who *bought us* with his own precious blood, to release us from the Adamic penalty. He says, "As through *one offence* sentence came upon all men to condemnation [death]; so also through *one righteous act*, sentence came upon all men to justification of life. For as through the *disobedience* of one man the many were constituted sinners, even so through the *obedience* of the One [Jesus] the many will be constituted righteous, . . . that as sin *reigned unto death*, even so grace [favor] might *reign unto eternal life*, through righteousness, by Jesus Christ our Lord."—Rom. 5:18-21.

In harmony with this same thought is the Apostle's expression in his letter to the Corinthians (1 Cor. 15 : 21, 22), "Since through a man there is death, through a man also there is a resurrection of the dead; for as all in Adam die, even so all in Christ shall be made alive"—brought back from present dying, imperfect conditions to the perfection of life.

Indeed, all the Scriptural statements—that "Christ died for our sins," that he "suffered, the just for the

unjust, that he might bring us to God," that "God was in Christ reconciling the world unto himself, not imputing our trespasses unto us [but unto our substitute, our Redeemer]," that God "might be just, and yet be the justifier of them that believe in Jesus," that "he is the propitiation [*satisfaction*] for our sins, and not for ours only, but also for the sins of the whole world," and that "by his stripes we are healed"—all these and many other Scriptures of similar import, which will occur to your mind, most positively contradict the Evolution theory, and with equal positiveness uphold the Scriptural theory that man was originally created perfect, "upright," in God's image,—and that he fell from that exalted position into sin and degradation, mental and physical, from which he needs first to be *ransomed* with a corresponding price, and secondly to be saved or recovered to perfection of being and everlasting life.

Have you ever read the *Plan of the Ages*—the first volume of the MILLENNIAL DAWN series?

A.—I have not; altho I have in my library four volumes of the series which were presented to me by a dear Christian brother who seemed very solicitous that I should investigate their teachings.

B.—Taking my own experience as a criterion, you have been missing a good thing. For while you might not at first or second reading agree with all of the author's presentations, it would be impossible for you to leave even the first volume without some increase of knowledge respecting the divine Word and character and plan of salvation. I assure you that the thoughts therein suggested have brought a great blessing to me, and a much greater reverence for the Bible than was

before possible in my limited knowledge of it, and of the lengths and breadths, and heights and depths of the divine character and plan therein set forth. However little of it you may ultimately accept, I certainly urge upon you its careful investigation.

The author begins with his subject at the very point to be desired by thinking minds: *viz.*, an examination of the Scriptures themselves to see what proper claim they have as to credibility. In the light of the presentations therein made, I have a deeper love and reverence for the Bible as the Word of God than I ever before had, and was thoroughly forearmed against the form of modern infidelity known as "Higher Criticism." Otherwise the bold assertions of present-day scholarship, that Isaiah wrote nothing beyond the twenty-eighth chapter of the Bible-book which bears his name, and similar statements respecting other portions of the Word, might indeed have unsettled my confidence in its divine authorship and inspiration: but armed with the internal evidences of the truth of the Scriptures which MILLENNIAL DAWN presents, my faith can rest secure and unassailable.

Now I can see that the claims of these worldly wise professors, Higher Critics,—that our Lord and the Apostles in their various quotations from the twenty-ninth chapter of Isaiah, and onward, erred in saying that they were written by Isaiah, whereas they were written by some other and unknown writer—these claims, so far from causing me now to lose confidence in the wisdom and inspiration of our Lord and the Apostles, and in general in the Bible, have quite a contrary effect: they cause me to utterly lose confidence in worldly wisdom, and the more firmly to rely on the

wisdom which cometh from above, so that I am enabled to see in this very matter of "Higher Criticism" a fulfilment of Isaiah's prophecy, "The wisdom of their wise men shall perish."—Isa. 29:14.

A.—I think myself that much of the boasted knowledge of self-styled higher critics is merely guess-work, and a desire to be highly esteemed amongst men for their erudition. Some of their startling claims furnish cheap advertising, and bring men into notoriety who would be little known in the world except for these extravagant and unsustained and frequently unsustainable pretentious claims,—assertions.

B.—As we still have a little time before reaching your station, let me give you a little outline of the divine plan, as set forth in the book I mention—MILLENNIAL DAWN. As you are a Presbyterian I will first give you its presentations respecting the doctrine of Election, for I know that will be of special interest to you.

A.—We Presbyterians are not preaching the doctrine of Election, nor indeed holding it so stoutly as we used to do.

B.—Ah yes, I know—I know—not that you are disinclined to be elected, nor that you wish to drop that feature of it; but because the doctrine of an election implies the opposite doctrine of a non-elect class: and the theory that that elect class is a "little flock," composed only of the "saints," implies that the non-elect class is of terribly large proportions. The difficulty which confronts you is that neither your own hearts, nor the hearts of intelligent worldly people, can any longer countenance the thought that all the hundreds of millions of the non-elect were predestinated before their birth to an eternity of torment;—as the catechism

puts it, "passed by" of the Lord, and not "elected to salvation."

A.— Yes, there are difficulties, insurmountable difficulties there; and hence the matter is very rarely preached upon now. As you are probably aware, an effort was made to alter the statements of our Confession of Faith along these lines; but the majority did not favor a change, evidently fearing that any tampering might shake confidence in the Confession as a whole, and deprive the denomination of the prestige which attaches to others of its old, established and long revered dogmas.

B.—Just so; and undoubtedly their course was worldlywise. But now, seeing these difficulties in the Calvinistic view of the doctrine of election, yet remembering that the Scriptures distinctly teach *some kind* of an election, you will be all the more interested in noticing what a beautiful doctrine it becomes under the light shed upon it by the book I mention — MILLENNIAL DAWN.

It shows that there was an election during the Jewish age, by which that one nation, and it alone, was God's people, the recipient of his promises and providences, as says the Prophet Amos (3 : 2), "You only have I known [recognized] of all the families of the earth." The Apostle Paul also points this out, saying, "What advantage hath the Jew? Much every way, chiefly because to them were committed the oracles of God." (Rom. 3 : 1, 2.) But the writer of MILLENNIAL DAWN points out that the Scriptures say nothing whatever respecting the damnation or eternal torment of the other *non-elect nations* outside of Israel. He points out, further, that there was a system of

election in vogue to some extent before the Jewish age, *viz.*, that Abraham was elected or chosen to be the father of the faithful; that his parents and relatives were not chosen, nor in any manner connected with him in his election; that even his friend and nephew, Lot, was debarred from any share in that election; that the elect line proceeded from Abraham, not to his firstborn son, Ishmael, but to his second son, Isaac, and that the same election proceeded through Isaac, not to his first-born son, Esau, but to his second-born, Jacob, surnamed Israel. The author of DAWN points out that the Scriptures say nothing whatever respecting a condemnation of Abraham's non-elect relatives and friends and children, but, on the contrary, mention some of them favorably, and promise them *other blessings*, outside the special line or purpose of the election.

Our author proceeds to point out (and to cite abundant Scriptures in evidence) that the work of this Gospel age — the selection of the Gospel Church — is likewise in the nature of an *election*, in that God during this age is not attempting to bless the whole world, but merely certain portions of it,—not attempting to save the whole world, but merely to *elect* a Church, a "royal priesthood, a holy nation, a peculiar people," *out of it.* But he points out that no Scriptural statement either says or implies that all the remainder of mankind not thus *elected* during this Gospel age are to be damned and tormented forever, but quite to the contrary.

A. — Some of those thoughts are decidedly good and helpful — but I am not prepared to endorse the thought that God has *not been trying to save the world*, during this Gospel age.

B.—Yes, that thought strikes us peculiarly at first,

because we have been inclined to decide for God what he is to do, and how and when he is to do it, instead of humbly admitting that no man, of his own wisdom, knows anything about the divine arrangements. Rather, we should humbly and teachably inquire at the divine oracle, respecting the divine program.

The Lord declares through the Prophet, "My word that goeth forth out of my mouth shall not return unto me void, but *it shall accomplish that which I please*, and shall prosper in the *thing whereto I sent it*." (Isa. 55 : 11.) Since, therefore, "All his purposes shall be accomplished," and since we know it to be a fact that the Gospel has not in the past reached more than one-tenth of humanity, and even to-day reaches very few more than that proportion, it follows that if "All his purposes shall be accomplished," it cannot have been the divine purpose to have sent the Gospel message to every creature during this age,—thus far at least.

A.—That is sound enough logic, and it is Scriptural, however it may conflict with our prejudices. But since the author you mention is such a stickler for the Scriptures, how does he account for the breadth of the Gospel commission, "Preach the Gospel to every creature," and for the Apostle's statement, "The Gospel which is preached to every creature under heaven?"

B.—The answers are very satisfactory, I think you will admit: the author shows that as the Law was given to Israel alone, and not to the other nations, so the Gospel was preached "to the Jew first," and to the Jew only, up to the time that they rejected the Messiah and their national favor ended. This turning point is clearly marked in our Lord's words, "*Now* I say unto you, Your house is left unto you desolate."

This statement was made just five days before his crucifixion, at which time his work took on its larger proportions; for our Lord Jesus died not only for Israel, —"to redeem those who were under the Law,"—but the value of his death extended beyond that people, as it is written, "Jesus Christ, by the grace of God, *tasted death for every man.*" (Heb. 2 : 9.) And it was after he had thus "died for all" and had risen again, that he gave his disciples the broader commission for the Gospel, to which you have referred. Previously, when sending them out two and two to the cities of Israel, he said "*Go not* into the way of the Gentiles," and his declaration after his resurrection, *viz.*, "*Go ye into all the world* and preach the Gospel," was meant to contradict their thought that the Gospel message was to be to the Jews only. He would have them understand that *henceforth* the message is *for any member* of the human family, because *every member* of it has been redeemed. Of similar import is the Apostle's statement, "This Gospel which is preached in all the world:" it is no longer a Gospel restricted to one nation of the world, but is open to any who have ears to hear and hearts to receive it—"even as many as the Lord your God shall call."

A.—Even so, while accepting that as a satisfactory answer to my question, I cannot see that God is a "respecter of persons," and that there is any special election now in progress, even tho my church so teaches, and I have so confessed to believe.

B.—Let us look at that point. I will voice the arguments of MILLENNIAL DAWN on this subject, and you shall tell me afterward whether or not they meet the question fully, broadly, satisfactorily.

I call your attention to the fact that the Gospel light arose in Palestine, which lies at the juncture, we may say, of three continents—Europe, Asia and Africa. It would have been nearest to have sent the Gospel southward into Africa, to its benighted millions; but Africa still lies in darkness, touched with the light of truth only a little upon its northern borders. It would have been almost as near to have sent the Gospel light eastward to India's hundreds of millions, and into China with its hundreds of millions: but India and China have lain in darkness for eighteen centuries, except as little glimpses or flashes of the light of truth have reached them. Europe lay farther away, but to Europe, and through Europe to America, the Lord has been pleased to send the light of the Gospel, "A light to lighten the Gentiles."

Nor are we to suppose that the coming of the Gospel light to these lands that have been so greatly blessed by it was a matter of chance or accident. Quite to the contrary, a few words recorded in the Acts of the Apostles (16 : 6, 7) relating to the mission of the great Apostle to the Gentiles, St. Paul, show us unquestionably that the sending of the Gospel to Europe was of divine intention — predestination — choice or election. The narrative is that, while Paul and his company had purposed to go into Asia, *the spirit suffered them not to do so*, but providentially hindered their going; and while they were thus perplexed and seeking to know the mind of the Lord, the Apostle Paul had a dream in which he saw a man of Macedonia beckoning to him and saying, "Come over and help us." As a consequence of these divine providences, and gathering from them the Lord's will in the matter, the Apostle and his co-

laborers at once proceeded to Macedonia, there beginning the preaching of the Gospel in Europe. When Paul returned to Palestine, and apparently with no thought of further prosecuting the work in Europe, divine providence permitted him to be arrested and sent a prisoner to Rome: and there the same divine providence held him a prisoner for a long time, but gave him sufficient liberty to preach the Gospel there for a number of years. It was from these providential lightings of the Gospel lamp in Europe that all the great blessings which have reached us proceeded.

Now tell me, Do not these facts prove that divine providence has had much to do with the progress and direction of the lamp of truth?—Are they not a manifestation of divine election or selection? Mark you, I am following the hypothesis presented in MILLENNIAL DAWN, that the non-elect and non-enlightened are similarly and proportionately *uncondemned*. Nor am I claiming in this that God is a respecter of *persons*. It is quite another thing that God may have been, nay, evidently has been, a respecter of *races*, and has specially blessed and favored certain branches of the Aryan race in Europe and America. But the fact, that the white race has been more abundantly blessed with the light of the Gospel than others, is not to be understood to signify that when members of other races heard and appreciated the Gospel, they were repulsed or rejected by the Lord. This view is in full harmony with the suggestion that God is no respecter of persons, but that "*In every land* he that feareth God and worketh righteousness is accepted of him." In harmony with this, the author of MILLENNIAL DAWN holds that, while the elect Church will probably be composed chiefly of

the highly favored white race, nevertheless, it will probably have in it representatives out of "every kindred, people and tongue."

A.—The theory as you present it is certainly consistent at every point with the facts of history, and the statements of Scripture; and if our theological opinions have been at variance with these, it is high time for correction.

B.—Let me interrupt myself to say that the author of MILLENNIAL DAWN, in harmony with your last expression, claims that his presentations are not the result of superior wisdom or ability on his part; but are discernible now because God's "*due time*" for their unfoldment to his people has come. He points out that we are now in "the Time of the End," spoken of in Daniel's prophecy, and evidenced by the running to and fro and general increase of knowledge. He holds that the unfolding of spiritual and Scriptural truths is also referred to in that prophecy, in the statement that "*The wise shall understand.*" He is particular, moreover, to distinguish between the wisdom of this world (much of which is at this time to be proved foolishness) and the wisdom from above; and holds that the truly wise are those humble ones who are willing to be "taught of God" through the Scriptures.

A.—Consistency certainly marks all the features of the theory you are presenting; and I am glad to see that the author of MILLENNIAL DAWN takes so humble a view of his own work, ascribing the merit and the wisdom of what he presents to the great fountain of wisdom, Jehovah himself; but proceed with the outline, please, for we are nearing my station.

B. — Our author holds that the election of the

Church, which is progressing during the present or Gospel age, is *by* the Heavenly Father, Jehovah, tho through his Son, our Lord Jesus. He quotes our Lord's statement, "No man can come unto me, except the *Father* which sent me *draw him*," and applies it and limits it to the present age, and to this selection or election of the Church,—variously called the Body of Christ, the Bride of Christ, the Royal Priesthood, etc. He then quotes the words of our Lord Jesus, "I, if I be lifted up, will draw all men unto me" (John 12 : 32), and applies this to a future age— the Millennial age — in which Christ and the glorified Gospel Church (in the glory of the heavenly condition and power) shall both rule and bless the world of mankind, and bring back into harmony with God and to human perfection all who will then accept God's grace, eternal life under the conditions of the New Covenant. Thus seen, the election of the Church, so far from meaning a damnation of the non-elect, implies a future blessing for the world of mankind in general (the non-elect), in that a *favorable opportunity* for attaining eternal life will be granted to all.

A.—But I see several objections. Let me put them to you. Wherein would be the consistency of first making an election from amongst the world, and subsequently dealing with all the remainder in exactly the same manner?

B.—I see your difficulty, which arises from the fact that I am endeavoring to state the great divine plan very briefly, whereas really what I am telling you fills four volumes. To answer your objection: Our author shows most clearly, fortifying every point with Scriptural texts and citation, that the elect Gospel

Church is called to a "*heavenly* calling," to a change of nature,—from human nature, a little lower than the angels in its perfection, to be partakers of the divine nature, far above angels, principalities and powers. But very different from this will be the blessing which God will offer to mankind in general, through the elect Church, during the Millennial age, *viz.*, an offer of *restitution*. One of his proof texts on this subject I remember is Acts 3 : 19–23. Here the Apostle Peter, speaking on the day of Pentecost, under inspiration, refers to the second coming of Christ, and the blessings which then shall come to the world in general. He refers to the complete Christ (Jesus the Head and the Church his Body) as the antitype of Moses, the Lawgiver, declaring that this *Great* Lawgiver then raised up in power and authority over the whole world shall bless those who will hear and obey him, and shall destroy in the second death all who will not then obey him. And the Apostle speaks of this period of the reign of the glorified Christ (Head and Body) as "the times of *restitution* of all things which God hath spoken by the mouth of all the holy prophets since the world began."

Restitution is the blessing which God has in store for mankind in general,—for all who shall gladly accept this blessing at the hands of the Redeemer when the due time shall come for it to be offered to them. And by accepting it, we mean accepting the then to be proffered blessing of restitution upon the terms or conditions of obedience which will accompany the offer. The word *restitution* is simple enough and easily understood: it signifies neither more nor less than a *return to primeval conditions*. Those who shall ultimately re-

ceive at the Lord's hands this blessing of *restitution* to the full, will have gotten fully back into the divine favor, and fully free from all the blemishes and imperfections of humanity which have tainted the entire race to putrefaction. It will mean, therefore, not only physical health, strength and perfection, but also mental and moral ability restored. In a word, it will mean a return to that moral image and likeness of God in which Father Adam was created, and from which he fell, and we by him under the law of heredity.

The author claims that as God had already created various orders of spirit beings before creating man, he determined that as a further exercise of his creative power, he would make an *earthly* creature in his own likeness, and put him in possession of the earth for his home, adapting him constitutionally to it, and providing the earth with various orders of animals, also adapted to it, and placing man as lord of earth in charge, subject, however, to Jehovah as his Overlord. He points out that the intrusion of sin was not unforeseen by divine wisdom, and that its permission for six thousand years *has not in any degree altered the original divine purpose;* and that, consequently, when the time shall come, there shall be no more dying, no more sighing, no more crying, because the former things will have passed away (Rev. 21 : 4); the condition of things which will be permitted to remain, and that to all eternity, will be—this earth, a Paradise, fully peopled with a human race, who, through knowledge and experience shall have learned to know their Lord and Creator, and to have absolute confidence in his wisdom, his love, his justice and his power, having learned that his ways are ways of pleasantness, and all his paths are

peace;—a race which shall have passed through experiences and tests which will have destroyed from amongst it all who in any degree are in sympathy with unrighteousness; leaving only those who shall, of their own free will, delight to do the will of the Father who is in heaven.

He points out that in the divine plan God, foreseeing and not preventing Adam's disobedience, and thus the entrance of sin and death into the world, decided to utilize that evil for the *special trial*, testing, proving, of an elect Church, whose members, by a *change* of nature, will pass from being men, a little lower than the angels, to be *new* creatures of the *divine* nature, far above angels in glory and power. Calling these to so very high exaltation, even his own divine nature, "to glory, honor and immortality," it is appropriate that they shall first be subjected to crucial tests, as to obedience to the Father, and be perfected for that new nature through sufferings and disciplines, otherwise described as presenting their bodies living sacrifices, holy and acceptable to God through Christ and the merit of his sacrifice. It is for this reason that the Gospel Church is called during the present age, while sin abounds and the prince of this world, Satan, is permitted to have much power through those who possess his spirit. Those who would make their calling and election sure to a place in this Heavenly Kingdom, as heirs of God and joint-heirs with Jesus Christ their Lord, are required to show their fidelity, their love, by such zeal for God and for righteousness during the present time, when sin prevails, as will surely imply to them *self-sacrifice*—the sacrifice of human interests. It is this class, now being called, that is required to walk in the

"narrow way." The way is narrow, because of the prevalence and power of sin in the world: and this is permitted of God in order to thus test the elect Church "whose names are written in *heaven* — regardless of earthly denominational lines and systems.

On the contrary, as our author points out, the Scriptures everywhere indicate that the Millennial age, in which the world will have blessings from him, will be a period of blessing, of refreshment, of restitution, when "the Sun of Righteousness shall arise with healing in his beams," and "all the knowledge of the Lord shall fill the whole earth as the waters cover the great deep;" because "all shall know him, from the least unto the greatest."

We get, in the words of the Psalmist, the strong contrast distinguishing between the present age when evil holds sway, and the coming age, when the Lord our righteousness shall assume control of the world, establishing his Church with himself in glory as the Kingdom of God; comparing the Gospel age to a night, to be followed by a morning of light and blessing, he says, "Weeping may endure for a night, but joy cometh in the morning." (Psa. 30 : 5.) Again, the Scriptures represent that the Millennial age will be introduced by the binding of all evil influences represented by Satan, that the world may no longer be deluded, deceived, misguided by Satan and his servants, willing or ignorant.—See Rev. 20 : 1–3.

A.—Your presentations have given me considerable to think about, dear brother, and have answered several of my objections. And this thought of *restitution* being the Lord's promise for the obedient of the world of mankind, which Peter declares is more or less

the theme of all the holy prophets since the world began, certainty deals a death-blow to my Evolution theory: for nothing can be plainer than the inference that the *restitution* to be inaugurated at the second coming of Christ is in the nature of a *blessing* to mankind, a great blessing, whereas, if the Evolution theory be in any sense of the word true, restitution would be the worst thing that could possibly happen to poor humanity. If our race began life as a protoplasm, or even as one step removed from monkeys, "*restitution*" would signify a loss of all that Evolution claims has been gained in human development: it would mean his return to bestial conditions — the greatest curse that could come upon the race.

I see clearly, as I never saw before, that we must decide between this human Evolution theory, and the teachings of the divine Word. And as one result of our conversation I feel my old love and reverence for the Bible springing up again—indeed more than I ever had, because I am seeing new beauties, yea, grandeurs in it, of which I had never dreamed. I now begin to appreciate the Apostle's expression respecting the lengths and the breadths, the heights and the depths of the love of God, which passeth all human understanding.

B.—I am glad to hear you thus express yourself; and glad to tell you that you but echo the sentiments of my own heart and mind: and I urge that you begin *at once*, not merely a reading, but a systematic study, of these books which you say you have in your library. But before we part let me mention another point of their teaching, *viz.*, that the seed of Abraham meant *the larger Christ*, — not Christ Jesus our Lord merely

(altho all the merit of salvation is fully accorded to him, and his sacrifice), but *also* his redeemed, called, chosen and faithful followers of this Gospel age are members of this Seed of Abraham. This is supported by Gal. 3 : 16, 29. The latter verse declares that, since we *belong* to Christ (as the bride belongs to the bridegroom; or, as the body belongs to the head of the body by which it is directed and represented), we are thus and therefore members of this promised Seed of Abraham, and *heirs of the promise made to that Seed.*

That promise, you will remember, reads, "In thy seed shall all the families of the earth be blessed." There can be no question that the promise has never yet been fulfilled, and that it never can be fulfilled except through such a resurrection and restitution process as our author points out; — for all the families of the earth include not only the living families, but all who have ever lived, from Abraham's day to the present time, the vast majority of whom have gone down into the great prison-house of death, without the slightest blessing or enlightenment; and without any hope except as it is contained in this promise — that in due time the whole world of mankind, justly brought back from under the death penalty, shall be blessed with an opportunity of return to divine favor and the attainment of everlasting life, by God's grace, operating through the elect Church — Head and Body.—Rom. 11 : 31.

A.—This is certainly a grand hope for the world, as well as a glorious prospect for the elect Church. How strange it seems that Bible students for so long have overlooked these gloriously bejeweled promises!

B.—"*In due time*" is the secret which explains the

entire matter. We are to remember, too, brother, that the six thousand years of earth's experiences with evil seem long to us because of the brevity of our lives and present conditions: from God's standpoint, as the Apostle points out, a thousand years are but as yesterday, or even as a watch in the night, after it is past. The night of sin has only had six watches after this measurement, and the morning of everlasting righteousness and blessing is just about to dawn.

A. — Another question: How about the Day of Judgment? What and when will that be?

B. — Our author shows conclusively from the Scriptures that it is not one of our days of twenty-four hours, but "a day with the Lord"—a thousand years: that it will be the thousand years of Christ's reign,—the Millennium. During that Day of Judgment the *world* will be on trial or on judgment for eternal life, as we, the called out ones of this Gospel age, are now on judgment or on trial; only that our trial is, as already pointed out, *severer*, along a narrow "way." The Apostle distinctly tells us that we, the Church, shall not come into condemnation (trial or judgment) with the world in the next age, but pass now from death to life, before the world's day of judgment begins. (John 5:24; 1 Cor. 11:32.) He also declared—"God hath *appointed* a [future] day, in the which he will judge [grant trial to] the world, in righteousness"—by Christ. And he distinctly tells us that when the world of mankind will be on trial (during the Millennial age), the overcoming elect Church then in glory, partakers of the divine nature, glory, honor and immortality, will be the *judges* of the world, associated with their Lord. He says,—"Know ye not that the saints shall judge the world?"—1 Cor. 6:2.

A.—And what about the finally impenitent at the close of the Millennial age, and those who in this age sin against the holy spirit? What will be their doom?

B.—God's law changes not. As it was expressed to Adam, and executed against him, so it still stands the same to-day—"The wages of sin is *death*." (Rom. 6 : 23.) The prophet, speaking of the Millennial age, declares that then none shall die for inherited sins, as all die now, but that it will be an individual trial, with an individual penalty against all who shall then sin wilfully. His declaration is, "The soul that sinneth, it shall die." He reminds us of the proverb now in general application, *viz.*, "The fathers ate a sour grape [sin], and the children's teeth are set on edge [all of Adam's posterity are fallen, depraved, dying, as a result of his transgression];" but assures us that this shall not be true in the next age. None will die except for his own personal wilful sin. God willeth not the death of him that dieth, but would that all should turn unto him and live.—Ezek. 18 : 23, 32; 2 Pet. 3:9.

The Apostle, speaking of wilful sinners, declares that they "shall be punished with everlasting *destruction* from the presence of the Lord and from the glory of his power." Whoever will not have God's gift of eternal life through Jesus Christ our Lord, cannot have life at all, for "All the wicked will God *destroy*."—Psa. 145 : 20.

A.—What then about hell, purgatory, etc., so generally believed throughout Christendom?

B.—The general view is a great and serious error which has done much to hinder many of earth's best minds from careful consideration of the Word of God; because they believed the Bible to teach the God-dis-

honoring doctrine that the majority of his creatures, with his foreknowledge, consent and predetermination, would be eternally tormented. The simple teaching of the Scripture is terrible enough, without depraved human embellishments of flame and agony indescribable. The great hell to which the entire human family was consigned because of sin is the great prison-house of death,—the tomb. The wages of sin is *death;* and there would have been no resurrection, no future life, except for our Lord's great sacrifice on our behalf. Christ *ransomed* or bought us with his own life — he *died* for our sins and thus secured for man legal privilege to be resurrected, restored. Thus it is written, "*I will ransom them from the grave.*" — Hosea 13 : 14.

You are probably aware that the word translated "hell" in our Old Testament Scriptures is in Hebrew *sheol*, and signified *the death state*, and never in any sense or use of the word a place or condition of torture. You probably have noticed also that the *same* Hebrew word has been translated still more frequently "grave" and "pit,"—much nearer its correct signification in our language. You have also noticed that the word *hades* of the New Testament Greek is the exact equivalent of the Hebrew word *sheol*, and is always used to translate it wherever a passage is quoted in the New Testament. *Hades*, therefore, signifies the same as *sheol*, *viz.*, the tomb or *the death state*. In the New Testament the word *tartarus* occurs once, descriptive of the place or condition in which the fallen angels are reserved, waiting for their trial in the Millennial age (for the glorified Church is to grant them also a trial for life).—1 Cor. 6 : 3.

The only other Greek word of the New Testament,

translated "hell," is the word *gehenna*, which, as all scholars recognize, is applied in our Lord's parables to the Valley of Hinnom, outside the city of Jerusalem, where the offal of the city was *destroyed*. It was used as a symbol of the Second Death in which all found unworthy of life shall be destroyed from amongst men as offal. But I will take pleasure in sending to you gratis a little tract, bearing upon this subject, entitled, *Do the Scriptures Teach that Eternal Torment is the Wages of Sin?* It points out various misconceptions and misinterpretations of our Lord's parables, and of the Book of Revelation, in which *alone* anything is found which has even a semblance of teaching eternal torment. The punishment of sin is *death*, and it will be an *everlasting* punishment in that there will be no resurrection from the Second Death.

A.—But will there be no future *retribution* of any sort for evil deeds, etc., of the present life?

B.—Oh, decidedly yes! Future retribution is distinctly taught in the Scriptures, but no punishment that will be hopeless except the punishment of deliberate, wilful sin, the Second Death. All other punishment will be reformatory in its character and tendency.

The Roman Catholic doctrine of purgatory is evidently a corruption or perversion of the Scriptural teaching respecting a future retribution during the Millennial age, which will be not merely a time of blessing, but also a time of retribution. All wilful sins against light and much knowledge will receive stripes in proportion to their wilfulness, and the light and knowledge sinned against. Every such transgression undermines character and debases the individual, and in the Millennial age each will come forth from the

tomb in the moral condition in which he entered: hence he will have that much more of a journey before him as he shall attempt to "go up" on the highway of holiness—to return into full harmony with God. And his corrections in righteousness, his chastisements, his stripes, will be proportionately more than those who now, equally vile, were ignorant of the will of God, and hence did not violate knowingly nor undermine their consciences and characters.

A.—Grand! Sublimely grand! Reasonable, just, good, loving!—yet just what we should expect of him who declares, "My thoughts are not as your thoughts, nor my ways as your ways, saith the Lord, for as the heavens are higher than the earth, so are my thoughts higher than your thoughts, and my ways higher than your ways." Thank God that I have met you, dear brother, and that you so kindly, yet pointedly and forcefully have brought to my attention the fact that I was on the wrong track, and was fast losing whatever portion I ever had of the Gospel of the cross of Christ, and was laying hold upon a false gospel of Evolution, which is not another gospel, but merely a theory, a human speculation, and as I now see it, radically in opposition to the divine revelation. This is my station. Good bye! I must preach this fuller Gospel.

B.—Good bye! I am glad to hear you say that you will *preach* the true Gospel, of which the Apostle Paul said that he was not ashamed. (Rom. 1:16.) And, my brother, let me assure you that if you fulfil this resolve it will doubtless mean that you are thus making your calling and election *sure* to a place in the elect Church.

A.—How so? Is the Kingdom the reward of preaching?

B.—Not exactly; the Kingdom is the reward of faithfulness to the Lord through evil and through good report—the reward of becoming dead with him to the world—the reward of suffering for righteousness' sake —the reward of laying down our lives for the brethren. All the brethren are preachers—declarers of the whole counsel of God to the extent that they have learned it and have ability and opportunities for presenting it to others. This is their duty as well as their joyful privilege now, as it will be, under more favorable conditions in the next age—telling the whole world of the privilege of reconciliation to God, through the blood of the cross.

But what I meant in your case is this: and I mention it to forearm you, and to strengthen you when the trial time shall come. While your heart is burning with the love of the Lord and the grandeur of his plan of salvation, you fondly hope that your brethren in the ministry, and Christian people everywhere, will receive the message of divine love which unlocks the Word of God, and is now "meat in due season:" you even anticipate that they will receive it with joy and gladness. But you are mistaken, dear brother. Only comparatively few have ears to hear the truth, or eyes to discern the real beauties of the exceeding great and precious promises of the Scriptures.

To your surprise, they will not only reject these "good tidings of great joy which shall be to all people," as was announced at our Savior's birth, and prefer the horrible inconsistencies received through tradition of the fathers, and utterly antagonistic to every proper idea of justice and love and goodness,—but more than this, so blinded are they by prejudice that

they will hate you, just as the Jews hated our Lord and the apostles in the end of their age, because they announced the truths of the Gospel then being ushered in. Remember our Lord's words, "Marvel not, if the world hate you. Ye know that it hated me before it hated you." Whosoever shall live godly in this present time "shall suffer persecution."

The master of our house was called Beelzebub, and we must not hope to be treated more kindly. Remember, too, that it was the nominal professors of the Jewish Church that opposed the Gospel, and that parallel requires that it should be the nominal professors of the Gospel Church that will oppose the Gospel of the Millennial Kingdom. But, dear brother, be faithful to the Lord and to his truth and he will be faithful to you, and eventually say, "Well done, good and faithful sersant, enter thou into the joys of thy Lord." Remember, too, if you want further reading matter along these lines, and tracts for distribution, to address the WATCH TOWER BIBLE AND TRACT SOCIETY, at Allegheny, Pa. Good bye!

* * *

LATEST VIEWS OF EVOLUTIONISTS.

Professor Japp, a distinguished biologist, has expressed as his latest conclusion that the decided difference between organic and inorganic molecules precludes the possibility of the spontaneous evolution of life.

Herbert Spencer, in *Nature*, (Oct. 20th), discussing the same question, declares as his latest opinion that "*Life* is incomprehensible."

RELIABLE AND CORROBORATIVE

EVIDENCE THAT THE HEADS AND BRAINS OF MODERN MEN ARE SMALLER THAN WERE THOSE OF THE ANCIENTS.

Popular Science Monthly, for December, 1898, in an article discussing "Brain Weight and Intellectual Capacity" furnishes the following items.

Discussing the *average* of brain weights furnished by various doctors, some claiming 49 ounces and others as high as 55.4, it says, "If we strike a balance between the highest and the lowest of these estimates, *the mean will be 52.2" ounces.* Then, after reminding us that the brain of Daniel Webster was but 53.5 ounces and that of the celebrated Frenchman, Gambetta, weighed less than 41 ounces, it quotes and comments thus:—

"The St. Louis *Globe Democrat* of November 13, 1885, gives an account of some excavations on the Mount Ararat farm, east of Carrollton, Illinois, where the bones of thirty-two Indians or mound builders were unearthed. 'They were not a diminutive race, as some people have supposed, some of the thigh bones being sixteen inches long, and some of the skulls twenty-four inches in circumference.' A skull having a circumference of twenty-four inches means a head that measured from twenty-five to twenty-six and a half in life, when the cranium was covered with skin and muscles. The average head of white men in New York to-day is only twenty-two and a half inches round. So the culture of the white race for centuries has not developed their heads to near the size of those of the uncultured mound builders who inhabited America many centuries ago.

"The Engis skull is one of the most ancient known to exist, and belonged to the stone age, or about the same time as the Neanderthal skull. Professor Huxley describes it as being well formed, and considerably larger than the average of European skulls to-day in the width and height of the forehead and in the cubic capacity of the whole.

"These facts all conspire to prove that the cultivation of thousands of years has not increased the size of human skulls. In 1886 we measured many of the skulls unearthed at Pompeii, the remains of Romans who lived nearly two thousand years ago, and we found them on the average larger in every way, but especially in the forehead, than the skulls of Romans of this century.

"In the museums of Switzerland we measured in 1887 several skulls of the ancient lake dwellers of that country, and found them larger in all respects, but particularly in the forehead, than those of the Swiss people of the last fifty years.

"The average circumference of the skulls we measured in the catacombs of Paris was twenty-one inches and a half, which is about an inch more than that of Parisians who have died within the past fifty years."

* * *

We submit that these evidences attested by the savants of our day, very generally believers in the Evolution theory, do not uphold their contention. Rather, they agree with our view, the Scriptural one, that originally man had greater *capacity* than to-day, while to-day we have larger *education*—knowledge has increased, capacity has decreased.

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—AND—

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"How Readest Thou?

—— LUKE 10: 26. ——

"'Tis one thing, friend, to read the Bible through,
Another thing to read to learn and do;
'Tis one thing, too, to read it with delight
And quite another thing to read it right.

"Some read it with design to learn to read,
But to the subject pay but little heed;
Some read it as their duty once a week,
But no instruction from the Bible seek.

"Some read to bring themselves into repute,
By showing others how they can dispute;
Whilst others read because their neighbors do,
To see how long 'twill take to read it through.

"Some read the blessed Book, they don't know why;
It somehow happens in the way to lie;
Whilst others read it with uncommon care,
But all to find some contradictions there.

"One reads with father's specs upon his head,
And sees the thing just as his father did;
Another reads through Campbell or through Scott,
And thinks it means exactly what *they* thought.

"Some read to prove a preädopted creed,
Thus understand but little what they read;
And every passage of the book they bend
To make it suit that all important end.
Some people read, as I have often thought,
To teach the Book instead of being taught."

OLD THEOLOGY QUARTERLY

GATHERING THE LORD'S JEWELS

"For they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."

MAL. 3 : 17.

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Allegheny, Pa., U. S. A.

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Gathering the Lord's Jewels

"They shall be mine, saith the Lord of hosts, in that day when I make up my Jewels."—Mal. 3:17.

JEWELS have a value of their own, an intrinsic quality, and no doubt would be appreciated if they were very plentiful, but their appreciation is all the more marked because of their comparative scarcity. The figures and similes used throughout the Scriptures by the Holy Spirit are full of significance, and this one as well as others. When the Lord likens his faithful people to the precious stones, jewels, it signifies that there is an intrinsic value or beauty that he appreciates, and it implies also that such characters are, in comparison to the world, very scarce—a "little flock."

Our text points to the close of the Gospel age, and not only tells us that the Lord will not gather his jewels sooner, but implies also that the only class to be gathered at that time will be the jewel class—he comes to make up his jewels. We have here a contradiction of the ordinary thoughts on this subject: (1) That the Lord has been gathering his jewels all along for the past six thousand years: evidently an erroneous thought, since he has appointed a day, in the end of this age, in which he will gather, or make up, his jewels. (2) It exposes the fallacy of the thought that everybody who is respectable, halfway decent, is to be gathered to the Lord, and share in his Kingdom; for it distinctly points out that a very exceptional class only will be sought for and gathered.

The class here described as jewels are contrasted with other classes in the context (vs. 15), "the proud," who have much of the success of the present time, and workers of wickedness, who tempt God, and are not careful to please and serve him— and such evidently are the majority of mankind. The jewel class is described in vs. 16 as "They that feared Jehovah"—that reverenced him, "and that thought upon his Word."

But we inquire, where are jewels usually found? The answer of the figure is that jewels may be found in very

unexpected places, as for instance the diamonds of South Africa are sometimes mingled with the ordinary gravel, and sometimes embedded in a bluish black clay. They all require to be searched after, and generally require to be washed from the mire, *before being prepared* to refract the light. So some of these "jewels," whom the Lord is now seeking out from the world, are found in the ordinary walks of life, and some came from deep down in the mire of sin. The Lord does not expect to find in the world of mankind the jewels which he seeks in perfect order, shaped, cut, polished and ready for the setting in glory. On the contrary, by one class of his servants he lifts them out of the mire of sin and out of the horrible pit, and washes them, cleanses them from sin through the merit of his own precious blood, and through his Word: and then through other servants and providences he polishes them with divine skill, to the intent that they may reflect and refract the light of the glory of God—the divine character,—justice, wisdom, love.

As the diamond in its rough state, uncut, unpolished, would have no more value than any other common stone for ordinary purposes, so those whom the Lord is selecting and preparing as his jewels are to derive their ultimate value from the cutting, shaping, polishing, of their characters under divine providence: as it is written: "We are his workmanship." (Eph. 2:10.) We cannot suppose the illustration to be perfect in every particular, yet we may readily see that, while divine grace is to be credited with the entire outcome, the beauty and grace of the finished jewel, yet nevertheless divine grace operates according to principles and conditions, under divine law. As the experienced diamond miners reject the soft clay and various of the hard stones, in seeking for those of the desirable kind, so the great Jewel-Gatherer operates according to a principle in seeking for his jewels.

"EVEN AS MANY AS THE LORD SHALL CALL."

The hardness of the diamond may be used to represent *character*, and we are to remember that character belongs to the individual and not to God. Each of us must have

his own character, and only in proportion as each has character can he hope to be accepted finally as a jewel, for those without character will not endure the tests. As the diamond-seeker lays hold upon everything in his path that gives evidence of having the diamond quality, so divine grace, operating in the diamond field of the world (Christendom, and wherever the Word of the Lord has gone), lays hold upon all who have anything resembling character. The soft, the pliable, the uncrystallized, are not being sought now, and coming in contact with divine grace are passed by. Only such as give evidence of character are thought even worthy of washing and testing.

The hard *crystallization* of the diamond corresponds to *willingness toward righteousness* in the individual; and unless there be such willingness toward God and righteousness there is none of the jewel quality which the Lord is *now* seeking. Those whose wills are formed, crystallized, set, determined, for righteousness, are they whom the Lord is now seeking. And here we have the imperfection of the simile; for, while all diamonds are alike hard, the great Jewel-Seeker accepts some in whom the crystallizing process is incomplete, and "helps our infirmities," developing in us by his providences the quality of firmness for righteousness, at the same time that he polishes us.—Rom. 8:26.

But even when the rough diamond has been found, as before observed, it would be of no value, except as it could be cut—indeed, of less value than other stones and clay for many purposes. So it is with those whom divine grace finds in the mire of sin, as having, nevertheless, will or character desiring righteousness, truth, goodness, justice,—"feeling after God" (Acts 17:27): the great Jewel-Cutter, the great Lapidarist, must really *give them all their value*, by his wisdom and skill in shaping, cutting and polishing them. Yet, on the other hand, he could not cut, shape or polish that which had not the quality or character, the will for righteousness, essential to the receiving of such a polishing. Those, therefore, who are in the hands of the great Lapidarist, and undergoing his polishing process, must first have passed through the

previous experience of having been *found* of divine grace —found of the Lord Jesus; must first have been washed; and must have been accepted as having wills desirous of harmony with the divine mind. Therefore, they may take pleasure in all the trying experiences and difficulties through which our Lord Jesus causes them to pass, as various parts of the grinding and polishing process, necessary to their completion as Jehovah's jewels, to be made up with the close of this Gospel age, and to be set in the gold of the divine nature, to reflect the beauties of the divine character forever.

It is in harmony with this thought that the Apostle encourages us to rejoice in tribulation, knowing that it is working out for us patience, experience, hope, brotherly-kindness, love,—the various facets of the jewel essential to it in the eyes of him who is shortly to gather his jewels. The Apostle again speaks of even the most trying and difficult experiences of the Christian life as being "light afflictions," and he speaks of the present life as being, in comparison to the eternal future, but "a moment," saying, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—Rom. 5 : 3–5; 2 Cor. 4:17.

"ABANDON US NOT IN TEMPTATION."

The lapidarist takes firm hold upon the jewel which he has already tested and proved to have the requisite jewel quality, and encasing it in a suitable instrument, he presses it against the friction, a lap-wheel, with just the required amount of pressure to cut away the roughness and unevenness, and to effect the necessary shaping and polishing. The process requires great skill, otherwise at times much of the value of the stone might be lost through misshaping; hence only skilled workmen are employed in this department.

For instance, the celebrated Kohinoor diamond originally weighed nearly 800 karats, but in the hands of a poor cutter was reduced to 280 karats. Yet so much of a diamond's value depends on *skilful cutting*, that more than one-half of its size was subsequently sacrificed in recut-

ting it, to obtain symmetry, beauty, and refractive power, and now it weighs less than 107 karats.

So it is with the polishing of the Lord's jewels: their value depends much on proper cutting; and this is entrusted only to the skilled hands of our Lord Jesus Christ, of whom we are assured in advance that he was tempted in all points like as we are—that he himself passed through similar experiences of testings, etc., at the Father's hands. He knows just what we need to perfect us, so that we will be pleasing and acceptable to the Father, to reflect and refract the light of his glory when it shall fall upon us in our finished state. A part of our lesson is to have *faith* in this great Master-Workman whom the Father has appointed to shape and polish us. We may require much more trimming on some sides of our characters than on others; and the disposition often is to "draw back," to be not fully submissive, to fear that the Lord has forgotten and abandoned us in trial. But infinite wisdom assures us, guarantees us, that this is not so and that to draw back would leave us "*unfit* for the Kingdom."—Heb. 13:5, Luke 9:62.

The earthly lapidary imbeds the jewel he is polishing in cement, except the facet which he is grinding, so that neither he nor any other sees it during the operation, except as he lifts it, cools it and examines the progress of his work; but all the while he knows just what is being done, for he has an instrument called a "Lapidary's Dial," which indicates the position of the jewel exactly, and avoids the poor cutting of olden times.

And just so it is with the Lord's jewels: "The world knoweth us not"—it has seen the wheel of discipline which has been cutting the Lord's jewels for centuries, but it has not understood the necessity and value of the process. It may even have caught an occasional glimpse of the jewels but not to any advantage—not so as to be able to know the real merit of their characters or the value of the cutting and polishing, for even the already finished facets are smeared with the cement and the slime from the grindwheel. But the great, loving Master-Workman and Lapidarist-in-Chief knows and has explained it all to

the "jewels"; and they know in part now, and by faith are trusting all the remainder, singing in their hearts, "He knows, he knows!" "He will not suffer us to be tempted above that we are able to bear, but will with the temptation provide also a way of escape." Yes, the Lord knows just how much pressure to apply,—just how much friction is necessary—and will not willingly afflict us, or cause tribulation which he cannot and will not overrule for our good. And being thus assured that all things are working together for good to them that love God, his living jewels can "rejoice in tribulation," knowing that it is working out in them the peaceable fruits of righteousness—of love, and that such experiences are essential, and that without them they could never be amongst the gathered jewels.

"WHAT SON IS HE THAT THE FATHER CHASTENETH NOT?"

Our text, after speaking of the gathering of the jewel class, drops the figure and refers to the same class as God's sons, saying, "And I will spare them, as a man spareth his own son that serveth him." Here we have the distinction always held out, as between those who are servants merely, and those who are serving sons. Moses was faithful as a servant over his house (natural Israel), but Christ is faithful as a Son over his house (the elect Church)—the house or family of sons, who have received the spirit of adoption, the holy spirit. Although sons, yet they must learn *obedience* no less thoroughly than if they were merely servants. Indeed, as sons, it is all the more necessary that they learn the lessons of obedience to the Father; more, much more, is to be expected of a son in his father's service, than of one who is not a son. He is expected to engage in the service in the spirit of his Father, moved by the same impulses of justice and love, because "*begotten again*" by that spirit of holiness. As a son he requires not less careful, but more careful, training than a servant: more careful disciplining at the Father's hands; for is he not his representative and to be his heir?—Heb. 3:5, 6; 12: 7; Rom 8:15, 17.

While these sons are not to be spared from the polishing processes necessary to make them acceptable as

sons,—"accepted in the Beloved" — nevertheless they are to be spared from something, our text assures us. Other Scriptures show us that this class is to be spared, (1) from the great time of tribulation which is to come upon the whole world of mankind in the end of this age: in harmony with our Lord's words, "Watch ye, that ye may be accounted worthy to *escape all these things that shall come to pass*, and to stand before the Son of Man." (2) They are to escape the thousand years of judgment, or trial, coming upon the world, which has its beginning in the time of trouble of "the time of the end." Thus the Apostle declares that this class of faithful sons, the jewel class, "*shall not* come into condemnation [judgment] with the world."—Luke 21:36; 1 Cor. 11:32; John 5:24.

Nor does this imply that the world's trial, or judgment, will be an unendurable one; for, quite to the contrary, we are assured that it will be most favorable, that the Lord "will judge the world in righteousness" during the Millennial age. But for the church to have share in that trial would mean a *prolongation* of the period of trial; it would mean also a thousand years of delay of entering into the joys of the Lord in the fullest sense,—a thousand years of delay in attaining to that which is perfect. And not only so, but, as we have seen from other Scriptures, and as is implied in this Scripture, the class now being selected is a jewel class, differing in many respects from the world of mankind in general, all of whom have been redeemed, and for all of whom a way of escape will be provided, from the inherited Adamic sin and penalty, "in due time."—1 Tim. 2:6.

"AFTERWARD IT YIELDETH THE PEACEABLE FRUITS OF RIGHTEOUSNESS."

Nor are we to suppose that those who are now pressed against the wheel of tribulation, difficulty, are thereby made miserable. Quite to the contrary, they realize, as the Scriptures point out they should, a joy and peace which the world knows not of,—which the world can neither give nor take away. And when it is remembered

that their severe experiences and polishings are "but for a moment," as compared with the longer disciplines of those who will be dealt with in the Millennial age,—when it is remembered also that in proportion to their trials and difficulties they are granted the "more grace," and additionally that the reward shall be exceedingly, abundantly more than they could ask or think, according to the exceeding great and precious promises of the divine Word,—then we can see that this house of sons. these "jewels" now being prepared by the Lord, are truly highly favored above all men, and may well take the spoiling of their goods (worldly reputation, etc., included) *joyfully:* knowing that these things are but working out their "far more exceeding and eternal weight of glory."—2 Cor. 4:17.

In speaking of us as sons of God, the Scriptures declare that we are in the school of Christ (the same thought as the cutting of the jewels): and of those who will ultimately be accepted as sons, they show that they will be such as finish their course with joy,—such as will have complied with the *predestinated conditions; viz.*, that all who will be of that son class (the jewels) must be copies of God's dear Son, who himself is the greatest, most brilliant and absolutely perfect one.—Rom. 8:29, 30.

The process of seeking the house of sons, the jewels, and polishing them, has already been in progress for over eighteen centuries; and the Scriptures indicate to us that now the end of the age is upon us, the time for making up or gathering these jewels, and setting them in the glory of the divine nature, preparatory to the new age in which they shall be exalted as the light of the world. The signs of the times clearly indicate, in harmony with this, that the great time of trouble for the world is nigh, even at the door, to prepare the world for the coming blessings. Hence we see that if we are to be amongst the acceptable jewels, amongst the sons who shall be spared from the calamities approaching, we have need to give diligence, and to co-operate with the great Master-Workman, that the shaping and polishing of our hearts, our wills, may be perfected quickly, and that we may be ready to share a

glorious part, when he comes to make up his jewels, his loved and his own.

"THEN SHALL YE . . . DISCERN BETWEEN THE RIGHTEOUS AND THE WICKED."

The Lord, through the prophet, indicates that as soon as the jewels shall have been gathered there will be a general change in his dealings with the world of mankind. Verse 15 shows how it is at the present time, while the polishing of the Lord's jewels progresses: the unfaithful and the worldly frequently seem to have the advantage; but vs. 18 points out that after this polishing of the jewels is completed, and they have been set in the great crown of rejoicing at the end of this age, "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

Now while evil predominates, while "the prince of this world" (John 14 : 30) reigns unbound, and while "they that tempt God are even delivered," it would be difficult, by outward evidences, to judge of who are the Lord's favored ones. Indeed, his favored ones, his "jewels," seem to be less favored and to have more afflictions, more trials, more persecutions, more difficulties, a narrower way, than others. And amongst them, consequently, are not found many great or rich or wise, but chiefly the poor of this world, rich in faith, and prospectively heirs of the Kingdom (Jas. 2:5). But when these shall be glorified with their Lord in the Kingdom—then there shall be a general change, a turning round. No longer will the wicked and those who tempt God be found in power and in influence and in prosperity, and the humble, the meek, the godly, suffer persecution and tribulation: but contrariwise, of that time, when Christ's Millennial reign shall be inaugurated, it is declared prophetically, "In his day the righteous shall flourish," and the "evil-doer shall be cut off"—Satan shall be bound also.—Psa. 72:7; 37:9; Rev. 20:2.

"THEY . . . SPAKE OFTEN ONE TO ANOTHER."

But glancing back at the context we see another suggestion respecting the *disposition* of this "jewel" class

during their time of polishing. We read, "They that feared [reverenced] the Lord spake often one to another" (vs. 16). Ah yes! What could be more natural than a desire for communion with all who are of "like precious faith," all who are similarly in the hands of the Lapidarist, undergoing polishing, all who are of the same character, disposition, as respects God and his righteousness? Our Lord points out that "love of the brethren" will be a marked quality in all his servant-sons, for he that loveth him that *begat* loveth also him that is *begotten* of God. (1 John 5 : 1.) And the tendency of the mutual love of the "brethren" is to meet frequently and (personally or through the printed or written page) to *speak* to each other. The Apostle Paul distinctly calls to our attention the propriety, yea, the necessity, for this class meeting together. He exhorts, "Forget not the assembling of yourselves together, . . . and so much the more as ye see the day [the day of gathering of the "jewels"] drawing nigh." It is to the same end that our Lord has made some of his promises to his people collectively, saying, "When two or three of you are met in my name, there am I in the midst."—Matt. 18:20; Heb. 10:25.

There is a thought also in the word "together"; the sons of God are not merely anxious for a meeting in which the world, the flesh and the devil will commingle—they are anxious specially for fellowship with each other, with those who have similar characters, similar faith in the precious blood, similar consecration, and who are similarly passing through the hands of the great Polisher, to be prepared for association in glory. This desire for fellowship with one another is not selfishness, nor an impropriety; on the contrary, our Lord declares that those who love the light come to the light, while those who love darkness shun the light, and the Apostle inquires, "What communion hath light with darkness?" and he points out distinctly that while Satan and the children of darkness may simulate the table of the Lord and the grace of his truth, yet there is no real harmony or fellowship between their table and the Lord's table, upon which he sets forth the precious truth for his beloved.

When we read that these faithful "spake together," we naturally inquire respecting the topic of their converse, the subject upon which they communicate. It is not stated here, but is clearly stated elsewhere in the inspired Word. The Apostle points out that such "mind heavenly things," and contrasts them with others of the earth, earthly, who "mind earthly things," and whose god is their belly. Their converse, therefore, will not be respecting earthly pleasures, food and raiment, the ambitions of the natural mind, the pride of life, etc., but will be respecting "the things which belong unto their peace," the things which are uppermost in their hearts: for these are all seeking first the Kingdom of heaven and its righteousness, and in earthly matters are "content with such things as they have,"—as the Lord's providence shall arrange for them.

THE NEW SONG IN THEIR MOUTH.

Neither do they come together to lament the trials and difficulties by the way, although there may be some occasions when the majority may "weep with those that weep." Usually, however, the proper condition is that in which each should live so in the light of the Father's countenance that the trials and difficulties of the present life, which would be terrible and burdensome to the world unsustained by divine grace, will be to these but "light afflictions;" and as children of the heavenly King, instead of going mourning all their days, they will rejoice—rejoice in the tribulation and adversity, as well as in prosperity. Accordingly, as the sentiment of this class, it is written, —"He hath put a new song into my mouth, even the loving kindness of our God."

It is quite in harmony with this that the Apostle prays for some, that they may be enabled to "comprehend with all saints the length and the breadth, the height and the depth of the love of God which passeth all understanding." Those who have received this "new song," and have comprehended its meaning, with the saints in general, will have, in this love of God, and in the wide and deep, high and glorious plan of God for the salvation,

first of the elect Church, and subsequently of the world of mankind—"whosoever will"—an abundant theme, a never-ending theme, a theme above all others, which will fill their hearts and fill their minds. It will crowd out worldly topics, as being not worthy to be compared. It will crowd out complainings and murmurings, as being wholly improper on the part of those who have been recipients of so many divine favors, and "much advantage every way," in that we have delivered unto us the divine oracles,—and especially in view of our adoption into the family of God as sons and "joint-heirs with Jesus Christ our Lord, if so be that we suffer with him, that we may be also glorified together."—Rom. 8:17.

"HIM THAT IS WEAK IN THE FAITH RECEIVE."

While it would be wholly improper for the consecrated ones to thrust out others who desire to meet with them, or to attempt to judge the hearts of those who profess faith in the ransom and full consecration to the Lord, yet to the extent that those who have received the holy spirit of adoption let their light shine out properly, and seek to "edify one another," and to "build one another up in the most holy faith," in that proportion the insincere, the unconsecrated and the hypocritical, will find less and less to attract them. And in consequence "those who fear the Lord and who think upon his Word" find all the more of blessed spiritual communion and edification.

The class of whom the Apostle says that they are sensual, earthly, *having not the spirit* of the Lord, make disturbance when they come amongst the true sons of God, and do injury, because with them as with others it is true, as it is written, "Out of the abundance of the heart the mouth speaketh," and their hearts, filled with pride, selfishness, vain-glory and ambition, overflow through their mouths; and communication with such is unprofitable. From such evil hearts come evil words of envy, slander, hatred, malice, strife, selfish suggestions contrary to the word and spirit of the Lord. Such edify no one; their influence is always pernicious; they build not up in the most holy faith, but, on the contrary, tend

to develop and to cultivate roots of bitterness, whereby often "many are defiled."—Heb. 12:15.

Those who fear the Lord, who reverence his name, who think upon his word, who are seeking to copy his disposition, and to be fashioned under the hand of divine providence, should see to it that the class we have described, of whom the Apostle declares that their envy, malice, hatred, strifes, etc., are works of the devil, do not get opportunities to work their evil works. They should do this, first, by showing their disapproval of all evil speaking and evil works: and those who cannot show their disapproval by words of *kindly admonition*, pointing out that such things are not from God, but from the Adversary, should at least manifest their disapproval in their withholding any look of sympathy with such a course and by breaking off the conversation, and very generally avoiding the company of such; and by the more strict attention to their own words and conduct, that therein they may "show forth the praises of him who hath called us out of darkness into his marvelous light."

"AND THE LORD HEARKENED AND HEARD."

Another thought in this connection, that we should not overlook, is that brought to our attention in the words, "And the Lord hearkened and heard it." How often would the sons of God be greatly blessed as they meet together to talk over the divine plan, the divine goodness, wisdom, love, justice, and to help one another, and to encourage one another with psalms, hymns, spiritual songs, and by refreshing one another's minds with the exceeding great and precious promises which belong to them that reverence the Lord,—how much would such be blessed, if they could always have in memory this statement, that the *Lord is hearkening*, is listening to our conversation when we speak together. He listens to see who, out of good hearts, speak forth those things which are loving, gentle, pure, good, true, as distinguished from those who are careless of the truth, and whose words are vain or frivolous, or worse than this, slanderous, enmitous and selfish.

Let all the Sons of God remember the importance of honesty, "truth in the inward parts," when they come together as members of the body of Christ, to study the divine Word, and to help one another, and "let nothing be done through strife or vain glory," but let each esteem the other greater in saintliness than himself,—seeking to see in each other, so far as possible, the good, the noble, the true: and let each seek to watch his own heart, and to know of his own blemishes. Thus let personal humility and love of the brethren keep pace with our growth in knowledge of divine things; otherwise let us be assured that we are in the sifting and separating time, and that all who have not this spirit of humility, patience, gentleness, brotherly-kindness, love, will surely be separated.—1 John 2:19.

Some will not be amongst those who are gathered as jewels, because the jewels which the Lord will gather will be pure, "first-water" diamonds—stainless. They are to be faultless in love before the Father; and perfect love not only casts out fear, but casts out also selfishness, animosity, evil surmises and evil-speakings, as well as self-love, pride. Oh how beautiful will be the Lord's Jewels! How full of meaning is the statement that our Lord Jesus, the great Jewel, polished by the divine hand, and after whose likeness we are to be polished, "shall come to be glorified in his saints, and to be admired [Head and body] of all them that believe in that day," by all those who, during the Millennial Day, come into harmony with God, through Christ, under the terms of the New Covenant sealed by the precious blood.—2 Thes. 1:10.

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WHICH IS THE TRUE GOSPEL?

A Noteworthy Discourse before the Florida Chatauqua Assembly, De Funiak Springs, on Sunday, March 4th, 1900, reported by the Associated Press.

"I am not ashamed of the Gospel of Christ."—Rom. 1:16.

NO APOLOGY seems necessary for our subject—"Which is the true Gospel of which the Apostle was not ashamed?" If time and thought may be profitably expended in the study of the earthly sciences—sociology, finance, etc., etc., built largely upon human inferences and conjectures—surely none could dispute the propriety of studying the science of divine revelation. If it be profitable to investigate the physical diseases of mankind and their causes, and the laws of medicine and of sanitation for the offset of these, it surely cannot be disputed that the Gospel which God has presented as the antidote for soul-sickness and soul-death, and as the science pertaining to life eternal, is worthy of still greater and more profound consideration.

The greatest minds, the noblest specimens of our race, have admitted our topic to be the one above all others in importance; and have weighed it carefully—whether as a result they accepted or rejected it. We are not now discussing the weight of mental acumen enlisted for and against the Gospel: we are merely noting the fact that all men of ability have recognized that the subject is worthy of their careful consideration, and as having claims upon their attention paramount to any and all others. Indeed, it may be set down as a fact that whoever has given the subject of religion no consideration is one of three things,—a novice in mental exercise,

or a near relative to "the fool who hath said in his heart there is no God," or a coward, preyed upon by fears, instigated by Satan to hinder honest investigation of the divine message of love and mercy.

Even a hasty glance into the intelligent faces of this large audience assures me that you all have given some thought to our theme;—though experience assures me that comparatively few of you have ever reached conclusions on this subject fully satisfactory to yourselves. Hence your faith and love and zeal toward God and your zeal for the Gospel are less strong than you could desire. Let us hope that as we reason together on this great subject to-day, we may by God's grace see more clearly than ever before which is the true Gospel—the one of which the Apostle was not ashamed, and of which, therefore, none of us need feel ashamed,—the Gospel, therefore, which should more and more move and energize us, as the power of God unto salvation.

No one of intelligence will dispute the meaning of the word "Gospel": it signifies "good tidings," good news,—a good message. Nevertheless, in some unaccountable manner, by common consent, "a real Gospel sermon" is almost universally understood to signify bad tidings—tidings of eternal misery to the great mass of our race—to all except the little flock of God's faithful people. As a consequence, the preacher of a "Gospel sermon" is expected to figuratively shake the congregation over an abyss of everlasting torture, making as strong an effort as possible to intimidate them thereby to a thorough reformation of life, in hope of thus escaping an awful eternity.

True, this that we might term "the Gospel (?) of damnation" is not so generally preached as it once was, because more enlightened minds of cultured people repudiate it as a fetich of the past. Yet this perversion of the Gospel is still to be heard in country places, at camp meetings, occasionally in the city pulpit, and universally in Salvation Army meetings. Nothing is further from our intention than a criticism of the consciences and honesty of intention of those who thus preach. It is no part of our mission to criticise persons and motives, but "With malice toward none and with charity toward all" we consider it not only our privilege but our duty to criticise doctrines, that thereby the truth may be the more firmly established, and error brought into disrepute.

Before we proceed to the consideration of the Gospel of which the Apostle was not ashamed—the Gospel set forth in the Scriptures—it will be expedient for us to take a glance at the different Gospels set forth by the various denominations of Christendom. It is not our thought that each denomination represents a different Gospel, for the differences in many instances are chiefly respecting ceremonies, forms, methods of

government, name, etc., and not in respect to the message or Gospel held forth. Nevertheless, there are three distinct lines of faith, or doctrine—three distinct Gospels set forth in Christendom, all recognized as "orthodox," because they all contain as their fundamental, the doctrine of the eternal torment of all mankind, except the comparatively few "saved." Each of these three Gospels have millions of supporters, divided into numerous denominations. These in point of numbers are

(1) The Roman Catholic faith, or Gospel, in which concur the Greek Catholics and Arminian Catholics, and some of the high-church Episcopalians.

(2) The Calvinistic Gospel, which is held by the various Presbyterian denominations, the Congregationalists, Baptists, and many Lutherans and Episcopalians.

(3) The Arminian Gospel, held and chiefly represented by the Methodists of various names and connections, and by the Free-Will Baptists: however, many of other denominations at heart accept the Arminian Gospel, while their church connections identify them with the Calvinistic Gospel. Hence we may say so far as Protestantism is concerned, that the Arminian and the Calvinist Gospels are about equally supported.

It may not be possible for us to handle our subject properly and thoroughly without offering some criticism of these three Gospels which for centuries have entrenched themselves in Christian minds, each fortified by the decisions of its own Councils, backed by voluminous opinions from their several theological seminaries, but we can and assuredly will strenuously avoid saying one solitary word in criticism of those who we believe conscientiously uphold these several conflicting Gospels. We call you to witness that we are all Scripturally enjoined to "Contend earnestly for the faith once delivered to the saints," (the true Gospel) at the same time that we are enjoined by the same authority to "Speak evil of no man." We shall endeavor to keep strictly within these admittedly proper lines, and, additionally, as the Apostle admonishes, "Speak the truth in love."

THE GOSPEL ACCORDING TO ROMAN CATHOLICISM.

The Gospel according to Roman Catholicism is that all men fell into sin and under sentence of eternal torment: that Christ accomplished a redemptive work which, supplemented by the sacrifice of the mass, and by prayers and penances, permits all believers (Roman Catholics) to escape that eternal torment, which will be the sure portion of all heretics, regardless of their good works or morals. As for its own people, it holds that even its highest officials, including Bishops

and Popes, go to Purgatory for refinement, purification from sin and to be prepared for heaven. It claims that some will spend only a short time in Purgatory, assisted out of it by the merit of prayers, masses, etc., on their behalf by their friends after death. But their expectation is that ultimately Purgatory will be no more, its thousands of millions being prepared for a better and happier condition. But according to all the great theologians of Papacy, and according to all the Papal bulls, all Protestants, all rejectors of Papacy's teachings, will suffer endless torment. This is the Roman Catholic Gospel fairly presented, as we understand it. It does not seems to us to be very good news—not very good tidings, even to those who get the very best it has to offer, and it certainly would be very bad tidings to all out of harmony with Papacy.

Let us next look at the great Protestant doctrine represented in the word Calvinism—the doctrine of the election of the Church and the reprobation of all others.

THE GOSPEL PRESENTED BY CALVINISM.

Calvinism claims that faith in Christ is essential to salvation and it admits that faith comes by hearing and hearing by the Word of God. Calvinism requires more than a mere knowledge of Christ and belief in him as a good and exemplary man, who died a martyr to his too extreme convictions. It requires faith in Christ's death as a sacrifice for man's sin, and at least some manifestation towards righteousness of life before any could be recognized as being of the elect Church. Consequently, according to Calvinism, the elect Church could not include the heathen of the present time and all the way back through the past, who have never heard of the only name given under heaven or amongst men whereby we must be saved. Stretched to its very broadest, Calvinism could not include more than one in twenty of earth's fifty thousand millions that are estimated to have lived from Adam's day until the present time. In other words, according to the broadest possible estimate of this view, more than forty-seven thousand millions of humanity were, in the language of the Westminster Confession of Faith, "passed by" as non-elect in the divine plan.

And what does this mean—"passed by" or "non-elect?" It means, according to Calvinism, that God, who knew the end from the beginning, before creating this world and mankind upon it, determined that he would "pass by" and not elect those forty-seven thousand millions of his creatures to life and happiness, but would predestinate them to an eternity of torture, and that carrying out this diabolical plan, he prepared a great place large enough to hold forty-seven thousand millions, and fuel sufficient to produce the necessary combus-

tion there to all eternity—did all this with a full appreciation of all the awful facts and circumstances of the case.

Moreover, we remember the statement of Calvinism which many of us learned in our youth, to the effect that God's favor toward the elect is not because of any worthiness on their part, nor because of any works which they had done, but "of his own sovereign grace" he saves them from all the horrible conditions which he has predestinated shall be upon the others. Now if the salvation of the elect is not because of their works or worthiness, but because of God's sovereign grace only, the simplest mind can see that God might without any violation of principle have extended that sovereign grace to others—to all, since it was not because of worthiness nor because of works, but merely of his own volition that any are saved,—according to Calvinism.

The celebrated Jonathan Edwards, when preaching upon this subject in New England years ago, after picturing the awful torment of the non-elect, was asked the question, Would not the thought of the anguish of the lost mar the bliss of God's people in glory? His answer in substance was, No; you will be so changed that such matters will not affect you; you will look over the battlements of heaven and see in torment your neighbors and friends, yea, your own parents and children, brothers and sisters, and turning round will praise God the louder because his justice is made manifest.

Now, my dear friends, I do not charge any who are here present with having so false a view of the divine character and plan as this. Indeed, I am glad to note that our Calvinistic friends in general are repudiating this doctrine, realizing that there is in it a serious lack, not only as respects divine love, but also as respects divine justice. I was glad some years ago to note that some of our Presbyterian friends were so moved by higher and nobler conceptions of the Almighty that they wished to rid themselves of any part in so blasphemous a statement respecting his character and his plan. I was sorry, however, that when the matter of "the revision of the Presbyterian standards" was taken up it was found that only a minority was in favor of revision, and I was still more sorry to note that that minority of intelligent, godly people was willing to continue to confess to such a horrible mis-statement of their true views—willing, shall I say, to continue to "blaspheme that holy name" because a majority of their brethren were unwilling that such blasphemous misrepresentations should be discontinued.

I am glad to believe that if this matter were brought to the intelligent attention of Presbyterians in general, a large majority would be found willing, nay, anxious, to undo the wrong and to make such reparation as would be within their power, by way of honoring the great Jehovah and attesting their appreciation of his love and his justice, as well

as of his wisdom and of his power. This is just the point: Calvinism, in its anxiety to establish the wisdom and power of God, his foreknowledge and his ability to carry out his plan, has conceived of a plan which is far from the correct one, lacking both in justice and in love.

It may be argued that Love is a grace and that its exercise is not incumbent upon Jehovah; that all that could be asked or expected of him would be simple Justice, and some might be ready to claim that for God to eternally torment these forty-seven thousand millions "passed by" would be in strict accord with Justice. This we deny! We claim that having the power to create mankind would not justify their creation if the Creator saw that the result would be the everlasting torture of a single creature. Justice would say that power is not to be exercised to the injury of another, and that to exercise the creative power under such foreknown conditions would be injustice. And Wisdom attuned to Justice would say, Better a thousand times never to have created anybody than to have created one being to suffer unjustly eternally.

This statement, dear friends, is a fair, impartial statement of the Gospel according to our beloved brother, John Calvin, and those who subscribe to the Westminster Confession, and their allies. This surely is not the Gospel of which the Apostle Paul, in our text, declared, "I am not ashamed of the Gospel of Christ." Paul would assuredly have been ashamed of such a Gospel, and so are all true Christians, who have the true spirit of love and justice,—none more so, perhaps, than those who unfortunately, through circumstances of birth, etc., and hitherto without realizing what it meant, have been lending their names and influence to this great blasphemy against the divine character.

THE ARMINIAN VIEW OF THE GOSPEL.

Let us now examine the Arminian view This view is growingly popular. Its message or Gospel is, God is love—he loves you; he loves everybody; he is doing all that he can to save everybody; if you are lost it will not be God's fault, but your own. On the surface, at least, this theory seems much more loving and much more just than the one already examined, but before we go far we will also find it very defective, very far from being either a reasonable or a Scriptural gospel. We will find it inconsistent with its own statement—illogical.

For instance, while it sounds nice theoretically to say that God is doing all that he can do to save the whole world at the present time, everybody knows that this is not true; that on the contrary you or I or any other intelligent human

being if possessed of the one-thousandth part of the divine power and wisdom could speedily accomplish the evangelization of the whole world. Nor will it do to say that God has committed himself to a certain mode of procedure through his Church, and that if the Church fails to contribute with sufficient liberality both money and evangelists the heathen will not hear of "the only name given under heaven or amongst men whereby we must be saved," but will go to eternal torment, etc. Neither will it do to say that God is doing all that he can do and is hampered by the lack of interest in the Church; because his wisdom and foreknowledge foresaw all these conditions as they are, and he could not justly be excused from the real responsibility of the matter, since he is the Creator, and in him is vested the all-power as well as the all-wisdom. Such a claim as this would be tantamount to saying that God has erred in wisdom when he thought to leave the conversion of the world to the Church, seeing that the Church has not accomplished this. Such a claim would be merely excusing God from doing all that he can do, instead of showing that he is doing all that he can do.

But let us look more critically into this matter. If this view we are criticising is correct, if God is doing all that he can do to save the world, and if he has been doing this during all the past ages, then without question the world's conversion is a hopeless thing, and we can never expect to see better results than at present. This theory presupposes a race or battle between the Almighty and Satan, each seeking to capture the human family, and to the discredit of the theory it shows Satan the victor thus far. Starting out with one pair, both on the Lord's side, the first 1656 years ended with a flood in which the whole world of mankind was blotted out because of wickedness, and only eight persons reckoned sufficiently righteous to be preserved. Starting again with those eight persons counted sufficiently righteous for preservation, we find that there are in the world to-day sixteen hundred millions, and that out of that whole number there are about one hundred millions nominal Roman Catholics and one hundred millions nominal Protestants, and a very much smaller number of true "saints of God."

What would be the lesson from this if the Arminian theory be correct, that God is doing all that he can do to save the world? The lesson would be that with all his good intentions of love and mercy our God is thoroughly incapable of the work he undertook to do. And if these are the results in six thousand years, what could we hope for in the future? How many hundreds of millions of years would it be before the whole world would be converted? We answer that according to statistics it would never be, for statistics show that the natural increase of population throughout the world is far, far beyond the proportion of even nominal conversions

from heathendom. Indeed, according to some good reckonings, the percentage of Christians every year is decreasing, the births of heathen lands so far outnumbering the births of Christian lands—even counting all the children born in Christendom as Christians.

Is any Christian, in view of these facts, prepared to claim that our God has been doing all that he could do for the conversion of the world? If so, that Christian may as well write upon his hopes at once the word "Ichabod." If we saw that the Calvinistic view magnifies the wisdom and power of God at the expense of his justice and love, we find on the other hand that the Arminian view magnifies the love of God at the expense of his wisdom and power. The true Gospel must show divine Wisdom and Power in full accord with divine Justice and Love: of any other we must needs be ashamed.

DISTINCTIONS WITHOUT PRACTICAL DIFFERENCE.

But, my dear friends, we may as well now as at any time concede that there is comparatively little difference in the outcome of these two popular Protestant Gospels—the difference is merely a theoretical one respecting how the results are to be reached. The results themselves are the same in both cases—the eternal doom and torment of over forty-seven thousand millions of human creatures. For our Arminian friends no less than Calvinists agree that there is no salvation aside from faith in Christ, the only name given; and they admit also that of those who believe in Christ only the sanctified are of the real Church; and their Gospel is also that only the real Church is to be saved and that all others are to be eternally and most horribly tormented;—some claim in literal flames, others say by the torments and gnawings of conscience and remorse, which they proceed to say will be worse than the literal flames,—and we respond, if worse, so much worse for the argument.

All will surely agree as respects these two theories or Gospels held out to the world by Protestant Christendom that it would make no difference to the forty-seven thousand millions, whether they got into that awful state of hopeless woe by divine predestination and lack of love and justice, or by divine incapacity and lack of foreknowledge and proper arrangements. We believe that no true Christian will be ready after examining the subject thus far to say that he fully approves either of these theories, and that he is not ashamed of both of them.

CONSIDER NOW THE TRUE GOSPEL.

Let us now proceed to examine what is the true Gospel, presented to us in the Word of God—the Gospel of which the Apostle was not ashamed.

The word "gospel" itself should be the clue—should save the intelligent Christian from being misled by the various theories of bad tidings of great misery for nearly all people, miscalled "gospel." He thinking it good news that one out of a thousand of the human family is to be saved and the remaining 999 to be eternally tormented, is either not a Christian at all, or he is decidedly undeveloped in Christian character, in mercy, in love, in justice. In our opinion he is at most only a "babe in Christ" who has need first of the milk of the Word and subsequently of the "strong meat" thereof, that he may grow up into Christ in all things, and be able to comprehend with all saints the lengths and breadths and heights and depths of the love of God which passeth all understanding.—Eph. 3:18, 19.

When occasionally we come across some one who gives evidence of being a Christian, and who still entertains such horribly blasphemous views respecting the Heavenly Father's character, we feel like quoting to him the Lord's words through the Prophet, "My ways are not as your ways, nor my thoughts as your thoughts, for as the heavens are higher than the earth so are my ways higher than your ways and my plans higher than your plans." (Isa. 55:8, 9.) And part of our object in this discourse, dear friends, is to have those, whose eyes are anointed of the Lord, that they may see spiritual things, discern some of the Lord's higher ways and higher plans which he presents to us in his Word under the name "gospel" —good tidings.

NOT UNIVERSAL SALVATION BUT A UNIVERSAL OPPORTUNITY FOR SALVATION.

The Apostle tells us that God preached the Gospel beforehand to Abraham, "beforehand" signifying before it was due to begin; for the Gospel did not begin with Abraham, but with our Lord Jesus Christ, as the Apostle again declares, "This salvation began to be declared by our Lord and was confirmed unto us by them that heard him." (Heb. 2:3.) All that ever went before our Lord's preaching was not the Gospel, but merely types and promises which foreshadowed it. Let us notice next what, according to the Apostle, constituted this forestatement of the Gospel to Abraham: he says that it was couched in the words, "In thee and in thy seed shall all nations be blessed." (Gal. 3:16, 29). Note this carefully: it does not say, In thy seed shall one out of a

thousand of the families of the earth be blessed, and the remainder be doomed to an indescribably horrible eternity, but that the whole Gospel is a Gospel of blessing, applicable to all the families of the earth—through Christ, the true seed of Abraham.

When our Lord Jesus was born into the world, the heavenly Father sent a message respecting him, and the angels who bore that message declared that it was a Gospel message. Let us hearken to what the angels said about the eternal torment of the vast majority of our race. They said to the shepherds, "Behold we bring you good tidings [gospel] of great joy, which shall be unto all people." (Luke 2:10.) Let it be distinctly noted that the Gospel of the angels, like the Gospel communicated to Abraham, contains no reference to the damnation and eternal misery of any of the Lord's creatures, and that consequently our friends of the Salvation Army and others, who in ignorance preach damnation and call it the Gospel, are doing so in utter violation of the meaning of the word and of all the uses of that word throughout the Scriptures. However well they may mean, they are in this certainly committing a wrong, a grievous wrong, and we long to see the light of the knowledge of the goodness of God shine into their hearts and relieve them of this blindness which comes not from God nor from his Word, but from the prince of darkness.—2 Cor. 4:4.

It will require all of the Millennial age (which is to follow this Gospel age in which we live) to bless all the families of the earth with the joyful knowledge of divine grace in Christ. Just so surely as the forty-seven thousand millions went down into death without hearing of the Saviour, without coming to a clear knowledge of the truth, without the good tidings of great joy reaching their ears,—just so surely must they all come forth from the grave that this very Gospel message of "good tidings" may be declared to them, and that they may be tested thereby and either be accepted to eternal life or destroyed, as unworthy of life, in the Second Death. We say just so surely, for three reasons:

(1) The announcement of the Gospel to Abraham says, "In thy seed shall all the families of the earth be blessed," and all of these forty-seven thousand millions belong to this very class specified, the families of the earth—and they have not yet been blessed with this knowledge of the only name wherein is the blessing.

(2) The same is true of the message by the angels,—the good tidings of great joy is for all people, and these forty-seven thousand millions of humanity are surely the great bulk of all people.

(3) We are sure that this testimony must be given to them in the future, because the Scriptural declaration is that "Christ died for the ungodly;" "he tasted death for every

man, and as a consequence every man must have an opportunity granted him for benefitting by that death, and of availing himself of the privilege of eternal life which was secured by our Lord's ransom sacrifice.

DID CHRIST DIE FOR THE CHURCH ONLY?

But some one would perhaps say, Christ died only for the sins of the Church and not for the sins of the world, and consequently the sins of the world cannot be forgiven them. We answer, No; the Scriptural declaration most positively is that "Jesus Christ by the grace of God tasted death for every man," "to be testified in due time." And, additionally, the Apostle says, "He is a propitiation [satisfaction] for our [the Church's] sins, and not for ours only, but also for the sins of the whole world." (1 John 2:2.)

What could be plainer than this? If the price for the sins of the whole world has been paid to Justice, we may rest well assured that Justice will furnish opportunity through the Redeemer whereby all these whose sins were atoned for may come to a knowledge of Christ, and to an opportunity of accepting divine grace through him.

But some one will say, "Why should God adopt a plan which would necessitate a resurrection of the dead, and a post-resurrection trial for eternal life except for all the elect Church of this Gospel age?

We answer,—(1) It is not for us to inquire why the Lord adopts certain plans which differ from those which our poor finite minds might arrange for him; rather it is for us to acknowledge that our wisdom is insufficient on such a subject and that we should come humbly to the Lord to hear from his Word whatever he may be pleased to inform us respecting his purposes. (2) As a matter of fact only those who approach the question from this standpoint need expect to see the truth or to "comprehend with all saints the lengths and breadths and heights and depths of the love of God."—Eph. 3:18; 1 Cor. 2:12.

God has been pleased, however, to reveal to us some of his reasons for arranging his plan as we see it. He assures us of his full wisdom and power to manage every feature of his own work according to his own good pleasure, assuring us that he knows the end from the beginning, and that the end will fully justify every step he has taken. His Word, no less than observation, shows us that during all these six thousand years the world has been getting a lesson respecting the exceeding sinfulness of sin and its wages of sorrow and death. His Word assures us also that during the next age, the Millennium, the whole world will be brought to a knowledge of the way of righteousness and love and peace, and will see the divine law in practical operation, and witness its beneficent

results in all those who will then come into harmony with the great Mediator.

Thus mankind learns the lesson of evil and its consequence first in the present life, and the lesson of righteousness and its blessed results under divine providence, in the Millennium; and when thus fully equipped with knowledge on both sides of the question and instructed by the Royal Priesthood, (the completed and glorified elect Gospel Church), mankind will be ready for the tests, that will be applied by the Lord Jesus, under which the obedient and faithful will be granted full perfection and eternal life, and the disobedient and incorrigible will "be destroyed from amongst the people."—Acts 3:23.

"IF YE BE CHRIST'S, THEN ARE YE ABRAHAM'S SEED, AND HEIRS.

Another matter, really the key to the whole question which we are discussing, is revealed in God's Word, viz., that in the divine purpose the promised "Seed of Abraham" that should perform the great work of blessing all the families of the earth, is to be one, in the sense of one kind, but not in the sense of one person—that is to say, that the seed of Abraham consists of Jesus Christ the Head, and of the Church which is his body. Not the nominal or professing church, but the true Church, "whose names are written in heaven," and who walk in the footsteps of their Lord, and are found faithful unto death, and shall be granted with their Lord the crown of life.

This Gospel age intervening between the time of the great sin offering and the time when the blessing of earth's billions will commence, God has set apart for the work of selecting or electing the body of Christ, the Church, the Bride, the "little flock," the "royal priesthood," the joint heirs with Christ in his kingdom. These, like their Head, are called with a "high calling," a "heavenly calling", and the salvation provided for them is higher than that which God purposes for the world in general. He is selecting this "little flock" and trying them and proving them, fitting them and polishing them for the heavenly Kingdom, and it is to these, as the Apostle Peter declares, God has given "exceeding great and precious promises [far beyond any promises given to any other of his creatures] that by these [promises] we might become partakers of the divine nature," and joint-heirs with his Son. This is denominated a "heavenly calling" in contrast with the earthly salvation intended for whosoever will, "in due time."

This true view of the calling and election of the Church is another feature of the Gospel. If it is splendid, good news to know that ultimately all families of the earth are to be

blessed with opportunities for salvation through the Christ, it is still an additional feature to the good news to know that God has invited us to become members of the Christ company, "members in particular of the body of Christ." No wonder the Apostle calls this "our high calling," our "heavenly calling": it is to the attainment of this great prize that the Apostle exhorts all the faithful to lay aside every weight and every besetment and to run with patience the race set before us in the Gospel, looking unto Jesus, the author, until he shall have become the finisher of our faith.

This is the true Gospel, dear friends, the one we find set forth in the Scriptures, set forth by Paul himself, and of which he was not ashamed. This Gospel shows the character of our Creator in a most wonderful light,—his Wisdom, able to discern the end from the beginning; his Power, able to accomplish that which he pleases; his Justice, squaring every feature of the plan from first to last, according to the most absolute features of righteousness; his Love, whose lengths and breadths and heights and depths we have not yet been able to explore; a love which sympathizes with his creatures in their fallen estate; a love which provided a Saviour, and a great one; a love which prompted that Saviour to give his life as our ransom price; a love which met all the requirements of divine justice for us; a love which still pursues mankind, and in this Gospel age calls us to joint heirship with his Son in a nature and Kingdom far above angels, principalities and powers, of which the Apostle says:

"Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." This divine love, still pursuing its original plan for man's salvation, will use the "elect" glorified house of sons, of which Christ Jesus is the Head (Eph. 1:22) in blessing all families of the earth with full opportunity of knowledge and full assistance up the highway of holiness (Isa. 35:8) that so many as will may attain to restitution to all that was lost in Adam by coming back into harmony with God through the great Mediator.—Acts 3:19-23.

NONE NEED BE ASHAMED OF THE TRUE GOSPEL.

Verily, dear friends, of this Gospel we are not ashamed, "for it is the power of God unto salvation to every one that believeth." It has in our hearts a transforming and renewing power, a sanctifying power which no error could possibly have, and which all the theories of eternal torment have never equal ed and never will. Let us more and more "show forth the praises of our God, who hath called us out of darkness into his marvelous light," by renouncing all God-dishonoring creeds and theories, and instead hold forth the Word

of life, and witness the good confession—the "good tidings of great joy which shall be to all people."

All who will declare the true Gospel will need to be well shod with the preparation of the gospel of peace (gentleness, patience, meekness) for strange to say, they will find bitter opposition from professed servants of the Lord who have been blinded and prejudiced by Satan's misrepresentations of the Gospel,—by which he seeks to drive from the Lord all who have a remnant of reason in their religious thinking. All who have ears to hear, and who do hear the true Gospel, will quickly distinguish it from the miserable counterfeits which for so long have passed current among God's people. Let all such remember that ability to hear is an evidence of divine favor, and let them not be ashamed, but glorify God on this behalf. Let such remember, also, that their acceptance of the truth as due, in the face of unpopularity, is a part of their testing. The Lord puts his plan, his Word, as his representative, saying—He that is ashamed of me and my words, of him will the Son of Man be ashamed, when he cometh in the glory of his Father with his holy angels. —Mark 8:38.

FREE SAMPLE COPIES of this tract can be had for your friends on application; also further reading matter for yourself, showing the true teaching of the Bible respecting the Church of Christ and the object of her election in this age, and the terms or conditions upon which those called to membership in it may make their "calling and election sure."

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The object of our Society is to spread a knowledge of the truth, believing that thereby our Creator and Redeemer will be more honored, and God's people greatly blessed and enabled to worship and serve the Lord more fervently—in spirit and in truth. Address us,—

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BRANCHES:—LONDON, N.W.; ELBERFELD; COPENHAGEN; STOCKHOLM; YVERDON-SUISSE; MELBOURNE.

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ENTERED AT [illegible] OFFICE, ALLEGHENY, PA. AS SECOND-CLASS MATTRR.

Cheerful Christians!

"Be of Good Cheer; it is I; be not Afraid."—Mark 6:50

WHILE it is enjoined upon the Lord's followers to be sober and earnest and moderate in all of life's affairs, it is a mistake to suppose that this means they must be morose, gloomy, or have a dejected appearance. Quite to the contrary. Everything in Scripture agrees with the facts as we know them, that those who are full of faith in the Lord and in his Word, and whose hearts are fully consecrated to his service, are cheerful, happy, even in the midst of unsatisfactory and often painful conditions. It is true also that their faces show this cheerfulness of their hearts. They have less of the worried and anxious look, are less fearful and foreboding. The calm of joy and peace resulting from their relationship to the Lord and their reception of his holy Spirit shows itself not only in their tone of voice but in the glance of the eye; and gradually, if this be the result of an acute conversion, the wrinkles and other marks of care will begin to fade, although they may not fully pass away.

There is a difference, however. We are not merely describing nominal Christians, but the very special class of Christians who know their Lord and are known of him, who have pledged themselves to walk in his footsteps in the narrow way, and who are seeking daily to lay aside every weight and every besetting sin that they may run with patience the race set before them. (Heb. 12:1). On the contrary, one may attend divine service in large Church buildings and scan the faces of those whom he meets, and find on them all the various marks that belong to sin and care and sorrow and pain and trouble. Indeed he is sure to find very few of the kind we have just described, whose possession of the peace of God which passeth all understanding ruling their hearts shows itself in their faces.

WHY SO MANY CAREWORN FACES?

The explanation is, first, that many who attend the nominal churches are not even believers in the Scriptural sense of the word, and still fewer are consecrated believers who are daily striving to know and to do the will of God more perfectly. The great mass of nominal Church attendants could best be described in the Lord's words to the Samaritan woman, "Ye believe ye know not what; we know what we believe." (John 4:22.) One of the most prominent ministers in Allegheny recently said to his congregation, "There are nearly eight hundred members of this Church and I would to God that two hundred of you knew what you believed." The gentleman was giving undoubtedly a very liberal allowance. In our opinion, he would have come nearer the truth if he had said not one in ten of the members of the Church knew what they believed or why they believed it. And where is the fault? Is it wholly with the people who attend divine services? Have they absolutely no gift of hearing as respects spiritual things? Or is the difficulty in part with the preachers, who, instead of informing the public respecting the doctrines of Christ, are too busy talking about politics of the day, discussing rich men, socialism, etc., etc.?

An old adage is, "Like priest, like people," and we believe it would be difficult to find many ministers who know what they believe and what authority from the Word of God they have for the belief. How can such people show in their faces what they do not have in their hearts? How can they trust their affairs, both present and future, in the hands of one of whom they have such little knowledge, and that knowledge chiefly error handed down from the dark ages?

Even those who are truly the children of the King, the fully consecrated, are so swamped by their close contact with the tares, so deprived of the fertilizing influences of the Truth, so choked with the tares, that they are, as the Scriptures explain, merely babes in Christ, lacking in knowledge, lacking in appreciation of the divine Word, lacking in the strength and courage and full assurance of faith and principle. It is to this class, the meek, the teachable, who are hungering after the Truth, that the Lord's message at this present time is specially sent, to cheer them, to comfort them, to uplift them, to develop them in the fruits and graces of the Spirit through the knowledge of the Word. It is this class that we here and everywhere specially address.

GOOD CHEER IN TROUBLE.

It is easy enough to be of good cheer under favorable conditions, mental, moral and physical, and with happy

associations and surroundings. All who are truly the Lord's people, who have attained any measure of development in the knowledge of his plan, should be cheerful under such circumstances—especially when associating with fellow Christians, singing the divine praises and approaching the throne of grace as in the Church gatherings, so that the happy faces which we see at Church are not always a token of what we would see if we saw the same people in the everyday affairs of life. To illustrate our point: Not long since four of the brethren met with a nominal Church man, a stranger to them, to attend to a little job which proved very tantalizing and patience-wearing to them all for nearly three hours. As they parted the nominal Church member said, "Gentlemen, when I go home I am going to tell my wife that I met four men who, under very trying circumstances, did not swear." The gentleman did not understand the reason lying behind the perplexity and the fretting circumstances which kept the brethren serene.

PEACE IN THE HEART

We may be sure, however, from his own words, that their living epistles were not entirely lost in this case. The brethren, through a better knowledge of the Lord, the result of their better faith and fuller consecration, had what the Lord promised they should have, the peace of God, which passeth all understanding, ruling in their hearts. The world and the nominal Church tell us that doctrine is of no particular consequence, that the important matter is honesty and proper living. But, on the contrary, we tell them that doctrine is all important. The man who has not the proper doctrine before his mind lacks the very power which God intended should work in him to will and to do the divine good pleasure. The man who has not taken the Lord's prescription is still sick, is still in pain, is still in trouble, and the anxious care and trouble show upon his face. The Lord has invited all the weary and the heavy laden to come to him and find rest, and when this course has been followed and the rest has come to the heart it is always sure to manifest itself on the features and in the conduct.

"BE NOT AFRAID: IT IS I."

Our text is a part of a little narrative: Jesus had been with his disciples on the farther shore of Lake Galilee; he remained behind but sent them away in the ship. A storm arose, the wind was contrary, they were tossed by the waves and made no progress; they were still in the midst of the sea and troubled. They had learned from previous experiences that while the Master was with them all would be safe, but now he was absent. We may be sure that he remained behind for this very purpose, that they might have the very experiences which they encoun[illegible] that they might feel troubled by the tempest's [illegible] and the dangers undergone, and that he might tea[illegible]n a lesson thereby, a lesson respecting his providential care. In the severity of their trouble they beheld Jesus walking toward them on the water. They were doubly affrighted, and supposed that they saw a hobgoblin, a phantom, in harmony with stories always told by the seafaring; they were in terror, not only by reason of the storm, but now by reason of their fears. Then Jesus spoke to them in the words of our text, "Be of good cheer: It is I; be not afraid." Cast away your fear, learn to look to me, to remember that having become my disciples I have supervision over all your affairs whether in storm or in calm; all things are subject to my supervision and shall be ordered for your best interests.

THE LESSON FOR US.

We may be sure, too, that this lesson was not taught the disciples merely on their own account, but, like all other of our Lord's teachings and parables and mir[illegible]les, they foreshadowed things to come, and were r[illegible]ly lessons, instructions, along spiritual lines. The les[illegible]n intended for the Lord's true followers is that in all the storms and trials and difficulties and perplexities of life they may remember that, having put their interests and affairs into the hands of the Lord Jesus, he is both able and willing to keep that which has been committed to his trust.

"When the storms of life are raging,
Tempests wild on sea and land,
I have found a place of refuge
In the shadow of God's hand.

"Enemies may strive to injure,
Satan all his arts employ;
God will turn what seems to harm me
Into everlasting joy."

It is not for the world, including the merely nominal Christian, to have this confidence in the Lord. It is better for them that they be undeceived. Not having committed their all to the Lord's care he has given them no assurance respecting his willingness to make all things work together for their welfare. Such promises belong only to the disciples of Christ, the followers of Jesus, the consecrated. It is better for the others that they should still stumble and realize their own weariness with their heavy load. All the more likely they will be inclined some day or other to see the difference between their own standing and that of the truly consecrated, and to come into a relationship with the Lord which will guarantee to them the easy yoke and light burden which the Lord promises to all who are his true followers.

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Divine Predestination in Respect to Mankind.

"Whom God foreknew he also did predestinate."—Rom. 8:29

WE take this subject because we believe it is susceptible of a reasonable, Scriptural explanation, abundantly satisfactory to every consecrated Christian. We hope to show that the difficulty surrounding the question lies not in the Scriptural statements respecting it, but in the fallacies of the various creeds and traditions, which not only make void the teaching of the Word of God but confuse the people of God on this as well as on other subjects. We hope to show you from the Scriptures that the doctrine of predestination is Scriptural, reasonable and beautiful, and thus to confirm your faith in God, in his Word and in his purposes yet to be accomplished, of which the Lord through the prophet declared, "My ways are not your ways, neither are my plans your plans, saith the Lord; for as the heavens are higher than the earth so are my ways higher than your ways and my plans than your plans."—Isa. 55:8.

DIFFICULTIES OF SO-CALLED "ORTHODOXY."

In order to have the subject clearly before our minds it is advisable that we glance at the commonly accepted view of foreordination and the difficulties which it presents, that turning from this we may see the beauty and reasonableness of the Scriptural presentation. Our Methodist friends and some others ignore the subject of foreordination, but not without difficulty, for they cannot avoid the conclusion that either the Almighty Creator knew what he was doing and is doing, or that he is working on a haphazard plan, the results of which he does not know. To feel that we have to do with a God who is not omniscient would necessarily mean a serious diminishing of our faith and confidence and hope. We might think of the Almighty as well intentioned, kindly disposed, but if we did not have confidence in his foreknowledge—that he knew the end from the beginning—the apparent failure of the divine plan in the past six thousand years would seriously discourage our faith and hope respecting the future.

On the other hand our Presbyterian, Lutheran, Congregational and Baptist friends, with others who hold with them the doctrine of predestination, have their difficulties. Holding that God foreknew and predestinated whatsoever cometh to pass seems to force the conclusion that God himself has been the author of sin, the designer of it, the instigator of it, the perpetrator of it, and the further conclusion that all who were saints were foreordained to be saints, and all the wicked were foreordained to be wicked; that this foreordination respecting them began in the divine purpose before the foundation of the world, and hence before the creation of the first pair, renders the difficulties all the greater, especially when we add to it either the written or unwritten creeds of all these denominations to the effect that the little flock are going to a corner of heaven predestinated for them, while the great mass of mankind are going to a great place called hell, elaborately fitted up with a complete corps of fire-proof devils and with fuel to last to all eternity. To think of this being a divine provision for the great majority of the race before the work of creation had begun—no wonder it staggers our dear friends. It is to their credit that they are renouncing such a heathenish theory, and that some of them are straining the eyes of their understanding for a better light on the subject.

THEIR "HELL" IS THE DIFFICULTY.

The difficulty with those who hold the so-called orthodox view of predestination is in their erroneous view of hell—in their erroneous view of what constitutes the wages of sin, death. If they could get rid of the hell-fire, eternal-torment theory, invented during the Dark Ages, when men supposed that they did God service in burning one another at the stake, and if instead of that repugnant and false view they could get the real Scriptural view of it—that death, annihilation, is the wage of sin—they would thereby remove from before their mental vision the great obstacle which hinders them from seeing predestination in its true Scriptural light.

As a matter of fact the word predestination is never used in the Scriptures in respect to the wicked, nor even in respect to all of the good. It is applied wholly to the Church and her interests, and never applied to the world and its interests. We are not wishing to give the thought that God does not have a foreknowledge respecting the world's interests and affairs, but merely pointing out that all the statements along these lines are to the Church and respecting the Church.

FOREKNOWLEDGE NOT FOREORDINATION.

It is a common mistake to confuse foreordination with foreknowledge. The two thoughts should be kept separate and distinct before our minds: God as an omniscient one knows all things, and during the 6,000 years since the fall of father Adam he has permitted sins of different kinds which he did not foreordain.

To foreknow that mental, moral and physical degradation would follow Adam's sin and the sentence of death therefore visited upon him, and that thus the whole human family would be overwhelmed in sin and death and become a groaning creation is one thing, and to foreordain or decree or cause to come to pass such things is quite another matter. God denies that he is in any sense of the Word the author of evil. He admits that he is the author of many things that are called evils in the world, that are calamities, and that he has permitted these and even ordained some of them as punishments for sin, but he nowhere admits that he is the author of sin, wickedness. On the contrary he declares against all sin, sets himself as the standard of righteousness and purity and truth, and commands sinners everywhere to repent and reform—to cease to do evil and to learn to do well.

Divine foreknowledge foresaw Adam a perfect man under perfect conditions, but with imperfect knowledge and subject to temptation, foresaw his fall into sin, under the penalty of sin, foresaw all the consequences as they have occurred, and permitted all these without foreordination intruding upon the matter at all. On the other hand, foreordination came in when God purposed the salvation of Adam and his race. He foreordained, planned in advance, what he would do: He would provide a Redeemer who would give an illustration to all the angels as well as to the fallen race, not only of his sympathy and compassion toward us as sinners, but also of his own justice, and demonstrate that his law is unchangeable, that the sentence of death once passed could not be rescinded, that if Adam were released from that sentence it must be by having another take his place and die in his stead.

The Father foreordained that his only begotten Son, higher than angels as well as higher than man, should be the Redeemer, and this necessitated his leaving the glory which he had with the Father and the heavenly plane and his assumption of the earthly human nature. This God foreordained should be accomplished in his own due time, and we well know that God's due time was more than 4,000 years after the transgression had taken place.

The Father predestinated further that his Son should not be the loser by such obedience to the divine plan. Indeed he purposed on the contrary a reward and high exaltation to him who was already higher than all others and next to the Father himself. He predestinated a new begetting to his Son, that thus after giving his life for man's redemption he might grant him a new plane of being. He predestinated that at the time of his consecration, when he would be thirty years of age, he should be begotten again by the holy Spirit to a new nature, so that while he, according to the flesh, was dying for the three and one-half years of his ministry and accomplished the death at Calvary, he nevertheless was living as a new Creature during those three and one-half years, and as a new Creature was raised from the dead upon the third day, a spirit being, of the divine nature, far above angels, principalities and powers, and every name that is named, to die no more, but on the contrary in a future "due time" to assume the kingship of earth and to bless Adam and all of his race, whom he purchased with his life, his own precious blood. The foreordination undoubtedly includes the glorious Kingdom of the Millennial age, in which Messiah shall be King over all the earth and exercise his authority in restraining Satan and all evil, and in causing all mankind to come to a knowledge of the Truth and to opportunities for life everlasting through the knowledge of the plan of God, and by obedience to the divine requirements, through the assistance and restitution processes that will then be in operation.

THE PREDESTINATION OF THE CHURCH.

Throughout the Scriptures the Church, the little flock, are everywhere spoken of as the "elect" of God: even those who dispute the doctrine of election cannot gainsay this fact. As already pointed out, their objection to the doctrine of election, their desire to deny it, is aroused to opposition by the thought that the few are elected to heaven and the many are elected or predestinated to eternal torment. But the Scriptures, as we have seen, teach nothing of this kind. They teach that the whole world of mankind were redeemed by the precious blood, and that the whole world is to receive a blessing at the hands of the Redeemer in due time, and that the due time for the world to receive its blessing will be during the Millennial age, the period of Messiah's reign, but that during this Gospel age, in advance of that reign of righteousness, the Lord is electing or selecting from amongst the redeemed world a little flock, a Royal Priesthood, to be associated with the Redeemer in the great work of blessing all the families of the earth.

This view that the election of the Church does not mean the reprobation of the world, but, on the contrary, signifies the blessing of the world through the elect Church, is unobjectionable from any and every point of view. Such an election is desirable and advantageous in every sense of the words. It is such an election as we are accustomed to in our form of government. The law makers and rulers of the people are chosen or elected from the whole for the very purpose of serving or blessing the whole. The elect are few, the non-elect are many, yet the propriety of the matter and the resulting advantages are fully appreciated. Nor does it occur to any one to suppose that those who are non-elect to Congress or some other official position are reprobated to eternal torment or anything disadvantageous. Whence then came the ridiculously absurd

misconception of election as the Scriptures present it—the supposition that all except the elect were to suffer torture because not elected?

FOREKNOWN AND PREDESTINATED.

We might quote various Scriptures aside from our text in proof that the Church was foreknown of God, and predestinated as a class to occupy a certain glorious position in connection with the divine plan for the world's salvation. For instance, in Ephesians 1:5 the Apostle speaks of the Lord as having predestinated us unto the adoption of sons, and, following, in verse 11, he adds that we are "predestinated according to the purpose" of God. The Apostle Peter also speaks of the Church as the "elect according to the foreknowledge of God.' —1 Pet. 1:2.

One mistake which seems to becloud the mental vision of many is the supposition that this foreordination of the Lord respecting the elect was an individual foreordination, as, for instance, that the Lord foreknew you and me, and determined before the foundation of the world that we should be of the elect Church. Nothing of this kind is found in the inspired records. What we do find is a declaration that the Church as a whole, as the Bride or the consort of the Lord Jesus, was foreknown and predestinated of the Father; and, in harmony with that predestination, that there should be such a Bride class, the Lord has been "calling" out of the world individuals of a peculiar disposition, zealous for good works and full of faith in his promises, to the intent that these might make their calling and election sure—might by obedience to the conditions laid down secure a place amongst the very elect, who, as the glorified Bride of Christ, shall be all that the Father intended and predestinated.

It is not for us to say that God could not have known in advance, if he had chosen, just how each one who heard the call and responded to it would ultimately conduct himself in the race course, running for the great prize of joint-heirship with his Son, but it is for us to know that God has not anywhere indicated such an individual election or foreordination. It is for us to notice that all the references to the elect pertain to the Church as a whole, and not to its individual members, except as they shall by the grace of God make their calling and election sure by obedience to the terms of their covenant.

This whole subject is beautifully clear from the standpoint of our text, after once our minds are freed from the absurdities with which they were so long freighted. The Apostle is discussing the interests of the elect Church—he is assuring us that God is for us and not against us; that although the difficulties and trials by the way may seem to be adverse to our interests, nevertheless we have the assurance of God's Word that if we are truly his he will overrule in all of our affairs so that all things will work together for good because we love him and have been called according to his purpose—called in harmony with his predestination. He predestinated that there should be a Church, and he has caused the message or invitation or call to membership in that Church to come to us. The fact that we have heard and appreciated that call is an evidence that God is for us and desires that we should make our calling and election sure to a place in that glorious company which he has predestinated.

It is to these whom he would encourage, the "called ones according to his purpose,' that the Apostle explains the method, the modus operandi of their predestination, saying, "Whom he [Jehovah] did foreknow he also did predestinate [foreordain] to be conformed to the image of his Son, that he might be the first-born among many brethren." Let us notice the limitations that are placed about this elect class. The Lord predestinated, foreordained before man was created at all, that in view of the redemptive work to be accomplished he would select from amongst men the Bride class, and he foreordained also that each one who would be of that Bride class would be a "copy of his Son"—have the same character likeness as Jesus.

Was that a safe predestination? Surely it was. Will that predestination permit any to get into the Bride class while possessing a different character from that of their Lord and Redeemer? By no means. It fixes and limits the class most absolutely, and all will agree that the limitations are most just and reasonable. The Almighty has a great favor to bestow, and he proposes to bestow it upon a certain limited number, and that each one who would be of that limited number must have the character-likeness of the Lord Jesus. Our hearts say Amen to such a glorious predestination as this. And that is the end of the matter—no other predestination is mentioned. The Scriptures show us various classes of saved ones, some on one plane of being, others on another; but this elect class on the highest plane, "partakers of the divine nature," must all have peculiar characteristics that are here set forth.

THE METHOD OF GOD'S ELECTION.

Our next query is, How does God undertake to make this election or selection which he foreordained? The Apostle explains the procedure in minutiae, saying that the predestinated ones were all called, and that previous to their call they were justified, and that previous to their justification they were honored—honored, blessed with the privilege of hearing the message of God, the tidings of great joy—whereas the majority of the world are not thus specially honored at the present time, but are in ignorance, blindness, deaf to the Word of the Lord. And we might remark that just at this point a mistranslation in the common version has helped to

becloud the subject, for this word honor from the Greek Doxazo is mistranslated glorified. Now let us reverse the order of this statement and see the whole matter in the light of our experiences.

God has predestinated, foreordained, that he will have an elect little flock to be the members of the Royal Priesthood under the great High Priest Jesus, who in conjunction with him shall bless the world. In order to find these and to select them from amongst men he honors some, blesses some with the light of the knowledge of his grace—the knowledge of the redemptive work accomplished by our Lord, the knowledge of the fact that coming to the Father through him they may have forgiveness of sins and reconciliation. So many as take these steps become what is known in the Scriptures as justified ones, whose sins are forgiven, who are counted as no longer dead in trespasses and sins, but as restored to divine favor. To these justified ones the Lord then sends the call, the invitation, to be of the Bride of Christ—the invitation to walk in the footsteps of the leader, to fill up that which is behind of the afflictions of Christ, to be dead with him in the present that they may also live with him in the future.

Not all of the justified have responded to this call or invitation of the Gospel age. The great majority have been satisfied to simply have a measure of reconciliation, and have ignored the Apostle's exhortation, "I beseech you, brethren, [by God's mercy as justifying you from sin], that ye present your bodies living sacrifices," etc. (Rom. 12:1.) But those who do accept the call are counted as in the race to win the prize of joint-heirship in the Kingdom, and they are exhorted by the Apostle to so run as to obtain—to make their calling and election sure by obedience—to fight the good fight of faith and to lay hold upon the blessings promised. These are reckoned to be the called ones, the runners in the race from the time they accept the divine invitation or call and start on the race course to run for the prize. Some run faithfully, zealously, others languidly; the faithful, the zealous, the self-sacrificing, are the ones who demonstrate their attainment to the character-likeness of their Redeemer.

THE VIRGINS, HER COMPANIONS.

These are the class whom the Lord predestinated should be sharers in Emmanuel's glorious Kingdom. Laggards amongst these called ones, the less zealous, do not come fully up to the character-likeness of the great Overcomer or Redeemer, and will therefore not be in the elect little flock, his Bride. Nevertheless, having espoused the cause of righteousness, they will not be condemned with the world but will be tested, and, if under the tests of trials and difficulties they do not deny the Lord, they may be of the great company who, coming through great tribulation, will not be in the throne but before it, who will not constitute the living stones of the Temple but will serve God in his Temple, who will not be the Bride, the Lamb's wife, but the servants, the virgins, her companions who follow her, who share a blessing but not the supreme blessing of the elect. Here, then, are two classes amongst the called—the little flock and a great company, both particularly mentioned by our Lord, and particularly differentiated the one from the other.—Psa. 45:14; Rev. 7:13-15.

Thus we see that there will ultimately be two classes received amongst those who have been called, but that only the little flock, or the elect, the predestinated, the Bride class, constitute the overcomers. Yet both of these classes, favored and developed, chiseled and polished during this Gospel age, will, the one on a superior and the other on a lower plane of glory, serve the divine purpose in connection with the Millennial Kingdom, which is shortly to be established for the blessing of all the families of the earth.

Be it noticed that the Apostle's statement of this matter begins at the further end. He holds up before us the glorified Church of the future, "changed," possessed of glory, honor and immortality, as the Bride of Christ. He assures us that this foreordained or predestinated class must all be called or invited before they could have this position; that no man taketh this honor unto himself but he that is called of God. He further assures us that every one thus called to that glorious position must first be justified. Why? Because no sinner would be in a condition to be invited to be of the Bride of Christ. We must be justified from our sins, must be brought into reconciliation and harmony with God before we can be eligible to an invitation to strive for joint-heirship with Christ. Furthermore, every one thus justified must previously have heard of the grace of God and have believed in it; and to hear under present conditions, amidst the din of error and of sin, is, indeed, a special honor of God that is conferred, not widely nor everywhere, for there be many indeed who, having ears, hear not, and, having eyes, see not, neither do they understand, even though the Gospel be preached to them in their own tongues. It requires the honor and blessing of the Lord to even take the first step of faith toward the grand position of the elect, predestinated Church.

These Old Theology Tracts, quarterly, varying in number of pages, are six cents per year. Send a postal requesting a FREE SAMPLE of *Calamities—Why God Permits Them*, *The Permission of Evil*, and *Must We Abandon the Hope of a Golden Age?*

WATCH TOWER BIBLE & TRACT SOCIETY, ALLEGHENY, PA., U. S. A.

BRANCHES:—LONDON, N.W. ELBERFELD COPENHAGEN STOCKHOLM YVERDON-SUISSE MELBOURNE

PERFECT LOVE, NO FEAR.

The Scriptures declare that perfect love casteth out fear, and this is the Christian's secret of a happy day. Having learned of the grace of God in Christ in the redemption, having accepted this grace and realized his sins forgiven, he is at peace with God, and having consecrated his justified heart to the Lord and to the service of the Truth he has made progress. Eating the Lord's Word, growing strong in the Lord and the power of his might, he has come to know more and more of the Lord's true character, that God is love; and as he has learned to love in return, in the same proportion has the love cast out the fear. Not only does perfect love for God cast out fear of him, but it also casts out the fear of all troubles and danger, both real and fancied. When we know of God's goodness, when we know also of his promises for our protection and care, when we have his assurance that all things shall work together for good, we have indeed the true basis for fearlessness, for confidence, for hope, for joy and peace and blessing.

Such Christians, instructed by the Word of the Lord and full of love for him and confidence in his love in return, are able to look to the Lord in all the storms and trials and difficulties of life, and to hear his voice in all the trying circumstances, saying, "Be of good cheer; it is I; be not afraid." They have learned not to question why the storms and trials of life are permitted; they have learned that they are all for the development of faith and patience and the various graces of the Lord's Spirit in us, and hence when trials come they know it is all for the best and a blessing from the Lord, as we read, "No chastisement for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruits of righteousness." (Heb. 12:11.) And so, after having had experiences and disciplines in this life, those who are the Lord's true people, who have made progress in the knowledge of him and who have had experience in the school of Christ, learning these necessary lessons, instead of beginning to mourn when the trials and storms and clouds of trouble gather, by faith will be able to hear the Master's voice, by faith will be able to discern that it is the great Teacher who has given them another lesson, and their hearts being fully submissive and anxious to learn, they rejoice therein.

The Apostle points out to us that the Christian's course should always be one of rejoicing. His own experience is an example of what he meant. He did not mean that the Christian should expect to be exempt from trials and difficulties, which properly enough would be a ground for sorrow and sadness and trouble; he did mean, being rightly informed respecting the object of these lessons and experiences, the Lord's faithful ones would rejoice in them as evidences that they were still in the school of Christ, still in preparation for the Kingdom.

O, what comfort it gives to our hearts when trials arise! Sometimes from the actual difficulties of life with which we are surrounded, with the waves of trouble that nearly swamped the boat of the disciples—sometimes in our experiences as little congregations of the Lord's people, and sometimes in our personal or family experiences, how comforting to think that the Lord is near, that nothing could harm us except by his permission, that not even a hair of our heads could fall without our Father's notice. No wonder that with such assurances our faces and hearts may always be calm in the midst of storm; no wonder if the hobgoblins of fear, which often cause the world more distress than its actual difficulties, are as nothing to us. Why should we fear? Greater is he that is on our part than all that could be against us. Whatever may be the trials or difficulties of the pathway, the end is sure to justify every pain, every sorrow, every disappointment—we have the Lord's Word for it.

Why should we sorrow as those who have no hope? We have a hope that is, as the Apostle explains, "an anchor to our souls, sure and steadfast, within the vail." God's love, as manifested in the redemption, as testified by our Lord Jesus and by the holy Spirit speaking through the apostles, gives us all the assurance that we could ask that his love is not ephemeral, not transitory, but abiding. The fact that he followed up the redemption by the adoption, and now we are by his grace heirs of God and joint-heirs with Jesus Christ our Lord if so be that we suffer with him, gives us assurance respecting the divine purpose, and hinders us from being overwhelmed by the waves of present trouble and distress and protects us from the fears common to the remainder of mankind.

"AND AGAIN I SAY, REJOICE."

Having seen the ground of our proper rejoicing, having found that it is the result of heart-relationship to the Lord and instruction from his Word, let us have a few words of testimony from the apostles respecting this matter—showing what manner of persons we ought to be, not only in all holy conversation and godliness, but also in enjoying the divine blessings ourselves while telling the good tidings to others.

Our Lord, when telling the disciples of the disappointments they would have in respect to the crucifiction and the blasting of their hopes, declared that later on they would have the reverse of this, rejoicing. He said, "I will see you again [I will reveal myself to you] and your hearts shall rejoice." (John 16:22.) So we, like the disciples, rejoice not merely that our Lord died as our

Redeemer but that he rose again from the dead, and that not only is he to reveal himself in the end of the age at his second advent shortly, blessing all the families of the world, but that all through the Gospel age he has been spiritually present with his disciples to bless, refresh, comfort and strengthen us.

The Apostle tells us another cause for rejoicing which we have, assuring us that we not only have been justified by God's favor but have been granted also an entrance into still higher favor, in which we now stand, "Rejoicing in the hope of the glory of God." (Rom. 5:2.) We have good cause for rejoicing in the hope of coming glory, not only because it means blessing to ourselves and intimacy with our Lord, but because also it means our participation with the great Messiah in extending divine blessings to the world of mankind. Again we read the Apostle's testimony even in the midst of trials and difficulties, even in the midst of suffering for righteousness' sake, for the Truth's sake, even while enduring hardness as a good soldier. He says, "I therein do rejoice, yea, and will rejoice."—Phil. 1:18.

The Apostle gave us a good illustration of this spirit, one which should be helpful to all of us: We remember that when he and Silas were in prison at Philippi, their backs bleeding from the wounds received from the scourging and wet also with the salt, as was the custom in order to make the suffering more intense, so full were their hearts of faith in the Lord and the realization that they were suffering for Christ's sake, suffering for righteousness' sake, that the blessing of the Lord was with them and eventually would compensate them for their sorrow and trouble, that they were able through their abundant faith to so rejoice as to sing praises to God in prison. The Apostle continues, "Finally, my brethren, rejoice in the Lord" (Phil. 3:1), as though he would tell us that the grand climacteric of Christian experience is this ability to rejoice in all the affairs of life as they come to us, rejoice that we can see Jesus and hear his voice, saying, "It is I: be not afraid," and appreciate the fact that all of life's experiences are under divine supervision and will work out for us a blessing. It was this same spirit of faith and confidence in our Lord Jesus that enabled him to say in his most trying moment, "The cup that the Father hath poured for me, shall I not drink it?"—John 18:11.

The Apostle James, writing along the line of rejoicing, says, "Let the brother of low degree rejoice that he is exalted, but the rich that he is made low." (Jas. 1:9, 10.) This is the same thought which the Apostle Paul enunciates: our experiences, whatever they may be, should be recognized as under divine supervision, protection and guidance, and therefore a matter of rejoicing to us, however disappointing our experiences may sometimes be as viewed from the earthly or fleshly standpoint. The Apostle Peter has a word in the same connection. He says, addressing the heirs of the incorruptible inheritance, "Ye greatly rejoice, though now for a little while if need be ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." (1 Pet. 1:6, 7.) Here is the thought: we rejoice greatly in our manifold temptations because we realize that these are evidences of our acceptance with the Lord, and that he is dealing with us as sons, and that he is polishing us as jewels for the Kingdom.

Those who can rejoice with joy unspeakable, even in the midst of temptations and trials and difficulties, surely belong to the class whom the Lord addresses in our text, "Be of good cheer; it is I; be not afraid." It is because they have heard this voice and have come into harmony with the speaker that they find cause for rejoicing under all circumstances and conditions.

TRUTH SEEKING.

Think not, O seeker after truth
Thy path with roses strewn will be;
That friends shall, smiling, grasp thy hand
And cheer thee by their sympathy.

That souls as eager as thine own
With joy shall hail truth thou mayest find
And bid long cherished error flee
And loose the chains of creed that bind.

Nay, nerve thy soul to meet rebuffs,
To lonely plod thy weary way,
To bear the scorn and bitter sneers
And all that tries man's constancy.

Truth is a bird of beauty rare
That ne'er hath been by mortal caught
And though it sings a noble song,
But few can hear its heavenly note.

A dreamer may, amid the throng,
Above the clamor, faintly hear
A few sweet notes that thrill his soul
And fill with melody his ear.

And, pausing, may bid others pause
And listen to the wonderous song.
But, ah, the din of earth is great,
And all unheeding is the throng.

Alexander Walker in *Philadelphia Record*

These Old Theology Tracts, quarterly, varying in number of pages, are six cents per year. Send a postal requesting a FREE SAMPLE of *Which is the True Gospel?* *Food for Thinking Christians* and *What is the Soul?*

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Spiritism is Demonism!

ITS INCREASING INFLUENCE.—WE WRESTLE NOT AGAINST FLESH AND BLOOD, BUT AGAINST WICKED SPIRITS IN HIGH PLACES.

CHRISTIAN SCIENCE CRITICISED

FOR twenty-five years we have sought to forewarn God's people and the public against the influence of the fallen angels, the wicked spirits in high positions. (Eph. 6:12.) The pamphlet we publish treating this subject* has had a wide circulation. We have been much encouraged by the many reports received, showing that its influence has been widely felt for good, not only among the Lord's people, restraining them from "curious and dangerous investigations," but also amongst those who had been partially ensnared by the "wiles" of these adversaries—some of them "mediums."

We remind our readers afresh that the Scriptures expressly show that the fallen spirits would be held under restraint for a long time, and that those restraints would gradually be relaxed in the closing of this Gospel Age, in the lapping of the Millennial Age. The record is that they were "restrained [in *Tartarus*, our atmosphere] in lasting chains of darkness unto the judgment of the great day." (Jude 6; 2 Pet. 2:4) As now the "great day" nears, it is not surprising to watchers to note that the chains are being gradually loosened, and that these "wicked spirits" have greater liberties than ever before.

You must not fail to read this!

'BE NOT HIGH-MINDED, BUT FEAR."

There is still danger to those who "don't believe in spirits," and who regard as superstitious the Bible narratives of how our Lord and the Apostle cast out demons, and how all wizards, witches, necromancers and others who proposed to hold intercourse with the dead were strictly prohibited in Israel. There is more danger to the self-confident, who "dare investigate anything," and who boast "a mind of their own," than of the humbler ones who say "let us fear to tamper with what God has forbidden." To many of the boldly self-confident curiosity is the demon trap. Before they are aware of it they are snared. The beginning of the trap is a bait to curiosity—a visit to a "medium," "a seance" with friends, or a "planchette" at a neighbor's home.

The Scriptures forewarn us that we are no matches intellectually for the wicked spirits, and need to give heed to the protections afforded us in the counsels of the Lord's Word. In the end of the Jewish age many were afflicted with evil spirits, and a considerable part of our Lord's work and that of the apostles was referred to by the latter when reporting to our Lord—"Even the demons were subject unto us in thy name." (Luke 10:17.) So prominent is this matter in the four gospels that they contain forty-two references to these demons—mistranslated "devils" in our Common Version.

THESE ARE THE "STRONG DELUSIONS."

The Apostle points out that in the end of this age the Lord will "send," or *permit to come* upon Christendom, "strong delusion," that they may believe a lie,—that they all may be condemned." (2 Thess. 2:11, 12.) Thank God we see clearly that they will not be condemned to everlasting torture. Oh, no! That blasphemous misrepresentation of God's Word is one of the devices of these "wicked spirits," by which they would drive men away from God, by which they would blind them to his real character. But we are now in the "harvest," and the wheat must be separated from the tares, and these "strong delusions" will be permitted to demonstrate who have loved and obeyed the Lord's counsel and who, not doing this, are to be adjudged unworthy of the high rewards soon to be given to the "overcomers."

The context shows this, declaring in so many words that the "delusions" will ensnare them because "they received not the *truth* in the love of *it*." The "truth" is that the dead are dead, and cannot re-live except by divine power exercised for their awakening from this death-sleep. This plain truth, so abundantly set forth in the Scriptures, is not relished by any except the truth-hungry. Others tell us that they *do not like* to believe thus;—that they prefer to think of the dead as not being dead, but more alive than ever. Rejecting the plain truth as God presented it, and preferring Satan's lie, "Ye shall not surely die" (Genesis 3:4), these are easy marks for the demons who are constantly striving to perpetuate the *lie* which deceived Mother Eve in Eden. They will now be permitted to personate the dead so successfully as to be a "strong delusion," which "if it were possible [if the Lord did not protect them by the 'armor of God'] would deceive the very elect."—Matt. 24:24.

*"*What Say the Scriptures About Spiritualism?*"—128pp., 10c.

HYPNOSIS, TELEPATHY,—MODERN DEMONISM.

Spiritism cunningly feigns, for a time, that its manifestations are the exercise of human powers. Thus it gains access to the hearts of men and women who dread demonism instinctively. Gradually, however it comes to be conceded that the spirits are at the bottom of these powers, which are at least partially "occult." For years we have been almost alone in opposing hypnotism, telepathy, etc., as Spiritism in a new form; but now no less a celebrity than Professor J. H. Hyslop, formerly "Teacher of Logic and Ethics" in Columbia University, and now a leading light in The American Society for Psychical Research, seems to concede that spirits have to do with such matters; —not demons, but in his supposition "spirits of dead humans."

Prof. Hyslop is quoted in the New York *American* thus:—

"Telepathy is not a matter of thought waves. The solution is so simple as to be astounding. Messages are carried from mind to mind by the spirits. Mediumistic qualities are necessary, but, possessed of these and able to get in touch with the spirit world, telepathy should become as easy of accomplishment as the telegraphing of a message with wires.

"None but scientists should tamper with the weird phenomena of nature represented by telepathy," said Dr. Hyslop. "Every investigation should be made sanely and every experiment approached with a mind clear, impartial and prepared to weigh and balance every fact as carefully as though it were a precious gem.

"Our experiments in telepathy I regard as convincing if not wholly satisfactory in number or in the ability to repeat them at will.

"In these experiments we used Mrs. Piper, who was sent to England in care of the British society. She was allowed to come into contact with no one not in league with the persons making the experiments. We began our experiments in long distance telepathy in the hope of eventually getting a message across the Atlantic, but failed time after time.

"Finally we scored a success. It was as remarkable as it was unexpected. The message was sent across the ocean in a way to demonstrate perfectly the possibilities of long distance telepathy. The experiment was conducted in a manner to eliminate any trace of fraud or deception. It was sent in English and delivered in Latin."

COMMUNICATION WITH THE DEAD

In an article over his own signature in "The World To-day," Prof. Hyslop says:—

" That there would be great difficulties in communicating, if spirits actually exist, would naturally be taken for granted by intelligent people. The silence of so many discarnate spirits through the ages, if they exist, would be sufficient proof of that fact, as well as what we know of the difficulty of communications between living people when they have no common language as a means of it. But there happen to be additional reasons for this difficulty, and they should be mentioned in order that the layman (I ought not to mention it to the scientist) may see and appreciate the reasons why the communications take the form which they show. The first of these is the abnormal mental and physical condition of the medium, specifically to illustrate, as in the case of Mrs. Piper. But this is not the chief reason that the communications are trivial and confused, or lacking in the kind of information wanted. The reason for these characteristics is deeper still. It is that the communicator is himself in an abnormal mental condition while communicating. It may be compared to a delirious dream, or to certain types of secondary personality in the living, or even to the trance of Mrs. Piper, in some of its aspects."

REV. I. K. FUNK, D.D,, "TOUCHED"

Rev. I. K. Funk, D. D., of New York City, the widely known Methodist minister, has had some thrilling experiences with spirits and has published them to the world, asserting, however, what even Spiritualists will admit, that some of the so-called manifestations are frauds; that others are by deceiving or "lying spirits." His investigations, like those of Prof. Hyslop, show the trend of our times, and give a hint of what we may expect when shortly the whole world will turn to the investigation of Spiritism as "the only proof that the dead are not dead."

REV. R. HEBER NEWTON'S VIEWS

Discussing psychical science in an address to-night before the American Institute for Scientific Research in the home of C. Griswold Bourne, the Rev. R. Heber Newton made the assertion that the spirits of the dead communicate with the living; that telepathy is a power possessed by many men and women, and that clairvoyance is an established scientific fact. Said he in part:

"Clairvoyance was nothing but a will o' the wisp, but it is now a confessed power of certain organizations. Mollie Fancher, over in Brooklyn, has proved stronger than the incredulity of our savants. The belief in the existence of unseen spirits and of their power of communication with us in the flesh is one of the oldest, most widespread and most insistent beliefs of man, and it has revived strangely in our day.

"For the first time in the history of man these powers have been scientifically investigated in our day. Already the result is that a considerable number of eminent men of science have had the courage to avow that, after allowing for illusion, fraud and every possible hypothesis of interpretation, they have been driven up to the ultimate solution of the problem—the belief in the actual communication of the spirits of those whom we call dead with the living.

"Anyone who walks with his eyes open, ready to hear what men have to tell, will find stories pouring in upon him from men whom he cannot mistrust as liars, and whom he knows to be sane and sensible, which will stagger him. These experiences are not at all confined to the seance and the medium. Their most impressive forms occur in the privacy of the home without a professional medium present."—PITTSBURG GAZETTE.

The standing of Dr. Newton in the Protestant Episcopal Church will carry a weight of influence, and is being published and discussed in every quarter.

EX-SUDGE A. S. DAILEY EXPLAINS

Great has been the interest aroused among those who are avowed Spiritualists by the statements of Dr. George Savage and Dr. Newton. The real enthusiasm has been among those who for years have acknowledged their belief in clairvoyance, clairaudience and telepathy between the dead and the living, although the word "dead" is one the true Spiritualist never uses. One man who for a quarter century has proclaimed himself

a Spiritualist is former Judge Abram S. Dailey, of Brooklyn. Judge Dailey said he had read with interest the published statements by Dr. Newton, and felt that by him Spiritualism and Spiritualists had received recognition which would do more to gain for them and their creed the respect of the world at large than anything that had taken place since the founding of the Society for Psychical Research 20 years ago.

"Let me tell you a story which has never been given to the world," said Mr. Dailey. "I know that many will scoff at it, but I know it to be true, for it was told me by the man whom it chiefly concerns. It is how the Leland Stanford, Junior, University came to be founded. We all know it was built in memory of Leland Stanford's only son, but that is not all. It was known to me for many years that Mr. Stanford and his wife were interested in Spiritualism. They at times consulted mediums, not believing much of what they learned. In 1883, a year before their son died, they were warned by a noted psychic that if they permitted their son to remain in Florence, Italy, where he was studying, he would die. The warning was not heeded, and in May, 1884, he died. The parents for a while were numbed with grief. Then came to them the warning, and once more they engaged the services of the psychic.

"Mr. Stanford told me himself that through the medium they were able to get in communication with the son who had gone 'over the border.' I myself have been with them when a seance has taken place, and in the psychic language I have heard that boy talk with his parents. At one of these seances Mr. Stanford told me the spirit of their son came to him and made the suggestion that the great property, valued at $20,000,000, which would have come to him be given to the founding of a place of learning. A year later, on the first anniversary of the boy's death, the corner stone of that great university was laid.

"When the university was opened, on October 1, 1891, the words of the founders were: "The idea of the university came directly and largely from our son and only child, Leland, and we hold the belief that had he been spared to advise as to the disposition of our estate he would have desired the devotion of a large portion thereof to this purpose.

HELPED CONVINCE REV. NEWTON, D.D.

"I may say without breach of confidence," continued Mr. Dailey, "that this story is known to Dr. Heber Newton, and is believed by him. When he resigned his Church in this city he went at once to Mrs. Stanford and has been with her constantly since. It is my belief this great truth that came to the founders of Stanford university was largely responsible in settling for all time any doubts that Mr. Newton had.

"That Spiritualism is gaining ground every day I know well. Only a month ago two clergymen in Brooklyn came to me late at night and said they represented 13 other pastors who secretly had been making an investigation of Spiritualism, but that they had got out of their depth in the mysteries and wonders of it. Would I help them? That was not the first time such a thing had happened. Under the surface there is a great quest of knowledge. People to-day are afraid to be known as Spiritualists, but there will come a day when a man will be afraid not to be known as one."—PITTSBURG TIMES.

SUGGESTIVE FACTS NOTED

It does not surprise us that Spiritism, like Christian Science, is aiming for the influential. Whatever else the fallen angels may be they are "wily," cunning. The Lord's people, on the contrary, number "not many wise, not many great, not many learned, not many rich, not many noble, but chiefly the poor of this world, rich in faith,"—Jas. 2:5.

A lady who has but recently come into the light of Present Truth, and who previously was a Spiritist, tells of how she had developed the "clairaudient ear," or the power of hearing the spirits when others heard nothing. (And, by the way, all should avoid everything of this kind as they would avoid a plague: they should, if approached thus, at once turn their hearts to the Lord in prayer for aid to resist the intrusion). This woman's relatives have been interested for some years in Present Truth, and pointed out to her that her communings were not with dead friends but with the fallen angels, "demons," and finally got her to the point of reading MILLENNIAL DAWN. This displeased the "spirits" who almost for a time prevented her study by an incessant opposition, such as "Don't read that," "That's not true," etc., etc. Gradually she asserted her will, calling on the Lord for help, and we understand that now she is quite free from their intrusions.

Another case which recently came to our attention, is that of a boy of 19 years, in Eastern Pennsylvania, who is terribly oppressed by demons. One of the brethren hearing of the case called to see him, taking a copy of the "SPIRITISM" pamphlet and a copy of ZION'S WATCH TOWER. The presence of the papers so aggravated the boy that they had to be removed before the brother could talk to the possessed one. The spirits having him under their control nearly set him wild until the books were removed. "The *darkness* hateth the *light*." We do not doubt that these evil spirits would do injury to the servants of the Truth if permitted. Evidently they are under some restraint as respects the Lord's people. Later on they may be permitted to operate through others, as Satan entered into Judas before the betrayal.

OFFER REFUSED—VOICE LOST.

A few years ago a lady living in Canada, a Methodist, prominent amongst that people as a choir singer, became interested in Spiritism and developed the clairaudient ear. She suspected no harm until, by and by, the spirits proposed that if she would yield herself entirely to their control they would develop her voice and make her the best and most famous singer in the world. They knew of her ambition and used it as a bait to get her to surrender her will,—for apparently the human will is an impenetrable barrier.

The lady saw the bait, but was alarmed at the proposal, rightly reasoning that an evil being with an evil motive lay behind such a proposition, to sacrifice the most valuable gift of God—the will. She spurned the offer, and thenceforth would have no communion with what she had learned to fear without understanding. Not long afterward her

fine voice began to fail and to-day she has none of it. But she has something infinitely better—she has the Truth. It was but a short time after she took her stand against Spiritism that the Lord graciously guided her to the "*Dawns*." She chose the better part and rejoices in it. We are not able, however, to explain to her how or why the evil spirits were permitted to spoil her voice: possibly it was through their. influence that formerly she was so gifted, to the intent that it might be a snare for her. In any event, now that she understands who her tempters were, she is full of gratitude to God for her deliverance at any cost.

"EXPERIENCES IN SPIRITUALISM."

We clip the following from an exchange, "The Prophetic News." It may serve to furthere mphasize the foregoing.

I was induced to yield my hand to be controlled by a spirit, in consequence of reading what Mr. Stead wrote in the *Review of Reviews* about Spirit-Writing. Thus was the first step taken on this forbidden yet fascinating course. I look back on that first step and remember that I never uttered, in the perplexity that filled my mind, a prayer to God. I should have at once sought the guidance of God. Before I thought of so doing, I was seized with the desire to seek this newly-found source of help. I fear much I am not alone in being foolishly misguided by the perusal of spiritualistic literature which is now being circulated far and wide in England.

The spirit that came and offered me his aid forbade my praying to God, assigning as a reason *that I was now under special heavenly guidance, superseding the need of prayer, and that my heavenly inheritance was sure.* That was strange counsel, and it was still stranger that I should have for one moment harbored it; but harbor it I did.

But, in addition, this messenger of Satan forbade my study of the Scriptures, for I had lately commenced a methodical reading thereof. The reason for this on the part of my evil counsellor was that the work I was now under so strong an obligation to execute, was so urgent that no time could be spared for other mental occupation.

Under the pretence of aiding me I was now "interviewed" by other spirits, who declared themselves to be the spirits of departed mortals. One assumed the character of what I might call *ultra piety*, and warned me from coming into association with and under the influence of a certain minister of the Gospel residing in the neighborhood—one who would certainly have counselled me in my perplexed state of mind with wisdom—but against him my "interviewer" uttered base slanders. This spirit hindered me greatly by making long discourses

OF AN IRRELEVANT CHARACTER.

Another spirit declared himself to have been the former English ambassador to the nation of these persecuted Christians concerning whose distressing condition my heart was bleeding; and in language befitting a statesman he related his remarkable experience in the executing of his ambassadorial office. Then he desired my work to take a form which I subsequently found to be the worst under the circumstances, and that I should communicate it to an important public functionary. This was so opposed to my judgment that I could not yield assent to it.

After this the first spirit that came to me under the garb of a guardian angel declared that the spirit of my beloved mother had been permitted to visit me for a few minutes, and that she entreated me to transmit a message to a relative residing abroad, and that, though I was ignorant of the purport of this message, she would herself guide my pen in writing it down. I took the pen into my hand, holding it loosely for her to guide it. A strong wish came upon me to see my mother's form. Then, to my great astonishment, her portrait was instantaneously and with consummate skill drawn on the paper before me. I now watched with breathless interest the writing of the message. It was traced in her well-known (to me) handwriting. Only two words were written, but they were written three times. The words written, with tremulous haste and urgency were SAVE SOULS, and with a quick movement the pen was made to drop.

Such a message from such a source smote my heart with its deep solemnity. But I could not bring myself to send the message. I felt it would be wrong to send it. The relative for whom it was intended was already engaged in Christian mission work, and somehow I shrank from bringing on his mind the influence of a message from whence I hardly knew. I felt a total disinclination for any further communications from spirits, and I determined to receive no more from so dubious a source. But I was not to be so easily disentangled from this net into which in an evil moment I had deliberately placed my feet.

THE SPIRITS BETRAY THEIR EVIL INTENTION.

In disgust, and as if to take a plunge out of the vortex into which I had been stealthily drawn, I threw into the fire the portrait of my mother and all the spirit-writing. I would not believe that the spirit of that dear Christian—my mother—was wandering on this earth in company with others who gave me such disastrous counsels, and failed in their promise to strengthen and aid me. I even came to the conclusion that these spirits had attempted an impersonation of that departed saint, and had written that solemn message in order to induce me to believe in their celestial character and the sanctity of their intentions, that I might be induced to follow their perilous injunctions.

To justify their proceedings they were apt in misquoting Scripture. There was a terrible mystery in this, and it filled me with dire forebodings. I then said to myself, half aloud. Can it be possible that there are evil spirits who have power to communicate with mortals and deceive them?"

A spirit answered "Yes," and added that *they* themselves would now act evilly towards me and that I was in their power to be punished, since I had sought to obtain knowledge forbidden to mortals.

With this startling declaration they changed their character and conduct to me.

I now believed that I had committed a sin in consulting them; but it was done in ignorance (it was a culpable ignorance, nevertheless) and with innocent intent. Surely I could trust in divine mercy to pardon me.

But the spirit answered my thought by declaring that the Divine mercy should not reach me, but that he would accuse me before the Recording Angel of this deadly sin—intercourse with spirits,—and would call for immediate judgment!

Let it be remembered that these very spirits b their lying deception had induced me to cease from prayer and the study of Scripture, and had declared that my heavenly inheritance was sure. They left me to execute their threat.

A REMARKABLE VISION.

Soon after this a remarkable vision appeared by the permitted instrumentality of these tormentors. One night the wall at the end of my room seemed to vanish,

and a large open space appeared. At one side was a dais with steps which appeared to lead up to an exalted throne, half hidden by clouds. Before the dais a number of celestial beings stood in a semi-circle, and, apart from the rest, at the foot of the dais, was a terrible form I knew this was the prince of darkness, and I instinctively felt he was there as my accuser, and I seemed to have no advocate. This terrible vision at first seemed a confirmation of the spirit's threat, yet there was one essential difference. It was not, as they said, an avenging angel, but Satan, who accused me. I wanted to reflect on this vision and the new conditions environing me, but spirit voices continually interrupted me, so that I could neither think nor pray, but only repeat to myself some such words as "O Lord, in Thee have I trusted; let me never be confounded."

I could not stop their verbal communications, their *small* but intensely clear voices followed me everywhere.

The spirits told me that the torments of hell, in which I had not believed, awaited me, and that in the internal fires of the earth souls were in torment; and that the intensity of the punishment was proportioned to the guilt of the offender. They declared that I should know by experience the reality of eternal punishment that very night. The fact that I was still in mortal flesh would not impede them; there appeared to be some truth in their threat that they could cause death —or rather, the cessation of mortal existence, for they gave me an immediate and startling demonstration of their power in causing violent spasms and palpitations of the heart, while I was quite calm in mind. Indeed my imperturbable calmness caused them to remark that I was one of the bravest of mortals, but they would yet overcome me with greater terrors. But I ultimately found that they possessed no supreme power over the "King of Terrors." They then left me, and in the darkness and the silence of the night I waited, expectantly, believing that a terrible ordeal awaited me, for I knew that my enemies were powerful and malignant.

The wall of my room again seemed to disappear, and I was conscious that a spirit had entered and touched me, and a voice declared that he who had entered was an administrator of justice in the infernal regions. He demanded of me if I knew

WHY HE HAD BEEN SUMMONED TO ME.

I replied that I only knew that my enemies accused me, and that if he was the servant of God I desired him to tell me what it was the will of God that I should now do, for I desired only to know, and do that will.

He answered in some such words as these: "You are free; you cannot come within my province. I only punish those who will not obey God, and now I leave you."

I was inexpressibly thankful to be delivered from such threatening peril, and that a powerful spirit had acknowledged that Divine Power overruled in hell, and that he acted in subservience to it.

All these spiritualistic manifestations were far from being the phantasmagoria of dream or fancy—they too evidently belonged to the stern and abiding realities of life. They were manifestations of that great, and potent, and eternal realm of spiritual power which mortal vision may not yet behold. Throughout this ordeal I was calm, and possessed that intensification of consciousness that is aroused by tragic circumstances.

I resolved that as I had encountered these unique and tragic conditions not from personal needs or seeking personal aims, that the result of this experience should also have a wider range of influence.

I had more to learn and to endure. I was even to learn that my deliverance from the power of demons, like my faith, was of an imperfect character.

The remainder of the night I passed in peace. In the morning I recommenced the study of Holy Scripture; it became to me the most important concern of my life.

But to my great distress the evil spirits immediately returned to me with ceaseless interruptions to prevent my study. They determined to keep me from the knowledge of a full deliverance.

They compelled me to listen to their account of an insurrection on earth against Divine power which they had long been planning, but which was ere long to be carried out. They asserted that their mighty potentate and chief had obtained the vicegerency of earth, that he was the prince of this world, and that he would subjugate it as it never yet had been subjugated to his control, and that he would raise a storm of persecution against the followers of Christ. There was, in fact, to be a new putting forth of hellish influence upon the earth.

I was compelled to hear from these spirits the unfolding of their diabolical scheme. They brought many proofs to substantiate the fact that their power on earth was already greatly increased and was increasing. The prospects, therefore, that seemed in store for the world overwhelmed me with dismay. They asserted that their great potentate—the god of this world—had so subverted Christendom that at least the great ecclesiastical systems known as the Roman, Greek, and Anglican churches would more entirely be subservient to him. I was inclined to disbelieve their statements. I wished that they could have been disproved, but facts appeared to corroborate them. I then for the first time observed that the Church of Rome was gaining great power, and as for the Greek Church in Russia, it was then inflicting terrible persecutions on the true followers of Christ—Christians—who would not practise idolatry.

It was now made apparent to me that these spirits who had hypocritically proffered their aid for the persecuted Christians had themselves instigated idolatrous Churchmen to persecute them. I gathered further that the servants of the great potentate of darkness had sown error and discord freely in the other churches in Christendom, and that these would advance in error and in distance from God; that they had power to distract the attention and to deaden the perceptions of men who otherwise would

ARREST THE PROGRESS OF EVIL.

The spirits then spoke with sardonic triumph of their school of materialistic philosophy and their teaching on Cosmogony as opposing that of the Book of Genesis—a system that modern science has found so acceptable as appearing to fit in with what the bowels of the earth have displayed, but which entirely leaves out of its thoughts the operation of God's hand in judgment at the fall of man, when not only man was morally and physically ruined, but that which was once pronounced "very good" fell with the first man, so that the "whole creation"—material and immaterial—groans for deliverance.

A spirit calling himself Lord Beaconsfield declared that he would aid me by dictating a work of fiction that should surpass all his earthly efforts and would produce a small fortune for me, and that I should thus obtain the reputation of being a great genius by simply acting as his amanuensis, and he added the more alluring temptation to me—that the spirits could and would confer on me such knowledge and power that I myself should be considered by the world as a brilliant writer, and

WIN FAME AND FORTUNE.

Perhaps his offer has been made to and accepted by some of our present writers of brilliant but pernicious fiction, especially those who have popularized and dignified Satan himself; some of whom I know are students of *Occultism*.

One spirit professed to be the originator of such

systems as Theosophy and Gnosticism. They had previously declared that "thought-reading" was under their domination and effected by them. I gathered, generally, though it was not very clearly expressed, that mesmerism and hypnotism were likewise agencies in their hands.

I learned, too, that in the world's pleasures Satan had set snares of almost infinite variety in order to keep men apart from God. Some persons he could degrade to the gross sins of the flesh, others of a more lofty and aspiring nature he could uplift by theosophy into a region of high and vain imagination.

I am aware that all this and much more I might write of what I gathered from the spirits was not necessarily true, but when compared with all the Scriptures have written as to the power of evil spirits to lead men astray, and when we see how marvellously successful the schemes for seducing the allegiance of the human mind from the authority of God and his Word has been, I am compelled to say that the spirits from the pit did not in their declarations contradict the experiences of the hour or the evidences of the Scriptures. I do not pretend to be able to understand why they supplied me with this information. It may be they knew not that I was eventually to be delivered out of their hands; but they wished, nevertheless, to glory in their mighty achievements in the world at large.

I was greatly impressed with the evident truth of much that I heard from them. O, how potent were and are these "world-rulers of this darkness!" These were spirits of what I may call a highly intellectual order, whose language seemed unrivalled in its beauty of expression. I could not doubt their power to initiate mortals into any earthly knowledge if God suffered it. It may be that this excellence of power and understanding in spirits exists, as a remnant, in their fallen state, of those lofty faculties which belonged to them ere they fell; but about such matters so little can be known that the less I conjecture the better.

THE TRIUMPH AND DEFEAT OF SATAN.

And now, as another confirmation of the ascendancy the spirits still had over me, they fulfilled their previous threat to call blaspheming demons to madden me. At their bidding these base spirits came and uttered horrible blasphemies until it seemed as if all hell was let loose upon me for a little while.

Then the spirits used one last awful device to overthrow me, and nearly succeeded.

In the midst of all these difficulties and dangers by which I was well-nigh overwhelmed, a commanding voice from an invisible spirit called me, saying words to this effect "That I had become so environed and besieged by evil spirits that there was no deliverance for me on earth, and that he—*an angel of the Lord*—had descended from heaven to bear me this command from the Lord Jesus—*that I must die by my own hand* to escape my persecutors, and that my soul should then find rest in heaven." I had so strong a desire for life that nothing less than a Divine command, as I believed it, could have induced me to take my life.

I did not question the words proceeding evidently from so high an authority. I could not conceive it possible that the spirits would command mortals to die by using the sacred name of Christ. Yet it was the device of the devil and I fell into it.

I was perfectly calm in my mind and determined I would obey the Divine command, and trust in the Lord. Then, in the last prayer I thought to breathe on earth, I protested to the Almighty that I took my life believing I was acting at the bidding of the Lord Jesus Christ. Thereupon I drank a poisonous draught and quickly fell into a comatose state, but I did not awake in hell or in heaven, for I was allowed to recover, though only after much difficulty and suffering.

But whilst I was recovering, the inexorable voice repeated the previous message, upon which I seized an instrument; the only instrument at hand was a very small dagger, with which, having failed to cut my throat, I severed the temporal artery. Determined to make death swift and sure this time, I endeavored to cut another artery, and with the blood streaming from my head I fell to the ground insensible.

Again the spirits were foiled in their intention. The noise of my fall instantly brought assistance, and I recovered.

My recovery was, I might almost say, a miracle. I am convinced that God did in a very remarkable way interpose His healing hand that I might be

PHYSICALLY HEALED.

But above all I was delivered from the tormenting presence and persecution of these demons. Christ, who when on earth healed those who were demonized, and "healed all that were oppressed of the devil," mercifully healed me. He commanded them to leave me. I recognized the supreme need of a Redeemer. I believed His Word that "No man cometh unto the Father but by Me, and he that cometh unto Me I will in no wise cast out." I know of the Blood of Jesus which cleanses from all sin—of that ONE offering perfected on the Cross by which Christ has perfected His believing people. This blessed knowledge dawned upon my soul despite all the efforts of the powers of darkness to prevent me from obtaining it.

I beg every reader of this to fly from Spiritualism. Do not play with tools such as "Planchette," "thought-reading," etc. I feel that my life has been preserved that I might use this personal experience and knowledge of Satanic power that I have passed through, and witness against the snares of Spiritualism, declare its Satanic nature, and the potency of Christ as a Deliverer from it.

* * *

The above shows something of the ingenuity and versatility of the demons. To some, on the contrary, they report that there is no hell. To Swedenborg they gave visions of seven hells and seven heavens, which helped him frame a new religion to entrap honest souls. How evidently we all need to "hold fast the faithful Word." The Apostle forewarned us we should specially need this "armor" as the "evil day" draws on.

CHRISTIAN SCIENCE UNSCIENTIFIC AND UNCHRISTAN

The following criticism of a minister's address from the Scranton, Pa., *Times* is worthy of wide circulation :

Editor of *The Times*, Scranton, Pa.

Dear Sir: Public attention having been called to the doctrines of Christian Science, by the lecture of Rev. Irving C. Tomlinson, reported in the public press, it has occurred to me that both the friends and opponents of this theory would welcome public expressions on the subject, hence my letter.

First, let me emphasize the statements of Rev. Tomlinson that "Mrs. Mary Baker G. Eddy, the

discoverer and founder of Christian Science, is also the author of its text-book." Let no one, not even Rev. Tomlinson, be deceived into thinking that either our Father in Heaven or His Son, Jesus Christ, our Lord, was the founder of Christian Science; or that their book, the Word of God, the Bible, is its text-book. Nothing could be farther from the truth. Rev. Tomlinson's address and Mrs. Eddy's books are both replete with evidence that the Bible would never answer the purpose.

One of the first points that Rev. Tomlinson made is that Mrs. Eddy's views have been accepted by many "learned scholars, wise judges," etc. But, now, hear the Word of the Lord regarding those who accept the doctrines which Christ Himself taught: "I thank thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." —Matt. 11:25. "For ye see your calling, brethen, how that not many wise men after the flesh, not many mighty, not many noble are called."—1 Cor., 1:26.

PROSPERITY NOT A PROOF OF MERIT

The second point Rev. Tomlinson makes is its growth. Hear the Word of the Lord: "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that if it were possible, they shall deceive the very elect."—Matt. 24:24. "There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them." "And many shall follow their pernicious ways."—2 Peter 2:1, 2.

The third point Rev. Tomlinson makes is its financial prosperity. Hear the Word of the Lord: "Woe unto you that are rich! for ye have received your consolation."—Luke 6:24. "Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love Him?" —James 2:5. "I will spue thee out of My mouth because thou sayest I am rich and increased with goods, and have need of nothing; and knowest not that thou are wretched, and miserable, and poor, and blind and naked."—Rev. 3:16, 17.

The fourth point Rev. Tomlinson makes is that Christian Science does not deny the true personality of God. Hear Mrs. Eddy on this point: "Jehovah is not a person. God is principle." Principle is "life, truth, love, substance and intelligence." "In divine Science, God and men are inseparable, as Principle and its idea." "Woman is the highest term for man." There you have it! *Mrs. Eddy is God!* She has proved it! Nothing could be more simple. Now hear the Word of the Lord: "Thus saith Jehovah, thy Redeemer, and all who confessed Christ by immersion. The power of conferring those gifts was vested by our Lord in His twelve apostles, of whom, by divine arrangement, Paul was one. None others in their day or since have been able to confer those gifts which Paul describes; hence they did "vanish away" He that formed thee from the womb, I am Jehovah that maketh all things; that stretcheth forth the heavens alone (without Mrs. Eddy's help); that spreadeth abroad the earth by Myself; that frustrateth the tokens of the liars and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish."—Isa. 44:24, 25.

Rev. Tomlinson's fifth point is that it does not deny the atonement. Hear Mrs. Eddy on this point: "Not the death of the cross, but the cross-bearing deathless life, that Jesus left for the example of mankind, ransoms from sin all who follow it." Now hear the Word of the Lord: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold; but with the precious blood of Christ."—1 Peter 1:18, 19. "Thou wast slain, and hast redeemed us to God by thy blood."—Rev. 5:9. "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures."—1 Cor. 15:3.

"MANY WONDERFUL WORKS" NOT PROOF

Rev. Tomlinson's sixth point is that Christian Science is one of the many bodies of worshippers which lay great stress on the subject of healing. He says: "It has been mistakenly supposed by some that, though the disciples healed the sick while Jesus was with them, their power ceased when He was gone." At this point of his discourse Rev. Tomlinson came very near to making a correct statement. His principal error is in the use of the word "mistakenly." Christian people who know their Bibles, understand very well that the gifts of healing possessed by the early Church were bestowed upon it as a means for its introduction to the attention of mankind, some one or more gifts being conferred, at the hands of the apostles, upon when the apostles died. By that time, the Church had been brought prominently before the attention of the world, and those miraculous gifts were not necessary; and by that time, too, they began to have the New Testament and parts of the Old Testament in the possession of each congregation, so that coming together they could edify and instruct and build one another up with the truth from those inspired sources, and not longer require, as at first, the miraculous gifts as a means for their edification and instruction. It was this apostolic privilege, of bestowing these gifts upon others, which Simon Magus wanted to purchase with money, for which he was so sharply reproved. Get your Bible and read about the experiences of Simon Magus, the first great would-be Christian Science teacher, in Acts 8:13-20.

INTERPOLATION, NOT SCRIPTURE

Rev. Tomlinson goes on to say: "In His farewell

address to the members of His church, the Master said as reported in the last chapter of Mark: 'These signs shall follow them that believe; in My name they shall cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover.'" Right here is where Rev. Tomlinson stuck his foot in it, in bad shape, for all careful Bible students know that the last twelve verses of the Book of Mark are wanting in the Sinaitic and Vatican MSS., the oldest and most authentic copies of the New Testament in existence. It is evident that Mark's gospel was completed for him about five centuries after he wrote it, for the Alexandrine MS. written in the Fifth century, is the oldest Greek MS. which contains these verses. Read these spurious verses carefully, note the marginal reading in the Revised Version, note their untruthfulness in the light of facts, and mark them in your Bible. I feel constrained to say to Rev. Tomlinson that this is very bad "Science." It would have to go under the classification referred to by the Apostle when he warned Timothy against the erroneous teachings of "Science falsely so called."—1 Tim. 6:20.

WOMEN NOT ALWAYS MESSENGERS OF LIGHT

Rev. Tomlinson's final point is that "Christian Science was discovered and founded by a woman," and "in the churches of this denomination, man and woman unite in the conduct of the Sunday services." Right here he shows again that Mrs. Eddy's book, and not the Bible, is the true text-book of the movement in which he is interested. No one held woman in higher esteem than our Lord, yet when choosing His twelve apostles, and later the seventy, he included none of them. Nor were any female members of the tribe of Levi eligible to the priestly office. The first woman was Satan's first ambassador—a successful one, too, in misleading the first man and plunging the entire race into sin and death. The divine program runs counter to the natural tendency of all men to specially esteem woman in religious matters. This tendency is notable in the records of the past as well as the present, as evidenced by the Egyptian goddess Isis, the Assyrian goddess Ashtaroth, the Greek goddess Diana, the Roman goddesses Juno and Venus, the worship of Mary, the mother of Jesus, the use of women as mediums in Spiritualistic seances, and finally the exaltation of Mrs. Eddy.

Hear the Word of the Lord, "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." This is in accord with the wishes of the best women of all ages. The true woman desires to retreat from the limelight of publicity, and to put the responsibility for Christian instruction where it properly belongs, upon the half of the human family that is best fitted to impart such instruction without the damage to character and disposition which so soon mars the womanhood of the gentler sex when they take up duties for which they were not by nature designed, and from which they are prohibited by the Word of God.

In conclusion, let me urge that the true Christian does not need Mrs. Eddy's text-book. He has an infinitely better one, namely, "The Word of God, which liveth and abideth forever."—1 Peter 1:23. It is not Mrs. Eddy's book, but it is "The Holy Scriptures, which are able to make thee wise unto salvation."—II Tim. 3:15. It is through them alone "That the man of God may be perfect, of each of the foregoing words in the Hebrew from which they were taken:
thoroughly furnished unto all good works." They only are "More to be desired than gold, yea, than much fine gold, sweeter also than honey and the honeycomb."—Psa. 19:10. "For the Word of God is quick, and powerful, and sharper than any two-edged sword."—Heb. 4:12.

LET THE SHADOWS FLEE AWAY

It was the Word of God, *made clear to me some years ago, through reading the Millenial Dawn series of Bible helps*, that led me to see how unscriptural is this Christian Science theory, and how unscholarly and unscientific. Christian Science teaches that the meaning of certain words is as follows:

Adam.....A Damn, or Error.
Eve.....Evil.
God.....Good, or Principle
Israel.....Is Real.
Mary.....Sweet.

Now that all may see just how childish is this method of twisting words, I give the exact meaning

Adam.....Of the Ground.
Eve.....Life-Giving, or Life Sustainer
God.....Mighty One.
Israel.....Ruling with God.
Mary.....Bitter.

In the case of the meaning of the word Mary, Mrs. Eddy has made a most ridiculous mess, for the word comes from the Hebrew "Marah," and its only meaning is "Bitter." Turn to Exodus 15:23 and read for yourself: "And when they came to Marah, they could not drink of the waters of Marah, for they were bitter; therefore, the name of it was called Marah."

Yours in behalf of the Old Book,
CLAYTON J. WOODWORTH.

What do you think of this?

We will be glad to have you write to us for free sample pamphlets on "Hell," "What Is the Soul?"
WATCH TOWER BIBLE & TRACT SOCIETY, ALLEGHENY, PA., U. S. A.

destruction. Poor innocents! Hearken now while I read to you the confession of one of these false shepherds and his explanation of the trickery and deceit by which he keeps the people quiet while inoculating them from time to time with a little and a little more of the higher critical poison, which eventually brings on spiritual stupefaction and tends to spiritual death.

I read you his words as they were printed in the most prominent religious paper in the world, the *Independent*, New York City. The editor of that journal, respecting the desire of this wolf not to be exposed, and apparently sympathizing with him in the whole procedure, vouches for him as a man of intelligence and Christian character, and of high standing in an orthodox Church, so-called, whose unorthodoxy would never be suspected.

THIS IS THE CONFESSION:

"I have never won distinction by my heresy, nor even acquired a local reputation from violent departures from orthodoxy. If I should set about some Sunday morning to tell my congregation all my divergences from the accepted Christian belief, I would shock them beyond measure. They understand in a general way that I am a liberal-minded person, and I take occasion not infrequently to hasten their heels in their movements from worn-out dogma to the truth that is to be. That they are engaged in such a journey I have no doubt, and most of them are willing to maintain a reasonable pace. My congregation is above normal in intelligence, information and sympathy with forward movements; but nevertheless I am fully persuaded that a complete revelation on my part of the beliefs to which my studies have forced me would set their ears a-tingling, and not only awaken antagonism to me personally but also cause a turn of sentiment in the direction of conservatism and orthodoxy."

What think you of that confession, dear friends? What think you of the stealthy, murderous deliberation of this educated man, professing to be a minister of the Word of God, and as such "highly esteemed amongst men"? He is a pattern, a fair sample, of about four-fifths of all the preachers in all denominations—a sample of the hypocrisy which has come into the Church of Christ. But I have not concluded his confession. Let me continue to read to you from his own lips, his own pen, of his dastardly cunning or deceit whereby he is entrapping, enslaving and destroying the sheep. Judge, then, if we are not right in thus particularly calling attention to the matter. Do not the Scriptures say that the shepherds, pastors, who see the wolves coming and give no alarm and seek not to defend the flock, are unfaithful to their responsibilities? I wish to clear my skirts by crying aloud and sparing not these wolves in sheep's clothing. I proceed to read:—

THE RAPID GROWTH OF REFINED INFIDELITY.

"So rapid is the advance in religious opinion,—at least, as I experience it in my parish,—that I would not hesitate for a moment now to give fullest utterance to views utterly condemnatory of the whole scheme of sacrificial atonement and imputed righteousness. Devout saints who were wont to inquire anxiously why I did not mention that 'Christ made full atonement for our sins' every week or two, after a sermon on any subject from Dan to Beersheba, now sit patiently under preaching which never refers to Christ as a propitiatory sacrifice."

How true this is! We pointed out thirty years ago from the Scriptures that the testing of Christendom was coming along this very line—that the atonement for sin effected by our dear Redeemer was the foundation for all Scriptural faith and hope and that it would be repudiated by Christendom as a whole according to the prophetic delineations of the Scriptures which I cannot here discuss, some of them belonging to the symbolic book of Revelation. What a great change since that time! Christian Science has largely influenced all denominations by their false statements that there is no original sin and that there is no death and hence no penalty for original sin, and hence also that Christ did not die and redeem from the original penalty, and that there was no necessity for a redemptive work because there is no sin—they claim that it is merely a delusion. Not only this, but since that time also Higher Criticism has gotten in its work all over the civilized world and is surely destroying faith in the very center of the divine plan. Because whoever does not believe in the atonement work of Christ is not a Christian.

Christianity is not merely an acceptance of the fact that Jesus was born and that Jesus died, nor is it an acceptance of merely the moral and religious teachings of Jesus. Christianity is an acceptance of the fact that we are sinners, and that Christ died for our sins and rose again on the third day for our justification; that through Him we have redemption and the forgiveness of sins through faith in His blood. He who has lost this faith in His blood has lost his relationship to true Christianity, and the sooner he and all mankind know it the better for all concerned. If he be an honest man he will come out plainly and profess his position; if he be like the writer from whom I have quoted, a dishonest man, he thus evidences his unworthiness of the Truth, because he prefers, as he tells us, to act a lie, to destroy the faith of the too confiding sheep whom he leads, and whose praise and money he enjoys. But we must quote from him further, as follows:—

"Experience has taught me not to be too rampant in my heresies. I have learned that if one keep his doctrinal discoveries in his Study drawer for about five years, and take them out now and then to refresh his soul, allowing occasionally a delicate effluence from them to steal over a page or two of his next Sunday's sermon, he will find at the end of the period that he may avow them as violently as he please, and they who aforetime would have lit the torch for his burning will sit peacefully under his doctrine, and sing the last hymn lustily in satisfaction that they have heard once more the truth they have always believed."

AWAKE, O SHEEP, AND LISTEN!

What noble-minded, truth-loving layman would change places with this self-satisfied deceiver and fraud? What honorable business man would, without blushing, make such an acknowledgment respecting his method of conducting business to the editor of the *New York Independent*, even if his name were kept secret? Would he not be ashamed that even the editor should know of his perfidy? And indeed we can make much more excuse for those who practise some deception in connection with their business advertising and the overstatement of the quality of their goods, etc., because they are professedly self-seeking, and the public know to take their statements with a grain of allowance; but the minister of the Gospel professes to be a philanthropist who is sacrificing his life to the service of the Truth, to the service of the Lord, to the building up of his fellow-creatures in the most holy faith once delivered to the saints. How abominably mean and contemptible, then, is such a man as well as his course! The more refined and polished and educated he is the more is it to his shame. Hearken while we read further:—

"For this reason I am not shouting out every Sunday that I do not believe in the virgin birth of Jesus nor in the physical resurrection. Much as I honor and admire Doctor Crapsey, I am not scurrying to put myself in the pillory beside him. I let others do the talking, answer questions cautiously."

Doctor Crapsey, referred to, was recently tried for heresy and expelled from the Episcopal pulpit. He, magnanimous soul! after having avowed his own faith in the teachings of the Bible, after having been honored with a high position amongst those who reverence the Bible, and while drawing a good salary for expounding it to his congregation, considered it the proper and honorable course to break those vows, and, while retaining his hold upon the

For Conclusion see Part 4.

NUMBER 7b
Part 3

OLD THEOLOGY QUARTERLY
PRIMARY STUDIES IN THE SCRIPTURES

JANUARY, 1911
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"In the Evil Day."*

"WATCH YE, STAND FAST IN THE FAITH, QUIT YOU LIKE MEN."

The Tests of Faith and Obedience Now Upon the Church.—Why the Present Time is Designated by the Apostle the "Evil Day," in Which It will be Difficult to Stand, Easy to Fall.—Escape by Watching and Prayer.

"TAKE unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."—Eph. 6:13.

Only those who have learned the meaning of the Apostle's words concerning rightly dividing the Word of Truth—only those who have learned from the Scriptures that the divine plan is a progressive one, in which successive ages form links—can understand why divine providence should permit peculiar experiences, trials, etc., upon the Church at one time, not permitted at another. Would that all Christian people would awake to a proper study of the Bible—to see the object of the divine dealings with the Jews during the Jewish age, with Christians during this Gospel age, and with the world during the coming Millennial age. From this standpoint they would see what the Scriptures represent, namely, that there is a seed time or sowing time and a harvest or reaping time with each age, which, when it has served its purpose, passes away, giving place to another age and a different work. In the end of the Jewish age, for instance, there came to that people a peculiar sifting and testing, while John the Baptist, the last of the prophets, was preaching, viz., a winnowing of the wheat, a separating of the chaff preparatory to the gathering of the wheat into the garner of the next age, and the permission of trouble to come upon the chaff class of that people, which utterly destroyed them as a nation.

Similarly the Lord tells us in one of His parables —Matt. 13:24, 37—that in the end of this Gospel age there will be a separation of wheat from tares, the former being gathered into the glorious Kingdom for which we pray, "Thy Kingdom come," the latter being consumed as tares, though not as individuals. The destruction of a tare, an imitation Christian, will signify that the person thus posing as a Christian, drawing nigh unto the Lord with his lips while his heart is far from Him, will cease to make such profession. Thenceforth, the true Church will be recognized in its peculiar position as the "very elect" of God, a "little flock" who follow in the footsteps of the Master, gladly sacrificing earthly interests for the attainment of the heavenly. Thereafter, as the parable shows, these will shine forth as the Sun in the Kingdom for the blessing of all the families of the earth, including the tare class, who thereafter will be no longer deceived nor deceivers in respect to their true position, but be privileged with the remainder of mankind to come into full harmony with God.

THE "HARVEST" OF THIS AGE.

It is concerning the harvest time of this Gospel age that I address you on this occasion, believing that this entire harvest period, according to the Scriptures, is to be forty years long, and that we entered it in 1875, and that consequently it will close with 1915. I desire to point out to you that the special trials and difficulties and testings of faith and obedience appropriate to the complete separation of the wheat from the tares is upon Christendom now—has been upon us as a "thief in the night" for some years, and will be specially severe during the next eight years. We have not the necessary time to examine here the various Scriptural evidences which indicate that we are in the closing time of the Gospel age and in the opening or dawning time of the Millennial age. Many of you already have our Studies in the Scriptures, in which these are fully presented, with their Scriptural evidences. We must content ourselves at this time by pointing to some of the outward demonstrations that we are in this time, which in our text the Apostle designates as

"IN THE EVIL DAY."

Throughout the Scriptures this period is most dramatically set forth as being a time of thorough testing, a time in which the separation of the wheat from the tares will be most absolutely accomplished, so that not one grain of wheat will be lost and not one grain of tare will by any mischance be preserved with the wheat, for the Lord declares that He will make a thorough work of separation. It seems difficult for the majority of people to think of anything specially occurring in their day—that they should be in the midst of the fulfilments of prophecy. If we were telling that these things would take place within a century or within a thousand years far more would be ready to investigate and acknowledge the force of the arguments; but familiar with the conditions, the trials, the difficulties, the perplexities and the suggestions of many—as the Apostle predicted, that all things will continue as they were from the beginning of the world (2 Pet. 3:4), for such reasons many shut the eyes of their understanding to the most remarkable condition of affairs in our day.

The Apostle says they are "willingly ignorant;" and again, "They see not, neither will they understand;" and again, the Lord, through the Prophet, says, "My people perish for lack of knowledge." (2 Pet. 3:5; Matt. 13:13; Hosea 4:6.) Indeed the majority do not want knowledge. Imbued with the spirit of the world they want money or pleasure or fame or name; and, to say the least, the majority of professing Christians are careless, indifferent, to what the Lord has caused to be written for their admonition and encouragement and assistance in this "evil day." Such are not of the "very elect." The latter, as the Apostle shows, will not be in darkness that that day should overtake them as a thief—they will be earnest, vigilant, watchful and standing fast

You will enjoy reading this!

*Pastor Russell's discourse at Carnegie Music Hall, Allegheny, Pa., and published, as usual, in the *Pittsburgh Dispatch* and other journals.

in the faith. Therefore, using the means the Lord has provided, they will receive the blessing, the special reward, while others by neglecting their privileges mark themselves as unworthy the great favor the Lord is now dispensing to the "little flock." We will not say that they will not have opportunities in that "great company" that the Scriptures point out, who will come up out of great tribulation, and be "before the throne" instead of "in the throne."—Rev. 7: 9, 14, 15.

Mark how our Lord declared that the trial of our time would be so critical, so crucial, that it would deceive if it were possible the "very elect." (Matt. 24: 24.) But this will not be possible, for the Lord has promised them the assistance needful, and they will be in that attitude of heart and mind to seek assistance and use it. Mark how the Lord, through the Prophet David, foretold the special trials of this time, picturing the various devices of Satan, Spiritualism, Higher Criticism, Christian Science, etc., as pestilences and arrows. He tells us that a thousand shall fall at our side, yea, ten thousand at our right hand—amongst those whom we consider most favored and, in some respects at least, as our friends in the Lord. Then the reason is given why the very elect will not fall under these same pestilences and arrows, namely, "Because thou hast made the Lord, even the Most High, thy refuge and thy habitation, no plague shall come nigh thy dwelling" (Psa. 91), the "wicked one toucheth him not." (1 John 5: 18.) What to others will be a stone of stumbling, will to this class be an assistance, in that they will climb upon it to still higher personal development and character-likeness of the Lord. All things must work together for good to these because they love God truly, sincerely, above self or any other creature, and because of their faithfulness to their covenant—their consecration to the Lord. The pestilence of error cannot harm them, because in the secret of the Lord's presence they have an armament of grace and truth specially provided, as it is written, "The secret of the Lord is with them that reverence Him, and He will show them His covenant."—Psa. 25: 14.

"THE DAY SHALL DECLARE IT."

Pointing down to this harvest time, which began in 1875, the Apostle calls it a special day or epoch, and such it surely has been. No other period in the world's history has ever been so notable in so many ways. Referring to this time, and to the testings of faith that will come upon the Lord's people here, the Apostle says, "Let every man take heed how he build [faith], for other foundation can no man lay than that which is laid, which is Jesus Christ." By these words, the Apostle shows that he refers not to the heathen world, but to those who at least nominally accept Christ as the foundation of their hopes. He proceeds, "Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest, for the day shall declare it: because it shall be revealed by fire, and the fire shall try every man's work of what sort it is."—1 Cor. 3: 11, 12.

How could a plainer statement of this be made? The fire referred to, of course, is symbolical, as are the wood, hay, stubble, gold, silver, precious stones. As wood, hay, stubble can be destroyed by literal fire, so selfish doctrines, errors and all improper faith will be destroyed in this time which the Apostle designates—"the day shall declare it," or demonstrate the faith that will stand and the faith that will be consumed. The Apostle proceeds, "If any man's work shall abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss." Alas, how many are finding their faith burned out! how few are having the great reward of finding that they have a faith that will stand all the tests of this day! Is it not true that Spiritualism, Theosophy, Christian Science and Higher Criticism are consuming the faith of many—of all who have come in touch with them, who have only the wood, hay, stubble of human tradition and who lack the gold, silver and precious stones of the divine revelation!

The Apostle, continuing, assures us that all who have built upon Christ will ultimately be saved, even though they suffer great loss as respects their faith. He says, "He himself shall be saved, so as by fire." The fire of this day, then, will demonstrate to some how poorly they have built, how little they have heeded the Word of the Lord, to what extent they have been influenced by human traditions and creeds of the "dark ages." Many, we may be sure, will lose all faith in Christ at this time, but if so it will prove that their faith was not properly founded upon Him.

Note again our text that it applies, refers to, the harvest time of this age, and that it also calls it a day, and designates it an "evil day"—a day or epoch in which trials, testings, etc., will be upon the Lord's people for the development, proving worthy, of those who love the Lord with all their heart, mind, soul, strength, and their neighbors as themselves, the Israelites indeed, and for the demonstrating also of those who have been only lukewarm in their love for the Lord and the brethren, and who have been overcharged with the cares of this life or the deceitfulness of riches, and so overtaken by "that day"—this day. (1 Thess. 5: 4.) Our text, much in harmony with the quotation I have made from the Psalms, indicates a need for the armor, a difficulty in withstanding the assaults of this day, and the fewness of those who will eventually stand. The Apostle's exhortation is that we take the whole armor of God—not merely the shield of faith, not merely the helmet of salvation, not merely the breastplate of righteousness, not merely the sword of the Spirit, not merely the sandals of preparation, not merely the girdle of Truth; but that we take all of these—that we will need all of these if we would be able to withstand all the assaults to be expected in this "evil day," and having done all, to stand. Alas! how few seem to realize the importance of this armor which God has commended; their difficulty is the result of not knowing the time in which they are living, not being sufficiently awake, not being sufficiently zealous to search the Scriptures and to put on the armament and preparation for the battle there alone provided.

WHY GOD WILL PERMIT IT.

St. Paul, writing to the Thessalonians, foretold this "evil day" in which we are living—in which so many will fall because not attentive to the Word of the Lord, because overcharged with the cares of this life and the deceitfulness of the earthly riches so many are seeking. He tells us that the trials of our day will come from the great Adversary, Satan, not because God will be unable to prevent him from bringing these deceptions and tests, but because God wills that he should bring them—wills to permit him to thus test and prove and sift the professed Church of our day, that all may be confused, deceived, stumbled who are not at heart loyal to Him. After telling about the workings of Satan that are to be expected, with great power and signs and lying wonders, and with all deceitfulness of unrighteousness, the Apostle explains that this is permitted, "because they received not the love of the Truth." He adds, "For this cause God shall send them strong delusions, that they should believe a lie, that they all should be condemned who believed not the truth but had pleasure in unrighteousness"—in untruth.—2 Thess. 2: 9-12.

Many tell us that it makes no difference what we believe—truth or falsehood—that it is by our works that the Lord will determine our standing. But the Scripture forbids this thought, and assures us that none have works that would be pleasing to God because all are imperfect. The divine proposal is that during this age God will honor faith and reward faith, it being assumed and declared that a true faith will be backed by good works to the extent of ability, and that God will reckon this as perfection through Christ. The Apostle in his words last quoted corroborates all the teachings of Scripture respecting the value of the Truth to the people of God: mark the Master's words, "Ye shall know the truth, and the truth shall make you free;" and again his prayer to the Father for his followers, "Sanctify them through Thy truth; Thy Word is truth." (John 8: 32; 17: 17.) The Lord has provided His Word, and from time to time has used instrumentalities for the unfolding of its meaning to those who are in the right attitude of heart to receive it; but He has also permitted errors, falsehoods and lying wonders to stalk about, though never before to the same extent as in this "evil day"—because now He desires specially to use these errors as a testing, sifting, separating work amongst His professed people, that the improper faiths may be manifested and may be destroyed, and that the true faith may shine the more brightly and ultimately the professors of it be glorified with Himself in the Kingdom.

In view of the Apostle's words respecting the love of the Truth, it behooves each one to examine himself whether he is loving and serving a creed of the "dark ages" or a denomination and creed of modern times, or whether his love and devotion are simply to the Truth presented to us in the divine Word. We may deceive others, we may even to some extent deceive ourselves, for, as the Apostle declares, the heart is exceedingly deceitful, but we cannot deceive God. If in the Lord's providence the Truth comes to us and we get some glimpse of its beauty in contrast with the hopelessness of error, a test is upon us: if we reject the Truth because of its unpopularity, and hold to the abominable error because it is popular, we are thereby tested. Or, if we receive the Truth and rejoice in it in our minds, but if, because of its unpopularity we hide the light under a bushel, concealing it in order to thus shield ourselves from the opposition of darkness, we may be sure that this would be displeasing to the Lord, who seeketh not such for His "elect." He puts His Word on a parity with Himself, saying, "He that is ashamed of me and my Word, of him will I be ashamed when I come in the glory of my Kingdom." This is what the Apostle refers to as receiving not the Truth in the love of it. Whoever receives the Truth in the love of it will to the best of his ability and judgment show it to others at whatever the cost may be: he will thus be proving himself a child of the light, a child of God. He will be saved, but the one who seeks to save his life, to save earthly interests by hiding the light or failing to publicly acknowledge it, will be sure to find his course injurious to himself.

LIKE THE HYPOCRITES OF OLD.

We have already pointed out that the influences at work in the present time undermining faith, consuming it, destroying it, are likened to a pestilence which is in the very air and which lays hold upon all whose systems are in condition to be inoculated with the poisons. I must elaborate this point, because the evil influences by which we are surrounded at the present time are so subtle, so deceptive, so all-pervading, that the majority do not recognize them. What a shock it would give to Christendom could it be realized that these pestilential influences are going forth from the pulpits—not, perhaps, from all, but surely from four out of five in the larger cities, and increasingly it is spreading to the smaller towns and country places. Let us look the matter squarely in the face. It is necessary for the Lord's true people to know the facts;—as for others, they are so stupidly asleep, so thoroughly intoxicated with the wine of Babylon (Rev. 18: 2), that we have no hope of influencing them. Ever since this evil day began this pestilence has been going forth—over thirty years.

To-day every college, every theological seminary throughout the whole civilized world, is teaching what is commonly known as higher criticism of the Bible—though the proper name for it would be higher infidelity—infidelity amongst the high ones of all Christendom. These higher critics are doing the same work exactly that Thomas Paine and Robert Ingersoll did, only that they are carrying on their work on a higher plane—appealing not to the gross and the vile, but to the refined, intelligent and truth seeking. As a result, their influence is a thousand-fold more injurious. Those to whom Paine and Ingersoll appealed were very rarely Christians at all; hence they destroyed very little faith—they merely made the unbelief more rank and foul. But these higher critic infidels of this "evil day" are making use of all the vast machinery of Christendom in all denominations, especially through theological seminaries, to undermine and overthrow the faith of all who have named the name of Christ, great and small, rich and poor, cultured and ignorant. It is being done systematically, too,—craftily, deceitfully, in a manner that the masses of the people would scarcely credit. It is safe to say that fully four out of five who graduate from theological seminaries, of all denominations, are higher critic infidels, who are instructed that their main business is to promote morality amongst the people, especially to build up Churchianity, particularly their own denomination, and to gradually, stealthily, craftily wean the people from the faith of the Bible to their higher critical dogmas. And they are succeeding most wonderfully. A "pestilence" is the only figure of speech which really fits to this pernicious influence.

"OUT OF THINE OWN MOUTH WILL I JUDGE THEE."

said the Lord, and in harmony with this we find that in the Lord's providence these higher critics are gradually more and more telling on themselves. But the nominal Christian is quite obtuse, and many of the true Christians, as the Apostle explains, are merely "babes in Christ," unable to use the strong meat of the Word, and capable only of enjoying or using the "milk of the Word," and incapable of using its strong meat. Hence the open declarations of these wolves in sheep's clothing, who masquerade as sheep, are not taken seriously. If the sheep are startled by the words, they are soothed again by the thought that this is our kind minister, polished in manner and well educated, and he surely would not lead us astray, he surely would not deceive us. If he had ceased to believe the Bible and become an infidel, he surely would have left the pulpit; he could not be so dishonest as to wear sheep's clothing and to use it for our deception and

reverence Him." How wonderful it seems! And then, as the Apostle elsewhere declares, this is not the end of the matter, but merely the beginning, for he says, "If children then heirs, heirs of God, joint-heirs with Jesus Christ our Lord; if so be that we suffer with Him, that we may also be glorified together."—Rom. 8:17.

Yes, it is this thought of what is implied in the terms children of God, sons of God. The blessings and riches of the Father are to be extended through our Lord Jesus especially to the little flock, which is now being selected from amongst men to be His Bride and associates in the Kingdom. These are not accepted at once, but as it were on probation, as the Apostle says, "Now are we the sons of God, but it doth not yet appear what we shall be"—if we are faithful. As sons of God in the present life we have the joy of knowing of our Father's character through His Word, which we are permitted to understand, but which the world does not understand. We are assured of divine supervision, so that not the slightest thing can happen to these sons except as their Father sees would be to their advantage. But they must show their love, their devotion, their oneness of spirit with the Father and with the Redeemer ere they can be counted in as the Bride in the full, absolute and complete sense, and be granted a share with Him in His glories.

It is to demonstrate their possession of these graces that these consecrated ones are left for a time in the midst of evil and unfavorable surroundings—to prove their love of righteousness, their opposition to iniquity, their love to God and their faithfulness to Him, their love to all who are in sympathy with the divine arrangement. If they stand these tests faithfully it will mean that they will endure considerable opposition from the world, the flesh and the Adversary, and that they will be correspondingly strengthened by these experiences. It is this class which the Apostle refers to, saying, "If so be that we suffer with Him we shall reign with Him." We are to suffer as He did for His right doing, and because our neighbors and friends are blind as to what is the right, the proper course. We are to suffer gladly and joyfully whatever cup the Father may permit to come to us, knowing that He is too good to be unkind, too wise to err.

"Let us then, dearly beloved, cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." As the Apostle Peter declares, "If we do these things we shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ."—2 Pet. 1:10,11.

"IN THE EVIL DAY."—Concluded from Part 3.

titles, honors and emoluments of his position, to proclaim to his confiding hearers the theory of the higher critics respecting the non-inspiration of the Scriptures, that Jesus was born like any other man, and that His death was not sacrificial and His blood a "common thing." (Heb. 10:29.) We are not surprised that the honorable wolf whose confession we are reading, and who glories in it, honors and admires Doctor Crapsey. For our part, we can admire no such duplicity, but of the two would consider it the more honorable to be in Doctor Crapsey's position, because he is a little the less shameworthy. Let us take another quotation from this glorious confession. The writer says:—

"I have hopes that before many years the heresies, as undoubtedly they are, of the miraculous origin and resurrection of Christ will become at least tolerated opinions. With patience, tact and perseverance I hope some day to bring out this deliverance of my soul, as I have already waited in patience for a time to declare my opinions of the atonement. To expose it now would endanger my real work, which is not to teach history, not even true history concerning Jesus, His apostles, or His Church, but to enlarge lives with real religious faith, and induce some morals and gentle virtues through devotion to duty as God gives me to see it. One shrinks from being called a hypocrite, but it is encouraging to remember that in Jesus' time they were not branded as hypocrites who counted themselves still Jews and went to the feasts while in utter contradiction with the Doctors of the Law and the prevailing opinion."

"WHO GLORY IN THEIR SHAME."

Apparently, there is just a little mite of conscience here, which seems to vaguely realize that there is at least a suspicion of hypocrisy in his course. But note how he seeks to justify himself: he speaks of "devotion to duty as God gives me to see it." Should we expect that God would give such a man ability to see anything? Rather, we should say, as Jesus said to the hypocrites of old, "Ye are of your father the devil, for his works ye do. He was a murderer from the beginning and abode not in the truth." (John 8:44.) This man, and he is but a sample of others, is a murderer;—he is murdering in a spiritual sense the people under his care, taking from them, if possible, the spark of faith and Spirit-begetting, and doing it as did the great Adversary—by lies and by contradictions of the Lord's Word. This man's idea of duty is very manifest: it consists in holding all the honors of men he is able to accumulate, and gathering in all the shekels within his reach, and belying his covenant with God and with his congregation. From such duty, such hypocritical wolves, good Lord deliver us! This gentleman and all the higher critics and evolutionists occupying the pulpits of Christendom are in exactly the position of the Scribes and Pharisees of old, of whom the Lord said, "Ye do make void the Word of God through your traditions." He told them that outwardly they were clean and respectable, as this man appears to be, but that inwardly they were full of all manner of corruption—deceit, selfishness, unfaithfulness,—as this man, opening his bosom, shows us he is.

Then, as now, the common people were so hypnotized by their Doctors of the Law and priests that they hesitated to hear the voice of the Son of man and his humble followers, waiting first to get the approval of the hypocritical teachers, who with outward raiment feign to be servants of God and for pretense make long prayers. What the common people needed then was what the same class need now, an awakening. And as the Israelites indeed in whom there is no guile got the message, so a similar class will get the message now. To this class and not to the higher critics and evolutionists is the promise made—"To you it is given to know the mysteries of the Kingdom of God, but unto all outsiders these things are done in parables and dark sayings."

We are in the shaking time, the burning time, when all the wood, hay and stubble of falsehood must be consumed, when only the precious truths of God's Word, gold, silver and precious stones of faith, will stand the test. Let us hearken to the Apostle's words, "Watch ye, stand fast in the faith, quit you like men." Seek the "old paths"—not the paths nor the theories of the "dark ages" and their horrible "doctrines of devils," but the doctrines of Jesus and the apostles: that your faith should not stand in the doctrines of men but in the power of God.

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Filthiness of Flesh and Spirit

To be Put Away.—Holiness to be Perfected.—Why the Bible Admonishes the Church, and not the World, Along These Lines.—The Cleansing.*

"LET us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—2 Cor. 7:1.

We again call attention to the fact that the Bible is not addressed to the world, but to the Church; not to unbelievers, but to believers; not to sinners, but to those who have already turned away from sin. Many overlook this fact, and the result is a confusion of their minds. But some may, perhaps, be inclined to say that the words of our text are applicable to all sinners as well as saints—sinners especially—even though the epistle itself is addressed "unto the Church of God which is at Corinth, with all the saints who are in the whole of Achaia." We answer, No! Our text cannot appropriately be applied to sinners in general, who have not yet come to God, who have not yet repented of their sins and been forgiven. God makes no appeals to such; he merely denounces them as sinners and refuses them all recognition, all fellowship, and tells them that there is no other name given under heaven and amongst men whereby they can be saved from their sins than that of Jesus—through faith in His name. In other words, God refuses to have any dealings whatever with those who cannot or will not accept of the great Sin-offering which He has provided. As Jesus expressed the matter, "No man cometh unto the Father but by me."—John 14:6.

The reasonableness of the divine position is evident upon reflection. God in the present age is gathering out of the world a little flock, whose peculiar trait of character is faith in Him and a desire to please Him. In the age to come, the Millennial age, God proposes to deal with the remainder of mankind, and then all His dealings and requirements will be made so plain that the wayfaring man, though a simpleton, need not err therein. (Isa. 35:8.) The Sun of Righteousness shall shine forth in that glorious Millennial day, and clearly manifest right from wrong, and show forth the divine character and attributes, so that every creature may see—yea, all the blind eyes shall be opened and all the deaf ears unstopped, as is clearly stated by the Prophet. (Isa. 35:5.) But now in the present age there is a test of faith for this special "little flock" whom the Lord is selecting and whom He designates His Church, and any who cannot exercise the faith cannot be of this elect Church, but must wait for their blessing at the hands of the Church during the reign of Christ's Kingdom, for which we still pray, "Thy Kingdom come, Thy will be done on earth as it is in heaven."

Not only has God made faith a necessary element of acceptance in the present time, but also, additionally, love of righteousness is made a part of the test. It is not enough that we should have the eye of faith which would recognize Christ's death as the redemption price for the sins of the world, we must additionally have hearts that love righteousness in order to come under divine favor in this age. The heart that loves righteousness discerns the weakness of its own flesh, its downward tendencies; and the moment that heart recognizes Jesus as the Redeemer it is glad to flee to Him, not only to be covered with His merit as respects the sins that are past, but also to have the imputed covering of His righteousness as respects the unwilling blemishes and imperfections of the present and the future—imperfections that are contrary to the will and the result of weaknesses inherited.

THE SAINTS NOT ALL NOBLE.

This class, not in harmony with the sin of the world nor with their own weaknesses, is referred to by our Lord in His message, "Come unto me all ye that labor and are heavy laden [under the yoke of sin and appreciating its penalty, death], and I will give you rest, Take my yoke upon you and learn of me." These learners—"disciples," pupils in the school of Christ—are the class to whom the words of our text are addressed. It would be useless to address to the world in general the exhortation to cleanse themselves from all filthiness of the flesh and spirit, because the world is in sympathy with this very filthiness and has no desire to cleanse itself, has no just appreciation of what it is to be clean in spirit, no just appreciation of how filthy it is in the sight of God and those who have His spirit of holiness. The Lord describes the condition of the world as one in which anger, malice, envy, and various lusts are the usual and normal conditions by turns. Lust, selfishness—which often amounts to brutality in its self-seeking of wealth or power or pleasure—seeks to fill the natural mind, so that if it were taken away, with nothing substituted, life would lose all of its charm. What would be the propriety in exhorting such to put away their filthiness of the flesh and of the spirit when they have nothing as a substitute?

Some may, perhaps, urge that there are as many noble-minded people not believers as amongst believers. We answer, Yes! the Scriptures agree to this, assuring us that amongst believers are not many great or wise or noble according to the course of this world—assuring us that the message of God's grace often lays hold upon the lowest and meanest and more degraded members of the human family rather than upon the noble, who feel less keenly their own depravity and less necessity for a Savior and His assistance. If, then, amongst the world are to be found some who are noble minded, and if believers are generally of a lower stratum, how comes it that God has a more particular interest in these than in unbelievers? By what kind of a rule is it that the Lord accepts as His children some who naturally are less noble and does not accept some who naturally are more noble?

We answer that the rule or standard of divine acceptance is faith and obedience of the heart.

Read this to please me. - P.

* From the *Pittsburgh Dispatch's* regular report.—Pastor C. T. Russell's Discourse at Uniontown, Pa.

Those who with their hearts, their minds, their wills, turn away from sin and by faith accept the divine arrangement, the Lord is pleased to accept according to their wills, their intentions, and not according to the flesh and its blemishes. Their unwilling defects according to the flesh are veiled from His sight by the robe of Christ's righteousness covering them, according to the inability of their new minds, which despise sin and seek to war a good warfare against it in their flesh and everywhere. Such is the class addressed by the Apostle in our text, saying, "Dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit."

THE WORLD'S BELOVED AND GOD'S BELOVED.

The Apostle as the mouthpiece of the Lord speaks of all believers who have fled away from sin and who at heart are striving to be pleasing and acceptable to God as "dearly beloved." The Apostle, a noble-minded man himself, appreciated the fact that many of these dearly beloved brethren had weaknesses and imperfections of the flesh. He did not love them on account of these blemishes, but in spite of them—because at heart they were loyal to the principles of righteousness and striving to walk in the narrow way of harmony with the Lord, to overcome sin and its inclinations in their own mortal flesh, and—so far as their influence would go—in the world. But the world does not love these whom the Father loves, whom Jesus loves, whom the Apostle loves. Our Master's words were, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Ye have not chosen me, but I have chosen you and ordained you that ye should go and bring forth fruit, and that your fruit should be permanent."—John 15: 16, 18, 19.

The world does not like these because, confessing their own weaknesses and striving against them, they call them by their proper names—sins, meannesses, filthinesses of the flesh and spirit. Every effort made by these to cleanse themselves is that much of a reproof to others who are not striving to cleanse themselves, and who hate to be reminded that the things in which they take their greatest pleasure are greed, selfishness, inordinate affections, strifes, pride, vain glory. Whoever is fully satisfactory to the world may be sure that he is not satisfactory to the Lord, and whoever is satisfactory to the Lord need not expect to be satisfactory to the world, because the fellowship of this world is enmity to God, and, therefore, the world is not subject to the divine standard, neither indeed can be, as the Apostle explains. (Jas. 4:4; Rom. 8:7.) Its heart is in the other direction, and the law of the New Creation—love for God with all our hearts and for our neighbor as ourselves—is to the world unreasonable, unthinkable, undesirable everyway, and every reminder of it, even by the presence of those who at heart are on the side of righteousness, causes displeasure and discomfort. To these the Lord and His footstep followers have always been unwelcome intruders—they prefer to be let alone, to have no suggestion offered to the effect that they are wrong. True, some of them have a pleasurable pride in generosity, a love of a good name, and a reputation for honesty and virtue; but they wish to be considered as standards and exemplars, and resent any intrusion, any measurements of their thoughts, words or deeds by the divine standards, and those who continually recognize and are honoring the divine standards are disesteemed by them.

THE NECESSITY FOR CLEANSING.

But why should the Apostle suggest that himself and others of the Church should do a cleansing work in their hearts and in their flesh when we find that God has wholly covered their blemishes from His sight? If the blemishes are covered, why trouble about them further? Ah, that is the point! Those who at heart are loyal to the Lord and His righteousness are distressed by their blemishes, their sins, the weakness of their flesh, even though they are aware that the Lord has graciously covered all these, and is not imputing their guilt because at heart they are opposed to them. The desire of this class is to build, to establish character by faithfulness to principles of righteousness, that their minds may become more and more established in faithfulness to the Lord and His Golden Rule of love, and that, so far as possible, the new mind shall control the fallen, imperfect flesh and bring it into subjection, into accord, with the divine law. Whoever, after having experienced the Lord's blessing in the forgiveness of His sins, has no desire to war a warfare against them and to bring into subjection to his new mind the powers and talents of his mortal body, has not the true spirit of sonship? He would thereby be giving evidence that he does not truly love righteousness, and that he does not truly hate iniquity, and would thus be testifying that he is not of the class that the Lord desires as His sons on the spiritual plane—as members of the "little flock," the "Bride," the "Lamb's Wife."

We see, then, good reason why the "brethren" should be appealed to by the Apostle in our text—a good reason why all begotten of the same spirit of holiness should give heed to His words and make the cleansing of the flesh and of the spirit the principal work of the remainder of life. We see that unless they do this they will belie their pretensions of love for righteousness and hatred for iniquity. We see that by such a warfare against the weaknesses of the flesh and of the spirit the Lord designs that they shall establish a crystallized character, and thus, as the Scriptures express it, be "made meet for the inheritance of the saints in light"—fit in heart for the divine service. Such as are thus fit in heart for the service of the Millennial Kingdom will, we are assured, be granted new bodies free from all blemish in the First Resurrection. Thus, having perfected their minds and established character in their hearts in the present life by controlling the flesh so far as possible, they demonstrate that at heart they have the character-likeness of their Lord and Redeemer; and only those who do thus develop into copies of God's dear Son will constitute the "very elect," the Kingdom class, the Seed of Abraham, through whom the world will shortly receive its blessing.

"LET US CLEANSE OURSELVES."

The Apostle, by the words "Let us cleanse ourselves," does not have reference to our getting rid of Adamic condemnation. Such cleansing from original sin is impossible on our part, as he elsewhere explains—we cannot have it unless we receive it as a free gift from God. In what sense, then, do we cleanse ourselves? We answer that having been reckonedly cleansed by the Lord, and brought under the influence of His holy Spirit and the enlightening understanding of His Word, we are now invited to show our zeal for righteousness and to co-operate with Him in the work which He has already done for us reckonedly. While all the condemnation is reckoned as having passed from us, we still have the opportunity of showing the Lord what our spirit, our intention would be by striving against sin in our minds and in our flesh. The incentive to this cleansing is of the Lord, but the cleansing itself is something for us to do—"Let us cleanse ourselves." The cleansing work is a tedious one, because at first we did not discern how deeply defiled we were, how nearly all the suggestions of the mind were of a selfish character; at first we did not even recognize selfishness as being sin.

It was as the eyes of our understanding opened more and more widely that we got the proper views of the Lord and His righteousness, our own conditions, the need of His covering robe, etc. Day by day as we have since striven to put away sin, selfishness—yea, every element of ungodliness and unloveliness—we have become more painfully conscious than ever of how deep was the stain which we at first, perhaps, thought was merely superficial. Too many of the Lord's people, after years of labor in seeking to cleanse themselves from the filth of the flesh and of the spirit, now, alas, see more of their own blemishes than they discerned at first, even though they are conscious also that they have gotten rid of much of this natural filthiness, selfishness, etc. This would make the work of cleansing a very discouraging one if it were not for the assurance of the Lord's Word that He regards us not according to the flesh but according to our intentions, our desires, our endeavors, and reckons us as overcomers because of our good warfare against them, whatever may be the measure of our success.

The distinction which the Apostle draws between the filthiness of the flesh and of the spirit should be noted. After we have accepted the Lord and taken our stand with Him as the Captain of our Salvation, to be soldiers of the cross and to fight a good fight against sin and all the works of the flesh and of the Devil, we find ourselves in company with others of the same class, and naturally and properly at once begin to cleanse the flesh, to put away evil practices, outward wrongdoing of every kind. This is well—what fellowship could there be between children of the light and any works of darkness? Ere long, in the case of many, a considerable outward change is manifested, careless language is avoided, passions are restrained, selfishness is curbed, at least in its outward manifestations, neighbors and friends may see a considerable change. This is good, but not sufficient. We must also cleanse our spirits, our minds. It is not sufficient that we avoid outward wrongdoing—our minds must be cleansed, must learn to hate sin, to repel its first advances. We must learn that our minds and bodies are the temples of the Lord, and everything contrary to Him and His law of righteousness and love must be barred.

Others are witnesses to some extent of our trials and triumphs of an outward kind, but the most important battles of the New Creation are those which are known only to ourselves and to our Captain—the battle of the New Mind or will against the influences of the old, natural disposition. The true soldier of the cross will find this battle-ground quite sufficient to engage all of his combativeness and destructiveness and to keep him fully occupied. Such as are on the alert to develop the new character have much less time than others to criticise their neighbors, friends and brethren—they find so much in themselves requiring vigilance and restraint. And as they progress in this direction they become more sympathetic toward others who have the same or other weaknesses and inclinations contrary to the divine standards. They sympathize especially with the brethren of the New Creation, who similarly have covenanted their all to the Lord, and who similarly are battling against the advances of the world, the flesh and the Adversary, in their flesh and in their spirits.

"THE PERFECTING OF HOLINESS."

Our text declares that such a purification of flesh and spirit, body and mind, constitutes a perfecting of holiness. The thought here is that holiness cannot be attained in a moment, but it must be gradually effected, perfected. A right view of this matter will hinder us from falling into certain dangerous errors. Holiness is not a charm which we may put in our pockets; it is not a garment which may be worn occasionally. Holiness resembles more the tempering of a piece of metal: it enters into the entire fiber, changing its general characteristics, transforming in its influence. True, there is a holiness reckoned to the Lord's people in the robe of Christ's righteousness, which is granted to us when first we turn from sin and accept the Redeemer; but this measure and degree of holiness is Scripturally called Justification. Then we have Sanctification or setting apart, full surrender to the Lord of our wills, with all that they control of time, talent, influence and means. But this is not sufficient: we must work into our characters that which we have willed—or, as the Apostle expresses it, we must allow the Lord to work in us the holy will, and subsequently the holy conduct which must necessarily accompany the holy will as opportunity and conditions will permit.

But how is this holiness perfected in us, how does God work in us to will and then to do his good pleasure? Our text answers this portion of the question, too, assuring us that it is God's part to give the promises, and that these promises constitute the incentives to those who are of the right attitude of mind. Without these divine promises of the present and the future blessings who would battle against his own weaknesses? who would strenuously resist the attacks of the world and of the Adversary? More than this, who would willingly sacrifice his life and all his natural rights to serve the Lord and His cause, if there were no exceeding great and precious promises to quicken and energize him to the service of the King in battling against sin, in assisting all who are on the side of righteousness? Surely there would be few, if any at all. And so our text intimates, saying, "Having therefore these promises, dearly beloved, let us cleanse ourselves," etc. The promises are indeed the power of God.

"GREAT AND PRECIOUS PROMISES."

Looking into the context to see to what promises the Apostle refers, we find in the preceding verses the declaration, "Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord God Almighty." What a promise! What a suggestion!—that we, by nature defiled and imperfect, should not only have the notice of our sovereign Creator, but should be invited to become His children and be given the assurance of His parental affection for us—that "Like as a father pitieth his children, so the Lord pitieth them that

the coasts of the United States, resulting in terrible damage and loss of life and extending as far north at least as New York City, which, he declared, would be entirely obliterated. He further predicted that this breaking of the ice-cap of the south pole would so adjust and equalize the weight of the waters of the earth on our globe that the axis of the earth's rotation would be corrected, so that we would no longer have the unequal divisions of day and night of the present, but that the change of the axis would cause serious tidal waves, earthquakes, etc.

We know not the basis of the Professor's calculations—for aught we know they were the barest guesses; but we do know that while nothing like his guesses are a part of the inspired Word, that Word does teach that at about this time we are to expect wonderful contortions of nature and some radical changes in the earth's conditions, that the latter may be the better adapted to the wants of man during the Millennial age and throughout eternity. It is God's own declaration that He will make glorious the place of His feet—the earth, His footstool. (Isa. 60:13.) And evidently great and wonderful changes shall be effected, some of these no doubt gradually; as, for instance, we know the gradual change of the temperate zone, its extension further and further toward the north pole. We notice also the increasing moderation nearer to the equator. Those who recognize the power of God can have full confidence that He is able to perform all the glorious promises of His Word respecting the Paradisaical conditions of this earth for the use of mankind in the Millennium and subsequently.

THE SYMBOLICAL EARTHQUAKES—REVOLUTIONS.

As already intimated, social upheavals are pictured in the Word of God, under the symbolism of earthquakes, the mountains being carried into the sea, etc., and similarly uprisings of the social elements in anarchy are pictured as tidal waves engulfing the mountains, the governments. This is one of the forceful pictures used, not only in the Psalms, but also in Revelation, and in our Lord's symbolical language referring to the great time of trouble which is near at hand, of which the Prophet has declared that it will be a time of trouble such as was not since there was a nation, and of which the Lord declares additionally, No, nor ever shall be the like again.—Dan. 12:1; Matt. 24:21.

Let it not be understood that we are advocating anarchy or revolution of any kind. On the contrary, we are heeding the Master's voice that all who are His true followers should seek peace and pursue it, and so far as possible live peaceably with all men; that, like Himself, they should not resist evil with evil, force with force, but should rather commit their way unto the Lord and seek to walk in His paths and rely upon Him for the results that would be to their profit and the Lord's glory. So far from counselling anarchy, we hold and teach that even the meanest and poorest of all the kinds of government known to the world is superior to anarchy, and we counsel in all sympathy and kindness those who are tending toward Socialism, and their number is ever increasing, that they are unsuspectingly hatching cocatrice eggs—that Socialism under present conditions is absolutely impossible, that the rich would not give up their advantage without a struggle to the death, and that this, as soon as Socialism shall have gained the power that it is seeking and that it will gain, will spell anarchy for the world, because those now starting in with Socialistic hopes, finding those hopes vain, will be so angered, so disappointed, that they will be soured, embittered, and mad with the deceptions of their theories and the impossibility of carrying them out as they intended along the lines of benevolence, that they will be drawn to the desperate methods of the anarchists.

Would that all could see with us what the Scriptures so clearly indicate, namely, the divine foreknowledge of past and present and future conditions, and the divine arrangement of them all for the highest welfare of all those who seek righteousness and hearken to the voice of Him that speaketh from heaven. Such the Lord urges to take His yoke upon them and learn of Him; that they accept of trials and difficulties incidental to loyalty to Him at the present time, and that by these attestations they shall be counted worthy of a share in the highest and best of all the gifts of God—to be sharers with Jesus in His throne, in His nature and in the power which He will exercise shortly in the blessing of all mankind with "restitution."—Acts. 3:19-21.

We urge, then, that all who are the Lord's seek more and more to understand His wonderful plan, and to glorify Him with their bodies and spirits which are His, and to wait for His time and His manner of bringing in the blessings of the world which we all see are so much needed by the poor groaning creation. Meantime, additionally, it is for all such to cultivate the graces of the Lord's Spirit, or, as the Apostle says, to "put on Christ," His character, His disposition, His meekness, gentleness, patience, long suffering, brotherly kindness, love, against which things there is no law, and respecting which, the Apostle assures us, "If ye do these things ye shall never fall, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." (2 Pet. 1:10,11.) These cannot be shaken out of the Lord's hand by any tumults. Indeed, if they be in the disasters of the literal earthquakes, they will have corresponding grace sufficient for every time of need, and will be able to rejoice even in tribulation. Should they be in contact with some of the revolutionary earthquakes, still in patience they will possess their souls and be able to rejoice in their relationship to the Lord and their realization in spirit of His care and their knowledge that all things are working together for good to them that love the Lord—to the called ones according to His purpose. —Rom. 8:28.

It is of this class that the Prophet declares, We will not fear though the mountains be removed and carried into the midst of the sea [literally, We will not fear though revolution should carry all the governments of the world into anarchy]. We will not fear though the sea roar and be troubled [though the multitude of mankind cry out, threaten and give evidence of great commotion in Socialism, etc.]. We will not fear though the mountains shake with the swellings of the sea [though the kingdoms tremble with the tempests of anarchy]. There is a river the streams whereof make glad the city of God. God is in the midst of her [the little flock, the Church, whose names are written in heaven], she shall not be moved; [earthquakes cannot dissolve the relationship subsisting between the Lord and His faithful, the peace of God which passeth all understanding rules in their hearts, preserving them in peace] God shall help her and that right early—[in the morning of the Millennium—by the First Resurrection]. (Psalm 46.)

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PRIMARY STUDIES IN THE SCRIPTURES

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ENTERED AT THE POST-OFFICE ALLEGHENY, PA. AS SECOND-CLASS MATTER.
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Earthquakes in Prophecy.*

Their Significance at the Present Time.—The Part They Play in Nature and in Grace.—Their Association with the Reign of Sin and Death.—The Grand Results to be Expected.—The Stability of the New Order of Things in the Millennial Kingdom.—A Dark Hour Preceding the Millennial Morning.

CHICAGO, Ill., Jan. 20, 1907.—Pastor C. T. Russell of Allegheny, Pa., preached twice here today to large audiences. The afternoon session at Thomas' Orchestra Hall was crowded to overflowing to hear about the "Overthrow of Satan's Empire." We report the morning topic, "Earthquakes in Prophecy," which was from the text, "And there shall be great earthquakes in divers places and famines and pestilences; and fearful sights and great signs shall there be from heaven." (Luke 21:11.) The speaker said:

About a year and a half ago an earthquake destroyed eighteen villages in Calabria, Italy, with a loss of thousands of human lives. A little later another earthquake sent a monster tidal wave over the city of Esmeralda and swallowed up four small islands off the coast of Port Limones. Next came the earthquake in the island of Formosa, Japan, destroying thousands. A short interval and San Francisco and other adjacent cities were almost demolished and other thousands of lives sacrificed. Then another destroyed Valparaiso and killed many. Since then Sweden and Great Britain report slight tremors, which scientific instruments indicate must have been of great severity somewhere. Now we have the Kingston disaster.

The New York *Tribune* remarks: "The last year and a half will probably go down to history as one of the most disastrous periods of earthquake activity in the records of the human race." Our opinion is to the contrary, that much more violent and much more destructive disturbances are just ahead of us: and our opinion is based upon the testimony of the Scriptures.

The recent prevalence of earthquakes properly enough draws our attention to the Scriptures and what they have to say on this subject. Our text is from the Master's own lips—a part of his description of the trouble that would come upon the world in the close of this age, preparatory to the inauguration of the Millennial age and its glorious manifestation of righteousness under the King of kings and Lord of lords. The Lord was answering a question of His disciples respecting the end of the age and the signs which would mark it. In the preceding verses he had told them that they might expect to hear of wars and tumults, but not to be terrified, that such things would come to pass, but it would not be an indication that the end of the age was near. Then, coming down to the events at the close of the age, He uses the words of our text respecting earthquakes, famines and pestilences and fearful sights and signs in heaven. And He follows this by saying that before these terrible signs, earthquakes, etc., of the end of the age, His disciples would suffer persecution in the synagogues and churches, etc., for His sake and for the Truth's sake.

It is far from our thought that an earthquake is of itself a sign of the end of the age. We remember that history tells us of various earthquakes in the past, so that these alone would prove little respecting the time in which we are living. But as many in this audience are aware, and as tens of thousands everywhere throughout the world are also aware, we have pointed out in our "Studies of the Scriptures" various lines of prophecy which converge upon the present time, clearly marking the period between 1875 and 1915 as the harvest time of this Gospel age, in which the elect are to be gathered into closer harmony with the Lord,—separated from Churchianity and error, and ultimately to experience the change of resurrection and glorification to the spiritual, heavenly nature. And that shortly thereafter the new dispensation will begin, the Millennial Kingdom, in which Christ and His glorified saints will bring order out of confusion, supplanting ignorance, superstition and error with the Truth, the knowledge of the Lord—substituting the reign of righteousness unto life everlasting for the reign of sin and death, which has prevailed for 6,000 years. The hearts of thousands of the Lord's consecrated people, in many lands and of many tongues, have been made glad with this prospect, and been made strong with the Scriptural evidences supporting these hopes.

THE LORD'S SECRETS FOR SAINTS.

It is true that our Second Adventist and Seventh Day Adventist friends have also been calling attention to the Scriptural predictions of great tribulations upon the world, now near at hand; but our message is still a very different one from theirs and used for a very different purpose. Their message is that the convulsions of nature that are now due are to result in a "wreck of matter and a crash of worlds"—in the utter destruction of our race and

What do you think of this?

* Reported in the *Pittsburgh Dispatch.*

the reduction of this earth to a mass of cinder. And they use their message as a club to threaten and to drive the wicked to seek the cover and protection of the Lord. Be it noticed how different is our reference to these calamities. We hold with the Scriptures that the "earth abideth forever," and that cold and heat, summer and winter, will continue as long as the earth abideth. We hold again with the Scriptures that God made not the earth in vain—He made it to be inhabited.—Eccl. 1:4; Gen. 8:22; Isa. 45:18.

We have already pointed out that the fire of this day of the Lord will be a symbolical one, just as the fiery trials that have tried the Church throughout this age have not generally consisted even in part of literal fire. We have pointed out that the fiery troubles coming upon the world will overthrow present institutions, political, social, financial and religious and engulf the whole world in anarchy, and that this is in the Scriptures symbolically called in some places a great flood and in others a consuming fire that will devour the whole earth. We have pointed out that the passing away of present institutions, called the heavens and the earth that now are, will be followed by the establishment of a new heavens and new earth, or the reorganization of society, political, social, etc., along the lines of divine approval intimated in our Lord's prayer by the words, "Thy Kingdom come, Thy will be done on earth as it is done in heaven."

We remind you again of two of the proof-texts we have offered on this subject, namely, (1) The Apostle's declaration, Every man's work shall be tried so as by fire; if any man's work abide he shall receive a reward, but only the faith that is built upon the Rock, Christ Jesus, and the gold and silver and precious stones will abide the fire of that day, when all the wood, hay and stubble of human tradition, philosophies and sophistries will be consumed. (1 Cor. 3:11-18.) (2) The statement of the Lord through Zephaniah the Prophet addressed to His people, "Wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations that I may assemble the kingdoms and pour upon them mine indignation, even all my fierce anger, for the earth shall be devoured with the fire of my jealousy." (Zeph. 3:8.) That this fire of God's jealousy is not a literal fire that will consume the earth with its inhabitants to cinders is demonstrated, we hold, by the following verse which declares, "Then will I turn to the people a pure language [message], that they may all call upon the name of the Lord to serve Him with one consent." The symbolical fire of anarchy which will overthrow and consume present institutions is thus shown to be the precursor of God's great blessing for the world, for which we pray, "Thy Kingdom come."

Nor are we using this prophetic evidence respecting the end of this age as a club to drive the wicked to shelter. On the contrary, we are convinced and point out to others the Lord's declaration, "None of the wicked shall understand, but the wise shall understand." (Dan. 12:10.) We have pointed out also our Lord's words to the disciples at the first advent, which illustrate the general operation of His providences, namely—To you (Israelites indeed) it is given to know the mystery of the Kingdom of God, but to them that are without (outsiders) these things are spoken in parables and dark sayings, that they may not understand. (Matt. 13:11-13.) We have pointed out again that the Scriptures everywhere declare that "The secret of the Lord is with them that reverence Him, and He will show them His covenant." (Psa. 25:14.) But to the wicked God saith, What hast thou to do to take my name into thy mouth, seeing thou hatest instruction and castest my words behind thee. (Psa. 50:16, 17.) Our use of these prophetic mysteries we hold is in harmony with the divine intention and message—that the Lord's consecrated people might know of the time in which we are living, and that they might be more and more quickened and energized and separated from the world and its spirit and ripened as wheat, and made meet for the inheritance of the saints in light—as wheat prepared for the garner.—Matt. 13:30, 43.

FEARFUL SIGHTS AND GREAT WONDERS.

We will not attempt to prognosticate the character of the frightful signs which belong to the closing of this age, but they are very particularly referred to here by our Lord, and also were foretold through the Prophet Joel, "I will show wonders in heaven above and signs in the earth beneath, blood and fire and pillars of smoke." (Joel 2:30; Acts 2:19.) The Apostle Paul refers to the same thing in Hebrews 12:26-28. He refers to the establishment of the Law Covenant at Mount Sinai and the wonderful manifestations at that time which caused Moses and all the Israelites to fear and quake; and the Apostle tells us that those things were typical or figurative of the still more wonderful shakings, signs, etc., to be expected at the closing of this Gospel age, when the Kingdom of God is about to be established and the New Covenant about to go into effect between God and the world at the hands of the great Mediator Jesus and the Church, His "Bride," His "body."

The Apostle says that the Lord's Word on the subject implies the removing of all things that can be shaken, that only the unshakeable things will remain, and these unshakeable things the Apostle refers to as associated with God's Kingdom of righteousness. When with the eyes of our understanding open we look about us we see, O, so many things that are evidently not permanent, not right, unsatisfactory to God and to all who love righteousness, and when we think of the fact that the shaking will be such as to loose and destroy all these imperfect things of the present time we can imagine better than we can describe the awfulness of that shaking time which in the Book of Revelation is described as a mighty earthquake, of which there was not the like at any time before nor the like to be expected at any time in the future. The term earthquake is used to symbolically represent revolution—it is in this sense of the word that it is used throughout the Book of Revelation. What we are to look for then will be a great revolution, the great earthquake, the great shaking of the present institutions which will overthrow everything that is not of the Lord's establishment and approval.

Why, then, should we think of or speak of literal earthquakes, do you ask? Because in the divine order there seems to be a harmony between the literal and the figurative: the literal earthquakes have their part to play, too, in the great program. Not only are they to serve the Church as signs corroborating the prophecies respecting the approach of the great day of trouble which closes this age, but they are to serve also another purpose—a particular purpose. The Scriptures clearly intimate that our physical earth has not yet attained the grand perfection which the Lord designs it should have, to be fit for the blessed ones whose home, as the Paradise of God, it shall be throughout all eternity. Be it noticed that the Scriptures clearly point out that the "little flock," called during this Gospel age to be the Bride of Christ, are to experience a change of nature from human to spiritual, which will prepare them for heavenly conditions, spiritual conditions, but that for the remainder of mankind God's provision is not the change of nature, but a restoration to the perfection of human nature and the development of the earth to that perfect condition which will make it as a whole the antitype of the Garden of Eden—the "Paradise" restored.—Rev. 2:7.

THE FLOOD THEN, THE FIRE AND EARTHQUAKE NOW.

We have already called attention to the fact that the flood of waters in Noah's time was caused by the breaking of the last of a series of rings that once surrounded the earth after the manner of the rings of Saturn; and that God, foreknowing the wickedness that would develop amongst mankind and the power that would be exercised amongst men by the giants of that time—Gen. 6:4—had so timed the breaking of this last ring that the flood of waters would serve the purpose of overthrowing that order of things, and making ready for the next step in the divine program, the present order, which began after the flood, upon the coming of Noah and his family out of the Ark. Similarly the Scriptures teach that God has reserved for its appropriate time in the end of this age certain great physical disturbances necessary to the development of the earth and its preparation for the reign of righteousness and blessing of mankind, so that the troubles incidental to this change will come upon the world of mankind as disastrous floods, sore troubles, and co-operate in the bringing of mankind into sore straits and trials of faith and patience, which will result in anarchy and the complete shaking not only of the physical earth but also of the social earth and the ecclesiastical or heavenly institutions, that all the unstable things may pass away, that the new order of things may be ushered in on a permanent basis and have the divine approval, and mean ultimately the grandest blessing for our race.

From this standpoint a certain class only can read the signs of the times intelligently and with confidence, and this class the Scriptures call the Lord's "little flock," counted of the world as foolish, but counted of the Lord as the wise who are to understand. To these the Lord Himself addresses His words, saying, "When ye shall see these things come to pass—when ye see men's hearts failing them for fear and for looking after the things that are coming upon the earth—then lift up your hearts and rejoice, knowing that your deliverance draweth nigh." The Lord's consecrated people, possessed of His Spirit, cannot in any sense of the word rejoice at the tribulation coming upon others; their rejoicing can only be in respect to the glorious things which they hope to experience, and which they know to be near by these outward signs. And their rejoicing is not merely on their own behalf but also on behalf of the whole world, for they have the assurance of the Scriptures that beyond this time of trouble, which looms up as a dark cloud to cover the whole social world, there is a silver lining, and beyond that the glorious Sun of Righteousness, which shortly will blaze forth and dispel every cloud and all the shadows of ignorance and superstition, bringing to the world of mankind the rich blessings of divine favor secured through the precious blood of Christ, the revelation of which has been delayed until now, waiting for the manifestation of the sons of God, which cannot take place until they have been called hence and the faithful ones be glorified with their Lord.

NEW ENGLAND PROFESSOR'S PROPHECY.

From this standpoint the news of the last few months of the earthquake in Southern California, another in Valparaiso, yet another in the antarctic circle and now another in Jamaica, doing great damage, causing frightful loss of life and great suffering, besides other minor shakings which effected little injury—all these things appeal to us as being incidental corroborations of the prophecies that show that we are getting close to the great time of trouble. True, there may be a lull for a time, but we have confidence that our Lord's prophecy of our text has a meaning, and that the time for its fulfilment must be very close. We are well aware that the natural man and his scientific leaders will consider such association of the facts of our day with the words of eighteen centuries ago as very foolish. We are aware that they will say, as the Apostle Peter declared they would, that all things continue as they were from the foundation of the world (2 Pet. 3:4) that such changes have been going on and will continue to go on without any relationship to our Lord's second presence and the time of trouble with which this age will end. That is their view—the reverse is ours.

We remember that a New England Professor about seven years ago delivered an opinion which was at the time commented on as in the nature of a prophecy. His opinion was that in about eight years from the time he wrote a great earthquake would shatter and break to pieces the huge cap of ice which for centuries has covered the south pole, and his prediction was that in the breaking of this ice-cap and the dashing of these mountains of ice into the ocean great tidal waves would result, and millions of tons of water would be thrown against

"OPPRESSED OF THE DEVIL."

The Scriptures do clearly teach that Satan had much to do with the bringing in of mother Eve's temptation, which led up to father Adam's disobedience. He is justly in the Scriptures styled "a murderer from the beginning." Indirectly he is the murderer of the 20,000,000,000 of our race who have already gone down into the tomb. Indirectly, at least, all sickness, pain and sorrow may be thus traced back to him. He had still more to do with us through beguilements and temptations of our weakening flesh. He has led the majority of our race from bad to worse, mentally, morally and physically. For it should be recognized that sin in its every form is death dealing—every sinful and impure thought has its reactionary effect upon our minds and bodies, tending to produce therein weakness and disease—dying conditions.

Naturally and quite properly the inquiry comes, Is not the Lord Jesus still interested in releasing all those "oppressed by the devil"? Like the Heavenly Father, he surely "changes not;" hence he is still interested in the release of our race from the power of sin and death, and of "him who hath the dominion of death, that is, the devil."—Heb. 2: 14. And if so, should not we expect that the healing of disease and expelling of demons would be still the Lord's work throughout this age—irrespective of the fact that now His Church has been established in the world upon a good footing, and has no need of the "gifts" for instruction, having instead in the hands of all the Bible of both the Old and New Testament? We answer, Yes—undoubtedly all this is true. Why, then, is it asked, should not the same healing of the sick progress now? Why should not this be one of the main duties and privileges of all believers, after the manner of their Lord and the apostles?

We reply that while the Lord proposes a great work as the Good Physician in the healing of the diseases of the world, mental, moral and physical—while He proposes that ultimately this shall be accomplished on a much larger scale than anything which He did at the first advent, yet the time for this is not yet. What Jesus and His apostles did in the beginning of the age, as we have already seen, affected only a very small fraction of the world—only a very small fraction indeed of those with whom they were in contact. The real work of healing and restitution, according to the Scriptures, belongs to the future, to the Millennial age, to that epoch which will follow the second advent of our Lord—to His work as the Prophet, Priest and King in the lifting up and blessing everyway of all who are of the millions whom He redeemed with His precious blood. The work of this age is not a restitution work except, as already noted, in the early Church it was a foreshadowing of coming good things. The work of this Gospel age is not a work of healing and restoring mankind.

The times of Restitution have not yet come, and will not come, as the Apostle points out, until the second advent of our Lord. (Acts 3: 19-21.) Now we are in the time when work the very reverse of this is in operation—a sacrificing work. All will admit that our Lord did not use His healing powers on His own behalf, but that, on the contrary, He sacrificed, laid down, His life in the service of truth and righteousness; that in three and a half years He so spent His vitality—when "virtue went out of Him and healed them all"—that at the time of His crucifixion He was very weak, as evidenced by the bloody sweat and the fact that He was not able to bear His own cross as did the others in the procession. All will admit that the apostles did not use their powers for their own restoration, nor have we any record of their ever praying for the healing of themselves or for each other to be healed of disease. Even when Trophimus was sick, nigh unto death, the Apostle makes no intimation of prayer for his healing; and when Timothy had dyspepsia, instead of praying for his restoration to health, or sending him a blest handkerchief or napkin, the Apostle wrote him respecting his diet, "for thy stomach's sake and thy often infirmities." (1 Tim. 5: 23.) All must admit, then, that the healings were done upon those outside the Church, and evidently were for a time only, and would constitute no basis that the Church should expect miraculous intervention on behalf of its members. Quite to the contrary, these were all exhorted to lay down their lives, to seek not to spare them, save them, which implied not praying for their deliverance from those diseases or ailments which came to them as the result of their self-denials, services, self-sacrifices. Rather they were to delight in these, while exercising a reasonable prudence and care, which would make the most of all earthly advantages as a part of the stewardship to be used in the service of the Master.

"LOVED NOT THEIR LIVES."

Not only are believers exhorted to present their bodies living sacrifices in the service of the Lord and to lay down their lives daily, hourly, on behalf of the brethren—in their interest, in carrying blessings to them—but additionally we are told that the ones who will gain the prize, those who will make their calling and election sure, will not be those who prayed for and gained restitution of the things they had consecrated to the Lord's service, but those who spared not their lives even unto death. These overcomers shall inherit all things, sit with their Lord in His throne in the Millennial Kingdom, for they are followers in His footsteps. He prayed not for Himself, healed not Himself, and was not healed by others, but on the contrary said, "The cup which my Father hath poured for me, shall I not drink it?" and who also invited His followers, saying, "This is my cup, drink ye all of it."

We see, then, that in the Lord's order restitution to physical health and strength was not intended either for Jesus, the Head of the Church, nor for the Church, His body, but for the world. We see also that the time is not yet come for the bestowment of this blessing upon the world, but that it delays until the sacrificing of the Church with her Lord shall be accomplished—until the Church glorified, sharers of the heavenly Kingdom with the Redeemer, shall shower the blessings of restitution, health, mental, moral and physical, everywhere throughout the earth, granting to all the fullest opportunities to come back, to be released from the power of sin and death and from all the dominion of the great Adversary, who will then be bound for a thousand years that he may deceive the nations no more until the thousand years be finished.—Rev. 20: 2, 3.

Write to us for further aid in Scripture Studies. Freely we have received and we freely give. Watch Tower Bible & Tract Society, Allegheny, Pa., U. S. A. Branches, London, W., Melbourne, Elberfeld, Stockholm. Copenhagen, Yverdon-Suisse.

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"Tongues of Fire."

THE GIFTS AND THE FRUITS OF THE HOLY SPIRIT.

A Spurious Text.—Faith Healing, Miracles, Unknown Tongues.—The Purposes They Served.—Strong Delusions, Counterfeits Foretold.

FROM all parts of the world, but especially from the Pacific coast, come reports of what its friends call a fresh Pentecostal blessing—an outpouring of the holy Spirit, etc., and what its opponents call a religious insanity. The movement is amongst so-called "holiness people" of various sects and parties—"missions," as their meetings are generally styled. People who have been seeking and claiming "divine healing" seem to be among the most susceptible. Amongst these are some who give evidence of deep sincerity and a superficial knowledge of God's Word. Though generally swift to speak and slow to hear, they, through indolence or fear, neglect systematic study of the divine message. They seem to come under the head mentioned by the Prophet, "My people perish for lack of knowledge."—Hosea 4: 6.

Reports of the movement in various directions seemed so absurd that we declined to believe them, supposing that since they were sent out by the secular press the facts must surely be misrepresented. Now, however, the "flame," as it is called, has reached Pittsburgh, where at one of the Christian Alliance Missions we have an ocular demonstration of this delusion.

What we see here corresponds well with the general reports from elsewhere. The meetings are "bedlam:" everything is confusion, prayers to God are yelled or groaned or barked,—yelped. Now and then some one "gets the blessing" and falls in a trance-like condition on the floor, to remain rigid, perhaps, for hours. Another begins to talk some sort of gibberish interspersed with English. Another in a different guttural mumbles and then gives an interpretation in English. These are said to have the "unknown tongues" of Pentecost; but we remember that foreigners present did recognize those tongues as *bona fide* and got a gospel message from them.—Acts 2: 8.

The people in attendance pay little heed to what is uttered by these "tongues" and their interpretations. Some are simply curious and attend as a free show; others are too engrossed with their desire to have a trance or an "unknown tongue" to do anything else than groan their prayers to God for those "gifts," as evidences of His favor. Frenzied hugging and kissing and rolling on the floor (reported from elsewhere) are amongst the evidences that these poor people are surely under some spirit influence. And it certainly does not appear to be "the spirit of a sound mind."—2 Tim. 1: 7.

EVIL WORDS FROM EVIL SOURCE.

It is quite true that there was confusion at Pentecost, caused by so many speaking at once in foreign languages; but nothing in the record implies insanity or fanaticism; nor could we expect either from such sound logicians as their writings show the apostles to have been. On the contrary, our experiences corroborate the declaration of St. Paul, that the operation of the holy Spirit of God in our hearts and minds has been favorable to the development of greater soundness of mind, by reason of our heed to the Word and its wisdom, which cometh from above. A WATCH TOWER reader in Los Angeles, Cal., writes that a neighbor woman got this so-called gift of tongues, and that a reputable Chinaman hearing her, said that he understood her quite well—that she spoke his dialect of Chinese. Pressed for an interpretation he declined, saying that the utterance was the vilest of the vile.

In our judgment, the facts justify the conclusion that these "flames" are of an unholy spirit, of Satan: that he is now producing a poor counterfeit for the deception of a class whom he cannot reach through Spiritism, Christian Science, Hypnotic New Thought nor Higher Critic Evolution theories.

Is it asked, Why would the Lord permit Satan to delude honest souls? We reply, that he has permitted "doctrines of devils" these many centuries amongst the heathen (1 Tim. 4: 1), some of whom doubtless are also sincere. The *time* for the binding of Satan is not yet—though we believe it is very near. (Rev. 20: 2.) Doubtless Satan realizes better than we can how the binding or restraining is coming, and is actively manœuvring to avoid it; while God, on the other hand, is willing to permit his activity because it can now serve a purpose—a sifting work—which must reach and touch every class and condition of professed Christians everywhere;—to test and prove them. Thus we consider this one of the many delusions of our day. Mark the Apostle's forceful words respecting this day of trial with which this age ends and the next is ushered in. He says: For this cause "God shall send them strong delusion that they should believe a lie." Why? "That they [who fall] all might be [thus] condemned."—be manifested as not right, as out of harmony with God—as unfit to be of the "Bride" class. But why so? "Because they received not the truth in the love of it," but "had pleasure in untruth."—2 Thess. 2: 10, 12.

In other words, the "Present Truth" has been sent hither and thither throughout the bounds of Christendom that, like as a magnet would attract all the particles of steel within the radius of its influence, the Truth might attract all the Israelites indeed, for further schooling and ripening, preparatory to their "change" to Kingdom glory. Meantime, the Lord allows Satan to organize various human agencies, those not of His "very elect," that such may fall farther and farther from the Truth, until finally none will "stand" except the elect, and they "on the sea of glass mingled with fire." (Rev. 15: 2.) All others are to fall more or less, though some will subsequently be rescued from the catastrophe—"saved so as by fire."—1 Cor. 3: 15.

You cannot afford to miss this!

AN UNINSPIRED RECORD.

We here quote from Pastor Russell's discourse of February 3, 1907, as it was published in the *Pittsburgh Dispatch* and other journals, from the text: "These signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16: 17, 18. The speaker said:

I have chosen this especial text for two reasons: (1) Because it is the one most frequently quoted by those who advocate the thought that all Christians should be known by the peculiar gifts it specifies, and able to speak with unknown tongues, to cast out devils, to heal the sick, etc. (2) Because I wish the more pointedly to call to your attention the fact that these words are not a part of the original Gospel by St. Mark. It is well known to all critical students that St. Mark's Gospel closed with the sixteenth chapter and eighth verse. From the ninth verse to the conclusion, as shown in our common version, was an addition to the original manuscript. This is demonstrated by the fact that these verses are not found in the original MSS. of the New Testament. The oldest Greek MSS. and the most authentic every way, are known as the Vatican MS. 1209, and the Sinaitic MS.—both written somewhere near the year 350. Neither of these contains verses nine to twenty, including our text. The earliest Greek MS. containing these verses is the Alexandrian, the date of which is credited to the fifth century. It seems rather remarkable to us, therefore, that there should be amongst scholars any who would use the words of our text as though they were of divine inspiration or apostolic authority.

However, the conclusions based upon these words deserve our consideration everyway, because of the fact that the Scriptures clearly show that our Lord and the apostles and some members of the early Church did possess many of these gifts of the holy Spirit, and did exercise them somewhat after the manner described in these interpolated words we have taken as our text. We, therefore, invite your attention to what we believe to be the Bible teaching on the subject of the "gifts of the holy Spirit" and the "fruits of the Spirit."

THE "GIFTS" IN THE EARLY CHURCH.

That our Lord ever spoke in unknown tongues is not stated; but that He did cast out demons and heal the sick and awaken the dead is recorded, and also the fact that He sent forth His disciples clothed with power and authority to do the same things is also declared: We are to notice, however, that although Jesus did many wonderful works, they are expressly stated to have been for signs—"These things did Jesus, and manifested forth [beforehand] His glory"—the glorious work of His Kingdom, which is to completely liberate mankind from the thraldom of sin, sickness, demons and death, in proportion as the laws of the Kingdom shall be obeyed. We are not, then, to understand that it was the divine will in our Lord's day nor since that all sickness should be cured by divine power, that all demons were to be cast out, etc., but rather that just a sufficiency of this kind of work was to be accomplished to give evidence of the change of dispensation—to testify to Jesus and His disciples—to authenticate their ministry and teachings as divine.

Nor were these healings merely performed upon those who were converts to the Lord—upon those who had accepted Him as the Messiah, had believed in Him and had become His disciples. On the contrary, the miracles recorded came not to those who were the Lord's disciples, but to those who were pronounced sinners. As an illustration, take the case of the impotent man at the Pool of Bethesda. Its five porches were continually crowded with the sick, as we read,—"In these lay a great multitude of impotent folk, the blind, the halt, the withered." Yet, to only one of these did the Lord address Himself, saying, "Rise, take up thy bed and walk, and immediately he was made whole, and took up his bed and walked." And that this man was not a believer in Jesus is evidenced also by the narrative, for we read —"He that was healed wist not who it was that had healed him." That he was not a saint is also testified by the narrative, for we read that Jesus later said to him—"Behold, thou art made whole: sin no more lest a worse thing come upon thee." (John 5: 3, 13, 14.) Other evidences in the same line might be given, but are unnecessary.

After our Lord's death, resurrection and ascension came the Pentecostal blessing, the baptism of the holy Spirit. As an evidence or witness to this baptism, but not a part of it, were gifts similar to those which Jesus had exercised, and these were generally distributed amongst all believers at that time, as we read that a measure of the Spirit was granted to every man in the Church to profit withal —for his profit and for the general advantage of the cause with which all were identified—the establishment of the Church. The Apostle Paul, in writing to the Corinthians (1 Cor. 12: 4-31), clearly indicates that the holy Spirit operated in the early Church. Some had the gift of tongues, others a gift of healing, others a gift of interpreting tongues, etc., while some had several tongues or languages at their command, and some, notably the apostles, apparently enjoyed all of these gifts. The Apostle exhorted the Church in general to not only covet and desire these gifts, but to recognize a distinction between them—that some were preferable to others. The Apostle says, "Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret?" "Covet earnestly the best gifts." The Apostle suggests further that one who had the gift of tongues should pray that he might also receive the gift of interpretation of tongues.—1 Cor. 12: 29-31; 13: 13.

THE USE AND VALUE OF THOSE "GIFTS."

The Apostle distinctly foretells the discontinuance of these "gifts," saying, "Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." (1 Cor. 13: 8.) He clearly intimates the reason for the discontinuance to be that the Church would gradually come into a more developed condition, in which these gifts would no longer be necessary, but give place to a higher, nobler and more certain manifestation of the indwelling of the holy Spirit. He says, "We know in part and we prophesy in part, but when [as] that which is perfect is come, that which is in part shall be done away." He illustrates this by saying, "When I was a child I spake as a child and understood as a child, but when I became a man, I put away childish things." (1 Cor. 13: 9-11.) We have not yet reached the standard of perfection and full membership in Christ, and shall not reach it until our change in the First Resurrection; but as members of the Lord's body, His Church, His Ecclesia, we properly have made progress from the infantile condition at the beginning of this age. This is in harmony with the Apostle's injunction that milk is for babes and strong meat for those more developed, and that it is our duty, as the Lord's followers in the School of Christ, to grow in grace and knowledge and love.

These "gifts" in the Church had prevailed for several years at the time the Apostle addressed the saints at Corinth, whom he exhorted that they should desire the best gifts. He found them, like children, interested chiefly in speaking with unknown tongues, and gently reproved them for considering these a high attainment and evidence of great favor with God. Not that he discouraged the speaking with tongues, for, as he explained, he could thankfully say that he could speak with more tongues than they all; but he did wish them to realize that they might have these gifts and yet come very far short of being acceptable to the Lord. He would have them understand that the "fruits" of the Spirit were a higher manifestation and better testimony than the "gifts." The "gifts" were miracles, tongues, interpretations, etc.; the "fruits" were faith, hope, joy, love. When exhorting them to desire the best "gifts" he added the suggestion respecting the "fruits" of the Spirit as still better, saying, "Yet show I unto you a more excellent way"—an evidence of divine favor far beyond that of the "gifts."

To demonstrate the better value of the fruit of the Spirit, love in the heart and in the life (with its concomitants of joy, peace, kindness, etc.), he gave an illustration, saying, Though I could speak with the tongues of men and with the angelic tongues also, if I were devoid of love, it would indicate that I had become like sounding brass or a tinkling cymbal: As a brass horn will make a noise when it is blown, yet have no appreciation of itself, so some possessing the miracles, gift of tongues, etc., might exercise these in a perfunctory manner and be lacking of the real Spirit of the Lord and His Truth. The power to work miracles might be there and operate through them, and yet they might have no more relationship to it than the cymbals have to the power which strikes them. Taking the still higher gifts of prophecy and understanding of mysteries and knowledge, and even rising in the scale of attainment to the position of mountain-moving faith, all these, as the Apostle declares, would amount to nothing unless the fruit of the Spirit were developed, namely, Love. These various gifts might serve a purpose, but without Love the purpose would only be for others, and not a blessing to the individual himself.

Progressing still further in his comparison, the Apostle shows that even generosity is not sufficient, for though he were generous and self-sacrificing to the extent of giving all his goods to feed the poor and yielding up his body to be burned in his faithfulness to the Lord, yet should he not develop the great fruit of the Spirit, Love, he could have neither part nor lot with the Lord in His Kingdom, and all these other gifts would profit him nothing as respects membership in the heavenly Kingdom, as a member of the body of Christ. Therefore, he concludes that "Love is the principal thing"—far beyond all gifts, however honorable and useful they may be. Progressing in his argument, he shows that while the gifts would depart, this grace, this fruit of the Spirit, would continue—continue down to the end of the age—yea, and go far beyond into the eternal future. Referring to the "fruits" of the Spirit, which he desired them to cultivate and to esteem as preferable to the "gifts," he says—Now these abideth, faith, hope, love, but the greatest of these [the most important of all] is love, for love never faileth. It will not only be the essential quality without which we cannot gain an entrance to the life eternal and the heavenly state, but it will continue throughout all eternity to be the quality or characteristic of all that shall enjoy divine favor forever.

THE PROFIT OF "GIFTS" IN THE CHURCH.

A little reflection will make clear to us the value, yea, almost the necessity of the gifts to the Church in its infantile stage. The Apostle explains the character of their religious gatherings: they met and one had a psalm, another a prayer, another an exhortation, another a hymn, another an unknown tongue, another an interpretation of that tongue, another a gift of prophecy. Their meetings were thus made interesting, entertaining and profitable. The prospect of messages coming from the Lord through unknown tongues, and the prospect of getting an interpretation of these also, would draw the believers together and maintain their interest and help to give them food for thought and discussion. They had no Bibles at first: the New Testament was not yet written; the Old Testament, written on parchments, was not only clumsy to handle, but very expensive, and the synagogues which could afford a complete copy were considered very fortunate, and these copies were kept with great care and merely read from on the Sabbath day in the hearing of the people who attended. The early Church, cast out of the synagogues, were really without any particular source of instruction except as they could call to mind the preaching of the Lord and the prophets as they had heard them in early life; and hence this provision of the Lord for the gifts of prophecy and understanding of mysteries and communication through unknown tongues and the interpretation of the same, were all designed to teach them their dependence upon the Lord and to draw them together for mutual instruction, and show them that the Gospel message was not given to them individually but collectively as a Church. All these good offices were well served by the gifts, and in due time the believers were taught to look beyond the gifts and to cultivate the fruits of the Spirit.

Gradually the New Testament grew—the four Gospels, the Epistles of Paul, Peter, John, James, etc.—and with this growth of written instruction the necessity for the gifts proportionately died away. They were not necessary as at first for the establishment of the Church nor for its instruction. It is quite in harmony with this that in general the Apostolic epistles of the New Testament make comparatively little reference to the "gifts" of the Spirit, but persistently counsel the putting away of the filth of the flesh and the cultivation of the fruits of the holy Spirit. No intimation is given anywhere that the Lord's people were to expect a repetition or continuance of the Pentecostal blessings, tongues, etc., but rather that they were to go on toward perfection—the perfection which will only be attained in the resurrection, but for which resurrection they were to be prepared by the cultivation of the fruits and graces of the Spirit. We are to notice carefully that the one baptism of the holy Spirit which came upon the believers at the first was nowhere promised to be repeated, and that it was separate and distinct from the "gifts" which at first accompanied, but which subsequently were to give place to, the fruits and graces of the Spirit, and did give place to these.

to his light and the opening of his understanding, it follows that there are many more who can appreciate the privilege of giving earthly blessings, comforts, succor, solace, etc., than can understand or appreciate the still higher privilege of giving heavenly gifts, blessings, counsel, succor, consolation, comfort. Whoever, therefore, has spiritual ability to give further spiritual favors should rejoice in the exercise of this as his highest privilege. So it is, we have seen, with our Heavenly Father: in a general way He provides for all, but in a special particular sense His gifts and blessings at the present time are for those who love Him, and we are instructed to follow His example. Likewise our Lord gave His time and attention especially to the most advanced and earnest of His day; and similarly the Apostles, wherever they went, sought first those who knew the Lord and reverenced Him.

"THANKS BE TO GOD."

The chief gift that we can bestow upon any is the unspeakable gift, for, remarkable as it may seem, the Heavenly Father is pleased to use our ministries in the conveyance of His gift, in the finding of those who are of an appreciative heart, ready to receive it. Additionally, however, there are other ministries of love in which we may engage. Those who are our brethren in spiritual things, who like ourselves are the recipients of the unspeakable gift of God through Christ, have their special trials and besetments and difficulties from the world, the flesh and the Adversary, and we should be on the alert to comfort, to assist, to counsel, to uphold these, to help them bear their burdens, and thus to co-labor with them and with the Redeemer and so to become special servants of the great Burden-Bearer and Shepherd of the sheep in His care over the flock. The same spirit will lead us, as opportunity may afford, to speak words of gentleness and encouragement and kindness and sympathy to others who are not of the Lord's consecrated ones, but of the world; and whosoever has the Spirit of the Lord in good measure will surely be glad to engage in this service, glorifying the Lord in His body and spirit, which are His.

We are not to be content with receiving the gift of God, eternal life through Jesus Christ our Lord; we are not to content ourselves either with carrying the good tidings to others for their blessing and comfort. We are to remember the appropriateness of thanksgiving. The Psalmist, speaking prophetically for us, says, "What shall I render unto the Lord for all His benefits to me?" He answers, "I will take the cup of salvation and call upon the name of the Lord." It is thus true that in accepting God's cup of salvation we are rendering him the acknowledgment and thanks which he most heartily approves. Nevertheless it is appropriate that we render thanks at all times and for all things—that we render thanks to the Father as well as to the Son—that we recognize that all things are of the Father and all things are by the Son—that the Father planned the entire arrangement for our salvation, and that the Son, our Lord Jesus, is His gracious and honored representative and servant in the carrying out of His program. So, then, while thanking the Son and appreciating His service, let us also remember to give thanks unto God the Father for His unspeakable gift.

THE GLORIOUS SUNRISE.

The rustling garments of departing Night
Sweep thro' the vales; upon th' uplifted breeze
Wings swift Aurora, gilding sky and trees,
Awak'ning birds, and gemming dew-drops light
With pearly lustre in her Westward flight;
And, ere the morning mists half melt away,
Enthroned upon the hills with Sovran sway,
The regal sun bursts on my raptured sight.

E'en thus shall flee the gloom of doubt and fear,
And faith the coming dawn of Truth proclaim;
Thus grief shall end, and every glist'ning tear,
Impearled in heavenly light, shall angles frame
Into a crown of joys, when shall appear
The Sun of Glory, whom the Heavens acclaim.

—GEORGE GUNTER.

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"THANKS be unto God for His unspeakable gift."—2 Cor. 9:15.

In proportion as we attain God-likeness, in proportion as the Spirit of Christ dwells in us richly and abounds, in proportion as we possess the Holy Spirit, the mind of the Lord, in that same proportion will we be able to appreciate increasingly the testimony of the Scriptures that "It is more blessed to give than to receive." In our dealings with God it is proper, yea, it is necessary, that we realize our dependence, our own insufficiency, and His greatness and bountifulness; and that we learn to go to God as His "dear children," to whom He delights to give His favors, and who delight to receive these and to appreciate them with grateful hearts. We are debtors to God in every sense of the word, and always will be His debtors—we can never dispute the obligation under which His mercy and loving kindness have placed us. The sooner we realize this the better it will be for us. Some there are who, possessed with a false pride, feel and declare that they ask no favors from either God or man—that they pay their way and wish always to do so. Something of this spirit is praiseworthy as respects our dealings with our fellows, but the entire proposition is inconsistent with our relationship to the Almighty.

As we did not create ourselves, neither can we maintain our being, as the Scriptures assert: "In Him we live and move and have our being." This would have been true of us whether born on an angelic plane or as perfect human beings—we could not have created ourselves, directly or indirectly. God was responsible for our birth through the arrangements of His providence in nature, and He is the provider for His creatures on every plane. The fact that He causes the sun to shine upon the just and unjust and gives rain upon the evil as well as upon the good, and thus provides for the world of mankind that in general is in rebellion against Him and His authority, does not prove that the laws of nature are autocratic and that the results could not be otherwise. Rather, as the Scriptures show, these mercies of God scattered broadcast to all tell of a provision on God's part for the necessities of His creatures. That He allows these laws to be interfered with at the present time and permits adverse conditions upon our race He fully explains to be because of its sinful, rebellious attitude, because the sentence, the curse of death, has been justly pronounced against it, and because He sees a way by which present lessons of adversity and tribulation may be made instructive to it as respects the "exceeding sinfulness of sin."

* Pastor C. T. Russell's Christmas Sermon, 1906, reported in the *Pittsburgh Dispatch*.

"ALL TAUGHT OF GOD."

Two of the great lessons for us to learn are our complete dependence upon God and His loving kindness and tender mercies over all His works. But these things can only be learned truly from one standpoint and by one class. Those who view matters from the outside will surely misunderstand, misinterpret many of the operations of divine providence, as the poet declared,

"Blind unbelief is sure to err,
And scan God's work in vain;
He is His own interpreter,
And He will make it plain."

"The secret of the Lord is with them that reverence Him, and He will show them His covenant"—His agreement, His future plans. In order to see, to understand, to appreciate them we must accept certain matters by faith: (1) "that He is"—that there is an Almighty Creator; (2) "that He is the rewarder of them that diligently seek Him." Seeking the Lord diligently we find in the Bible that which commends it to our hearts as well as to our heads: but here we are beset by a danger and a difficulty, for while it is possible to have great assistance from our fellow-believers in the study and understanding of the divine Word, there is much danger of our becoming even more confused by such assistances—by the creeds and theories of men, particularly those handed down from the "dark ages." Whatever, therefore, we receive from men we must accept tentatively—for examination, for proving and testing by the Word of God. Thus we try the spirits or doctrines, as the Apostle admonishes; thus, as the poet has expressed it, we allow God to be His own interpreter and to make the matter plain to us. Teachers who refer us to the Word of God, pointing out its harmony with itself and with reason, giving the chapters and verses and showing the relationship between text and text—these are the teachers who are really helpful: all others are apt to be injurious, whether they address us orally or in print.

"EVERY GOOD AND PERFECT GIFT."

Only after we have been for a time in the school of Christ can we comprehend the force of the Apostle's words that "every good and perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness neither shadow of turning." (Jas. 1:17.) Then we begin to look about to find some of these good and perfect gifts. We do find many gifts and blessings, but very few of them purely good, very few of them perfect. Everything connected with our present condition is imperfect; even the sunshine and the rain which are common to all God's creatures are evidently not furnished under perfect conditions. Imperfection seems to be written upon everything that we have as well as upon ourselves. The Bible explanation of all this is that, while God's work is perfect, we are not really samples of His workmanship, but depraved, fallen, imperfect through the original sin of Father Adam and its entailed weaknesses and blemishes upon His posterity. The good and perfect gifts of God are only seen by the eye of faith—only seen by those whose eyes of understanding have been opened to see by faith Jesus, the great Redeemer—to see in God's due time His great work of redemption accomplished, the wiping away of all tears from off all faces, and the reestablishment of everything on the plane of perfection—the destruction of death and everything connected therewith, and the establishment of perfect life conditions such as God has promised.

What, then, is seen by the eye of faith by those whose eyes of understanding have to some extent been opened? We answer that they are seeing more and more of the riches of God's grace, and appreciating more and more all of His gifts and favors, and especially the great gift, the unspeakable gift, mentioned in our text. What this gift is the entire Scriptures set forth in various presentations. One of the most forceful of these statements is by the Apostle, who declares that "the wages of sin is death, but—

"THE GIFT OF GOD IS ETERNAL LIFE."

What is there in the gift of eternal life that makes it so wonderful, that leads the Apostle to describe it as God's unspeakable gift? Ah, everything is in that gift! for without it, without eternal life, there is no eternal blessing. False theologies have diverted or taken away from this Bible statement that eternal life is God's gift, and that He will supply it only to those in fullest harmony with Himself. False theologies have taught us that eternal life is a natural quality—yea, more, that it is a persistent one, so that even God Himself could not destroy our lives or being. This erroneous thought has distorted all our reasonings, and left the issue as between an eternal life in torture or an eternal life of bliss; whereas the Scriptures clearly define a different issue, namely, as between extinction, destruction, and a life in harmony with God, a life which divine love and mercy have provided for those in accord with the Almighty.

Let us hearken back to the testimony of the Lord and the apostles and the prophets on this subject, and see that God is now proffering the Church a gift of eternal life through Jesus Christ our Lord; let us note the Scriptural proposition that if we are wilfully and deliberately and intelligently rejecting this gift it will be withdrawn, and the effect upon us will be Second Death, everlasting oblivion, from which God offers no hope of recovery. Let us note that this is the general dealing of God, and hence that when His time shall come for dealing with the world of mankind in general, during the Millennial age, the offer then to be made to them, when their eyes of understanding shall be opened and their deaf ears shall be unstopped, will be a similar proposition of life or death everlasting. Those who will accept God's gift on God's terms are welcome to it; He is pleased to give it to them; those who will then reject it shall die the Second Death, extinction.

"Through Jesus Christ our Lord," is the Apostle's statement. The gift is not offered to us by the Father directly, but indirectly through the Son. The Apostle writes to those whose eyes of understanding have been opened, whom he declares are all with open face looking into the mirror of God's Word and seeing there His glorious character and purposes—to these the Apostle says, "This is the record, that God has given unto us eternal life; and this life is in His Son; he that hath the Son hath life, he that hath not the Son shall not see life." Again the Scriptures inform us that this life is merely reckoned to us now and that we will not get it until we experience the change of the First Resurrection at the second coming of our Lord, as it is written, "Your life is hid with Christ in God." (Col. 3:3.) Thus every suggestion of God's gift is bound up similarly in Christ; only as we become united to Him, related to Him can we have this gift of God, this unspeakable gift. Hence it is not improper that we should sometimes both think and speak of Jesus Himself as being

THE GIFT UNSPEAKABLE.

Both Jesus and the eternal life which the Father has provided through Him are unspeakable in the sense that it is impossible for us to fully present to others the rich fulness and glory which inhere in both. Who can describe life eternal either on a spirit plane or as restored and perfect humanity? It is unthinkable—beyond all the powers of our mental comprehension: the thought can only be imperfectly communicated, only be imperfectly grasped, and must gradually dawn upon us, grow upon us in appreciation and comprehension. Similarly the wealth of riches of divine grace represented in our Lord Jesus is unspeakable; we cannot tell it—the natural man cannot receive of the things of the Spirit of God, neither know them.—1 Cor. 2:14.

Only those who are especially favored of God can get even the first glimpse of the riches of God's grace in Christ. If this glimpse be received and appreciated it leads to clearer and still clearer views, for all who will appreciate either Jesus or the gift of life must be "taught of God." (John 6:45.) As our Redeemer said to Peter, "Blessed art thou, Simon Bar-jona, for flesh and blood have not revealed this unto thee, but my Father in Heaven." So all our teaching and preaching cannot overcome the blindness of the natural fallen mind in respect to God's gift and the channel through which it comes; only as the Father shall grant His blessing may fruits to our labors be expected. As it is written, "As many as the Lord your God shall call," and again, "No man can come unto me except the Father which sent me draw him." Hence we see that our present appreciation of divine goodness implies three gifts—(1) the divine provision of eternal life; (2) Christ the channel; and (3) the knowledge by which we are enabled to appreciate both the gift and the channel.

RECEIVING AND REJECTING GOD'S GIFT.

As we look out over the world and perceive 1,200,000,000 in heathen darkness and the remaining 400,000,000 of nominal Christendom in the dull, foggy light of superstition and ignorance, our first thought might be that the world in general has rejected God's gift and hence has sealed its doom for the Second Death. Then we find relief in the scriptural assurance that the present darkness over all the earth is the result of Adam's sin and condemnation to death; that the world has been in this sinful, fallen, darkened condition from Adam's time until now; that although Christ has come and offered His sacrifice for sin, and thus made possible the removal of the curse and the bringing back of Adam and all of his race to harmony with God and to the possibility of accepting His gift of eternal life upon His terms, nevertheless the offer of this opportunity to the race in general is still future. How glad we are that in God's due time all the blind eyes will be opened and the deaf ears unstopped, and the shadows and fogs of superstition and error all flee away before the rising of the Sun of Righteousness—the glories of the Millennial Kingdom.

The few who now see and appreciate and accept God's gift are indeed, as the Scriptures declare, "a little flock," and although generally disowned by man and "counted fools for Christ's sake," they are rich indeed in that they have become in advance of the world the recipients of God's favor by faith, and that, even now they may think of themselves as being possessors of life eternal—because of their joy and confidence in Him who has promised. Indeed there is a superlative blessing of eternal life on the spirit plane, "far above angels, principalities and powers," partakers of the divine nature. Surely "eye hath not seen nor ear heard, neither hath it entered into the heart of man, the things God hath in reservation for them that love Him"—for the class he is now calling out—for the class who have now accepted Christ as their Redeemer and their Bridegroom—for the class which, having Christ, possess also all the riches of God's grace that center in Him, and whose hopes will be perfected when He shall appear and they shall be changed and made like Him, sharers in His glory. Thanks be unto God for His unspeakable gift, is certainly the language of their hearts.

"MORE BLESSED TO GIVE."

God Himself is the great pattern set before us in His Word, "Be ye like unto your Father which is in heaven." In proportion then as we have received of God's gift and appreciate it, in that same proportion are we privileged to be so "taught of God" as to be more and more of His mind, His spirit, His disposition—desirous of giving—generous. Since man was created in God's image, all men would have possessed this generous disposition had it not been for the fall; and we find that the fall has especially blighted some in one particular and others in another. Hence amongst natural men there are some who are generous, and to that degree have perhaps more God-likeness than some of the children of grace—especially until the latter have been trained in the school of Christ. For we are to remember that God's message and drawing power are exerted often upon the mean things of this world, the less honorable, that the Lord may demonstrate the power of His grace and Truth in the transformation of character. But so surely as we have become God's children, the recipients of His blessing and the instruction of the school of Christ, this quality of benevolence will grow in us, and the more ripe we become as Christians, the more it will abound in our words and thoughts and deeds. Any other condition, any failure to make progress, and turning toward greater selfishness, would be sure signs that we are faced in the wrong direction, walking after the flesh and not after the Spirit.

Our benevolence may manifest itself in various directions according to the enlightenment of our understanding, but associated with everything that is God-like will surely be an endeavor to copy our Maker—to be generous along the same lines in which He is generous. Thus the Apostle says that the followers of Christ should "do good unto all men as they have opportunity, especially unto the household of faith." (Gal. 6:10.) The household of faith should come first in our estimation, in our love, in our benevolence, because they are His—because they are in harmony with the Lord, accepted by Him and seeking to walk in His way, fellow-sojourners with ourselves in the narrow way, enduring the offense of the cross, the misunderstanding of the world, the opposition of the Adversary. Such properly enough demand our chief sympathy, our chief love, our chief endeavors and benevolences.

"To do good and communicate forget not, for with such sacrifices God is well pleased," writes the Apostle. There are thousands on thousands in the world who are in need, in want, and those possessed by the Spirit of the Lord will feel an intense desire to give a gift from their fulness to the needy. But here again the difficulty arises: there are so many needy and so many needs, and our opportunities and talents are so limited—how shall we discriminate? What lines shall we draw? We answer that as comparing spiritual and temporal gifts we should prefer to give the higher, the spiritual, wherever we have the opportunity—not forgetting, however, the use of the other as occasion may demand or opportunity offer. Since the judgment of each will be according

fruitage of kindness, mercy and love—good works? Did not our Lord go farther than any good teacher ever went before or since when he declared that he who in his heart hateth his brother was in heart a murderer? That he who in heart desired adultery was in effect an adulterer? Is it not the Scriptures which enunciate the now well-known proverb, "Out of the abundance of the heart the mouth speaketh?" Is not this the reason why the Scriptures everywhere exhort—not the world, but those whom it addresses, who will appreciate good from the right standpoint, and are building upon the only foundation which he can recognize, on the redemptive work of Christ—to be pure in heart? For such Jesus prayed, "Sanctify them through thy truth; thy Word is truth."—John 17:17.

"The Perfect Law of Liberty"

It is not a new thought that love should be the guiding, the controlling impulse among men everywhere, but the Bible first of all presented this teaching—love for God and the brethren, love for kindred, love for our neighbors, yea, even love for our enemies. It is the Bible that pre-eminently teaches that perfect love filling our hearts will cast out fear and selfishness, and that, relieved of these—which are the representatives of darkness—our whole bodies may be full of light and be refreshed and reinvigorated and strengthened, and that thus we may be blessed, not only in the life to come, but also in the life that now is. But, we hold, with the Scriptures, that while a kind of love may be possible to the world, the real, genuine love which is of God can come only through the begetting of the holy Spirit, and that all other loves are merely fragments or imitations of this true love. This love alone will stand the careful inspection and criticism which the Apostle gives us in I Corinthians 13.

"I'm happy, I'm happy, O wondrous account!
My joys are triumphant, I stand on the Mount!"

In proportion as we do by faith grasp the promises, and in proportion as we daily strive to live so as to maintain our relationship with the Father and with the Son and with their gracious promises, in that same proportion our faces will show all these,—joy, peace, patience, love. These will gradually become more and more written in the lineaments of our faces, visible to all. And more and more will our health and strength prevail, spiritual and physical. And it is proper in this connection to remember the instruction of the Apostle, that we should not think about the evil and undesirable things, but think about the pure and good and noble things. Undoubtedly a poisonous effect upon the system is engendered by thinking about sinful or injurious things of any kind; undoubtedly also the body and mind are both strengthened by thinking about things noble and good and pure. The Apostle's words are, "Whatsoever things are pure, whatsoever things are true, whatsoever things are lovely, whatsoever things are of good repute; think on these things." And let us remember that the new commandment of the Master was that we should love one another; and the Apostle declares that "Love is the fulfilling of the law," and again the Master says that we should love even our enemies.

As daily and hourly we seek to cultivate this spirit of love, and to allow it to dominate in our words and thought and deeds, in the same proportion will be the measure of our blessing, because in this we will be "doers of the Word and not hearers only." We are not, however, to place too high an estimate upon the present life, and health and earthly blessing and joys; rather we are to be content with such things as we have, and to realize the divine supervision of our affairs and to allow all of life's experiences to bring us more and more of the peace of God which passeth all understanding and which should continually rule in our hearts. But while not seeking to save the present life, but rejoicing in the privilege of laying it down prudently in the Lord's service as opportunity offers, we will, nevertheless, find that the rest and peace of mind which come through believing and through following the Lord will be a favorable influence as respects our physical health, peace, joy, blessing. We who believe enter into rest now, and yet, as the Apostle declared, "There remaineth a rest for the people of God" (Heb. 4:9.) We will attain that in our change in the First Resurrection—we will be satisfied when we awake in his likeness.—Psa. 17:15.

"As a man thinketh in his heart, so is he." This is not to be understood as meaning that whatever a man thinks is true. That is a false definition; the correct thought respecting this statement is that what a man may seem to be outwardly is not necessarily a correct view of his real character—his heart, his will, his intention, is the real man as God sees him. If, therefore, our hearts condemn us not, we have peace with God; but if our hearts condemn us we know that God is greater than our hearts and knoweth all things, and we should not have peace, but should repent of the wrong-doing and come again into harmony with God, where we may enjoy true peace.

The Apostle illustrated this, saying, "If any man seem to be religious and bridleth not his tongue, but deceiveth his own heart, that man's religion is vain." (Jas. 1:26.) So surely as his heart is changed, so surely as he is begotten of the holy Spirit, so surely as the spirit of love dwelleth in his heart and more and more abounds richly, it will affect not only his actions, but also his looks and his words. He will seek to bridle his tongue, to bridle all of his passions, to be emptied of his former ambitions and desires, and to be filled with the noblest, the purest, and the best, which come from the fountain of grace and truth in the divine revelation.

The Power of the Will

The majority of mankind, fearful and discouraged, fail to make the best possible use of their talents and opportunities. The Scriptures instruct those who have entered the school of Christ that the will is the first matter that is to be settled—that a double-minded man, who has never a settled purpose in respect to his life, is unstable in all his ways. They urge positiveness—a full consecration of heart, mind, body, talents, everything to the Lord; and to those who take this position of a full consecration the Scriptures give valuable assurances, which should strengthen every fiber of the human body; as the Apostle expresses it, "Gird up the loins of your mind and hope to the end." And again he says, "Be strong in the Lord and in the power of his might;" and again, "I can do all things through Christ who strengtheneth me;" and again, "According to thy faith be it unto thee." Oh, what marvelous power has come to weak and fainting hearts through the fixing of the will—the conversion of the will to do and to be in harmony with the Lord at any cost; and the appropriating then of these promises, exceeding great and precious, which belong to no others than this class! How many have found that thus the Lord's strength was made perfect in their weakness after they had taken the proper step of consecration—after they had exercised the faith which he called for, and which is necessary for our development! No wonder these can rejoice in the Lord; no wonder the Apostle says that they are able to rejoice in tribulation, knowing that tribulation is working out the lessons of patience, experience and hope, and fitting them for the glorious things to come.

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Physical Health Promoted by Righteousness

THE POWER OF THE MIND FOR GOOD OR ILL

"Be in health, even as thy soul prospereth."—III. John 2.

In this day of general awakening and independent thinking many are coming to realize the wonderful power of the mind over the body. They fancy that this is something new, and some even appropriate as a name for their theories, the "new thought." Other names are Christian Science, mental healing, hypnotism, mind cure, etc. Peculiarly enough, all these writers find the best expression of their sentiments in the language of the Scriptures, although they ignore the Scriptural teachings as a whole and very evidently do not understand them. For instance, favorite among their quotations are these: "As a man thinketh in his heart, so is he" (Prov. 23:7); "Be ye transformed by the renewing of your minds" (Rom. 12:2); "Changed into the same image from glory to glory, as by the Spirit of the Lord" (II Cor. 3:18); "Whatsoever a man soweth, that shall he also reap" (Gal. 6:7). But notwithstanding tributes to the teachings of the Bible, so far as we can discern, few of these "mind-cure" teachers are really "believers" in the Scriptural sense of the word. Very generally, while referring to Jesus in a respectful manner, they give evidence that they do not accept him as the only teacher—the sent of God. Rather, they seem to class him with Plato, Socrates, Confucius and others of the good and great, and to accept his teachings as on a parity with theirs.

On a False Foundation

We do not claim that these various theories are wholly bad. Satan now realizes that it is impossible to shut out the light of the oncoming day. Hence, his transformation, by which he becomes a leader, a teacher, along what might be termed good lines in many respects. He would be a teacher of gentleness, quietness of spirit, good thoughts, pure thoughts. In this capacity he is now flooding the world with spurious teachings, and making a special point of mental healing. Indeed, we cannot doubt that he even stands prepared to assist these theories which he is now promulgating by granting blessings of health and relief from disease to those whom he would more particularly associate with himself and his theories. This power is manifest to some extent in the healings done in the name of Mormonism, in the name of Christian Science, in the name of Spiritism, in the name of Occultism, in the name of Mind Cure, etc. The Scriptures everywhere recognize Satan not only as a malevolent being, opposed to God and to righteousness, but they declare that he does possess certain powers for evil. In olden times these were known as occult powers, and the apostles wrote about those who were afflicted of the devil. Our Lord said of one poor woman whom he healed, "whom Satan hath bound, lo, these eighteen years" (Luke 13:16). Mrs. Eddy's son, in a published newspaper interview, declares his belief that his mother is under occult influence, and that she herself acknowledged this to him years ago.

God declares in his Word his ability to completely control sin, and that, ultimately, he will do this—that Satan shall be bound during the thousand years of the Millennial Kingdom of Christ, during which time the world will be blessed and uplifted from sin and death and the malevolent influences that are now upon mankind. They declare that even in the present time God will permit the wrath of man and the malevolence of Satan only so far as he can use these ultimately for good, and that the remainder he will restrain. In other words, God at the present time is gathering out of the world the "Little Flock," the Bride of Christ, whom he designates his "jewels;" and he uses Satan and evil men and the malevolent conditions of the present time to try, to prove, to test, to polish these saints whom he is preparing for the heavenly Kingdom—for joint-heirship with his Son in the work of the Millennial Age—the work of uplifting humanity, so many as will return. We might say, then, that the adverse influences of the present time constitute the grindstone upon which these jewels are polished, and that Satan, through his various agencies, is used of the Lord in turning this grindstone. And this is the Scriptural thought: Note the experiences of Job, and how God in his case gave Satan permission to try, to prove, to test that noble man—to polish him. Note that the Apostle similarly refers to his own experiences, saying that a certain adverse condition of the flesh was used of Satan to buffet him, but that the Lord assured him, "My grace is sufficient for thee: for my strength is made perfect in weakness" (II Cor. 12:9). Therefore, says the Apostle, I will glory in my infirmities, since I shall have correspondingly more of the grace of God wherewith to resist them and be profited by them. For, he declares, the light afflictions of this present time are working out for us a far more exceeding and eternal weight of glory, while we look away from the things seen to the things that are unseen.—II Cor. 4:17, 18.

"In All Deceitfulness of Unrighteousness"

In these words the Apostle points out that Satan will be granted by the Lord special power in the end of this age, and that as a result there will be especially severe testings upon the people of God. We are to closely discriminate between divine permission and divine authorization. We are to remember that "God tempteth no man" (James 1:13), and that it is a totally different matter that he permits Satan to tempt. The divine thought as interpreted by the Apostle is that the Lord's people of our day have had special opportunities and privileges and mercies and blessings and assistance in respect to the divine Word. Such as have been of the right disposition of heart have profited by these opportunities and become strong in the Lord and in the power of

Read this! Pastor wants for more.

his might. It will be no injustice to these that after they have been better qualified they should be expected to fight the good fight more valiantly than others. But why will these tests come when the Lord knows that "a thousand will fall at thy side and ten thousand at thy right hand," as he has foretold by the prophet? We answer that he wishes some to fall. They will not be falling into eternal torment, nor falling into the Second death, but merely falling away from a Christian profession and a nominal faith, which in many respects have been mere forms of godliness without real meaning or power. Thus the Lord would separate the wheat class from the tare class, and not only so, but divide the wheat class into two portions, two classes, a "Little Flock" of "more than conquerors" and a "Great Company," loyal at heart, but not sufficiently zealous to be counted worthy a place as members of the Bride of Christ.

So much for the reasons why God permits Satan now to masquerade as the champion of pure thoughts and righteous living, and to deceive and lead astray all those who, having the Word of God in their hands, have loved the error rather than the light, or, as the Apostle puts it, they receive not the truth in the love of it; therefore, there comes now to them strong delusions that they may believe a lie, that they all may be condemned—that it may be manifested that they were not worthy of the glorious things which God has in reservation for those who love righteousness and hate iniquity, who love the truth and hate falsehood.

Selfishness and Falsehood Rewarded

We are not uncharitable but truthful, when we say that in the case of many of these false teachings the reward of health is sought from selfish motives purely; nor are we too severe when we say that health is frequently secured as a reward for systematic falsification. The very teaching is that the facts are to be denied, and that the denial, the untruth, is to be insisted upon until it becomes a very part of one's being. Those who take this evil mind-cure are taught to lie to themselves as well as to others, and to say, I have no pain, I have no aches, I am well, thoroughly well. This systematic lying is rewarded, no doubt, by the father of lies, who, if he had the power to inflict with all manner of diseases in olden times, doubtless has considerable of the same power to-day, and if he has power to inflict would also have power to release from his affliction.

But, do you say, how could Satan be interested in such a propaganda? We reply: (1) That all who follow this prescription and learn to lie thoroughly to themselves thereby vitiate their own minds and consciences, so that thereafter they cannot reason correctly because they have lost the foundation of truth. Their minds are in confusion, at least, upon every religious subject. (2) By this so-called new light, new thought, new mind, science, etc., the Adversary directs and draws away from the true light, the true science, the Word of God. He kept it hidden under a foreign language for centuries, called the "dark ages;" then subsequently, as the Reformation light broke in, he endeavored to turn it aside and to twist it and to misrepresent it, so now, when the true light is shining forth, showing that the Word of God is grand and beautiful and harmonious, and that our difficulties in the past were mistranslations and misinterpretations of the Word, Satan draws attention away from it entirely to what his unwitting votaries style the power of the new thought, the new mind. (3) Those Satan is using in this direction, as we have already seen, quote Scriptures freely wherever they can pervert them to an apparent support of their theories, but they do not really believe the Scriptures, neither do they really believe in Christ. Does this seem a hard saying?

We answer that by their works they deny him, for although they use the name of Christ—as, for instance, Christian Scientists—they really deny the foundation of his teachings. They deny, for instance, that man was ever perfect, in the image of God; they deny that he ever fell from perfection into sin; thy deny that a death penalty was upon him; they declare that there is no such thing as sin and death, that belief in these are merely mental delusions that should be put away. And if they deny sin and death, of necessity, logically, they must also deny a redemption from sin and from death; and if they deny the redemptive work of Christ they as surely deny that he is the Redeemer. We call attention to Mrs. Eddy's latest published statement, so far as we know. In it she says, "If there had never existed such a person as the Galilean Prophet it would make no difference to me."

"Look Unto Me and Be Ye Saved"

We are opposed to Satan and all his healing falsehoods and all the various delusive arguments by which he is now seeking to put darkness for light and to make the true light of God's Word appear to be darkness.

While, therefore, others are selfishly looking to mind-cures, hynotism, Christian Science, Spiritualism, Occultism and other "isms" for the cure of their maladies, let us hearken to the voice from heaven, saying, "Look unto me and be ye saved." (Isa. 45:22.) Let us be content to have what the Lord has promised us in his Word, and to desire no more. Spiritual Israel enjoys God's favor during this Gospel Age, but is not promised health, wealth and prosperity of an earthly kind.

Indeed, the Spiritual Israelite is exhorted to have such an appreciation of the spiritual blessings proffered him as would prompt him to gladly surrender all of the earthly blessings that he may have the heavenly—even to the extent of laying down wealth, strength, life itself in the service of the Lord and on behalf of the brethren. "We ought to lay down our lives for the brethren," says the Apostle. (I John 3:16.) And the laying down of life frequently means the laying down of health and strength—it means self-denial in the interests of others. It is the reverse of seeking first physical health and personal advantage. Its rule is, Seek first the Kingdom of God and its righteousness and all earthly blessings shall be added unto you according to the heavenly Father's wisdom of what would be for your highest welfare. Of those who make the earthly interests the chief concern of life, physical health and prosperity the chief aim, the Apostle says, "Whose god is their belly, and whose glory is their shame, who mind earthly things."—Phil. 3:19.

The true Christians, the Elect, are urged to set their affections on things above and not on the things of the earth, for they are reckoned as dead to the world and as having become alive as new Creatures in Christ and, therefore, as enjoying with him superior joys.

"Be in Health—Even as Thy Soul Prospereth"

Our text presents another side of this question which many of the Lord's dear people evidently have overlooked. On account of this oversight many of them are perplexed by the teachings of the Adversary respecting the power of the mind in the care of the body, in its comfort, its joy, its prosperity. Had they properly studied and properly appreciated the wonderful teachings of the Bible they would be ready to say at once to these mind-healers, etc., Oh, my dear friend, we Christians have full instructions along those lines in the Word of God, and much clearer and much better than you have them, because on a much better foundation of reason and logic,

built upon the redemption sacrifice of Christ and the blessings which God's Word assures us flow from that redemption.

The Scriptures acknowledge sin, sorrow, pain, suffering, death and they teach us to sympathize with those who are thus afflicted. They show us how all these are the works of the flesh and of the devil, that Satan was a murderer from the beginning, that it was through his lie that our first parents were led into disobedience. They show that Satan's course since has been to lead men downward through falsehood, through the perversion of their minds with all manner of untruth and impurity. They show God's condemnation of sin and his declaration of sympathy and the manifestation of that sympathy and love in the providing of Christ as man's Redeemer. They show that ultimately the Redeemer is to be the King of the world and to take his great power and bind Satan, and destroy all unrighteousness, and lift up the poor fallen race during the Millennial Age, called in the Scriptures the "times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began." (Acts 3:19-21.) They tell us that this will be accomplished at the second coming of Christ, and that in the interim, between the sacrifice and the time of the establishment of the Kingdom in power and great glory, a special work is to be in progress; namely, the selection of a Little Flock of footstep followers who, hearing of the grace of God, shall be so moved thereby to love righteousness and hate iniquity that they will accept the Master's invitation to walk in his footsteps of self-denial.

"A More Excellent Way"

We have been surprised that Christian people of considerable development and experience have been attracted by the literature and theories of mind-cure, etc., when we have heard them comment upon the good, helpful advice given in some of these writings. We have been astonished that they did not seem to know how much better advice is given in the Word of God, in comparison with which all such writings are but as twaddle and nonsense.

In illustration: These various "new-thought" instructors give out as a piece of news, as something thoroughly original with themselves, the declaration that fear is the basis of much of the pain and sorrow and disease of mind and body which prevail. There is truth in this beyond a doubt, a truth not only recognized and taught long ago by physicians of every school, namely, that to fear a disease is to induce the disease; but the same lesson in much its best form is taught in the Scriptures. For centuries they have been telling such as have the ear to hear that while "the fear (reverence) of the Lord is the beginning of wisdom," the "fear of man bringeth a snare." Do they not again declare that "fear hath torment" or trouble? Do they not exhort God's people saying, "Fear not their fear, neither be afraid, but sanctify the Lord God in your hearts, and let him be your fear and him be your dread." In other words, fear and dread nothing except what would be displeasing to God and therefore wrong and injurious toward yourself and others.

On the other side of the question do not the Scriptures hold out hope and courage in a way that no other writings in the world ever did? Do they not say, "Be of good courage, and he shall strengthen thine heart?" Do they not apply this mental medicine to all of life's affairs and interests, as, for instance, assuring us, the Father knoweth what things ye have need of, and he is more willing to give the holy Spirit to them that ask him than are earthly parents to give good gifts unto their children? Do they not assure us that "as our days, so shall our strength be?" Do they not tell us that "no good thing will be withheld from them that walk uprightly?" Is it not written, "The eternal God is thy refuge, and underneath are the everlasting arms?" And again, "Thy help cometh from the Lord;" and again, "Let not your heart be troubled, neither let it be afraid;" and again. "Take no anxious thought for the morrow; cast all your care upon him, for he careth for you." And again, "It is God that girdeth me with strength;" and again, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee."

Their Rock is Not Our Rock

What a rock foundation is thus presented in the Word of God for those who have the proper faith and can claim these promises. How wishy-washy and puerile in comparison are the words of the worldly-wise of our day, who are attempting to give the world the "new thought"—attempting to take away their fear and instead to give them hope and courage. We might say, without fear of contradiction, that the only strength their position contains is gained from the occasional misapplication of Scripture. We say misapplication of Scripture advisedly, for the Scriptures are applicable only to the class who have made their peace with God according to his own terms, and are not applicable to the world, which, the Scriptures declare, "lieth in the wicked one" and are still "children of wrath." The messages of peace which the Bible extends are not intended for the world. On the contrary, we read, "There is no peace, saith my God, to the wicked." (Isa. 57:21.) The peace, the joy, the rejoicing, the blessing, the comfort, the refreshment, the rest of heart set forth in the foregoing expressions of sympathy and love and assurances of help are all and only for the Lord's beloved ones. These "new thoughts" are antagonistic to the Bible, and anti-Christian, in that they teach unregenerate men and women to ignore the sin which separates them from God, and to claim to be God's children and to appropriate thoughts of peace and of divine favor. The Bible, on the contrary, denounces such doctrines as "doctrines of devils," because they ignore him who is the Way, the Truth, the Life, and aside from whom none can come unto the Father nor under divine blessing, nor properly have peace with God.

Cleansed, Transformed, Renewed

These philosophies of men seem to parallel the truth, only on a false basis. This is another evidence that they are not merely of human origin, but that the father of lies has had to do with their arrangement and propaganda. They give out as a brand new thought that all disease is the result of filth, mental, physical, or both, and the proper course for man is to put away sinful thoughts, impure affections, from his mind, and to fill it instead with good things; that his body similarly should be cleansed by an abundant use of water, inwardly and externally; that the system should not be clogged by gluttony, else the blood will become impure and sickness result; that the air we breathe should be pure and plentiful, and that physical exercise is necessary to proper health. To all this we agree; it is all good, it is all useful, and we wish that all mankind—the world and Christians—might appreciate it and obey its suggestions. But it would be a mistake to suppose that these things are new to a Christian who is informed respecting the teaching of the Word of God. Is he not therein taught by the Apostle, "Cleanse yourselves from all filthiness of the flesh and of the spirit (mind)?" Is he not urged to be abstemious and instructed—"Let your moderation be made known unto all men?"

Did not the Master himself say that an evil man out of the evil treasure of his heart bringeth forth evil fruitage in his life? and that a good man out of the good treasure of his heart bringeth forth good

stance, as an illustration, an example. Likewise in civilized lands to-day many noble people have never seen with clearness the reasonableness of a full faith in and a full consecration to the service of the Lord Jesus. Such, having sought to live justly and honorably in the world, will be advantaged in the coming age; they will come forth on a proportionately higher plane mentally, morally, every way; they will be superior to what they would have been had they not put forth efforts for righteousness. It will, however, be still required of them to go on to perfection; but they will have fewer rungs of the ladder to climb than if they had misused their opportunities and privileges. Similarly those in the present life who have misused their opportunities, and thus degraded themselves and brought degradation upon others, in proportion as they knew better will undoubtedly, as the Master declared, receive stripes or punishments. That is to say, they will find themselves that much nearer the foot of the ladder, and with that many more efforts necessary to be put forth to gain its topmost round, eternal life, perfection. In this way the Lord has arranged that each one, according to his honesty of heart, degree of knowledge and obedience or disobedience to the knowledge, shall have proportionate rewards or punishments.

How much more reasonable is this Scriptural view than would be any of the usual thoughts on this subject amongst Christians! Roman Catholics, with their view of Purgatory and varying terms of incarceration and varying degrees of suffering, have gone outside of anything that is set forth as a basis of faith in God's Word. Besides, their thought that the saying of prayers will bring relief from these stripes and cancel years of suffering is inconsistent with anything found in the Scriptures. Protestant views, that only those fit for heaven go to heaven and that all others go to an eternity of woe, is thoroughly inconsistent, especially when they claim that there is no hope of relief, no hope of mitigation. If only those who are fit for heaven are received there, how few will enter in! It will be a little flock indeed.

Contrast such unreasonable propositions with the simplicity of the divine plan: the Church, the sacrificers, the Bride of Christ, glorified with him in his Kingdom, rewarded for all their sufferings and self-denials exceedingly and abundantly more than they could have asked or thought. The world, coming forth to a fair and equitable trial, in which the conduct of the present life will have its weight and bearing on the advantages of the future life, and all with the prospect, if they will, of reaching life eternal through the merit of him who, as the Lamb of God, died for the cancellation of their guilt, and at his second coming shall, under the blessed influences of his Kingdom, lift them out of sin and degradation and death conditions up to full human perfection, restoring to them the Edenic home and utterly destroying in the Second Death such as will not hear and obey the laws of his Kingdom.

"The Lamb of God"

It is not the sacrificing of the Church that takes away the sin of the world. We have nothing to sacrifice that would be acceptable at the bar of Justice except those blessings which are counted ours through faith in Christ. Our sacrificing, therefore, is merely a test of our loyalty and devotion; the merit of the sacrifice for sins is all in the Lamb of God—all in our Lord Jesus. And so the Scriptures everywhere differentiate between the Lord and his perfection and the Church, which comes into divine favor through Christ's robe of righteousness, under his merit. The highest honor declared respecting the Church is that she shall occupy a position which, figuratively, is described as that of a Bride and joint-heir. She is to be "the Bride, the Lamb's wife." Having attested her loyalty to principles of righteousness by suffering with her Master in the present time, she shall be counted worthy to share with him the honors of his throne; as he declared, "To him that overcometh will I grant to sit with me in my throne."—Rev. 3:21.

The expression, "Lamb of God," is a very forceful one. Man would not choose such a symbol as divine inspiration has chosen. Look at all the emblems of heraldry and note how various ferocious beasts and birds are used as symbols of the earthly great: Some have the lion, some the unicorn, some have dragons, others eagles, others foxes, others wolves, tigers' heads, etc., emblems indicating the ferocity and rapacity of the character behind, when they did not even intend to tell of their ungainly qualities, but sought rather to glorify themselves. But look at our Lord's emblem —a meek, innocent, gentle lamb. At another time we hope to discuss this matter from the standpoint of the Passover, and to consider how our Lord Jesus was the Passover Lamb, and the general bearing of that type of Christ and his work of blessing upon the interests of the whole world. To-day we content ourselves with noticing the general fact that the lamb was used in the Jewish symbolism and sacrifices as representing our Redeemer, the Lamb of God which taketh away the sin of the world. John the Baptist, the last of the prophets, tells us that he was specially commissioned of God to bear this witness at the beginning of Jesus' ministry—that Jesus was the "Lamb of God;" that he was the gentle, patient, unmurmuring one who would die on our behalf, that we by his stripes might be healed, that through his paying for us the death penalty, ultimately the whole world of mankind should be released from death, and so many of them as would might be brought up out of sin-and-death conditions to the full perfection of life everlasting.

"Take Heed How Ye Hear"

John cried, "Behold the Lamb of God!" Let us behold him—not as the Pharisees and Scribes did, with eyes of malice and envy and hatred. Let us look at him in the light of the divine revelation, and perceive that he was without spot or blemish—that "in him was no sin"—that "he was holy, harmless, undefiled, separate from sinners." We wonder how he could be of the Seed of Abraham and of the Seed of David according to the flesh, and yet not be a partaker or a sharer in the sin of the world—not be, therefore, under condemnation of death with the remainder, but contrariwise be holy, harmless, undefiled, able to give to God a ransom price for the world, able to pay the penalty of the perfect man Adam at the sacrifice of himself! How came it that all this perfection should be found in Jesus?

The Scriptures answer our query, assuring us that he was not born like others of the race—that while he received his human organization from his mother, the life principle therein was from above, and that by the selective processes of perfection even in his embryo condition he perfectly maintained himself in mind and in every attribute. The Scriptures further tell us that he was thus born of a woman, separate from sinners, was previously with the Father; yea, from before the foundation of the world—indeed, that he had been the Father's special representative in the creative work, as it is written, "All things were made by him, and without him was not one thing made that was made."

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Jesus, the World's Great Sin-Bearer

"BEHOLD THE LAMB OF GOD WHICH TAKETH AWAY THE SIN OF THE WORLD."—JOHN 1:29

This is not ordinary tract Read it!

Our text refers not to the sins of the world, in the plural; but to the sin of the world, in the singular. From the divine standpoint sin had its beginning in one act of disobedience on the part of our first parents; but the sentence of that sin falling upon them, a death sentence, has gradually affected and undermined their powers, mental, moral and physical, until as a result imperfection, weakness, depravity, sin, is somehow associated with almost every word and deed of the children of men. In some measure the world is responsible for this general depravity, but in the general sense it is not responsible, because these tendencies toward sin were inherited.

Mark the Apostle's words on the subject—"By one man's disobedience sin entered into the world, and death as the result of sin; and thus death has passed upon all men, because all are sinners." (Rom. 5:12.) Note again the statement of Scripture that we are "born in sin and shapen in iniquity; and in sin did our mothers conceive us." (Psa. 51:5.) We are not responsible, therefore, for the general fact that we have inherited these blemishs, but we are responsible to the extent we may have co-operated with sin, and intensified its blight in our own persons and in our children. Looking over the world we see that the mental, moral and physical degeneracy has not been equal in all parts.

If we would imagine a map of the world shaded from white to black, the white representing purity and the black representing grossness of degeneracy, we would find no community on earth that could be represented by white. The very best city or county or state would be a drab color, while some sections of the world would be nearly jet black, representing almost a total depravity. Thank God that the light of divine truth, which came into the world with the presence of our Saviour, and which set up a standard amongst the people, has had the effect of blessing in proportion as its influence has been accepted, and these lighter portions of the earth we call civilization. But, alas, how unsatisfactory our civilization is! How far from purity our types of Christianization! How few there are to-day who could say with the Apostle, Brethren, be ye followers of us, even as we are followers of the Lord Jesus. (1 Cor. 11:1.) How few there are even reckonedly, in the spirit of their minds, in their daily life, in their daily course, walking not after the flesh, but after the Spirit!

General Sin and Personal Sins

Thus we discern that there is a general sin in the world, that it is in our blood, in our organization from birth, and the child of but a day is a participant in this sin, in this sinful condition that God disapproves and has declared to be unworthy of eternal life—worthy of death. In other words, our race is not worthy of perpetuation, is the divine decree. The general penalty against this universal condition of sin is the one originally pronounced against father Adam, and is still resting upon the world of mankind in general—"Dying thou shalt die." Death is upon all, because all are sinners under this general sentence pronounced in Eden.

As already intimated, it is possible for the individuals of the race to either strive against this downward tendency in which they were born or to fall in line with it, and hurry down the broad road of destruction more rapidly. For such as run in the way of sin, practicing iniquity, the Lord declares there is additional responsibilty—they are worthy of stripes. Some evil doers get these stripes, chastisements, in the present life through the natural course of affairs. Sowing to the flesh they reap the rewards of their wrong course under what we sometimes term natural laws. As, for instance, the libertine in many instances brings upon himself temporal and distressing sickness, which hastens his death and increases his sorrows and troubles.

In many other instances, however, the innocent suffer through laws of heredity as much as do the wilful transgressors, and hence there could be no evening up of matters to an exact point of justice were there no provision for a future life, a future probation. The infant of a day suffering from some loathsome disease unjustly shares with its parents the penalty upon wrong doing. The divine law might have left us in this position as a race and have done nothing for us. Justice could offer no plea on behalf of the suffering infant or other innocents, because the decree of Justice against Adam and all of his posterity is that by disobedience and by inherited blemishes they are found unworthy of everlasting life—worthy of death. Hence Justice decrees that any and everything which tends to hasten death amongst mankind is working out the sentence of Justice—"Dying thou shalt die."

Redemption and Regeneration

We will notice presently in what way the Lord takes away the sin of the Church—the sins of believers in Jesus; but now we call attention to the fact that our text does not discuss this matter, but, on the contrary, deals with sin as a whole and the world of sinners as a whole. It points us to the fact that our Lord's mission is to take away the sin of the world—to take away the general blight and curse of death which came upon all mankind through father Adam's disobedience. To accomplish this work two steps were necessary: (1) Justice must be satisfied; a legal redemption must be effected. When we look out over the world and note the 1,600,000,000 living to-day, and reckon up the thousands of millions who have died, our hearts would fail us as we attempted to think of how a recompense could be made to Justice which would offset the obligation, the sins of all these.

But man's extremity is God's opportunity! As we look into the Word of God we find that divine wisdom had foreseen the entire matter and had arranged for it in advance. If each individual of our race had been personally sentenced for his own misdeeds, his own shortcomings, then indeed it would

have required as a corresponding price that some one should die for each individual in order to release that one from death. This would be an awful proposition—that twenty thousand millions of perfect men must die as redeemers for 20,000,000,000 of sinners. Where would such redeemers be found? Nowhere. Not a man on earth was found perfect, or capable of being his brother's redeemer. As we read, "There is none righteous, no, not one;" and again, "All have sinned and come short;" "None of them can by any means redeem his brother, nor give to God a ransom for him." (Rom. 3:10, 23; Psalm 49:7.) Where, we ask, is the remedy, the hope?

Ah, we must look to God! Divine wisdom only could solve such a problem. Hearkening to the divine message we hear its statement that all mankind were tried and condemned with father Adam, and not individually; and hence the assurance that the redemption of father Adam, the payment of his death sentence, would redeem not only him from the curse, but likewise redeem all who were in him when he came under that death sentence. How amazing the divine wisdom! These very facts that once in our blindness we supposed were an injustice toward us, are really evidences of divine foreknowledge and divine mercy. God condemned the race as a whole that he might have mercy upon the race as a whole. This, then, is the meaning of the Scriptural declaration, "As by man came death, so also by man came the resurrection of the dead. For as in Adam all die, so in Christ shall all be made alive."—1 Cor. 15:21, 22.

The meaning is very plain, very simple. We know how we all inherit sin and death conditions through father Adam. We see the imperfections all about us; we feel many of them in us; and now we learn that as we have thus inherited blemishes and sins and imperfections and death, another one has acted on our behalf, has paid the penalty; and that by coming into relationship with him, by being regenerated, begotten again, born again, we may inherit eternal life through him who loved us and bought us with his precious blood.

Taking Away the Sin

From the foregoing we perceive that there are two steps necessary to the release of humanity from its present thraldom to sin and death: (1) It was necessary that the penalty against father Adam should be paid to Justice. (2) It is necessary that Adam and all of his posterity in order to be blessed must come into relationship to the Redeemer—must be regenerated, obtain a new life. The first father or life-giver, Adam, failed not only to keep the life bestowed upon him in his creation, but failed to hand it down to his posterity. His children have been produced under sin-and-death conditions, suffering and dying. Thank God for the lengths and breadths and heights and depths of the divine plan of salvation, under which we were loved while we were yet sinners, and a full, complete preparation made for our individual release from our sin-and-death conditions.

The Scriptures tell us that this satisfaction of Justice for the sin of the world was somehow connected with the death of our Lord Jesus Christ—that "he died the just for the unjust that he might bring us to God." (1 Pet. 3:18.) He has died, yet the world has not yet been brought to God. Indeed, amazing as the proposition may seem, the world as a whole gets farther away from God day by day. Counting all the population of civilized lands as though they were Christians—though many of them are really as much without God as the poor, ignorant ones whom we designate heathen—we find that those who are put down in statistics as the heathen people of the world are twice as many as they were a century ago, although the past century has been the most remarkable of all the world's history in the endeavor to carry the name of Jesus to the ends of the earth. How shall we understand this matter? Is the divine plan miscarrying?

No, we answer. Other Scriptures must be allowed to assist in clarifying our views of how the great plan of God is outworking. Other Scriptures assure us that before the times of Restitution of all things, before the time of the blotting out of the curse, when "there shall be no more curse," no more sighing, no more crying, no more dying—before that time shall come, God proposes the election or selection of a Little Flock, a Kingly Class, a Royal Priesthood, to be associated with the Redeemer in his work of glory during the Millennial Age. These Scriptures assure us that the Gospel now being proclaimed is not intended for all the ears of mankind, but merely for a certain class—"He that hath an ear, let him hear." Amongst those who hear and are thus called, only a few will be chosen, namely, those who will be found so loyal to the Lord and to righteousness that they will take pleasure in walking in the footsteps of Jesus—in suffering with him, in being despised and rejected of men for his sake, in being separated from the company of the world for his sake, in having all manner of evil spoken against them falsely for his sake, in taking up their cross to follow him. These very properly in the Scriptures are called both a "peculiar people" and a "Little Flock." (Titus 2:14; Luke 12:32.) The work of their selection began with our Lord's ministry, and especially at Pentecost.

Long and Careful Choosing

The selecting work has since progressed, and we have reason for believing that the number of the Elect is almost complete, that the time of the permission of evil for their testing in faith and obedience is nearly at an end. When completed the Church as the Bride of Christ will be glorified with him, to sit upon his throne, to be associated as the Royal Priesthood under him who is the great High Priest in communicating the blessing of God to all the families of the earth, in introducing the reign of righteousness under the Kingdom of God's dear Son, and in judging the world in righteousness, rewarding well doing and correcting and punishing misdeeds; so that thus in due time all the families of earth will have the glorious opportunity of being uplifted out of present sin-and-death conditions to the grand perfection that was lost in Eden, plus an increased knowledge and profitable experiences relating to the exceeding sinfulness of sin and the blessedness and rewards of righteousness.

We see, then, that it is the divine purpose that this Elect class, now being selected from amongst the world, shall have the spirit of Christ—the spirit of self-sacrifice, the spirit of love for righteousness, the spirit of hatred for sin—to such an extent that they will rejoice to lay down their lives with their Master, in his cause, in co-operating with him, under his direction and guidance. Thus we see that while the merit was in our Lord and in his sacrifice for sins, nevertheless the world is waiting for the finding of the Elect and for their glorification as the sons of God. Before they can be glorified they must be proven, they must be tested, they must be sacrificers.

In harmony with this is the Scriptural exhortation, "I beseech you, therefore, brethren, by the mercies of God (in providing the Lamb of God to take away the sin of the world, including your sins, and in giving you a knowledge of his grace in advance of the world), that ye present your bodies living sacrifices, holy, acceptable to God and your reasonable service." Thus also the Apostle declares that the faithful of the Lord's people "fill up that which is behind of the afflictions of Christ." (Col. 1:24.) From this standpoint the entire Gospel Age, from the time of our Lord's baptism to the present moment, has been the period of sacrificing. Our Lord sacrificed his life, and we who believe—specially blessed and informed in advance respecting the matter—have cast in our lot with him, to be with him, to suffer with him, to live with him, to reign with him. The work for the world—the taking away of the sin of the world, the opening up of the new dispensation in which all things will be made new—necessarily waits until the last member of the Church shall have finished his share in the sacrificing.

Wiping Away Sins and Tears

While the sin of the world will be legally cancelled as soon as the great Redeemer shall make the application of his sacrifice to that end, and while this will be an instantaneous work, nevertheless the applying of the benefits of that work to mankind will be gradual, and will require all of the thousand years of the Millennial reign of Christ and his Church. Some grasp the one part of this work, some grasp the other feature, but few seem to see the absolute necessity of both features—the redemption of the world by the payment of the price, the death of Jesus, and the restoration of the world, its uplifting. Respecting the first of these many Scriptures could be cited, but we merely quote you one: The Apostle says, speaking of our Lord and his sacrifice, "Now once in the end of this age hath he appeared to put away sin by the sacrifice of himself." (Heb. 9:26.) This appearance, this sacrificing, was done in the end of the Jewish Age, and it was done with a view to the putting away of sin. The sin of the world is not yet put away, but we are nearing the time for its cancellation and elimination, under the New Covenant, during the Millennium. The Apostle tells us that in the end of this age our Lord will appear a second time, not as a sin-offering, but unto salvation—first for the salvation of the Church, the Bride, to glorify her with himself, and secondly for the salvation of the world. As the sacrifice for sins was made at the first advent, it will be at the second advent that the putting away of the sins shall be accomplished. This putting away, as we have already seen, is first a judicial putting away, or a divine acceptance of Christ's sacrifice and the approval of the introduction of the Millennial reign of Christ for the world's uplift out of sin and death.

Notice that the Apostle describes this and tells of the time when sins will be blotted out—that it will be at the second coming of Christ—that it will be during the times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began—that it will be a time of refreshing from God's presence. (Acts 3:19-23.) Not even the Church's sins are blotted out now; as the Apostle declares, the sins of believers are merely covered. The merit of Christ's righteousness imputed to them, as a robe of righteousness, a wedding garment, covers the blemishes of their flesh, their hearts being true and loyal to the Lord. But when that which is perfect is come there will be no need of such a covering; and the perfection will come at the second coming of our Lord, when, in the First Resurrection, the Father shall by his power raise us to glory, honor, immortality, in association with our Redeemer. Then, being actually perfect, we shall see as we are seen, know as we are known, and have no need to be covered by our dear Savior's robe, so essential now to our joy and peace and standing with the Father.

Awaked, Then Slowly Restored

But the instantaneous work of the First Resurrection, by which the Church will be made like her Lord in a moment, in the twinkling of an eye, does not appertain to the world in general nor to the sins of the world. The sins of the world are not now covered by Christ's robe, for to those whom he accepts as his faithful he declares, "Ye are not of the world, even as I am not of the world," "for I have chosen you out of the world." (John 17:16; 15:19.) The world is still in its sins, but as soon as the Church shall have been glorified the great Redeemer will make general application of the merit of his sacrifice for the whole world, and the sins of the world will be judicially cancelled in that moment, in that instant. Thereafter there will be nothing to hinder the restitution of any who will to all the perfections and blessings which God shall be pleased to bestow upon those who are in his favor. Then will begin the work of Christ with humanity; for although the sentence of death shall have been lifted from them, they will still be in their blemished, depraved, fallen condition, and will need then to be lifted up out of it; and the divine provision of a thousand years for this restitution work must evidently be exactly the proper length of time in which fully to accomplish it for all the willing and obedient.

What beautiful pictures are used to represent the Millennial work of Christ and the Church in taking away from the world their sinful conditions! First of all we have the binding of Satan; second, the shining forth of the Sun of Righteousness, to fill the earth with the knowledge of the glory of God; third, the water of life then freely flowing, with the invitation to all from the Spirit and the glorified Bride to take of the water of life freely; then, too, the leaves of the trees for the healing of the nations. The marks of sin which now are everywhere in evidence throughout the world, not only in the deeds of mankind but in the very facial expression of all, will then be wiped out—not instantly but gradually. Wiping represents a gradual process, and sins and sorrows, pains and tears, are incidentals and concomitants of the death sentence. It is in perfect accord with this that we read that the Lord will wipe away all tears from off all faces in that day, and that there shall be no more sorrow and crying and dying, because all the former things will have passed away.—Rev. 21:4.

God's Way is Perfect

A few moments ago we noticed that had not the divine plan made provision for a resurrection of the dead, there would be no evening up of accounts as between those who in the present life have sought to live justly and honorably and those who, on the contrary, have deliberately violated right principles. But in the arrangement which we find Scripturally set forth there is a provision whereby those who now seek to walk in the ways of righteousness will then find their blessing for having so done, while those who have wilfully transgressed will then find a retribution. Not merely believers in Christ and consecrated followers in his footsteps have sought to stem the downward tendencies of the fallen flesh and to rise to higher and nobler conditions of mind and deed; yet only the Church, the sanctified believers, get the blessing for which the Lord is now calling the "Little Flock," the "peculiar people."

Even amongst the heathen there have been some wonderfully noble characters—Confucius, for in-

and physical life and health and strength. And only those who will deliberately refuse and rebel against that reign of righteousness shall be accounted wicked, and be everlastingly destroyed in the Second Death, without hope of a resurrection or any kind of recovery.

But this glorious hope is not merely for those who will be so fortunate as to live at, or after, the second coming of our Lord and the establishment of his Kingdom. The great King has all power. He declares that he has the key of the great prison-house of death, hades, and that it is his good pleasure that all that are in their graves shall hear his command to come forth —the good and the evil. The First Resurrection, as we have already shown, applies to those who have hope, but the future resurrection will include all the remainder, who will come forth for a judgment or trial or test, to see whether or not their past experiences with sin and their experience with righteousness will lead them to choose righteousness with all their hearts and thus to choose the blessing of God, eternal life. Here we have the resurrection hope which the Scriptures everywhere set forth.

We remember the Apostle's words, "For the hope of the resurrection of the dead I am called in question." (Acts 23:6.) The Apostle Paul when at Athens preached of "Jesus and the resurrection." (Acts 17: 18.) He set forth Jesus as the one who paid to Justice the ransom price for Adam and his race; and the resurrection as the glorious result—the method by which divine forgiveness will be made operative to the dead and dying race. To this agrees also the message of the Apostle Peter: that at the second coming of our Lord God will grant a great blessing, so that times of restitution will ensue.—Acts 3:19-21.

Whoever will take a concordance and look up what the Scriptures have to say about hope will be thoroughly convinced that as the heathen are without God and without hope, Christians are everywhere exhorted to hope and to allow this hope to be an anchor to their souls while they wait for the fulfilment of all the precious things God has promised through the Redeemer—to be brought unto us at his revelation, at his second coming, at the establishment of his Kingdom. (1 Pet. 1:13.) Let us, then, search the Scriptures that we may enjoy this hope, and, as the Apostle says, "Be ready to give an answer to everyone that asketh us a reason for the hope that is within us, with meekness and fear."—1 Pet. 3:15.

PARTIAL LIST OF SCRIPTURES WHICH WE UNDERSTAND TO TEACH THE

"Restitution of all Things"

Acts 3:19-21—Note that the inspired Apostle declares that all God's holy prophets spoke of these times (vss. 21, 24). We should therefore expect to find something concerning Restitution in the writings of each prophet of the Old Testament.

Gen. 12:2, 3; 18:18; 22:17, 18—*All* the families of the earth are here mentioned as beneficiaries. Observe that St. Paul explains that the Seed which will confer the blessing is Christ and his Church (the mystical Body of which Jesus is the Head).—Gal. 3:16, 29; 1 Cor. 12:12, 27; Eph. 1:22, 23.

Jer. 30:18; 31:8, 9—For comments on these words promising a Restitution blessing, see Rom. 11:12, 15.

Jer. 31:29, 30, 34—Compare Rom. 5:12; John 1:9; 1 Tim. 2:4.

Ezekiel 16:44-63—God saw fit (vs. 50) to slay the Sodomites; yet our Lord Jesus said (Matt. 11:23) that *they would have repented* under such a ministry as had been granted to Capernaum, which repented not. Does not this course on God's part indicate that, since he is no respecter of persons (Acts 10:34), and since it is his will that all shall come to a knowledge of the truth, the death-imprisoned Sodomites shall be brought forth (John 5:29) to their "former estate" (Ezek. 16:55), and "in that day" be given an opportunity to believe in the "only name given under heaven or among men, whereby we must be saved?" (Acts 4:12.) Our Lord's declaration that it would be more *tolerable* for Sodom in the Day of Judgment than for some who heard and rejected him, implies that that time will be *tolerable* for all in proportion as their sins had been sins of ignorance. (Matt. 11:24; Luke 12:47, 48.) And it would be difficult to foretell the restitution of the Sodomites more clearly and more definitely than is done in this chapter. And in selecting so extreme an example of clemency our Lord evidently intended that we should see that the sacrifice which he gave was unquestionably "a ransom for all."

Daniel 2:44; 7:13, 14, 27—This is a prophecy of Restitution—because any prophecy of the Kingdom of Christ and his saints is a prophecy of Restitution; for the Kingdom is to be set up at the second advent of our Lord Jesus, "whom the heavens must receive until the times of restitution of all things."—Acts 3:21.

Amos 9:11-13—For inspired comment on this prophecy of Restitution see Acts 15:13-18. The words of this Apostle agree with those of Paul (Rom. 11), for he says that this blessing is to be brought to Israel in order that the rest of "men might seek after the Lord and *all the Gentiles*."

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Are You of the Hopeful or of the Hopeless?

THE INSPIRED MESSAGE FAR BETTER THAN THE CREED-TRADITIONS OF THE DARK AGES

"At that time ye were without Christ, being aliens from the Commonwealth of Israel, strangers from the Covenants of promise, having no hope, and without God in the world. But now in Christ Jesus ye who then were far off are made nigh by the blood of Christ."—Eph. 2:12, 13.

What do you think of this?

Our text shows us that the Christians of Ephesus who came into a good hope through faith in the precious blood of Christ were previously hopeless—without God and having no hope. If we apply this inspired gauge or standard to the whole world today we find the great mass of mankind to be hopeless, and hence unhappy, burdened, downcast, miserable.

And surely, as we look into the faces of the majority of the hundreds and thousands whom we meet daily, we see their hopelessness, their dejection, plainly written in their faces. True, in some cases we see mirth, in others carelessness, but these are by no means the majority, and even with them a closer acquaintance shows that they are trying to be happy, trying to be mirthful, trying to be careless, rather than succeeding. And what we see on the faces of the most civilized of humanity may be still more clearly discerned in the countenances of the heathen in general. Extremely few faces notify us that love, joy, peace, reside within, building upon a blessed hope. True, in every land there are some so rich in wealth and honor and friends that seemingly they have no need of hope for anything either in the present life or in the future. But these are exceptions also, and very many of them betoken, not only in countenance but in words, that they have not a satisfying portion—that their riches of various kinds only partially satisfy the longings of their hearts; that they know of a surety that the present life is fleeting, and that they have more or less trepidation, fear, unrest, whenever they think of the future—beyond the grave.

Hopeless Thousands—Millions

Statistics divide the population of earth into 400,000,000 of Christians and 1,200,000,000 heathen—just twice the number there were a century ago. It is hard for us to comprehend such large numbers, but, according to our text, this immense host of heathen are without God and have no hope in the world—they are hopeless. We should notice, however, that the Apostle does not state that there is no hope for these heathen, but simply that they do not have the hope. According to the Apostle God's favor is all centered in Christ, and only those who know of Christ and of divine mercy arranged for through him can possibly exercise faith in him, and hence only those believers could have the glorious hopes which center in him and await fulfilment at his second coming.

Indeed, we may say that the heathen are worse off than hopeless. They not only do not have hope, but instead of it they have fear, a most awful fear, which overshadows all the affairs of the present life. Spiritism—more truly "demonism"—has long exercised itself amongst them, besetting, threatening, obsessing and tormenting them. It has taught them to fear God as the great arch-demon, and to expect a future life with new and still more trying difficulties than those they now experience, so that with many the only hope of escape from trouble is the belief that they shall ultimately become oblivious of everything, both good and evil. Alas, poor heathen! How much they need enlightenment! They do not need rum, tobacco and opium from the so-called Christian nations—neither do they need to be taught their profanity and vices; they have enough of their own. But they do sadly need the light of the knowledge of God as it shines in the face of Jesus Christ our Lord. They do need the true Gospel which the angels proclaimed at the birth of Jesus: "Good tidings of great joy which shall be unto all people."

Another Gospel—A Corrupt One

With commendable zeal, but not according to knowledge (Rom. 10:2), missionaries have gone to the heathen from Christian lands in a spirit of devotion and self-sacrifice. Some of these have gladly laid down their lives in the service of the heathen according to their light, while others, as hirelings, performed the duties required of them by the denominations supporting them as the easiest and smoothest path in life. As the Apostle suggests, however, Christ is preached, whether of devotion or denominational strife. But alas! the true Gospel of Christ is rarely heard, rarely reaches the heathen ears. What they do hear is confusing, bewildering. The trumpet has an uncertain sound. The Methodist's bugle sounds "free grace;" the Presbyterian, "election" and "predestination;" the Baptist and Disciple, "water;" the Roman Catholic and Episcopal, "Apostolic succession." To the heathen mind Christ is divided, and his followers cannot agree amongst themselves as to what his teachings are and as to what message should be proclaimed. There are, however, two points upon which they all agree—(1) all mankind are sinners, "born in sin," and (2) that Christ Jesus is the only Saviour, "For there is none other name given under heaven or amongst men whereby we must be saved." (Acts 4:12.) They all agree that the heathen are not saved in ignorance of Christ, and that the missionaries have gone to them to proclaim Christ and to lead them to faith in him in order that they may be saved. As the Apostle says, "How shall they believe on him of whom they have not heard!" for "faith cometh by hearing," and hearing depends upon the message of God.

Grand Truths Confused by Errors

In all of the above teachings respecting the necessity of faith in Christ as our Redeemer we heartily agree.

This is the very kernel and essence of the Gospel of Christ as set forth in the Word of God. But the beauty and force and blessing of this Gospel message is vitiated by a terrible error which crept into Christian faith in the Dark Ages, namely, that the salvation which Christ accomplished for us is a deliverance from condemnation to a fiery hell of eternal torment. This is untrue—unscriptural. It is a slander upon our great Creator to declare that he made our race subject to such awful conditions—to declare, for instance, that the heathen who have died during the past 6,000 years—thousands of millions of them—without any knowledge of the Savior, therefore without any faith in him, and without any hope in him, have gone down to a hopeless eternity of torment and despair. This is one of the doctrines which the Apostle Paul styles "doctrines of devils." The heathen get enough of this through their own demonology, originated before the Christian missionaries ever preached to them; but it is doubly sad that, when the message of the love of God as manifested in Christ is being proclaimed to them, this "doctrine of devils" should be attached to it and apparently confirm the demonology under which the poor heathen have so long been held in bondage to Satan.

Can we wonder that the poor heathen, who have been taught to worship their ancestors, should be shocked with this false Gospel message—that all of their forefathers have been turned over to fire-proof devils to be eternally tormented, because they were not fortunate enough to hear and accept "the only name under heaven given among men whereby we must be saved?" We can fancy the poor heathen saying, "Is this your God of love? And pray what are your definitions of the words love and justice? You who claim to be the only exponents of the only plan of salvation, is this the best your God can do for us? If he is loving, is he powerless?" Alas! alas! The difficulty is not with our all-wise, all-powerful, all-just and all-loving Creator, nor with the glorious plan for human salvation which he has centered in his Son, our Lord Jesus Christ. The difficulty, the inconsistency is in the error which has become mixed with the Gospel of Christ as set forth in the Bible. The Apostle spake of some in his day who preached another Gospel—and so it is to-day. In the name of the one Father, God, and one Savior, our Lord Jesus, another Gospel is being preached, not only amongst the heathen but also in civilized lands—a false Gospel—an untrue message, which misrepresents the truth, and is a slander, a grievous slander, upon the divine character.

"Good Tidings of Great Joy"

We have seen the hopelessness of the heathen and how little hope is afforded them in the message that is being preached to them in the name of God and of Christ. Not only is this message one of despair as respects their forefathers, but equally as respects the great mass of their living kindred. Indeed, as the Prophet has pictured this erroneous teaching, it is like a bed that is so short that a man cannot stretch himself on it—cannot exercise his mind and heart so as to find rest therein; and, as the Prophet continues, "the covering is so narrow that a man cannot wrap himself in it." If he tries to convince himself that he is one of the very select class, destined for eternal blessedness, while the great mass of mankind are destined to eternal woe, fear will creep in in spite of his efforts, just as do the chilly winds upon the person who has too narrow a bed covering. He is bound to fear that the apparent partiality of God in permitting his escape from eternal torment, to which millions of others are consigned, may some day change toward him and drop him into eternal misery.—Isa. 28:20.

Let us turn now from these obnoxious misrepresentations of the divine character and plan and note the beauty and simplicity of the Bible's teaching respecting what man was condemned to, what he is delivered from, and of what his salvation shall consist. Let us note first how different the tone, how different the ring of the Scripture references to the Gospel from anything that could properly be applied to these false gospels, these misrepresentations of the divine plan which have come down to Christendom from the Dark Ages. Hearken to the first word from the Lord respecting the Gospel—the message to which St. Paul refers when he says, God preached the Gospel in advance to Abraham, saying, In thee and in thy Seed shall all the families of the earth be blessed. (Gal. 3:8.) Is this the Gospel of salvation or of damnation? Good tidings or bad tidings? Assuredly the former. Indeed, as all are aware, this is the very meaning of the word "Gospel"—good tidings.

How evidently, then, some terrible mistake has been made by somebody when the message of eternal torment for 999 out of every 1,000 of earth's teeming population has been called Gospel. The word could not have been more seriously perverted, for that surely would be bad tidings of great misery for practically all people. But this first message of the Gospel to Abraham tells of the blessing of all the families of the earth—it excludes none. It extends backward as well as forward. It takes in the families of the earth that were living before the flood as well as those living in Abraham's time and all who have lived since, and all who will live in the future. God's promise, the Gospel message, is that all of these shall be blessed. Have they been blessed yet? Assuredly not. Blind, indeed, would be the eyes of understanding or judgment that could suppose that this gospel blessing has yet come to all the families of the earth. Note again a very similar statement in the New Testament—the message of the angels at the time of our dear Redeemer's birth. They said to the fear-stricken ones before them: "Fear not, for behold we bring you good tidings of great joy which shall be unto all people." All Christian people, whatever trumpet they blow, by whatever name they are known, claim these records and translate them just as we have done. But it is when they come to apply them that they fall short.

Those who believe in the doctrine of election would have us understand that God did not mean that the Gospel would be a blessing to all the families of the earth, "to all people," but merely to the Elect, chosen out from among all nations and people. Those who hold to the doctrine of "free grace" would deny this, and declare that there is no election and no preference with God; yet their theory also would make these divine promises of no effect by claiming that God has limited the blessings to the energies of his people, and that the most that these promises could mean is that ultimately the zeal of the Lord's people will be so great that they will accomplish the evangelization of the world, that the "all nations" of these promises are those of the future, and that the thousands of millions of all nations dying in the interim have been without any blessing and will have none. These two messages are practically all the explanations of these glorious promises that the heathen have heard. Alas! Alas!

Two Errors Bar the Way

We have already intimated that errors handed down from the Dark Ages are casting this great cloud upon the divine character and plan, hindering a proper appreciation of the glorious plan of salvation which centers in our Lord Jesus Christ. The first of these, as already intimated, is a misconception respecting hell. The Bible "hell," as we have elsewhere shown, is not a hell of torment, but of death, destruction, unconsciousness. According to the Bible the penalty upon Adam, which descended to us, his children, in conformity with the course of nature, is the death penalty. He, created perfect and in God's image, might have lived forever had he been obedient, but, disobeying, he came under the sentence, "dying thou shalt die." This sentence is the wrath, the curse that rests upon all mankind, dying we all die because we are the children of Adam and share his sentence as we share his depravity. Hearken to the Apostle's word on this subject: "By one man sin entered into the world and death (not eternal torment) as the result of sin, and thus death (not eternal torment), passed upon all men, because all are sinners."—Rom. 5:12.

According to the Scriptures, as well as according to the facts, as we see them, both the wise and the ignorant, moral and immoral, believers and unbelievers, die and go into Sheol, into Hades, into the state of death. This dying process has continued now for over 6,000 years and it is estimated that 20,000,000,000 have been "born in sin, shapen in iniquity" (Ps. 51:5), lived in more or less depravity and imperfection and died with more or less of pain, sorrow and hoplessness. The tomb, the great prison-house of death, is well filled with almost enough to reasonably populate the earth. The Scriptures declare "that they know not anything." (Eccl. 9:5.) They have not gone to a heaven of bliss, for our Redeemer declared that "no man had ascended up to heaven." (John 3:13.) The Apostle Peter declares that "David the Prophet has not gone to heaven." (Acts 2:34.) The wise man declares that they all are in Sheol, Hades, the tomb. (Eccl. 9:10.) How glad we are that this great mass of mankind are neither in a hell of eternal torture suffering at the hands of fire-proof devils nor in a purgatorial inferno, as taught by our Roman Catholic friends! How glad we should be that the doctrine of devils, which consign them to such torture, is entirely untrue, unscriptural, and that we are not obliged to think that our heavenly Father is an archdemon, but, according to the Scriptures, may know him as a God of love.

We have elsewhere also shown that those who translated our Bibles have in some instances twisted their translation in harmony with their misconceptions and that our minds thus perverted have misunderstood some of our Lord's beautiful teachings and been stricken with fear at some of the symbolical pictures of Revelation which we did not understand.

Hope for the Dead

The second point of error received in the Dark Ages is that which teaches that death ends all hope. There is not one word in support of that erroneous thought within the lids of the Bible. On the contrary, its teachings abound with hope for many of the world in the future. Not that the Scriptures teach that a knowledge of the grace of God now may be trifled with, but that the vast majority never yet had a full, fair opportunity to benefit by the redemptive work of Christ. Ignorance, superstition, depravity, and the God of this world have unitedly obscured the eyes of their understanding more or less, and only in proportion as each has seen, has tasted, has appreciated the grace of God in Christ is each now responsible. This certainly throws the possible opportunities of the vast majority of the race into the future, and, as we shall shortly see, the Scriptures fully corroborate this thought, and promise to Adam and all of his posterity a full individual opportunity for return to harmony with God and a possibility of life everlasting.

Let us remember that from God's standpoint the entire human race was sentenced to death as unworthy of life because, as the Scriptures declare, "There is none righteous, no, not one," and eternal life is intended only for the righteous. The Scriptures declare also that Jesus is a Savior and a great one, but human theories would make his the Savior of a small handful of the race, and then declare that that handful get their salvation by their good works instead of by God's grace. Let us see more fully what the Scriptures teach. Let us note the beauty, grandeur, length, breadth, depth and height of the divine plan therein set forth.

The Bible does teach an election—that ever since Pentecost God has been choosing from Jews and Gentiles a Little Flock to be the Bride of Christ. It also teaches that evil is permitted in order that the way of obedience to God may now be narrow, to the intent that these Elect ones shall be thoroughly tried, tested and proved as respects their faith in God, their loyalty to him and his righteousness. All of the New Testament Scriptures are addressed to this class—none of them to the world. Jesus prayed for his apostles and for all those who would believe on him through their word; but added, "I pray not for the world." The reason for this was that he knew that the present was not the Father's time for dealing with the world, but merely the time to deal with those called to be the Bride. To this Bride is promised the "exceeding great and precious promises"—to be partaker of the divine nature with our Lord, to share his glory, honor, immortality and Kingdom. The Elect enter into these joys and blessings not at death, but in the resurrection, as the Scriptures declare—"Blessed and holy are all them that have part in the First Resurrection." (Rev. 5:10; 20:6.) "They shall be kings and priests unto God and shall reign on the earth."

The Kingdom of Christ

Everywhere the Scriptures point us to the second coming of Christ and his Kingdom of righteousness, which will then be established "under the whole heavens." (Daniel 7:27.) It is for this Kingdom that he taught the Elect to pray, "Thy Kingdom come, Thy will be done on earth as it is in heaven." (Matt. 6:10.) That Kingdom has not yet come. God's will is not yet done on earth as it is in heaven. The Church with her Lord is to constitute that Kingdom, and it cannot be established until the gathering of the Elect from the world has been accomplished.

The long promised Kingdom of God is the hope of the world. Christ and the Church, spirit beings unseen of men, will take charge of the affairs of earth. During that reign of righteousness Satan will be bound for a thousand years, that men may be free from his deceptive influences and from all the power of demons. Then the "Sun of Righteousness" will scatter all the darkness of ignorance, superstition and sin, and the whole world will be brought to a knowledge of God in his true character as a God of love, a God of justice, a God of mercy, a God of power. So forceful will this be that the Scriptures describe the effect in these words, "Then every knee shall bow and every tongue confess." (Phil. 2:10, 11.) There will be none in ignorance. Thus the living, under the judgments of the great King, will be instructed in righteousness and helped out of their fallen and weak condition, back to their mental, moral

it as he would a Brandreth pill, for if he would attempt to chew it he would never swallow it. Hence the Longer and Shorter Catechisms are practically buried, as things better to be forgotten in the interests of the prosperity of the denomination which formerly built upon them. And it is much the same with other denominations and their creeds; the systems are being worshiped more than ever, and the creeds are being repudiated more than ever.

But why should this be if the creeds are admitted to be unsatisfactory and better buried? Why should not all Christians come together upon the simple ground of faith in the Bible—accepting that as their only creed? Why? Because to do this would wound their pride, would destroy their denominational integrity, would destroy the image they have so long worshiped. Each denomination expresses itself as quite willing to absorb all the others, but not willing to be absorbed by any of the others—not that they see there is any principle involved, but only because of pride and Churchianity and a lack of the real Spirit of the Lord. And, as the Apostle says, "If any man have not the Spirit of Christ he is none of his." Hence, in Churchianity and its various branches there are evidently many, a large majority, who at heart are not the Lord's, but their own. They speak quite truly when they say that they "belong" to this or that denomination. It owns them body and mind; they serve and reverence it as the heathen do the idol.

As this situation is more and more clearly seen, and as the people realize the unsatisfactoriness of their old creeds, and as their theologians dispense to them their new creed of Higher Criticism and Evolution and salvation by self help and good works, the various denominations are saying to themselves: Go to now; let us build a great tower of Babel; let us have a federation of denominations without any particular creed, without any particular faith, without any particular hope, without any particular aim except our self-preservation as denominations. Let us build so high that the floods of trouble that we apprehend shall do us no injury; but let us have no confidence in the Ark, Christ Jesus, and feel no necessity for being hidden therein, nor of being buried in the likeness of Christ's death and thus carried over to the new dispensation promised.

"Seven Women in That Day"

Who are the seven women? We have seen that women are pointed to as representatives or types of the churches—that the true Church is symbolized by a woman, a virgin, and the false systems by harlots, unfaithful to their espousals, and associating with the world. (Rev. 17:5.) The number seven is well recognized throughout the Scriptures as being a symbol of completeness. And so we assume it here to signify all the churches of this world—but not to include the true Church, which is not of this world and which does not follow its course. We have come to the time when these seven women—that is to say, all the various sects and denominations—are with one heart, and one voice feeling the reproach of their situation, as already described. And what is their conclusion as to the proper course to be pursued? We answer that the one man of our text properly represents our Lord, the heavenly Bridegroom, and that our text signifies that all the nominal churches have come, or are about to come, "in that day," to the place where they will desire to be called merely the churches of Christ, and want nothing whatever more to do with him. They want to hold their sectarian names, Lutheran, Catholic, Methodist, etc., but they want also to be called Christians—that is their chief asset, almost their only asset. For the doctrines of Christ they care nothing, and for any thought of redemption and covering of sins through him they care nothing; it is merely a name that they desire. "We will eat our own bread and wear our own apparel—merely let us be called by thy name."

The True Church to the Contrary

We have already estimated that members of the true Church are still associated with these various earthly systems represented by the seven women of our text, but they will not be therein long, for one by one they are hearing the voice of Truth crying to them, "Come out of her (Babylon), my people, that ye be not partakers of her sins and receive not of her plagues." (Rev. 18:4.) The more these women want to eat their own bread and to wear apparel of their own furnishment, the more all the true ones of the Lord's people among them will awaken to the true situation and find that they have neither part nor lot there. The true Church does not wish to eat her own bread; she wants the Bread that came down from heaven. She does not want her own theories, her own plans of salvation, her own schemes, her own methods; but desires rather that which God has provided as her daily portion—"Meat in due season for the household of faith"—things new and old from the storehouse of divine truth. Neither does the true espoused virgin of the Lord desire to wear her own apparel, for she has come to understand that her own righteousness is as filthy rags. She has learned and is learning more and more to appreciate the robe given her by the heavenly Bridegroom—the wedding garment. She trusts more and more in the merit of her Redeemer, the covering of whose justification was symbolized by the skins of the sacrifices, given to Adam and Eve as the covering for their nakedness.

The message of the Lord has gone forth to his Church of the present epoch, counseling all those who claim to be his, that they trust not in uncertain riches, earthly riches, but that by faithful sacrificing of the earthly interests they buy of the Lord the gold tried in the fire, the divine nature, and that they maintain the white raiment of justification, that their eyes may see clearly the things that make for their peace and the things to come—the riches of grace, the knowledge of which has not entered into the heart of natural man. The Lord addresses the nominal system of the present time, at the closing epoch of this age, saying, "Thou sayest I am rich and increased in goods and have need of nothing; and knowest not that thou art wretched and miserable and poor and blind and naked. I counsel thee to buy of me gold refined by fire, that thou mayest become rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness be not made manifest; and eye salve to anoint thine eyes that thou mayest see."—Rev. 3:17, 18.

To whatever extent, dear friends, we have had the spirit of Babylon, the spirit of the world and the confusion of doctrines that are contrary to the Word of God, let us get rid of these. To whatever extent we have had blindness and misapprehension of the true riches, and a failure to appreciate the white raiment of Christ's righteousness, let us finally accept the Lord's favor and anoint our eyes and see the glories of the situation of the true espoused of the Lord, that we may make our calling and election sure as well as be burning and shining lights in the world for those who are seeking the true ways of the Lord.

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Seven Women Desire One Husband

None of Them Has His Approval

A Symbolical Bible Picture of Present-Day Religious Conditions

"Read this & pray thee!" — Gen. 29:11

"Seven women shall take hold of one man in that day, saying, We will eat our own bread and wear our own apparel; only let us be called by Thy name, to take away our reproach."—Isa. 4:1.

Many of the prophecies are highly figurative, symbolical. Doubtless they had some measure of application to the circumstances and conditions of the people of Israel at the time they were written, but we have apostolic authority for concluding that their principal lessons were intended for Spiritual Israel. Saint Peter declares that "holy men of old spoke and wrote as they were moved by the holy Spirit," and that "not unto themselves but unto us they did minister the things which are now reported unto you." (2 Pet. 1:21; 1 Pet. 1:12.) Our Lord and the apostles in their teachings quoted continually from the prophecies and invariably applied the lesson to their day or to some future event of this Gospel Age. Hence, we are abundantly justified in assuming that our text is applicable to some period of this Gospel Age. Its peculiar expression, "In that day," is usual all through the Scriptures in referring to the closing period of this Gospel Age, with its time of trouble and general Church and world confusion incident to the inauguration of the new dispensation, the millennium. It is proper, then, that we seek to apply this Scripture to our time and appropriate its lesson, whatever it may be.

Throughout the Scriptures a woman is a symbol of the Church—a pure woman of a pure Church, a corrupt woman of a false Church. We find our Lord comparing the true Church in the end of this age to a company of virgins—part wise and part foolish—and likening himself to the bridegroom who, at the end of the age, had come to receive his espoused Church to himself in glory. John the Baptist pictured the matter after the same manner, saying, "He that hath the Bride is the Bridegroom;" the Apostle Paul amplifies the figure, declaring, "I have espoused you (the consecrated Church) as a chaste virgin unto one husband, which is Christ." (John 3:29; 2 Cor. 11:2.) Here, as well as in the Lord's parable of the virgins, the Jewish marriage is set forth as the example or pattern of the union between Christ and the Church—a very different figure from our marriage custom of the present time. With the Jews in olden time, when a betrothal took place, legal and binding documents were signed by or for the contracting parties, but no actual marriage or union took place for about a year. During that year, while waiting for the coming of the bridegroom to receive her unto himself, to take her to his own house, it was required of the espoused that she should be as faithful, as loyal, as true to her espousal as is now expected of any true wife who has been actually and fully married to her husband. We see the harmony between the Jewish marriage custom and the Lord's dealings with the Church. No one is espoused to the Lord except he has entered into a formal and definite contract with him, the contract on the Lord's part being the exceeding great and precious promises of the Scriptures, assuring the espoused that if found faithful she shall be joint-heir with her Lord, the Bridegroom, in his Millennial Kingdom and all its glories. The contract on the part of the Church is our covenant of consecration, loyalty, faithfulness unto our Redeemer, to whom we are espoused, even unto death. The interim following our personal acceptance of the Lord's gracious promises by a full consecration of our all to him and his service until we actually die corresponds in a measure to the betrothal period of the Jewish maiden; but the still clearer and more exact fulfilment of the figure is found in the history of the Church as a whole. The Lord's virgin Church was espoused to him at Pentecost, and has been awaiting the coming of the Bridegroom and the resurrection change to glory, honor and immortality—the marriage, the union—for nearly nineteen centuries.

The Bride in Kingdom Glory

Our Lord continued the same lesson and illustration in his last message to the Church, recorded in the book of Revelation. There he still continues to picture the Church as a betrothed virgin, unmarried, but under strictest obligations to purity and faithfulness down to the end of this Gospel Age, where she is represented as making herself ready for the Bridegroom's coming and for the marriage. To be ready, as the Apostle explains, she must have on the wedding garment, and it must be "without spot or wrinkle or any such thing." (Eph. 5:27.) Not that any member of that glorious company could even hope to maintain absolute purity and perfection, since all were "born in sin and shapen in iniquity" (Psalm 51:5); but that the robe representing the imputed righteousness of Christ covers every unintentional blemish and imperfection, and that any blemish or soil or spot or wrinkle upon this robe would be a cause of such grief to the betrothed one that the stain would be removed and the wrinkle pressed out by the gracious arrangements made therefor by the heavenly Bridegroom, who presented the robe and gave the directions by which it might be kept "unspotted from the world"—"without spot or wrinkle or any such thing."

The same record shows that with the resurrection "change" in the end of this age the "espoused virgin" Church will be no more, because she will have passed from her espoused state into the more exalted one of the Bride—married or united to her Lord and Bridegroom. Note the symbolical picture by which she is represented: the New Jerusalem coming down out of heaven—that is, the heavenly Kingdom, the new government or rulership of the world, is then pictured as the glorified Church, the Bride; for we read that the Messenger said to John the "revelator," "Come and I will show you the Bride, the Lamb's wife" (no longer the espoused virgin). Then he showed him the holy city, filled with the glory of God. (Rev. 21:9, 10.) The grand office or work of the Church in glory is also pic-

tured before us as the work of the Bride—"the Spirit and the Bride shall say, Come, and whosoever will may take of the water of life freely." At the present time not only is the Church not the Bride, but she is not even privileged to say, Come, to whosoever wills, but only to "as many as the Lord your God shall call" (Acts 2:39); for with the calling and drawing of this present time there is a measure of election, as the Scriptures declare in our Lord's words, "No man can come unto me except the Father which sent me draw him." (John 6:44.) Moreover, there is no river of the water of life now. That bountiful provision is for the future—for the world during the Millennial Age. Now, as our Lord declares, those who believe in him and become his consecrated followers are granted to have in themselves a well of water springing up unto everlasting life. (John 4:14.) The river of the water of life and its bountiful provisions for the world of mankind, to which all will be invited, is most clearly and distinctly set forth as belonging to the epoch of the Millennial Kingdom, when the Church will be no longer an espoused virgin, but the Bride, the Lamb's wife—when she will be no longer in a condition of humiliation and groaning because of her burdens, but, filled with the glory of God, the Kingdom of her Bridegroom, with which she will be associated, will be the fountain (the holy city) from whence will proceed a great river of truth and grace, of which all mankind may drink to full satisfaction and everlasting life, if they will.

Many Churches of Christ

The heathen and children in Christian lands when they begin to study the Bible are perplexed and inquire, Which is the Church of Christ? They see various churches of various names claiming they are branches of the Church of Christ. The unsophisticated mind inquires, Which is the true? Which did Jesus establish? Of which was he the Head and founder? To which did the apostles belong? The answer implies confusion and reproach. Each denomination claims to be as good as any other and a little better, to be as true as any other or a little more so, to be as legitimately the Lord's espoused Bride as any other. A measure of confusion comes as they severally endeavor to tell us their origin and founders, for one saith, "I am of Calvin;" another, "I am of Luther;" another, "I am of Wesley;" another, "I am of Zwingli." But when confronted with the thought that these various sects and parties all originated within the past few hundred years, and when asked how they can reconcile this fact with the declaration of the Scriptures respecting the founding of the Church by Christ, with the twelve apostles as the living foundation stones, they are confused.

The more courageous attempt an explanation and tell us that their *Church* was the original one founded by the Lord and the Apostles, but that a great falling away from the original simplicity took place, so that for long centuries Methodism was forgotten, Calvinism was forgotten, Lutheranism was forgotten, until later Wesley, Calvin and Luther revived them. But, we ask, How could Wesley re-establish the original Church if Calvin had re-established it? How could Luther re-establish it if Zwingli re-established it? Again there is confusion of face and stammering and hesitancy for an answer. Then the Church of Rome, the Greek Church and the Church of England come forward and declare that their organizations are older than any of these others, and that hence theirs are the true, the original; but again we ask, Which of you is the oldest? and where did your organization begin? Give us the proofs. All claim genuineness and originality, but none can show any existence of its present organization earlier than the third century. And when we contrast their elaborate and formal services with the simplicity of the early Church, as described in the New Testament, we are sure that there can be no identity between the two. When we compare their doctrines with the doctrines of Christ and the apostles, as set forth in the New Testament, there is an equal inharmony—their claims fall to the ground for lack of support. The doctrines and practices of the churches of the Reformation period and since evidently are much more in harmony with the practices and doctrines of the Apostolic Church than are the older systems; but they are still far from being in thorough accord with each other and also out of accord with the original.

Different in Faith and Practice

We have no time here to discuss fully the difference of faith and practice between the various denominations of to-day, nor to contrast with these the faith and practice of the Church organized by the Lord. We will merely refer to a few of these latter. The Scriptures teach that there is but one God the Father and one Lord Jesus Christ (1 Cor. 8:6); that the Father is above all, that he sent the Son to be our Redeemer, and that when he had faithfully accomplished the work the Father raised him from the dead and exalted him to his own right hand or place of favor—next to himself—and the Redeemer himself said: "The Father is greater than I." (John 14:28.) But the various churches, each claiming to be the original, unite in telling us that there are three Gods, "equal in power and glory." Sometimes they explain that the three Gods operate as one God; at other times they claim that there is but one God, but that he has made three different manifestations of himself to assist us in comprehending him, and that each manifestation is as much the one God as the other.

What confusion! How impossible for those whose minds are thus muddled to understand respecting the divine plan of salvation, to comprehend the Scriptural statement that "there is one God and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time"! (1 Tim. 2:5, 6.) How could one part of God be a mediator for men with the other part of the same God? Above all, how could God in one manifestation die as Adam's substitute and ransom, while the same God in another sense would accept that ransom and raise the other part of himself from the dead? How can our dear friends, confused by the errors they have carried with them from the "dark ages," understand or appreciate that Christ died for our sins according to the Scriptures, and that the Father raised him from the dead by his own power on the third day? In their confusion of trying to think of the Lord Jesus as being one in person, one in essence, etc., with the Father, they cannot imagine that he died at all, for if God died in any comprehensible sense there was a period in which the universe was without a God! and how could the Father raise the Son from the dead if the Son was merely another name for the Father? All this confusion has tended to undermine the faith of the more rational members of all these various churches, until to-day their faith is a very indefinite thing, hard to define, if indeed it has any form or tangibility. So disgusted have people in general become with their inability to harmonize their creeds of the "dark ages" with common sense that many of the brightest have abandoned the matter and sought to formulate new and more rational conceptions.

But, alas, the great Adversary, as the Apostle forewarned, manifesting himself as an angel of light and leader into all truth, has captured their college and seminary professors and most prominent ministers. He has beguiled them as the serpent beguiled Eve, with a hope and ambition for greater knowledge than that

furnished in the divine revelation. They have with wonderful unanimity become "Higher Critics" and "Evolutionists." In the name of all that is holy and good they are persuading the leading minds in all these different churches that the Bible is not the Word of God, that it is wholly unreliable, that Jesus and the apostles were honest enough, but not brilliant scholars, and were unable to detect the falsities of the Old Testament upon which all of their teachings are based. These wise men of our time assure us that the story of Adam and Eve is not a statement of fact—that at very most it might be considered an allegory, which twenty men might guess at and interpret in twenty different ways. They assure us that there never was a Garden of Eden, there never was forbidden fruit, there never was a sentence upon Adam because of his disobedience in perfection, and that, therefore, the Scriptures delude us when they tell us that it was by reason of this that sin and death entered into the world. They tell us that Adam was merely one remove from a monkey, and hence far from able to keep any divine law, and far from capable of being judged or condemned to death on account of disobedience. And since they deny the fall and that man thus lost his home, his life, his relationship to God, they perforce deny also that there was any need of a Saviour. They deny the Lord's words that he came "to seek and to save that which was lost." Denying that there was any sin they deny that Christ died for our sins and rose again for our justification. (1 Cor. 15:3.) They entirely ignore the Apostle's statement that by one man's disobedience sin entered into the world and death as the result of sin, and thus death passed upon all men because all are sinners. (Rom. 5:12.) Thus do they make void the Word of God, and set up instead of it human tradition, human theories—the golden image to which all are required to bow down and worship if they would be called respectable, intelligent, sane.

Churchianity—Confusion—Babylon

We have seen that the Scriptures refer to the true Church of Christ as the espoused virgin of the Lord, and that they indicate clearly that eventually she is to be the Bride, the Lamb's Wife. But where is she now? Where has she been all through the period between the days of the apostles and the present time? We answer that the Scriptures explain that she has been in the "wilderness." (Rev. 12:14.) In other words, she has been in disfavor, ignored and, to the worldly wise, unknown. Some of her members have been scattered in the various denominations already referred to and some of them outside of all of these. Of the true Church the Master said, "If ye were of the world the world would love its own. But because you are not of the world, but I have chosen you out of the world, therefore the world hateth you." The Apostle, again describing this class, declares of them that not many wise, not many great, not many learned, not many noble, not many mighty are called—but chiefly the poor of this world, rich in faith. The popular institutions already referred to are worldly; their aims, their ambitions, their methods are worldly, and hence there can be very little religious sympathy, fellowship and co-operation between the majority of these sectarian systems and the minority in them who are true to the Lord and to his Word.

The majority think it strange that the minority are such peculiar people; that they take such different views of life and its proprieties; that they set their affections on things above and not on the things of the earth; that they love a prayer-meeting better than they love a ball game, a concert, or a theater. They think it strange that they do not join with them in all the various questionable means employed for raising money for Church purposes, the fairs, socials, charades, lotteries, grab-bags, etc.; and, as the Apostle intimates, they are very likely to speak evil of those who have more of the Spirit of the Lord and of the apostles, the spirit of holiness. Our Lord's parable of the wheat and the tares explains the situation exactly. He sowed the good wheat seed and the apostles followed in the same work; but subsequently the great Adversary sowed tare seed, errors, and brought into nominal Christendom many who were Christians merely in name, and who professed morality for their personal advantage—either in the hope of escaping the torment of the future or in the hope of gaining temporary advantage in the present life. This sowing checked the real wheat and hindered its development to a very large extent, so that to-day, look where we will over the field of Christendom, we see comparatively few of the true wheat class—comparatively few true disciples of the Lord, willing and glad to walk in his footsteps in the narrow way of self-sacrifice and service. We see the vast majority ignorant of the truth and grace of the Lord—not knowing Jesus as the personal Saviour, not knowing from what they were redeemed, not knowing of the call nor to what they have been called, not knowing of the necessity of the trials and difficulties of this present time for all those who will be faithful to the Lord, and not knowing the exceeding great and precious things which God hath in reservation for them that love him.

We see that the fruits of the Spirit—namely, meekness, gentleness, patience, long-suffering, love—possessed by the wheat class are not esteemed and not enjoyed by the tare class. We see, on the contrary, that the tare class is full of earthly ambition, earthly schemes and plans, and in every sense of the word give evidence that they are of the earth earthly. Some of these tares are fine, noble people in many respects; some of them give largely out of their abundance for garnishing the sepulchers of the righteous, for stained-glass windows representing the Lord crucified or the apostles preaching the truth; but they have not the root of the matter in them; they have never taken up their cross to follow the meek and lowly One; they have never consecrated their lives to the Lord's service even unto death; they have never entered the narrow way, which alone leads to glory, honor and immortality, to which the true Church has been called. Having in mind the numerous brands of Churchianity—Presbyterians, Methodists, Lutherans, Roman Catholics, etc.—and having in mind also their various conflicting doctrines, we cannot wonder that the Scriptures use the word Babylon as a name for these systems as a whole—especially when we come to know that the word Babylon signifies confusion. You can put your finger with some degree of definiteness upon the teachings of Confucius and his followers and know what they believe; you can do the same with those of Buddhists, Brahmins and others, but not so with Christians, for their doctrines are legion, as are their names, and it becomes necessary to find out what kind of a Christian one is in order to know what is his faith.

The confusion of doctrines among the various branches of Churchianity has brought reproach upon them all. The heathen are inquiring how it comes there are so many different kinds of Christians, and how it comes that they all have their own Bibles, and how it comes that they all can get their various theories out of the same book. This is a reproach that is being keenly felt by the leading minds of all denominations. As a consequence their creeds are being very generally ignored, while the organizations built upon and by those creeds, as upon foundations separate from others, are held unto most firmly. A Presbyterian may despise his creed and frankly tell some one, as a Presbyterian minister did, that if he wanted to believe the creed he must swallow

are the Lord's people, that while these things will come to pass, as the Scriptures have portrayed, none of the Lord's consecrated people should have any part therein. Those who pray, "Thy Kingdom come, thy will be done on earth as it is in heaven," should see to it above all things that the divine will is done to the extent of their ability in their own hearts, in their own lives, in their own families, in their own business. In proof that our interpretation of the foregoing passage is correct—in proof that the fire of God's jealousy which will then devour the earth is symbolical and not literal, we call attention to the verse following, which reads, "Then will I turn to the people a pure language (message) that they may all call upon the name of the Lord to serve him with one consent." If the fire were literal and the earth were actually melted there would then be no people left to hear the message of the Lord and to serve him. The fire is symbolical, and the very forcefulness of the statement and the strength of the language is an evidence to us of the terrible character of the trouble which we expect will engulf society, symbolized by the word "earth," within eight years.

"The Sun Shall Be Darkened"

Symbolically in the Scriptures the Church is represented as a woman clothed with the sun and the moon under her feet. (Rev. 12:1.) The force of the symbol is that the Church of Christ has a special enlightenment in the Gospel, which in this figure is represented by the sunlight, and she stands upon the moon, which represents the Jewish system, the Mosaic Law, which, as the Apostle declared, was a shadow of the better things of the Gospel. Using this figure of speech, our Lord declares respecting the trouble time with which this age will close, that in it the sun shall be darkened, the moon will not give her light, and the stars will fall from heaven. (Matt. 24:29.) While accepting as a matter of fact that there has been a literal fulfilment of this statement within this generation—within less than a century, we hold, nevertheless, that there is a symbolical application. To our understanding it is now being fulfilled, and its fulfilment bears a close relationship to the coming trouble. The sunlight of Christendom, the Gospel message, the Bible, is being rejected by the very highest standard-bearers in Churchianity. Higher Criticism, which is a refined name for infidelity, is taught in practically not only every college of Christendom to-day, but is taught also in the religious denominations—yea, with its handmaiden, the Evolution theory, it has even invaded the common schools and has threatened also the Sunday Schools.

Thus the sunlight of Gospel truth, which has enlightened the Church, is fading out gradually and being eclipsed by worldly wisdom. In the same proportion, of course, the moon, the Mosaic Law, the typical foreshadowing of Gospel truth, is becoming darkened, so that it is not an uncommon thing to hear prominent Christians speak of the "bloodly sacrifices" of the Jews in olden times, and failing entirely to understand what the Apostle Paul explains, that "without the shedding of blood there is no remission of sins," and that God provided the sacrifices of the Law as foreshadowings of the "better sacrifices" of Christ and those who follow in his footsteps, presenting their bodies living sacrifices. (Heb. 9:22, 23; Rom. 12:1; Col. 1:24.) Furthermore, are not the stars in the religious firmament falling—the brightest ones, to whom Christendom has looked for leading and guidance and instruction—are they not falling from their high position in the estimation of Christendom? What a bright star in the religious firmament was the Apostle Paul as well as the other apostles, and are not all these falling from their exalted position in the judgment of the masses of Christendom—so that it is not an uncommon thing to hear the worldly-wise Doctors of Divinity imply that the apostles were earnest, but ignorant, and thoroughly incapable of shedding any light upon the Church in this our day, when the heavenly wisdom is being rejected and the earthly wisdom is being sought!

With the breaking down of faith in the Bible as a divine revelation and guide Christendom is left without chart or compass as she enters the great gale that is before us. Is it not time that those in all denominations and out of all denominations who are at heart loyal to the Lord and his Word should take their position firmly in defence of the truth and manifest their loyalty? Is any other course for them a safe one? Can they expect to grow in grace and knowledge and be able to "stand in the evil day" (Eph. 6:13) unless they do manifest such a loyalty?

We exhort you all, dear friends, and the hundreds of thousands whom we weekly address through the public press, that we not only awake to the importance of the glorious morning so near at hand, and the preparation therefor in the purity of heart and life and faithful zeal for the Lord, but that we do all in our power to bring the knowledge of Present Truth to all those who have an ear to hear. The trial, the testing, is bound to reach every professed child of God very speedily, and those unprepared by the truth are almost certain to be overwhelmed with the error, which is spreading everywhere and preparing the world for the climax beyond, which we see, but they cannot see as yet—the glorious sun of the earth's great Jubilee.

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THE MILLENNIAL MORNING IS DAWNING!

BUT A NIGHT OF AWFUL TROUBLE WILL INTERVENE

"Watchman, what of the night?—The morning cometh, but a night also."—Isa. 21:11, 12.

"There shall be a time of trouble such as never was since there was a nation."—Daniel 12:1.

Everybody should know these things.

It is the duty of the watchman on the walls of Zion to declare the whole counsel of God—the bitter as well as the sweet. This duty we continually seek to perform. It is appropriate, however, that the glories of the Millennial epoch, foretold through God's Word, should receive more of our attention than the darker picture of the night of trouble with which it will be introduced. It is appropriate also that we give, as the Scriptures do, still more attention to the inculcation of the principles which go to form Christian character amongst the Lord's consecrated people; because these are essential to the attainment of the glorious privileges and honors of the Kingdom; because this is the work in hand, the Lord's work—the gathering from amongst mankind of the very Elect to be the Bride of Christ, his joint-heirs in the Millennial Kingdom and its glorious work of instructing and uplifting the world in general. We have not failed, however, to point out that the Millennium will not be introduced by the preaching of the Gospel and resulting conversions.

We have shown that the preaching of the Gospel is the method by which the Lord is now inviting those who have "ears to hear" to voluntarily join his standard and follow in the footsteps of Jesus and thus become God's very Elect, but that after this election is complete the divine method of dealing with mankind, according to the Scriptures, will be wholly changed. Then, instead of preaching to those willing to walk by faith in the light of the divine Lamp, the Word of God, there will be laws, commands, rules—with rewards for the obedient and "stripes" for the careless; and that the whole world, instead of longer being in darkness, will be filled with the light of the knowledge of the glory of God; because Christ and the Church will then be to the world the Sun of Righteousness—to scatter its ignorance and superstition, and to assist it out of its degradation up along the highway of holiness to Edenic blessings, which may be reached by all who will by the close of the Millennial Age. We remind you again of what we have before shown—that according to the most favorable statement of the world's statistics there are more than 1,200,000,000 of heathen to-day, whereas a century ago the number was 600,000,000. Here we see the net result of the century of the most wonderful missionary activity the world has ever known—twice as many heathen at its close as at its beginning. If any one still is in doubt as to the correctness of our position, that the Millennium is not to be brought in by the preaching of the Gospel, let him reflect not only that there are no Scriptures in favor of that position, but let him reflect also that if in this day he could convert all of the 1,200,000,000 of heathendom to nominal Christianity such as prevails in civilized lands, the Millennium would not yet have come, for surely Christendom is as far from Millennial conditions as is heathendom. Discontentment and unhappiness are even more widespread amongst the civilized than amongst the heathen. No reasonable mind can conceive of the possibility of human endeavor bringing the world of mankind to the condition referred to in our Lord's prayer—

"Thy Kingdom come; thy will be done on earth, even as it is in heaven."

Will God's Kingdom Come?

All reasonable minds must concur that there are only two courses open to us—(1) either to repudiate the Bible as an inspired and authoritative teaching, and thus free ourselves from its innumerable references to the Kingdom of God, the Kingdom of heaven that is to be established under the whole heavens, to which every knee must bow and every tongue confess, and of which Christ is to be the great King and his Church of the very Elect, his Bride and joint-heir in the Kingdom; or else (2) we must admit that the Kingdom so clearly foretold in the Scriptures will be introduced by some different means than that which the majority of Christendom has for the past century expected. We must accept the Scriptural presentation, that our Lord's second coming is for the very purpose of establishing that Kingdom, and then when he thus takes to himself his great power and establishes his rule amongst men, it will be done by force, as the Scriptures declare, and not by the preaching of the Gospel, which by that time will have accomplished its purpose of gathering the Elect—the willing and the obedient—the Bride class.

In view of the fact that I have been publicly declaring by voice and by pen for more than thirty years that the Kingdom of God is nigh at hand, and that it will be introduced by a "time of trouble such as was not since there was a nation," it is not surprising that the present financial flurry is bringing in numerous inquiries in line with our text, "What of the night?" Is this the beginning of the awful trouble in which the Gospel Age will close and the Millennial day of blessing will be introduced? More than two million copies of the "DIVINE PLAN OF THE AGES" are in the hands of thinking people, many of whom for years have been noting the truthfulness of its delineations of the events of the harvest of this age—the period of forty years from 1874 to 1914, during which the Millennial Age is lapping into the Gospel Age, the one beginning, the other closing. A lesser number of people have followed us in the study of the prophecies along these lines in the volume entitled, "THE TIME IS AT HAND"—a lesser number, therefore, see clearly, definitely, the foundation of our expectations in the Word of God, and from this class chiefly come the inquiries. The others well know what we are now explaining, namely, that the severity of the troubles which

will wind up present institutions of the world in a world-wide anarchy is not to be expected for yet seven years. But as we have already shown, the unrest amongst mankind will increase as we near the climax. The Scriptures intimate clearly that what is coming is a parallel, an antitype, to the awful trouble upon the Jewish nation which terminated their polity A. D. 70. Again, as we have already intimated, the Apostle likens the trouble coming to "travail upon a woman with child." In harmony with the figure our expectation is that there will be numerous spasms or throes of trouble upon Christendom, increasing in severity up to the last, in which present institutions will die.

"The Night is Far Spent"

"The night is far spent, the day is at hand," the Apostle declared eighteen centuries ago. (Rom. 13:12.) The entire period of the night is six thousand years, and hence he was quite right in declaring that it was far spent in his day—more than two-thirds of it had passed. This is the Scriptural figure everywhere used; the period of the dominion of sin and death is likened to a night time, a period of darkness, ignorance and superstition. Well does the Prophet cry, "Weeping may endure for a night, but joy cometh in the morning." (Psa. 30:5.) During this dark night, according to a reasonable estimate, twenty thousand millions of our race have gone down to the tomb, to sheol, to hades, to death, and only those who have some knowledge of the divine plan through the Scriptures know that the Lord's provision for these is an awakening from the dead, the tomb, and subsequently the possibility for all of them to attain, if they will, perfection and eternal life. The Prophet David spoke of this awakening in the morning of the Millennial Age from the prophetic standpoint, declaring that joy was then to come to the millions who weep now, not only for their departed ones, but also by reason of the imperfections, mental, moral and physical, which they find in themselves and in their neighbors and friends.

What joy that morning of the new dispensation will bring to humanity! To the "Little Flock," the friends of God, who have walked in the footsteps of their Master in the narrow way of self-sacrifice, it is to bring a share in the First Resurrection to glory, honor and immortality. To the remainder of mankind, it is to bring, through the Redeemer and his glorified Bride, the blessing of release from the bondage of corruption, the bondage of sin and death. No wonder the same Scriptures, which call the present a night time, which declare that "darkness covers the earth and gross darkness the heathen" (Isa. 60:2), picture the future as a sunburst of blessing, bringing relief not only from Satan, who will be bound for a thousand years, but bringing relief also upon terms of obedience from all the aches and pains and imperfections and dyings which now so distress every creature! No wonder that those who caught but a glimpse of the matter in bygone times, before this feature of truth had become meat in due season, were ecstatic! No wonder the Psalmist, speaking under divine inspiration, repeatedly thanked God for the coming prospect, when the Kingdom should be the Lord's and he should be the Governor amongst the nations of the earth, and the fullness thereof should render unto him the praise and honor and obedience due unto his name! No wonder the apostles looked forward to the second coming of our Lord and prayed, "Even so come, Lord Jesus. Come quickly!" No wonder this thought quickened the early Church to a zeal and earnestness which was astonishing to their fellowmen, who "took knowledge of them that they had been with Jesus and had learned of him!" (Acts 4:13.) And they were hoping for a share in the Kingdom which he had promised them, when he said, "To him that overcometh will I grant to sit with me in my throne"; and again, "Pray ye, Thy Kingdom come, thy will be done on earth as it is done in heaven."—Rev. 3:21; Matt. 6:10.

"The Morning Cometh"

In our text the Prophet takes his standpoint in our day, and in answer to the question whether or not the night of sin and error and superstition and sorrow is nearly ended, he declares that the morning nears. To our understanding daybreak began more than a century ago—in the year 1799. That is a prominent date in the Scriptures as the close of a prophetic period, following which there would come to the world great enlightenment, great increase of knowledge along every line, as a stirring up, an awakening, a preparation for the Millennial day and its great work. The earliest awakening was along religious lines, and nearly all of the great Bible Societies were organized within fifteen years of that date, and the largest of them, within four years. The Word of God has been the torch which led the best of minds to their grandest achievements during the century which followed. To-day, theologians, college professors, and in general all the elite of the world, under the lead of Higher Criticism, have rejected the Bible; but this is not to its discredit, but to theirs. They have become vain in their imaginations, wise in their own conceits, neglectful of the inspired Word, and the result is that they to-day are in blindness as respects the times and seasons in which we are living. Hence, the world, which knows not God, is without special leadership from those to whom it might reasonably look for guidance in the present time, when more than ever the wisdom from on high is needed.

The Scriptures declare this period since 1799, under two names: (1) the "Day of his Preparation" (Nahum 2:3); (2) "The Time of the End" (Dan. 12:4.) It is the period which closes the epoch of what the Scriptures term the "present evil world" and introduces the "world [or age] to come, in which dwelleth righteousness." (Gal. 1:4; 2 Pet. 3:13.) It will be noticed at a glance by every thinking person that this period should be, must be, the most wonderful in the world's history thus far—the period of the most profound change imaginable—the overthrow of the empire of darkness under the prince of darkness, and the inauguration of the Empire of Light under the Prince of Light—Christ and his glorified Bride. To be as brief as possible such a day of preparation and change should have two leading characteristics, and these we find.

"The Day of His Preparation"

(1) So wonderful a day as that which the Scriptures declare is coming should be prepared for! So wonderful a sunburst should give a considerable dawning light before the Sun of Righteousness himself would flood the earth with beams of glory and blessing! And is not this what we find? Is not the whole world awakening from the darkness, ignorance, superstition and slumber of past centuries to a newness of thought, of intelligence, to an awakening of their senses? Is not this the only reasonable explanation for the wonderful progress along every line of invention, in mechanics, chemistry, etc.? Is not this the answer to the prophetic declaration that in this day of preparation, this time of the end, many would run to and fro, and knowledge would be increased? But, alas, the world by wisdom knows not God, and instead of returning thanks to him for present blessings, and recognizing them as forerunners of the Millennial Kingdom as the Scriptures explain, we find mankind, on the contrary, seeking an explanation along lines of worldly wisdom—concluding that we are experiencing merely the results of a process of evolution; and, indeed, endeavoring to eliminate the Creator entirely and rejecting his Word—casting aside the torch. Thus it is that in the gray dawn they see not the Stone of stumbling in their pathway, and realize not the ditch of unbelief into which they are so rapidly falling!

(2) If the whole world were saints, full of faith, obedience and love to God, the blessings coming to us in this time would be wisely used for the mutual good of the entire human family. But it will be admitted that only the few are of such a spirit—that the majority, both inside and outside the nominal Church, are controlled by the spirit of the world, the spirit of selfishness. Hence, while the blessings of our day, although so abundant that they have overflowed in every direction and benefited every member of our race afar and near, have come chiefly into the hands of the worldly wise and acquisitive, we perceive that in the increasing light of each decade the wonderful ingenuity and skill of the world's brightest minds turning increasingly in the selfish direction. Not content with much luxury they seek more. With commendable zeal, energy and skill immense projects are accomplished and more and more mankind in general, though richly blessed through these same channels of genius, find that the bulk of the world's wealth and practically all of its opportunities are passing into the hands of aggregated capital, trusts, etc. While the intelligent will acknowledge that they are receiving a blessing in conjunction with these experiences, and that their lot is far better than that of their forefathers, nevertheless the masses have caught the acquisitive spirit as well, and a hunger for wealth is in nearly every bosom and a schening for it in nearly every brain. Consequently this wonderful day of blessing, instead of bringing thankfulness, gratitude, happiness, contentment, praise and thankgiving to the Giver of every good, is more and more bringing the reverse of this—unhappiness, discontent, envy, malice, hatred, strife, which the Apostle denominates "works of the flesh and of the devil." As a result there is a mad financial rush everywhere as it is discerned that those who have already procured possession of the wealth of the world practically control the situation for the present, and apparently also for the future. The result is the engendering of a spirit of bitterness against them—well illustrated in the many unreasonable and unjust attacks upon capitalists who are far more just and generous than the majority of those who assail them through the press. However, we are not discussing particulars but broad generalities.

We are not discussing grades of selfishness, but the great fact that selfishness as a principle is more and more gaining control of the poor and the rich, and is leading on with rapid strides to the very culmination which the Scriptures indicate will be with us within eight years—"a time of trouble such as was not since there was a nation." (Dan. 12:1.) Our Lord quotes the prophecy and applied it, we believe, as we do, and adds the encouraging statement that there would never be such a time of trouble afterward. (Matt. 24:21.) The effect of this trouble will be so overruled by divine providence in the establishment of the Kingdom of righteousness, the Kingdom of light, that such a tribulation will never again be possible. Of that glorious Millennial time the Scriptures declare, "the inhabitants of the world will learn righteousness." (Isa. 26:9.) They will learn that the ways of righteousness are the ways of the Golden Rule. But it will require time, and undoubtedly the great lesson that is coming, respecting the unprofitableness in the end of the rule of selfishness, will be a valuable preparation to the world for the learning of the advantages of the rule of love.

"The knowledge of the glory of God shall fill the whole earth," declares the Prophet. (Hab. 2:14.) And again, "The Sun of Righteousness shall arise with healing in its beams," and again, "Then shall the righteous (Christ and his glorified Church) shine forth as the sun in the Kingdom of their Father." (Mal. 4:2; Matt. 13:43.) "He that hath an ear, let him hear." During that glorious day "Righteousness will be laid to the line and justice to the plummet," and "the judgments of the Lord will be abroad in the earth"—correcting the world in righteousness. Thus all come to a knowledge of the Truth and to full opportunities for obedience. Amongst the assisting and uplifting influences of that time will be the rewarding every good endeavor and punishing with corrective "stripes" of "every soul of man that doeth evil," ultimately punishment of everlasting destruction will be inflicted only upon those who deliberately, wilfully, persistently refuse to come into harmony with the divine arrangement and to go up on the highway of holiness to full perfection and eternal life.

"And a Night, Also"

Our text recites exactly what we find, namely, that although the night of six thousand years is now spent, and although we are in the morning of the new dispensation and its gray dawn is already awakening many of the sleeping ones—a brief period of dense darkness, an early morning storm which other Scriptures show to be terrific—is to arise. Various symbols in the Scriptures are used to represent this brief period, which in the Bible is known as a "day of wrath and fierce anger." Sometimes a symbol of storm is used and a hurricane is described, a whirlwind swift and terrible. Again the symbol is that of a flood, at other times of fire melting the earth. The latter symbol has been mistaken by our Second Day Adventist friends, and indeed by nearly all Christendom, as represented in their creeds, to imply a literal burning of the earth, which, on the contrary, the Scriptures declare is to abide forever. (Eccl. 1:4.) We quote one Scripture of this latter class in evidence of our position. The Prophet declares:

"Wait ye upon me, saith the Lord, until that day (the day of wrath) when I rise up to the prey; for my determination is to gather the nations, to draw together the kingdoms, that I may pour upon them mine indignation, even all my fierce anger. For the whole earth shall be devoured by the fire of my jealousy." (Zeph. 3:8.) We already witness the gathering of the nations, the drawing of them together by the power of steam and electricity, which to-day makes China nearer to your city than New York was a century ago. This drawing together of the nations in their interests, financial, social and sympathetic, makes the coming cataclysm instantly world-wide in a manner impossible before, and, like a fire, present institutions will be speedily consumed under the ruthlessness of anarchy. True, anarchists to-day are few, but Socialists throughout the world are growing numerous, and it is our expectation that within seven years they will be very powerful. We are not blaming them with having anarchistic intentions—we believe that many of them are noble and generous and little realize the position they will feel themselves forced to assume and the awful world-wide tragedy they will assist in precipitating. We counsel all who

having their sins covered with the robe of Christ's righteousness, of being reckoned as having passed from the sentence of death in Adam to a share of a life in Christ, reckoned as having received again fellowship and communion with God, lost in Adam through his disobedience in Eden. All this in a sense serves as an equivalent to the restitution which is to come to the world in its "due time." But the world will not get these things by faith, but will get them actually, gradually attaining to them more and more during the thousand years, until at its close all who shall have appreciated God's favors and obeyed the voice of the great Prophet, Priest and King, will be actually perfect—as perfect as was Adam in every talent, quality, power and capacity, and with increased capacity through increased knowledge.

Heavenly Reward for the Elect Only

Not so the Church of this Gospel Age. She gets none of these restitution blessings actually. She merely has them by faith, and this for a special purpose—to sacrifice them—to permit her to present her body a living sacrifice, holy, acceptable to God, her reasonable service—her participation in the sufferings of Christ that she may be accounted worthy to participate in his glories of the heavenly nature and his Millennial work. The Gospel invitation to the Church is to lay down her life, to exchange these earthly privileges and blessings bought by the precious blood of Christ for heavenly privileges offered to her as a reward of obedience—"To him that overcometh will I grant to sit with me in my throne, even as I overcame and am set down with my Father in his throne.' Glory, honor and immortality—the divine nature—will be the great "change" from present earthly conditions to heavenly conditions, far beyond anything possible for the natural man to appreciate, and seen, even by the saints, as through a glass obscurely. This great change which is to come to the Lord's faithful Bride by her participation in "his resurrection," the "First Resurrection," the resurrection to spirit perfection, is the great hope and ambition set before us, dear brethren and sisters. It is for this that we are exhorted to lay aside every weight and every besetting sin and to run with patience—sacrificing earthly things and treasures that we may have this better treasure, this pearl of great price, this participation in the Kingdom with our dear Redeemer.

All the Holy Prophets Foretold This

The Apostle declares that these "times of restitution" which are coming are spoken of "by the mouth of all the holy prophets since the world began." We should like to take up this subject in detail, and scrutinize the testimony of all the prophets to know the accuracy of the Apostle's statement, and this we may do on some other occasion. Suffice it now that we take the Apostle's word, calling to mind merely the various statements and promises of the Law and Prophets, pointing out these glorious good things for the world of mankind—that are delayed only until the completion of the "Elect" Church. The prophets speak of the restoration of Israel to divine favor, of how their blind eyes shall be opened, that they shall see in very truth that he whom they pierced was the Messiah indeed who gave his life for their ransom. The Apostle clearly points out in Romans, ninth and tenth and eleventh chapters, that not only was the falling away of Israel foretold in the prophets but also their regathering—their restoration to divine favor; but this, he points out to us, will be after the completion of the Gospel Church—Spiritual Israel. Again he declares, that "they shall obtain mercy through your mercy." The glorified Church, with Christ at her head as the great King, is to dispense the mercies of God to the Jew first and also to "all the families of the earth."

Let us, dear brethren and sisters, hold fast to the doctrine of Christ as set forth in his own teachings—that he "came to seek and to save that which was lost" (Luke 19:10); that he beheld mankind as a treasure in a field and bought the whole field that he might develop the treasure. Let us note that the same Gospel is set forth also in all the declarations of the apostles and of "all the holy prophets since the world began." While the doctrine of men would be inclined to lead us away from God—to make us think of the Almighty as unjust and cruel, heartless, loveless and powerless—the doctrines of the Scriptures open the blind eyes and give us to see the King in his beauty—the glorious majesty of the God of Love, the God of Wisdom, the God of Justice, the God of Power. They give us to see, as declared by the Prophet, that "As the heavens are higher than the earth, so are God's ways higher than man's ways, and God's plans higher than man's plans." From this standpoint of greater enlightenment respecting the divine character, we will have greater desire to serve and to please him, esteeming it a great privilege to lay down our very lives in his service, counting all things as but loss and dross for the excellency of the knowledge of Jesus Christ our Lord—that we might know him intimately and be found in him, as his members, and be made sharers in his resurrection—the First Resurrection—to the change of nature, to glory, honor and immortality.—Phil. 3:8-11.

"None Other Name Given"

We appreciate the tender sympathy which leads to the hope that dear friends and relatives and the heathen, who have died out of Christ are "safe in the arms of Jesus." True, they are safe in the care of him who died for all. He will not torture any of his enemies even to all eternity, as once we feared but now find to be unscriptural. But let us see that, while the Scriptures teach that the worst that can befall any of his enemies will be "everlasting destruction" without hope of a future life, there is a grand hope taught for the ignorant—that all such shall be saved from their ignorance and be "brought to an accurate knowledge of the truth that they may be saved"—in God's "due time." (I. Tim. 2:4-6.) Let us recognize the truth of the Master's words and build a proper faith in accordance with its statement—"He that hath the Son hath life; he that hath not the Son shall not see life"—eternal. (John 3:36.) God's salvation is by knowledge and not by ignorance—"through faith in the precious blood" and not in ignorance of it—by a resurrection and a Millennial Kingdom in which we are invited to share with our Redeemer as his Bride and joint-heirs to accomplish the uplift of all who will then prove willing and obedient.

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"There is one God and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."—1 Tim. 2:5-6.

At another time we may consider the forepart of this text, but on this occasion I invite your attention to the last clause, which explains that our Lord's sacrifice was for all mankind, and that in due time this great matter will be made known to all people with a view to their being blessed by and through the fact and the knowledge of it.

The Doctrines of Christ

Perhaps I should take a moment here to answer a question which I understand is frequently raised in respect to my preaching, namely, Why does Pastor Russell give so much more attention to doctrinal questions than do other ministers? Why does he not give more attention to scientific matters, politics, moral reform and practical living? My reply is in the words of our Saviour, "After all these things do the Gentiles seek"—all these are worldly matters while the doctrines of Christ and the apostles are peculiar to Christians. Hindoos, Confucians and Mohammedans have a common interest in the affairs of the world and its moral, physical and political welfare, but the Christian minister is divinely directed to "Preach the Word;" and the Word ignores worldly science, politics, reform, etc., and deals especially with doctrines. I am, therefore, merely following the example of Christ and his apostles, and the reason why this seems peculiar is, that the majority of the ministers largely neglect to heed the Scriptural injunction and the apostolic models. When they do occasionally touch upon doctrine, they, alas, too frequently "teach for doctrines the commandments of men," from the creeds of the past five centuries rather than from the inspired words of the Lord and his apostles.

It may be well here to notice briefly the value of doctrines—the value of those teachings which differentiate true Christians from the remainder of mankind. The ignoring of the doctrines of Scripture and the substitution of the doctrines of men during the "dark ages" have brought the world to the place where all doctrines are tabooed and distasteful, because said false doctrines from the "dark ages" are unreasonable and repulsive to the growing intelligence of the world. Instead of ignoring doctrine, however, the people of God should seek and find the proper interpretation of the Bible, which is everywhere reasonable, logical and harmonious with itself and with sanctified common sense. This, then, is my apology for so frequently discussing the "doctrines of Christ" and of the prophets and of the apostles.

Christ a Ransom for All

Our text declares a great fact, which Christian people generally ignore, if they do not deny—the fact that our Lord Jesus' death was a "ransom price," whose scope covers and includes the entire family of Adam. The fact that the Scriptures do speak of a specially Elect class which is being gathered out of the world during this Gospel Age, and which is promised joint-heirship with Christ in his coming Millennial Kingdom—the fact also that the great mass of mankind at the present time and throughout the six thousand years of the past have been "without God and without hope in the world," because without a knowledge of "the only name given under heaven and amongst men whereby we must be saved"—these facts have led many to the erroneous conclusion that our Lord's death had not been and never will be a "ransom price" or "offset price" for the cancellation of the sins of mankind in general. Their reasoning has, indeed, certain logical features; for if the world in general has not and if in future it never will receive a blessing at the Lord's hands it seems the logical conclusion must be that justice did not receive and will never receive a full ransom price for Original Sin. In seeming harmony with this erroneous thought is the fact that only a comparatively small proportion of humanity has been specially favored of the Lord with an opening of the eyes of their understanding, and the privilege, through faith, of coming back into harmony with their Creator.

Seemingly supporting this view also are the Scriptural statements respecting the present "narrow way" and "strait gate" which "few" can find, and the many references to the Elect as constituting only a Little Flock. Building upon this erroneous conclusion, our forefathers of the "dark ages" and since have proceeded to give various explanations of the eternal torture of the world of mankind—the non-Elect—those not favored by the Almighty with a knowledge of the only name given under heaven and amongst men whereby we must be saved. These false doctrines built upon the "traditions of the elders" have had a nauseating effect upon intelligent minds: They therefore contradict the Scriptural declaration that God is just, loving, wise and all-powerful. What we need to correct the nausea, to refresh the hearts, to re-inspire a love and zeal for the Lord and his Word, is to see with clearness what are the true doctrines of the Scriptures respecting these matters.

"Tasted Death for Every Man"

The Scriptures declare that our Lord Jesus "by the grace of God tasted death for every man." They show conclusively that his death "was a propitiation for our sins (the Church's sins); and not for ours only, but also for the sins of the whole world." (I John 2:2.) But to appreciate these statements, to see how they can be and are true, it is necessary to know that the Scriptures nowhere declare that the present Gospel Age is the only period of divine favor, the only period for the forgiveness of sins, the only period of reconciliation with God, the only period of opportunity for being taught of God and of obtaining his blessing and favor, lost through original sin in Eden. As soon as we grasp this great fact our eyes begin to open to other facts:

(1) That prior to this Gospel Age, during the Jewish Age and previously, all the world except that one little nation were aliens, strangers and foreigners from God and his promises, "without God and without hope in the world" (Eph. 2:12); (2) that the Scriptures clearly indicate a "world to come," a future epoch, in connection with the affairs of this world, under new and better conditions than now prevail; (3) that that future epoch is called the "Day of Christ," the "Day of the Lord." It is indeed the Millennial Day, the thousand years of Christ's reign for the very purpose of blessing and uplifting the world of mankind, for whose sins his death was the atonement price and who are to be healed by his stripes. (4) We find that every invitation and injunction of the Gospel Age is with a view to the selection of an "Elect class," who shall be joint-heirs with Christ during that Millennial Age, to share with him in the great work of general human uplift.

At this point many good people laboring under a degree of blindness, from the "smoke of the dark ages," feel disposed to object and to insist that there can be no future probation. If we ask them why, they reply that the entire Scriptural teaching contradicts the thought of a future hope beyond the tomb. We reply that this is an error—that the very reverse is true, as we shall show. We ask them for a single Scripture on their side of the Scripture subject. To their amazement they find none, but as a last resort quote from Ecclesiastes the words, "Where the tree falleth there shall it be." (Eccl. 11:3.) A very slim text, indeed, to raise up as a barrier against the entire voice of the Scriptures, against all the demands of reason and logic as well. This Scripture is in full accord with what we claim, namely, that a tree when it is fallen is lifeless and powerless, and cannot raise itself up, so is man in death—under the sentence and wage of Original Sin. The Scriptural argument is that the whole race of Adam was thus dead—without life, without power to raise itself out of its fallen condition, without any claim upon eternal life or divine favor in any sense; but, as our text declares, our Lord Jesus "gave himself a ransom for all"—for Adam, the transgressor, in particular and for all of his race who shared in his penalty. And the all redeemed is the same all which shall have the blessed opportunity for release from sin and death bondage.

It was because man was in this helpless condition, dead, powerless to revive himself, that God went to his relief through Christ, and caused the great ransom-sacrifice to be made nearly nineteen centuries ago. Our text assures us that that ransom-sacrifice finished at Calvary was on behalf of all mankind, and is consequently to bring a blessing to all mankind.

Salvation by a Resurrection

We are not arguing that all who have died have gone to heaven; quite to the contrary. We stick close to the book, the Bible, in its declaration that the "dead know not anything"—that a resurrection is necessary to any future living. We hold with the Scriptures that at the end of this age, the First Resurrection will take place—the resurrection of the "blessed and holy"—those who have pleased God both by their faith and obedience. These, the Scriptures declare, will be "kings and priests unto God, and shall reign on the earth." The object of their reign will be to bring blessings of knowledge and opportunity to "every creature." These participants in the First Resurrection are the "Seed of Abraham," our Lord Jesus, the Head, and his Church, the members of his Body. Thus the Apostle declares, "If ye be Christ's, then are ye Abraham's Seed, and heirs according to the promise."—Gal. 3:29.

The promise to which Christ and the Church are heirs is that they shall be God's instrumentality for the blessing, instruction and uplifting of all the willing of the world of mankind. To be heirs of this promise made to Abraham, that in his Seed all the families of the earth should be blessed, would be a meaningless farce and jest on the Almighty's part had he not purchased or ransomed all men and provided a time and means by which his blessing should accrue to the world. Thus we perceive that he has arranged a time for granting the world a trial for life—a trial respecting their willingness to abandon the ways of sin and death and to walk in the ways of righteousness under the enlightenment of the Truth, which, we are assured, shall shine forth as the sun, and whose beams shall heal humanity. (Mal. 4:2.) The means for the blessing we see provided in Christ, and his Bride, the "Elect" Church of this Gospel Age; but the guarantee of the whole is fixed beyond peradventure in the fact that "Jesus Christ, by the grace of God, tasted death for every man," or, as our text declares, became the Mediator between God and man by giving himself a ransom for all.

A point I want to emphasize here is that the giving of this ransom price and the acceptance of it by Justice imply divine intention for the blessing of all mankind, in full accord with the various testimonies of the entire Scriptures. Why should a ransom be given for all if it was not intended of God that all should benefit by it, or at least have an opportunity of benefiting by it, which would be virtually the same thing? We hold that it is beyond dispute that the giving of a ransom for all and the divine acceptance of it, in harmony with the divine promise, are the sure guarantee that ultimately a blessing must come to every member of Adam's race as a result.

The fact that this knowledge has not yet reached all mankind in the past and is not reaching all mankind to-day, but, on the contrary, only a small minority, and the fact that knowledge of God's favor and an intelligent acceptance of it on faith and a reasonable obedience in harmony with that faith are the demands of the divine Word, require no proof. Proof could be given on almost every page of the Scriptures that faith, and endeavor to obedience in harmony with that faith, are necessary to salvation, but we will content ourselves by mentioning a few citations. The Apostle Paul says, "Faith cometh by hearing, and hearing by the Word of God." "How shall they believe on him of whom they have not heard." (Rom. 10:14-17.) "Without faith it is impossible to please God." (Heb. 11:6.) "All that are in their graves shall hear the voice of the Son of God," and "the knowledge of the Lord shall fill the whole earth as the waters cover the great deep." (John 5:28; Isa. 11:9.) "All the blind eyes shall be opened and the deaf ears shall be unstopped." (Isa. 35:5.) "They shall no longer teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least of them unto the greatest of them, saith the Lord."—Jer. 31:34.

"To Be Testified in Due Time"

Our text is in full accord with all these statements of the importance of knowledge, declaring the fact that our Lord Jesus gave himself a ransom for all is to be testified in "due time." The present time is the due time for the Church, the household of faith, to hear the voice of the Son of God; and they who now hear live, pass from death unto life—to newness of life, to begetting to newness of nature. By and by, when the present class of "called," "Elect" ones, shall have been glorified with their Lord, all the remainder of mankind shall hear, "All that are in their graves shall hear his voice" and come forth for this very purpose—that they may hear, may understand, may appreciate and may be assisted to obey the voice of him that speaketh from heaven—the great Ransomer, who, in that day, will be King over all the earth and will bind Satan and will put down every opposing influence, to the intent that all may come to a full appreciation of God and his righteous laws and to full obedience thereto.

This is the Apostle Peter's declaration in Acts 3:22, 23: He points us to the fact that Moses was a type of Christ—Jesus the Head and the Church his Body—and this antitypical "Priest" God is raising up from among his brethren—raising him up to the glory, honor and immortality of the divine nature, and to the power and authority of the Kingdom—to the intent that, as the Seed of Abraham, this great Messiah shall "bless all the families of the earth" with knowledge and every opportunity for return to all of divine favor and blessing that was lost in Eden. And of those who will refuse to hear that great Prophet, Priest and King during the Millennial Age—what of them? The Apostle answers, "It shall come to pass that the soul that will not hear (obey) that Prophet, shall be utterly destroyed from amongst the people"—cut off in the Second Death, from which there will be no hope of recovery, no resurrection.

"Times of Restitution"

In full accord with all this view is the Apostle Peter's statement respecting the blessings that are to come to mankind during the Millennial Age, following our Lord's second advent and the glorification of his Church to joint-heirship with himself. The Apostle calls that period "Times of refreshing from the presence of the Lord, when he shall send Jesus Christ," at his second advent. The Apostle declares that in the meantime the heavens must receive him, must retain him, "until the time of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began." In other words, he assures us that these restitution times or years of uplifting of mankind will follow as a result of the Lord's second coming and the establishment of his Kingdom in glory and in power.—Acts 3:19-21.

That these times of restitution signify years of restitution, I need not state; nor need I point out that here the thousand years of Christ's reign are referred to. The word "restitution" is, or ought to be, familiar to everybody, nevertheless I remind you that it signifies to put back or bring back something to an original or primary condition. The Apostle is speaking of humanity, and hence the suggestion is that the work of Christ and his Church in glory during the Millennium will be to restore mankind to the condition and privileges and blessings and favors enjoyed before sin entered the world—before the "curse" passed upon all by one man's disobedience. (Rom. 5:12.) Evolutionists would have little sympathy with the Apostle's statement here, for, according to their erroneous theory, "restitution" to original condition would be the last thing for humanity to desire or hope for, or for God to promise as a blessing. But we are not consulting Evolutionists in this matter—we are taking the Word of God, which liveth and abideth forever. In harmony with his promise we are to anticipate, therefore, that as the world of mankind has been in a fallen and falling condition, with ups and downs, especially downs, for six thousand years, and that when the Lord's time shall come and "times of restitution" shall begin, the present downward or fallen conditions will give place to upward conditions, to restitution times—for the general uplifting of all mankind.

Because "Christ Died for Our Sins"

We have just seen that the great ransom sacrifice finished at Calvary is the basis upon which God can be just and yet be the justifier of those who believe in Jesus (Rom. 3:26) and release them from the sentence of death, which was justly upon them as the imperfect posterity of the fallen Adam, unworthy of life eternal under divine conditions. The more we look into this matter the more logical, reasonable and satisfactory we see the divine plan to be. The first man perfect, the image of God, sinned with deliberation, and received as a penalty a death sentence; after waiting more than four thousand years, God sent a Redeemer in the person of his Son. Since man was not a spirit being but a human being, therefore, the Apostle declares, Christ took not hold upon the nature of angels, but humbled himself and came to the still lower plane of humanity and became the "man Christ Jesus"—"holy, harmless, undefiled, separate from sinners." Then, as "the man Christ Jesus," "he gave himself a ransom for all," as our text declares, "to be testified in due time." The testimony has already been in the world for nineteen centuries, and it has selected the very class which God foreknew and foretold—a Little Flock of footstep followers, who are to be joint-heirs with their Redeemer and Lord. Next in order will come the testimony to the remainder of mankind—first to those who have not yet gone into the tomb, and, secondly, to those who have already gone into the tomb, who will be awakened for the very purpose of receiving this testimony and being tested by it. In accord with this the Apostle declares that the Church is a "kind of first-fruits unto God of his creatures." First-fruits implies an after fruitage.—James 1:18.

Here we notice the difference between the blessing God designed for the Elect Church he is selecting during this Gospel Age and the blessing he purposes for the obedient of the world of mankind in general. The Church's blessing is not "restitution," and in harmony with this we see no evidence of restitution anywhere about us. The restitution work waits for the restitution time, which begins with the establishment of the Kingdom.

Believers of this present time, indeed, have a faith equivalent to restitution, in that they are reckoned as